THE

Pictorial Expository Family Bible.

THE

HOLY BIBLE,

CONTAINING THE

OLD AND NEW TESTAMENTS:

TRANSLATED OUT OF THE ORIGINAL TONGUES, AND
WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED,
BY HIS MAJESTY'S SPECIAL COMMAND.

Appointed to be Read in Churches.

NOTES,

CRITICAL, EXPLANATORY, PRACTICAL:

BY

JOHN CAMPBELL, D.D.

GLASGOW AND LONDON: W. R. M'PHUN,
BOOKSELLER AND PUBLISHER TO H.R.H. THE PRINCE CONSORT.

M.DCCC.LVIII.



THE NATIVITY.

THE NAMES AND ORDER

OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENTS,

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

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

THE BOOKS OF THE NEW TESTAMENT.

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

THE CHRONOLOGICAL ORDER,

With the Abbreviations *used in the References, and the* Places *in which the New Testament Books were written.*

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

A.D.				A.D.			
33	Matthew	Matt.	*Judea.*	64	Acts	Acts	*Greece.*
52	Galatians	Gal.	*Corinth* or *Macedonia.*	64	I. Timothy	1 Tim.	*Macedonia.*
52	I. Thessalonians	1 Thes.	*Corinth.*	64	I. Peter	1 Pet.	*Rome.*
52	II. Thessalonians	2 Thes.	*Corinth.*	64	Titus	Tit.	*Macedonia* or *Greece.*
56	I. Corinthians	1 Cor.	*Ephesus.*	65	Mark	Mark	*Rome.*
57	II. Corinthians	2 Cor.	*Macedonia.*	65	II. Timothy	2 Tim.	*Rome.*
58	Romans	Rom.	*Corinth.*	66	II. Peter	2 Pet.	*Rome.*
61	Ephesians	Eph.	*Rome.*	69	I. John	1 John	*Judea.*
61	James	Jam.	*Jerusalem.*	69	II. John	2 John	*Ephesus.*
62	Philippians	Phil.	*Rome.*	69	III. John	3 John	*Ephesus.*
62	Colossians	Col.	*Rome.*	70	Jude	Jude	*Unknown.*
62	Philemon	Philem.	*Rome.*	96	Revelation	Rev.	*Patmos.*
63	Luke	Luke	*Greece.*	97	John	John	*Asia Minor.*
63	Hebrews	Heb.	*Rome.*				

PREFACE.

THE EXPOSITORY BIBLE is the result of an endeavour to produce a Popular Commentary suitable for all classes and denominations of Christians. With this view, while the Notes are thoroughly Evangelical, they are wholly free from the slightest taint of Sectarianism. The great object aimed at throughout has been clearly and fully to develop the elements of the Common Salvation. There is not, it is believed, a sentence or a word in the volume which will supply the smallest clew to the Writer's ecclesiastical views or religious associations. In everything, impersonality has been carried to the uttermost; nothing is permitted to appear but the pen. The constant object has been to discover and set forth the mind of the Spirit; and in harmony with that, to exhibit principles, state doctrine, illustrate experience, and delineate character, as if there were neither sect nor party in the world, leaving every reader, on all minor points, to be fully satisfied in his own mind.

With respect to the Commentary, if the object aimed at has in a fair measure been realised, it comprises the essence of Evangelical Exposition as contained in the approved and Standard Works of the Nation; while all matters, critical, doctrinal, experimental, and practical, are discussed in simple and idiomatic language, alike suited to every class and condition of society. All flat and profitless paraphrase of things sufficiently plain—all barren and useless speculation on subjects equally beyond the province of reason and of revelation—all needless and unprofitable controversies on questions which only minister to strife and division—all mere scholastic disquisition, with no direct bearing on the understanding, the heart, and the life, have been excluded. Display of every sort has been studiously avoided, as out of place in such a publication. Results are everywhere set forth, generally without reference to the processes by which they have been reached; but there is no subject, however arduous and formidable, on which an opinion of some sort has not been recorded. Difficulties of all kinds, as they turned up, have been boldly grappled with; the case has been fairly stated, and all the lights at present shining brought to bear upon it. Where absolute certainty has been unattainable, the probabilities have been weighed and stated; and where human wisdom has still been unavailing, confession to that effect has been frankly made. The reader, it is believed, will generally look in vain to the larger Commentaries for the solution of difficulties which are unexplained here. What may be considered the marrow of such works, severed from the multifarious mass of varied matter with which it is mixed up, is confined to a space which may easily be accorded to it even within the limits of this small volume. The greatest truths may be presented in the simplest language, and much matter put into a few words.

The Publisher aspired to the production of a Bible that should possess claims to the confidence of the Protestant Churches of the Realm, and prove serviceable to coming generations. For this purpose, he spared neither pains nor expense to stamp every department of the Volume with the impress of excellence. While the typography of the Text and Notes is the best the age can supply, the References—to which so much importance attaches, as the best and surest instrument of interpretation—have been expressly prepared by a Scottish Clergyman, the REV. DAVID M'MEIKAN, who has devoted himself to this laborious task with a care, a wisdom, and a perseverance deserving special acknowledgment. As examination will shew, these References are real—not merely apparent; substantial—not merely arbitrary.

It is hoped the Introduction will be generally acceptable to those classes for whom the Commentary is more especially intended; and that the Outline of Doctrine and the Epitome of Evidence there presented, will be of great and lasting service; the former by aiding inquiry and promoting settled views, and the latter by fortifying faith and enhancing reverence for the Sacred Volume.

Notwithstanding all the efforts which have been exerted in the preparation of the Volume, such is the imperfection attaching to all the labours of man, that it is sent forth with a deep sense of its manifold deficiencies. It only remains, therefore, humbly to present it to the Churches of the land, in the hope that they will receive it with candour, as a sincere attempt to advance the interests of religion, and devoutly to commend it to the blessing of the Most High, whose glory in the world it is designed to promote.

J. C.

LONDON, *July* 22, 1857.

INTRODUCTION.

THE principles which have governed the preparation of the following Commentary are those of the Great Reformation; and they are, consequently, identical with the doctrinal views of the Westminster Assembly of Divines and the Fathers of the English Church; which, it may be safely affirmed, are in substantial accordance with the Holy Scriptures. The following Outline of Theological Truth is a full and accurate Digest of their recorded views in their respective Standards, fitted, it is presumed, to be of incalculable service to the readers of the EXPOSITORY BIBLE. It constitutes a body of spiritual light, by means of which they may find their way, with ease and certainty, to the temple of truth, avoiding the labyrinths of learning, and the quagmires of controversy, which but tend to distract thought, chill devotion, damp zeal, and impede progress in knowledge and piety. It may be taken as a compend of Scriptural Theology, thoroughly purged alike from sectarian alloy and heretical pravity. On all the great points specified it presents conceptions of Divine truth, positive, clear, and definite, everywhere exhibiting coherence, solidity, and accordance with the analogy of faith—qualities for which the Theology of the British Reformers was distinguished above that of all their European contemporaries. These elements form a rock on which the faithful may build with all confidence and safety. The mind of the Spirit, in the Inspired Volume, beyond all rational controversy, is there: in that compend they have the very essence of the Reformed Theology; "the children of the kingdom," therefore, may here, with the utmost advantage, commence the study of those things which belong to their peace, where the ablest, the wisest, and the best men of modern times, when called from earth to heaven, left off their inquiries, after consecrating to them the days and nights of a lifetime. The hoard of collective wisdom is all their own. The advantage of such a position is too great to be easily apprehended. Here, within a small compass, is an embodiment of doctrinal truth, which no man, whatever his zeal or capacity, wholly unaided by others, in the course of the longest life, could ever have formed for himself. The following is the Summary of which it consists:—

THE LIVING AND TRUE GOD.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible: and, in unity of this Godhead, there are three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

THE WORD WHICH WAS MADE MAN.

The Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature; so that two whole and perfect Natures—that is to say, the Godhead and manhood—were joined together in one Person never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

THE HOLY SPIRIT.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

THE CREATION OF THE UNIVERSE.

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. After God had made all other creatures, he created man, male and female, with reasonable

and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

MANIFOLD OPERATIONS OF DIVINE PROVIDENCE.

God, the great Creator of all things, upholds, directs, disposes, and governs all creatures, actions, and events, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy. Although, in relation to the foreknowledge and purposes of God, the first cause, all things come to pass immutably and infallibly; yet, by the same providence, he orders them to fall out according to the nature of second causes, either necessarily, freely, or contingently. God in his ordinary providence makes use of means, yet is free to work without, above, and against them, at his pleasure. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extends itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as has joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so as the sinfulness thereof proceeds only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin. The most wise, righteous, and gracious God, oftentimes leaves for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover to them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, blinds and hardens, from them he not only withholds his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraws the gifts which they had, and exposes them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to pass, that they harden themselves even under those means which God useth for the softening of others. As the providence of God, in general, reaches to all creatures; so, after a most special manner, it takes care of his Church, and disposes all things to the good thereof.

THE FALL OF MAN; SIN, AND PUNISHMENT.

Our first parents being seduced by the subtilty of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory. By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, proceed all actual transgressions. This corruption of nature, during this life, remains in those that are regenerated: and although it is through Christ pardoned and mortified, yet both itself, and all its motions, are truly and properly sin. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, in its own nature, brings guilt upon the sinner, whereby he is exposed to the wrath of God, and the curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.

THE COVENANT OF GRACE.

The distance between God and the creature is so great, that although reasonable natures owe obedience to him as their Creator, they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he has been pleased to express by way of covenant. The first covenant made with

man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of obedience. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby he freely offers to sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give all those that are ordained unto life his Holy Spirit, in order to penitence and faith. This covenant of grace is frequently set forth in Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. This covenant was differently administered in the time of the law, and in the time of the Gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ still to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith of the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament. Under the Gospel, when Christ the substance is exhibited, the ordinances in which this covenant is set forth are the preaching of the Word, and the administration of Baptism and the Lord's Supper; which, though dispensed with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace, differing in substance, but one and the same under various dispensations.

THE MEDIATOR OF THE NEW COVENANT.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King; the Head and Saviour of his Church; the Heir of all things; and Judge of the world: unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified. The Son of God, the second person in the Trinity, being very and eternal God, equal with the Father, when the fulness of time was come, took upon him man's nature, with all its essential properties and common infirmities, yet without sin. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man. The Lord Jesus, in his human nature thus united to the Divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety; which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same. This office the Lord Jesus most willingly undertook; which that he might discharge, he was made under the law, and perfectly fulfilled it; was crucified, and died; was buried, and remained for a season under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sits at the right hand of his Father, making intercession; and shall return to judge men and angels at the end of the world. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up to God, has fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given to him. Although the work of redemption was not actually wrought by Christ till after his incarnation, the virtue, efficacy, and benefits of it were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever. Christ, in the work of mediation, acts according to both natures; by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes, in Scripture, attributed to the person denominated by the other nature. To all those for whom Christ has purchased redemption, he certainly and effectually applies and communicates the same; making intercession for them; and revealing to them, in and by the Word, the mysteries of

salvation; effectually leading them by his Spirit to believe and obey; governing their hearts by his Word and Spirit; and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

PREDESTINATION AND ELECTION.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he has constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they who are endued with so excellent a benefit of God, are called according to God's purpose, by his Spirit working in due season: they, through grace, obey the calling: they are justified freely: they are made sons of God by adoption: they are made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works: and at length, by God's mercy, they attain to everlasting felicity.

ASPECT OF THE GOSPEL TOWARDS MANKIND.

The Election of Grace is purely inclusive in its operation; it shuts out none. It prevents no man's accepting "the faithful saying, worthy of all men to be received;" it only prevents all men's rejection of it. While it infallibly secures the salvation of a multitude, which no man can number, out of every kindred, and tongue, and people, and nation, it involves not the perdition of a single individual. All mankind need the Gospel, and it is, in good faith and boundless mercy, proclaimed to them. The Lord Jesus has expressly ordered it to be preached through all the world, and to every creature. While all who hear are commanded to repent and believe, destruction is threatened to the impenitent and the infidel; and thus the voice of Divine authority comes to support the voice of Divine compassion. Jesus Christ "gave himself a ransom for all." "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "By his death on the Cross, he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." The Divine command to the human family is—"Whosoever will, let him take the water of life freely." Let no man, then, say, that because others are chosen to eternal life, he is consigned to eternal death. "He that believeth shall be saved; he that believeth not shall be damned." Unbelief is a voluntary act; the unbeliever, therefore, and not the Divine decree, is the cause of his own destruction.

THE FREEDOM OF THE WILL.

God has endued the will of man with natural liberty, so that it is neither forced, nor by any absolute necessity of nature determined, to good or evil. Man, in his state of innocence, had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it. Man, by his fall into a state of sin, has wholly lost all power of will to any spiritual good accompanying salvation; as a natural man, therefore, being altogether averse from that good, and dead in sin, he is unable, by his own strength, to convert himself, and turn to the Lord. When God converts a sinner, and translates him into the state of grace, he frees him from his natural bondage under sin, and by his grace alone enables and disposes him freely to will and to do that which is spiritually good; and yet, by reason of his remaining corruption, he does not perfectly nor only will that which is good, but does also will that which is evil. The will of man is made perfectly and immutably free to do good in the state of glory only.

EFFECTUAL CALLING OF THE ELECT.

All those whom God has predestinated unto life he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his Spirit. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby led to answer the call, and to embrace the grace offered and conveyed in it.

REPENTANCE UNTO LIFE.

Repentance unto life is an evangelical grace, the doctrine whereof is to be preached to every soul of man, as well as that of faith in Christ. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins as to turn from them all unto God, purposing and endeavouring to walk with him in all the ways of his commandments. Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it. As there is no sin so small but it deserves damnation, so there is no sin so great that it can bring damnation upon those who truly repent. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so he that scandaliseth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.

THE FAITH OF THE GOSPEL.

The grace of faith, whereby the elect believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the Sacraments, and prayer, it is increased and strengthened. By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein, and acts differently upon that which each particular passage contains; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both its author and finisher.

EVANGELICAL JUSTIFICATION.

Those whom God effectually calls, he also freely justifies; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; it is not alone, however, in the person justified, but is always accompanied with the other saving graces, and is no dead faith, but works by love. Christ, by his obedience and death, fully discharged the debt of all those that are thus justified, and made a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners. God, from all eternity, decreed to justify all the elect; and Christ, in the fulness of time, died for their sins, and rose again for their justification: nevertheless they are not justified, until the Holy Spirit in due time actually apply Christ unto them. God continues to forgive the sins of those that are justified: and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

ADOPTION INTO THE FAMILY OF GOD.

All those that are justified, God vouchsafes, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the

number, and enjoy the liberties and privileges of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and, when necessary, chastened by him as by a father, yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

SANCTIFICATION OF BELIEVERS.

They who are effectually called and regenerated, having a new heart and a right spirit created in them, are farther sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord. This sanctification is throughout in the whole man, yet imperfect in this life; there abide still some remnants of corruption in every part: whence arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh; in which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part overcomes: and so the saints grow in grace, perfecting holiness in the fear of God.

THE GOOD WORKS OF BELIEVERS.

Good works are only such as God hath commanded in his Holy Word, and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto; that, having their fruit unto holiness, they may have the end eternal life. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to do more than God requires, that they fall short of much which in duty they are bound to do. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. Yet, notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblamable and unreprovable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from a heart purified by faith, from love to Christ, and a regard to the glory of God, they are therefore sinful, and cannot please God.

PERSEVERANCE OF THE SAINTS IN FAITH AND HOLINESS.

They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. This perseverance of the saints depends not upon their own free will, but upon the immutability of the Divine purpose, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which ariseth also the

certainty and infallibility thereof. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalise others, and bring temporal chastisements upon themselves.

ASSURANCE OF GRACE AND SALVATION.

Such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed. This certainty is not a mere conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and maintain a conflict with many difficulties, before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain to it; and, therefore, it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which wounds the conscience, and grieves the Spirit; by some sudden or vehement temptation; yet are they never utterly destitute of that seed of God and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the meantime, they are supported from utter despair.

THE LAW OF GOD IN THE EVANGELICAL ECONOMY.

God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to perfect and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. This law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables; the first four commandments containing our duty towards God, and the other six our duty to man. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties, all which ceremonial laws are now abrogated under the New Testament. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than general equity may require. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation. Although true believers are not under the law as a covenant of works, to be thereby justified or condemned; yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives, so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may

expect upon obedience, although not as due to them by the law as a covenant of works: so as a man's doing good and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law, and not under grace. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law requireth to be done.

CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law; but under the New Testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law to which the Jewish Church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of. God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. They who, upon pretence of Christian liberty, practise any sin, or cherish any lust, thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness, and righteousness before him, all the days of our life. And because the powers which God hath ordained, and the liberty which Christ has purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God; and for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and dealt with as the Word of God and the law of the land directs.

RELIGIOUS WORSHIP, AND THE LORD'S DAY.

The light of Nature sheweth that there is a God who hath lordship and sovereignty over all, is good, and doeth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: not to angels, saints, or any other creature; and, since the fall, not without a Mediator, nor in the mediation of any other but of Christ alone. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men; and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue. Prayer is to be made for things lawful, and for all sorts of men. The reading of the Scriptures with godly fear; the sound preaching and devout hearing of the Word, in obedience unto God, with understanding, faith, and reverence; singing of psalms, hymns, and spiritual songs, with grace in the heart; as also the due administration and worthy receiving of the Supper instituted by Christ;—are all parts of the ordinary religious worship of God, besides solemn fastings and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in a holy and religious manner. Neither prayer, nor any other part of religious worship, is now, under the Gospel, either confined to, or made more acceptable by, any place in which it is performed, or towards which it is directed;

but God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself; so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calls thereunto. As it is of the law of Nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy, and in endeavours to promote the salvation of souls.

THE CHURCH UNIVERSAL.

The catholic or universal church, which is invisible, consists of the whole number of the Elect that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all. The visible church, which is also catholic or universal under the Gospel, not confined to one nation, as before under the law, consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God. To this catholic visible church Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto. This catholic church hath been sometimes more, sometimes less visible; and particular churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them. The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth to worship God according to his will. There is no other Head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that Man of Sin, and Son of Perdition, that exalteth himself in the Church against Christ, and all that is called God.

THE COMMUNION OF SAINTS.

All saints that are united to Jesus Christ their Head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory; and being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. Saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities; which communion, as God offereth opportunity, is to be extended to all those who in every place call upon the name of the Lord Jesus.

THE CHRISTIAN SACRAMENTS.

Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong to the Church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word. There is in such ordinances a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that administers it, but upon the work of the Spirit, and the word of institution; which contains, together with a precept authorising

its use, a promise of benefit to worthy receivers. There are only two sacraments ordained by Christ our Lord in the Gospel—that is to say, Baptism, and the Supper of the Lord. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.

CHRISTIAN BAPTISM.

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up to God through Jesus Christ, to walk in newness of life. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. Baptism may be administered by pouring, or sprinkling, or immersion, whether to adult believers or their children, according to the conscientious views and convictions of the parties concerned.

THE LORD'S SUPPER.

Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof to true believers, their spiritual nourishment and growth in him, their further engagement to all duties which they owe to him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and give thanks for the bread and wine, and thereby to set them apart from a common to a holy use; and to take and break the bread, to take the cup, and to give both to the communicants. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent—to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood, commonly called Transubstantiation, by consecration of a priest, is repugnant not to Scripture alone, but even to common sense and reason; overthrows the nature of the sacrament; and has been and is the cause of manifold superstitions, yea, of gross idolatries. Worthy receivers, outwardly partaking of the visible elements in this sacrament, also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

DEATH AND RESURRECTION.

The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the

full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.

THE DAY OF JUDGMENT.

God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the Elect, and of his justice in the damnation of the wicked for their impenitence and unbelief. For then shall the righteous go into everlasting life, and receive that fulness of joy which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. As Christ has given men to understand that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so has he left that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

The foregoing Outline is not offered either as intended to bind individual conscience, or to supersede personal inquiry, but simply as an invaluable assistance. The reader is earnestly counselled, following the example of the "noble Bereans," to "search the Scriptures whether these things be so." This is due alike to reason and to religion. One of the most important points of Protestantism, as opposed to Popery, is the "right of private judgment," and that right let no man surrender. But even this high privilege will prove worthless unless it be properly exercised. It positively interdicts the taking of aught on such subjects for granted, or upon authority, and insists on personal investigation. The reader, indeed, is here presented with the results of the most learned, laborious, patient, and profound examination of the Sacred Volume ever carried on in this or any other country; but even that, although to be received with profound reverence, is not to be taken as the standard of truth, but simply as a help to personal endeavour in searching after it. The reader is advised, entreated, urged, by devout study, to work out for himself conscientious convictions of the truth or the error of these theological conclusions. He has here, so to speak, a map, with notes of a tour, prepared with extraordinary care, by travellers of acknowledged ability, veracity, and industry; let him test the same by taking his own bearings as to both latitude and longitude, examining for himself hill and dale, river, lake, and sea—climate, soil, and products—men, manners, institutions, and everything that enters into the subject. The man who shall thus thoroughly scrutinise the foregoing Articles, under the lights of Inspiration, when he shall have concluded, will be himself a divine of no mean order. By that time, it may be presumed, that the word of Christ will dwell in him richly in all wisdom, and that he will excel in spiritual understanding. The Articles are the Commentary concentrated, or the Commentary is the Articles expanded; in both, the primary object has been to diminish language and augment thought—to comprise the largest amount of matter in the smallest number of words.

The prefixing of these Articles, it is believed, may serve ends of the utmost importance. That they will obtain from multitudes a frequent perusal is certain, and the benefits which may thus accrue to personal piety and evangelical truth it is impossible to calculate. They will help to guide the simple, to correct the erring, to confirm the wavering, and to strengthen the weak, putting all in the way to proceed with their own inquiries, till they "understand righteousness, and judgment, and equity, and every good path."

At no period since the Reformation, was there such an aversion to Systematic Theology in every form, as at the present hour; and the consequences are extensively apparent. Multitudes of professed Christians now-a-days, as compared with their Reforming

ancestors, are but babes in knowledge, both as to the Sacred Scriptures and the human heart. Modern wisdom pronounces this exact and comprehensive thinking antiquated, a stereotyping of opinion, and a fettering of mind! Much, too, is said about the march of intellect and the advancement of Theological science, the wants of the age, and the necessity of keeping up with the times. The desire is great for something new; and the term, as used, implies the omission of much that is old, extending back to the days of the apostles and the prophets. There lies the peril of the times we live in! The spirit from which all this sprang was first manifested by an outcry against Catechisms, Creeds, Confessions of Faith, and Articles of Religion, and all this under the specious pretext of a concern for mental freedom, and progress in religious inquiry!

It is natural to ask—Why this aversion and this hostility to "forms of sound words?" What mischief to religion has come out of them? Have they tended to quench zeal, repress devotion, shake faith, and foster unbelief? Quite the contrary! Assuredly, these digests, compends, and systems, were not the offspring of an age of intellectual stagnation and spiritual death; and it is exceedingly improbable that they should tend to produce a state of things the very reverse of that in which they originated. They were the precious fruit of such a revival of the work of God as had not been known since the foundation of Christianity, and proceeded from the pens of men not unworthy to have been associated with the Apostle of the Gentiles—men with whom the ablest of their modern despisers are not, for a moment, to be compared, or compared only as children to persons of full stature. The source whence these things sprang, was intense mental activity, fervent devotion to the study of the Scriptures, and holy zeal for the maintenance of Gospel doctrine in its purity, and the spread of the knowledge of it throughout the earth. These things were but the Holy Scriptures analysed with a view to facilitate public instruction. They were alike adapted to exhibit truth, and to expose error; they were the ramparts of the Reformation! Their value might best be learned from the fear and the hate with which they were viewed by the Pope and his clergy, who were duly alive to their power and importance as an element in the system they were called to contend against. None so much rejoice as the representatives of Rome, in the present disposition to break in pieces these bulwarks of the ancient and true faith. This, they well know, is a great step towards the ultimate extinction of the light of the glorious Gospel. All positive, definite, and settled views of Divine truth once given up, the path of error will once more be opened, by which the enemy may come in like a flood, amidst shouts of welcome from the traitors in the camp of the Lord of Hosts!

It might somewhat tend to elicit truth on this matter, to compare the authors and the opponents of positive and settled doctrine. Take the former as parents, pastors, patriots, and philanthropists, and let truth say how far the latter will gain by the process. The rejection of reason bodes ill for improvement in religion. In almost every branch of art and of science we have Catechisms, Outlines, and Systems, and their utility is not only not questioned, but everywhere acknowledged. The authors of such works are viewed, not as obstructives, but as promoters of art and science, and the benefactors of their country. There is something very suspicious, therefore, in this outcry against Creeds, Confessions, and Articles, not as Creeds binding the conscience, but as Symbols of Reformed opinion touching the testimony borne on the several subjects by the Holy Scriptures. If the principle be a sound one, why not extend it to everything analogous? Why not call for the surrender of all Catechisms, Outlines, Systems, and Syllabuses connected with Mineralogy, Botany, Chemistry, Medicine, Law, and every branch of human knowledge? The very idea of so doing would be treated as a jest, or as something indicative of mental aberration, or a token of sympathy with the Goths and Vandals of former times, rather than with Newton and the adepts in modern philosophy! No: such follies are never heard of in the regions of pure intellect and secular knowledge; they are reserved for the Church of the living God, where errors of all sorts, when driven from the world, have but too often found a refuge.

The same spirit which calls for the obliteration of the ancient landmarks in the domain of Theology demands the revision of established opinions on the subject of Inspiration. This is the great question of our times, which it becomes the Church of God vigilantly to watch and carefully to consider. The authority of the Sacred Scriptures is founded on their Inspiration. Whatever shakes the one, to that extent shakes the other. As evil proceeds from small beginnings, it is a matter of the utmost moment to guard against the first step. Between the two extreme points of full inspiration and mere reason there are many stages at which men, according to taste and temperament, may halt on their way to

the goal of Infidelity. At each there is danger, which increases with every step in advance. There is no safety to such as have once entered on the downward path! Learning, falsely so called, may boast, and vain philosophy may minister to its arrogance, but the foundation of human hope standeth sure: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Surely the doctrine of inspiration cannot be more explicitly stated, nor the perfect sufficiency of the Scriptures more impressively set forth. The declaration covers every portion of the Holy Volume. Whatever inspiration may imply, it extends to every utterance of the Bible, and hence the propriety of the designation, "the Word of God."

Under these circumstances, then, it is of the utmost importance to understand the precise import of the term. There are those who readily accept the Word as expounded by themselves: setting aside the distinguishing doctrines of Revelation, they harmonise their system with a suitable definition of inspiration, which is just—reason. Others profess to view the Scriptures as inspired in places where the writers avowedly deliver the Word of God; but in other places, more particularly in the historical parts, they ascribe to them no higher authority than is due to the writings of well-informed and upright men. This, however, is a distinction wholly without foundation in the account the Sacred Penmen themselves have given of their own writings. If they were not constantly under infallible guidance, it is impossible to know in what particular cases they were so. No man can draw the line which separates the Divine from the human portions of the Book. To deny the plenary inspiration of the Scriptures is entirely to unsettle the foundations of faith, and to invest the subject with doubt, perplexity, and danger. If in these cases—as is the fact—we are referred to reason and feeling, then the human understanding is invested with an authority superior to that of inspiration! The Sacred Writers themselves make short work of all such untaught and arbitrary distinctions. They know them not!

Inspiration, in the highest sense, may be designated Divine dictation—the communication of supernatural ideas to the human soul. The Sacred Writers wrote under so full, perfect, and immediate an influence of the Holy Spirit, that he was the mind supplying the matter, which their pen recorded. They not merely spake in God's name, but God's words: the result was to secure the inspired writers from all error, either as to their subjects or their language; everything bore the stamp of perfection. Of much that is written, they could not possibly know anything of their own knowledge: here, therefore, the inspiration bore the highest form; it was absolute. In other cases, where they possessed personal knowledge, they were under Divine superintendence, which preserved them from error in all things appertaining to facts, doctrines, promises, or precepts—in everything which appertained to salvation.

The conclusion, then, to which we are conducted is, that every part both of the Old and of the New Testament is to be viewed as the testimony of God in the special sense in which it is offered as the truth. It is obvious to infer from this that all the Inspired Penmen were on a perfect level—none either superior or inferior to the others. They, one and all, spoke or wrote "as they were moved by the Holy Ghost." This sublime fact perfectly harmonises with the varieties of style which characterise their several compositions, and which naturally resulted from diversity of talent, culture, occupation, and circumstances. The Spirit of the Lord acted in accordance with these personal peculiarities, and at the same time excluding all impropriety, whether of thought or expression. Nothing can be more decisive than the following language of the Apostle, when, referring to his instructions, he says—"which things we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." It is impossible more expressly and indisputably to set forth the doctrine of full, absolute, perfect inspiration: the words mean that, or nothing.

What is termed "verbal inspiration"—that is, inspiration of the precise words employed—has been the subject of much controversy. One class of writers hold that, in the choice of words, the Inspired Penmen were left to their own discretion, so that the language is human, while the matter is divine. It is easy to argue on behalf of such a position, but it is difficult to see how it can be made to harmonise with the declaration cited above, in which it is distinctly declared that they expressed themselves, not in words which man's wisdom taught, but which the Holy Ghost taught. Reference is of course here made to the original language, and not to the translations. The power of the Scriptures, therefore, as applied by the Spirit, arises from their matter, and not from the vehicle of communica-

tion. Another class of writers argue, in harmony with the foregoing scripture, that the Inspired Penmen received, not merely the sentiments, but the language, from the Holy Spirit. They contend that, as a large portion of the Scriptures consists of direct revelation, the matter must necessarily have been communicated to them by the Holy Spirit in language, so that both the sentiments and the words were inspired. In support of this view, it is argued that it was wholly impossible to communicate the ideas apart from language; that as this is the only way in which one created mind can communicate with another, so it is the only way in which the Father of all can communicate with his offspring. In all the accounts we have of intercourse with Heaven, language is always employed. The inference drawn, therefore, is, that in every portion of the Holy Bible, written by direct revelation, the language was inspired equally with the matter. Such must incontestably have been the case with respect to all those portions which the writers themselves did not understand. In these circumstances, the penmen could not by possibility have supplied the diction; they could not express what they did not comprehend. They might be likened to men writing in a tongue they understood not, who required to have spelled to them every word they wrote. In the utter ignorance of a subject, no man can possibly write upon it with intelligence, unless he be supplied with the words which express the things. It is clear, from a variety of representations, that the prophets to a large extent were wholly unacquainted with the meaning of what they wrote. To this it is that Peter refers, when he represents them as "inquiring and searching diligently what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." In these cases the language, beyond all controversy, was not supplied by them, but by the Holy Spirit. Again, let it be remembered, that the Lord Jesus charged his disciples, when they should be brought before kings and governors for his sake, to take no thought how or what they should speak, since it should be given them in that same hour what they should speak; for it was not they that spake, but the Spirit of their Father which spake in them. Both the matter and the language were wholly his. The whole man was taken possession of by the Holy Spirit for the purpose of communicating with mankind. Their position was that of mere instruments in the Divine hand. There is a principle contained in this statement which applies to everything written and spoken by inspired men. From the nature of the case, it was clearly necessary that they should be supplied with language, in order to express precisely and correctly the Divine mind.

The conclusion, then, to which the whole leads, is, that the Original Scriptures were inspired both as to matter and language, so that every part and portion of the Divine Record is composed of the "true sayings of God." We shall perhaps be reminded, however, that, even granting the verbal inspiration of the Hebrew and Greek of the Original Scriptures, the integrity of the Book has been greatly impaired by the errors and interpolations which have crept in through the negligence of the transcribers. The importance of this circumstance must not be over-estimated, for it is, after all, a matter of very minor account. These things affect the sense in a manner so imperceptible, that only the most laborious students are able to discover them. There is no subject on which so much learned labour has been expended. All the existing manuscripts of the Hebrew Bible have been collated, compared, and examined; but the results have been such as to demonstrate that nothing of the slightest importance has occurred. In vast multitudes of passages it amounts only to the insertion, or the omission, of a single letter. Although one thousand six hundred and ninety-eight Hebrew manuscripts have been compared, they have not served to correct one important passage. The result is certainly, in a high degree, satisfying. It is now positively ascertained that this mass of copies of the ancient Scriptures are in full accordance with each other, and, to all intents and purposes, with our English translation.

While such is the case with the Old, it is, if possible, even more gratifying as to the New Testament. It so happens that the manuscripts of it are more numerous than those of any of the ancient classics, whether Greek or Latin. One distinguished critic collated no fewer than three hundred and fifty of them, all written in different and distant parts of the world, a portion of them more than twelve hundred years old, and the harmony between them, on everything of the slightest moment, is complete. The thirty thousand various readings in the manuscripts collated by Mill, and the hundred and fifty thousand in Griesbach's edition, in no degree affect the integrity of the text. These various readings consist in matters so minute and insignificant, that not one hundredth part of them makes any material alteration in the sense of any version. They are made up

almost wholly of palpable mistakes in transcription, grammatical and verbal differences, the substitution of one word for another of the same import, and occasionally the transposition of a word or two in a sentence. Nor is this all: even the more important alterations extend to no passage of a fundamental character; they are confined to passages of history, geography, collateral affairs, and things comparatively of no moment.

In the passages we have already quoted, the Scriptures assert their own inspiration, but this self-assertion does not constitute the grounds of their claim to a supernatural character. The range of proof is both diversified and comprehensive; the several parts necessarily vary in cogency, but the whole united constitute such a body of evidence as exists upon no other subject. Something might be said of the general character of the Divine volume, and the special providence which has led to its preservation. The Book, or rather body of books, is inconceivably superior, in point of moral excellence, to everything which has come down from antiquity. It opens up to us fields of knowledge, previously sealed from human vision; emerging from the darkness of heathenism, with its "lords many, and its gods many," it reveals the glorious person of "the King eternal, immortal, invisible, the only wise God," developing his paternal character in all its beauty, excellence, and glory. It unfolds the mystery of creation, declaring to us when and how this great system was brought into existence. The origin of man, the image he bore, the character he sustained, and the catastrophe which befell him, with its terrible consequences, are all set forth with clearness and certainty. These great facts, in which man has so deep an interest, are not otherwise to be ascertained; the Scriptures are the sole and exclusive source of information. Not only is man's ruin made known, but his recovery, the means by which it is achieved, and the glory to which it leads. We are also brought to the knowledge of beings of a higher order than man—great, powerful, and happy—and apprised that a portion of them fell from their high estate, became depraved and wicked, and effected the destruction of the human race. The question naturally occurs, Whence have these men this wonderful wisdom? There is nothing in their history, character, or position, to account for it. They move mostly in the humblest walks of life, and pursue callings having no necessary connection with intellectual superiority, and yet they infinitely surpass the wisest and greatest of this world's sages. We have here upwards of sixty different books, written by various authors, in different languages, throughout the long period of fifteen hundred years, and upwards. These men are the historians of empires, of which otherwise we should scarcely have known the existence. But this is not all; it informs us of the history as well as origin of mankind; and, in particular, it records the facts of the narrative of the most interesting and extraordinary people that ever lived—a people which has been honoured to furnish these mysterious and marvellous writers.

These observations mainly apply to the writers of the Old Testament, but they may, in divers respects, also be extended to those of the New. Nothing can explain the conduct of either, but their inspiration, and their entire conviction of the perfect truth of their testimony. By the course they pursued, they had everything to lose, except their souls, and nothing earthly to gain. Nearly all the prophets were slain by their godless countrymen, and the apostles shared a similar fate from either Jews or Gentiles. Their sole recompense for their unparalleled labours and their inconceivable benefactions, was hunger, nakedness, imprisonment, torture, and death! No proof of sincerity in the faith professed, which it is possible for man to give, was wanting; but whatever force may belong to these considerations, they occupy in the scale of evidence but a secondary place. Both the Old and the New Testament dispensation was founded in miracles: "What sign shewest thou?" was a question which both Moses and Jesus answered by "signs, and wonders, and mighty deeds." Nothing less sufficed to confirm a Divine mission than a display of Divine power. The expectation of something of this sort is founded in the human constitution. Even the heathen of our own time frequently demand that the Christian missionary shall confirm his doctrine by a miracle. It does not appear that there is any other method whereby a mission can be stamped with the Divine approbation. If, after appealing to the power by whom he is sent, he shall raise the dead, heal the sick, and give sight to the blind, he cuts short all controversy. Such power may well be taken as demonstrative proof of the divinity, both of the mission and of the message. It is God's own hand setting his seal to his own work.

Miracles, then, are in the order of nature the first, as well as, in their own character, the most decisive proof of inspiration. A revelation from Heaven cannot be rationally received or enforced on any other condition. The false religions of the world do homage to the principle; they abound with alleged miraculous interpositions of the divinities; but this is in order not to institute but to uphold the system. The revelation of the Divine

will, though less palpable, is in itself not less miraculous than the raising of the dead; but, from its invisible nature, it requires to be confirmed by acts which appeal to the senses. All-important as were the miracles of Moses, those of Jesus came more home to the heart. He himself, from the outset of his public ministry, uniformly appealed to them in proof of his mission. They constituted so many visible and incontrovertible manifestations of the Divine approval, which could not have been extended to an imposture. That his miracles might answer the great purpose for which they were performed, it was necessary that they should be public, decisive, and open to examination, and such was the fact. In this matter the course of Jesus materially differed from that of Moses; Jesus not only performed miracles himself, but imparted the power of so doing to his servants, both while with them and after his ascension to glory. After his resurrection that event became one of the great facts to be testified and confirmed; for its truth they had the evidence of their own senses; they, therefore, became his witnesses, the Holy Spirit confirming their testimony by signs following. This resurrection was in itself a miracle of the highest order, constituting the broad seal of Heaven upon his mediatorial mission; no event within the whole range of sublunary knowledge was ever so thoroughly attested as the resurrection. It were quite as rational to deny that he ever existed as that he rose from the dead.

Miracles must be actually witnessed, in order to a right estimate of their power as evidence. The testimony of such as have been spectators of them is doubtless valuable for conviction, but not at all to be compared with actual observation. But the evidence of miracle, if weakened in the first, it is still more so in the second and each successive stage of transmission, until, in process of time, it dwindles into a venerated sound. To meet this case, Infinite Wisdom employed prophecy; which also is a miracle of the very highest order—indicating a knowledge which is infinite. Miracle and prophecy are the two great departments of inspired evidence; they stand in contrast—the one supplying the deficiencies of the other. The miracle is performed at once; it is its own evidence. Prophecy is uttered at once; but, apart from miracle, it possesses no self-evidencing power; its appeal is to time. Prophecy, therefore, viewed as a whole, gains by time precisely in proportion as miracles lose. There is something inconceivably grand in Scripture prophecy, which is the history of individuals, empires, and the world written by anticipation! Prophecy, more especially in its bearing on the person, work, and offices of the Lord Jesus, is marked by inconceivable grandeur; so minute and exact are the predictions, that they form the Gospels in epitome. The history supplies little that is really new; it is merely an expansion of the prophecy. Nothing but inspiration can account for these predictions, which infinitely exceed the highest stretch of human sagacity. Prophecy, as a rod and staff, has been the support of the heart of the Church in every age; and there is every reason to believe that its later fulfilments will, in a manner the most extraordinary, display the Divine power and glory. The conversion of the Jews, with that of the Gentile nations, and the destruction of Antichrist, will be events of sufficient magnitude and splendour to astonish the whole world. The evidence of the inspiration of the Sacred Volume will, by these means, be exceedingly augmented; it will receive a further increase from the rise of the Millennial sun, and the universal establishment of a reign of truth, justice, and love. Nor will that be all; the evidence of inspiration will have been perfected only after the resurrection and the judgment, when the Lord Jesus shall have delivered up the kingdom to the Father, and God shall have become all in all. In the meantime prophecy, to those who rightly use it, serves great and important purposes—confirming faith and hope, and promoting edification. Nothing so deeply impresses the mind that there is verily a God, by whom all things were created, and are upheld, ruled, and regulated. The doctrine of Divine providence is also most powerfully illustrated. It shews, in a manner not to be disputed, that the "Heavens do rule," that the potentates of the earth are but worms of the dust, and that in His hand their breath is, and that his are all their ways. How dread the thought, that we are ever in the eye of Him to whom the end is known even from the beginning! What more fitted to sustain the confidence of the faithful! leading them to commit themselves, with all their concerns for both worlds, to Him who is Lord of both—to whom all things are naked and open, and from whom no secrets can be hid!

While "the testimony of Jesus is the spirit of prophecy," the minor departments of evidence are not to be lightly thought of. If, as compared with miracle and prophecy, they be weak; viewed absolutely, they are exceedingly strong. What has been often termed the "internal evidence," presents a delightful subject of contemplation. It is drawn from the consideration of the principles of the Evangelical economy, which everywhere proclaim the divinity of the Book. The character of the Most High, as there delineated, comprises

all conceivable excellence, without the shadow of an imperfection. No objects can be more unlike than the character of God, and the character of the heathen deities, as drawn by their own worshippers. Nothing so debasing and abominable as the latter—nothing so pure and glorious as the former! The worship of those deities was simply organised and established iniquity, of the most atrocious and revolting character! Only inspired men could have drawn the portraiture presented of God the Father. That alone suffices to stamp the Divine character, and consequent inspiration, of the said writings. Next to this, in importance to ourselves, is the analysis of human nature, which is as obviously true as it is deplorably humiliating. In vain do we look to the records of heathen wisdom for anything to be compared with these appalling developments. The Bible is emphatically the Book of the heart; the writers clearly knew what was in man. Every individual has only to pass his eye from the inspired page to his own heart, to discover the truth of every statement. The Book which has made such a transcription of the innermost soul must be Divine. But this is not all; the Book possesses a power to wound and a power to heal, such as belongs to no other book known to mankind. It is the only book invested with the mysterious capability of renovating the human soul. It has but to do for all what it has already done for countless multitudes, to establish its claims to a supernatural superiority to everything human. When every man shall have become the subject of repentance toward God, and faith in the Lord Jesus Christ—filled with peace, and hope, and joy, and shining in the beauties of holiness—all will become living epistles of the Lord Jesus. The spirit of the New Testament worked out in the immortal man, all made free from sin, and become the servants of God, and having their fruit unto holiness, the ends of redemption will have been answered; and nothing will remain for them but to hold fast the beginning of their confidence, and occupy till the Master come.

In dealing with the question of inspiration, the response of the human heart must not be overlooked. There is in that book a quality to be found in no other book, and in the hearts of holy men a sense to be found in no other hearts, and that sense never fails to perceive that quality. Men regenerated by the Spirit of God, and in whose soul that Spirit dwells, concur in receiving the Bible as divine. This, however, is the result, with regard to a large body of them, not merely of spiritual perception, but of Scriptural study. Multitudes of them have laboured as for life in sifting the evidence in all its departments, and have reached the conclusion that it is in very deed the Word of God. Their uniform conduct has proved the sincerity of their convictions; in life and death, expiring in the midst of friends or flames of fire, they have held their testimony without wavering. All have been entirely convinced that it is the Spirit of God who speaks in the Holy Volume, and believing his testimony, they have been filled with joy and peace, and fired with a hope of a glorious immortality. There are, indeed, those—and their name is legion—who reject the Holy Scriptures, professedly, after investigation, denying them to be the Word of God; and the character of this, as well as of the opposing class, has sustained the sincerity of the profession: but the characters of the two classes, respectively, are as unlike as light and darkness. As are their characters, so their courses; their ways are as their end. The light in which men view the Scriptures may generally be taken as a sure and certain index to their moral character. The wicked themselves feel this; they have no confidence in each other, and no moral bond to bind them together. They know and confess, that those alone who believe in the divinity of the Bible may safely be trusted. They secretly confess that "the righteous is more excellent than his neighbour." Not only are all holy men united touching the inspiration of the Sacred Volume, but its leading contents. Whatever diversity of judgment may exist as to things of secondary importance, concerning Redemption, and all that the glorious term imports or implies, they are perfectly agreed. There is no mere secular question, of general interest to mankind, on which there is anything approaching to a corresponding harmony.

Truth, on every subject, is one; and in proportion as it is discovered, men are united. This fact is of great importance as it relates to the proof of inspiration. If in very deed the Book be inspired—if the writers have been simply so many penmen to the one living and true God—real and obvious oneness must characterise every part of the manifold and multiform communication. Clashing and contradiction would be utterly fatal to the claim of inspiration. Let the Sacred Books, then, be examined by this test, and the result will be a corroboration of the fact that they all spake by one Spirit. The harmony which prevails among the inspired writers has, in every age, been the wonder of reflecting men, who have always felt that it could only be accounted for by its true cause. Rightly to appreciate the value and cogency of this argument, it must be remembered that the various writers lived throughout the lengthened period of fifteen hundred years,—that they occupied

every variety of position, from the humblest to the highest rank in society—noblemen and shepherds, warriors and statesmen, priests and kings,—that their talents and education were as varied as their habits and occupations,—that their compositions were of the most diversified description, comprising laws, history, prophecy, biography, parables, proverbs, poetry, speeches, epistles, controversy,—and that, notwithstanding, there is throughout the most exact agreement concerning the works and ways of God, the state, character, and relations of man, the Law and the Gospel, sin and salvation, this world and that which is to come; all hold and advocate the same doctrines, labour to propagate the same principles—to recover the lost, to preserve the saved, and so to promote human happiness and the Divine glory. The small discrepancies which may occasionally appear are more apparent than real: a very little knowledge suffices for the entire removal of most of them; and such as remain are of small moment. These also, with a little more light, might be obviated. Of this we have striking illustrations in the Gospels, which blend considerable diversity with perfect harmony. The small inconsistencies which there appear, viewed in relation to evidence, possess a peculiar value: they demonstrate the absence of concert and collusion. In courts of justice, evidence is not the less satisfactory when witnesses, from viewing things in different aspects, seem slightly to disagree, since it goes to prove the independent character of the testimony.

There is one thing above all others, of a personal character, to be considered—the portrait drawn of perfect humanity in the person of the Lord Jesus Christ. That this is done is undeniable: even infidels themselves have confessed it, and avowed their admiration. Various attempts at delineating the character of a faultless man had previously been made, but that of the Gospel history was the first, and it is the only instance of complete success. This, however, on the part of the writers, was not the result of a purpose. Nothing was further from their minds than the thought. It is a character solely composed of facts—the very reverse of a fancy picture. These facts they state without comment, or the slightest effort at ornament or effect. In the most wonderful part of their narrative, they manifest no surprise; nor do they lay their account with objections from their readers. They speak as men whose exclusive business is to bear witness, leaving the world to treat the testimony as they think proper. It is only necessary to put together the facts of the history, to see that the character united every excellence, to the exclusion of every defect; the holiness, the devotion, the instruction, the morality, all is perfect, and radiant with beauty and glory! Wisdom, meekness, humility, patience, fortitude, benevolence, compassion, and everything that entered into character, bore the stamp of full perfection. The question, then, as bearing on inspiration is, how this came to be effected on the part of the humble men who performed it? It seemed, speaking after the manner of men, the result of chance; there appears to have been neither concert nor communication with each other. To exalted genius and human learning they laid no claim, and yet they have achieved a work which exceeded the powers of the world's collective wisdom! The marvel is explained only by the inspiration from which the whole proceeded.

One more proof remains to be noticed, which, notwithstanding its hidden character, merits particular notice, from the importance which attaches to it—that is, the personal experience of the power of the Gospel of Christ. All the world knows the importance of experiment in modern philosophy. There is, indeed, an experience in everything moral which bears on the welfare of human kind; it is, therefore, to be viewed as a most material thing in the matter of personal piety. As the term signifies, it means knowledge acquired by trial of some sort in relation to some subject; it is the feelings that result from the knowledge and belief of certain facts and doctrines. Wherever a religious truth is believed, it produces an effect corresponding with its own nature. Although it is not the whole, it is a most material part of religion—the golden link which connects doctrines with morality. The character of a man's religion is just the character of his experience; if he enjoys clear, full, and Scriptural views of the Gospel, and believes them, he will be the subject of exactly corresponding impressions. In the absence of experience, whatever may be the knowledge of the letter, there can be no faith, and evangelical works cannot possibly follow. Wherever the Spirit of the Lord is putting forth regenerating power—enlightening, convincing, and converting—evangelical experience will accompany the great work, and prove his indwelling presence; righteousness, peace, and joy in the Holy Ghost will constitute the kingdom of God in the soul.

It will, then, appear how unreasonable, unphilosophic, and preposterous is the conduct of those who pour contempt on Christian experience, as something foolish, fanciful, and enthusiastic, with no foundation in truth. Such people have but to confer with wise and

holy men, or to consult the records of departed piety, or carefully to examine the Scriptures of truth, to be convinced of their error, and to see that religion is not simply a thing of form, but of power. In the absence of all feeling, there is no proof of religion. It is proper, however, to observe, that in this, as in everything, the false may combine with the true; but the exception only proves the rule. No experience is contended for apart from inspired truth. It is an apostolic injunction that the believer shall be ready to give, to every one that asks, a reason of the hope that is in him. Blind impulses, strong imaginations, dreams and visions, make no part of Christian experience. Nothing is to be regarded as such which does not accord with revealed truth. The Spirit of God works neither without his own truth nor against it; it is the things of Christ he takes and shews to his people, and according to the nature of those things will be the impression produced by the faith of them. Generally the result is love to God and to his people, spirituality of mind and pleasure in heavenly exercises, delight in the reading and exposition of the Divine Word, and a readiness to embark in whatever tends to promote his glory. Such are the only competent judges of the real character of the Inspired Volume. No writings merely human can produce such effects in the soul. All such distinctly proclaim their own origin, and whatever the grasp of reason, comprehension of view, power of eloquence, or splendour of colouring, that may mark them, they impart no life to the dead soul, no peace to the troubled conscience; they never prove "the power of God to salvation." This species of evidence of the inspiration of the Scriptures, and the divinity of the Gospel, is, with the millions of God's people, of greater practical importance than any other. They have no time, nor are they by education duly qualified, to deal with the stupendous subjects of miracle and prophecy, and the historical argument; but they all have hearts to feel, love, hope, and rejoice. In days of darkness, when the flames of persecution have raged, and they have been destroyed in multitudes, this experimental evidence has exerted a power which made the weakest strong, and the strong as lions. The cross, the rack, the stake, and the wild beasts, had no terrors for these children of the kingdom, heirs of God, and joint-heirs with Christ. The religion of those men was a living power, a quenchless flame; the doctrines of the Gospel had become incorporated with their very nature. While they walked the earth their conversation was in heaven. Such people have in themselves the most convincing of all proofs that "all Scripture is given by inspiration of God."

If, then, God has spoken, and if his words constitute the Scriptures of the Old and New Testament, the fact suffices to lift that Book as high above all others, as the heavens are high above the earth. The Book composed of these Scriptures is not to be viewed just as one of many books, more or less ancient and venerable, but of the same origin, and bearing the same essential character, but as a volume altogether different, and infinitely superior. The fact once determined that the Sacred Scriptures are a revelation from God, little need be said as to its necessity or its sufficiency. These points might, indeed, be elaborated in a manner adapted to instruct and to edify; but it is foreign to our object so to do. It is enough that we have a book from God; that idea swallows up every other; suggesting somewhat so momentous, that setting aside every other consideration, we hasten to open it, that we may ascertain its contents, and see how far it affects our present condition. If He, "who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see"—hath opened a communication with the human race, let silence reign throughout the universe, and let the nations hear their God! It is their primary duty, and their highest interest, to obtain a knowledge of the Divine will. They who deny the inspiration of the Bible, neglect, if not with impunity, yet with consistency; not so they who profess to believe its heavenly origin and imperial character. Such conduct on their part is alike contradictory, irrational, and impious. The Divine character of the Book, and the nature of its communication, invest it with an authority of which it behoves the whole earth to stand in awe. Now that the book exists—involving the interests of life and death to mankind—to be without it is the heaviest calamity with which they can be visited; while to possess, and yet neglect it, is the greatest error they can commit. The bulk of the Christian world, there seems reason to conclude, is greatly at fault on this score. They seem to have but a faint conviction of the true character, and consequent claims of the Bible; they but imperfectly realise the great fact of its inspiration. They respect it as an element of worship, and generally as an important instrument of religion, but not as a book expressly dictated by the Spirit of God. In words, as a matter of course, they may assent to its inspiration; but the fact is not believed, and consequently it is not felt.

This state of things is largely accounted for by the existing circumstances of society. The invention of printing, while a great, is by no means an unmixed blessing. The deluge of books which, by its means, has been poured forth upon the world, has been attended with the most unhappy consequences. The Bible is but one book among millions of books, all competing for notice, and adapting themselves to the tastes, prejudices, and passions of the human family. The effect of this is great beyond calculation or conception. The bent of human nature, uninfluenced by the grace of God, is such, that men will read anything and everything rather than the Bible, which is able to make them wise unto salvation. Even the renewed heart has but too much of a hankering after this species of intellectual employment. The temptation to which, on all sides, Christians are exposed is very strong, and they have, to a fearful extent, fallen before it. A very large portion of the time not consumed in labour and business, is, by those who read at all, devoted to books but little fitted to promote Divine knowlege, or to further the ends of piety. Much of our popular literature is by no means favourable to personal religion. The taste it creates and cultivates is worldly in the extreme, and as such it strongly indisposes for devotional reading, the study of the Scriptures, and spiritual exercises; at the same time destroying the relish for thoroughly Scriptural and Evangelical preaching. This is a most alarming state of things, as it is fraught with the most fatal consequences. Its natural and sure effect is to diffuse an element of carnality throughout the Church, deadening piety, debasing the soul, and thus obstructing devotion. It may be safely affirmed that nothing has so largely contributed to the low state of piety which now prevails in every section of the Church of Christ. It is only within the last quarter of a century that the powers of the Printing Press, in this direction, began to be fully developed; about that time the leprosy broke out, and it has gone on increasing to the present hour. The Spirit of God dwelling in the heart is the only source of heavenly-mindedness, the well-spring of true devotion; therefore whatever tends to quench the Spirit, tends in the same degree to depress piety, and ultimately to destroy it. This, therefore, is a point which demands the solemn attention of individuals, families, and churches, since in this way the progress of true religion may by degrees be fairly arrested, and the foundation laid for its ultimate overthrow.

The first duty of every man is to ascertain the will of God, on which depends his highest interests both for time and eternity. Most people are eager to pry into the invisible and the future, and but too ready to listen to the voice of imposture, when it promises to gratify their curiosity; and yet, when Divine compassion places in their hands the only Book that discloses both the invisible and the future, they are reluctant to open it! This conduct most impressively demonstrates the fearful extent to which man has been morally damaged by the fall. The cause is obvious—carnality of mind. Everything is distasteful to the human heart in proportion as it is spiritual. Direct communion with God is foreign to his tastes and feelings; such, indeed, is his aversion, that, left to himself, he would never seek to God. The deceitful heart, at every turn, endeavours to break away from beholding an object so holy, beautiful, and glorious.

The same carnality extends to all the exercises of devotion. Nothing but a rich supply of the Spirit of grace can enable even the soul that is born again to "continue instant in prayer." He who has in a fair measure attained to this is in a happy condition, since he clearly approaches the fulness of the stature of a perfect man in Christ Jesus. Of this the Lord himself furnished the perfect example. The spirit of life in him was pre-eminently the spirit of prayer. While on earth, his moral nature was entirely fit for heaven. This carnality is further manifested in listening to the voice of God in the Holy Scriptures. Instead of exclaiming with David, "O how love I thy law! it is my meditation all the day," the carnal mind recoils, and cleaves to books congenial to itself. To read a portion of the Inspired Volume as a duty, or as a task—all heart-concern excluded—is not difficult; but, if easy, it is also useless, it ministers neither to happiness nor to holiness. It is a matter of mere form, partaking of the character of dry and distasteful drudgery. Nothing can less resemble the case of the Royal Psalmist, to whom the Word of the Lord was as "honey and the honeycomb." Here, then, is a point after which Christians are to strive, and by this they may measure their progress.

There is a great and serious error extensively prevalent among the people of God on this subject. Their study of the Scriptures does not deserve the name; it is little more than grave trifling with a supreme duty, a holy privilege. They deal with it in fragments; and after thus nibbling for a life-time, they finish their course, knowing little more of the riches of Revelation than when they took up their profession of religion. The mass of adult

Christians, there is reason to believe, are not in a condition to pass honourably even a very superficial examination. This state of things has, in no small measure, been promoted by the publication of a class of books intended to furnish godly people with a daily "portion" of religious instruction, consisting of a verse, a phrase, or a word of Scripture, with a few sentences by way of "remarks" thereon, and a scrap of sacred poetry. These things, in a small way, serve to comfort and to edify the babes of the divine family. That is the utmost that can be said for them. Their strong tendency is to prevent the thorough study of the Word of God, and thus to damage the interests of a scriptural and healthful piety. These ready-made morsels are utterly insufficient to feed and nourish the souls of the faithful; they leave the understanding in a state of dull repose, deeply stamping it with the impress of spiritual childhood! Every Christian ought to aspire to a thorough knowledge of the Word of God; and with a very moderate degree of devout endeavour, he may succeed. Never till then will things be as they should, in the family, the school, and the congregation of the faithful. Never till then will the Church be "fair as the moon, clear as the sun, and terrible as an army with banners."

An intimate acquaintance with the letter of all the books of the Sacred Volume is within the easy reach of every one. This only requires that the several books shall be read—no matter in what order—again and again, till the main facts and the general outline be deeply impressed on the mind. But this is not to be viewed as the study of the Scriptures, properly considered, which is quite another thing; this is only preparatory to that process. All that is meant here is a somewhat thoughtful perusal, with, it may be, a noting of particular passages which strike the mind as specially important. In this way a whole book may frequently be read at a sitting, which, wherever it is practicable, is greatly to be desired, as bringing, at one view, before the mind, all its parts and all its points, which is highly favourable to a thorough grasp of the subject—which can never be gained by fragmentary readings. Let not the reader start at the idea of such a demand; it does not even approach to the average amount of reading performed almost daily by myriads of people, according to their several tastes, in light literature, history, and philosophy; to say nothing of the journals of the day, and of fiction, ravenously devoured by the volume!

While the course here indicated is every way a valuable exercise, it is by no means enough; it is but surface work, which can never make the doer of it "mighty in the Scriptures." To "search the Scriptures," implies vastly more, as clearly appears from Inspiration itself. This implies the careful examination of the words, the sentences, the scope and bearing of the whole. In addition to this, there must be a comparison of Scripture with Scripture, which, properly conducted, will be attended with the happiest results. To this end the References are of the utmost value, as contributing to make the Bible, to a large extent, its own interpreter. But when all helps have been called in, their combined aid will leave us infinitely short of the eminence to which we aspire. There is light wanted, which can be obtained only from Heaven. The Father himself is the teacher of his own family: "They shall all be taught of God," is a promise full of importance, and to be had in lasting remembrance. Luther laid it down as a maxim, in preparation for the pulpit, that "to have studied well is to have prayed well." The great Reformer further states, that, on his knees, he has often, in a moment, obtained an insight into the meaning of Scripture, which, by mere study, he had employed hours and days in vain endeavours to penetrate. Why should not all act on the principle here laid down, and put it to the test of experiment? If Christian mind and heart are ever to be cultivated to purpose, there must be an end to an indolent reliance on mere external helps, and efforts put forth to the full extent of individual capacity in the way of self-culture. This is an unalterable condition of success. Whatever may be the gifts and the graces which adorn the pulpit, they will go for nothing among the thoughtless subjects of a slothful passivity. Self-reliance, under God, is indispensable to growth in Scripture knowledge, and progress in the divine life. In efforts to that end, the first place is due to prayer and supplication, and the second to meditation, by day and night, on the Inspired Records. Hear the assurance of the Spirit—"If thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." In these emphatic words the two ideas of Search and Supplication are strikingly embodied, and presented in a manner full of encouragement to every inquirer after the truth as it is in Jesus.

THE FIRST BOOK OF MOSES, CALLED
GENESIS.

This Book gives an account of Creation, of the Fall and Redemption of Man, of the Former World, of the Deluge, and the events which followed, comprising the history both of the Church and of the World during 2369 years, reaching within 1635 years of the birth of Christ. It is the sole and only record of the stupendous facts which form its subject. Without this Book, mankind would have been left in total darkness: with it, the humblest Sabbath scholar in Great Britain possesses a knowledge infinitely surpassing the collective wisdom of the whole Heathen World.

CHAPTER I.

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

B. C. 4004.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

22 And [q]God blessed them, saying, Be fruitful, and multiply, and fill the waters

CH. I.

[a] Ps. 33. 6. John 1. 1-3. Col. 1. 16, 17.
[b] Jer. 4. 23. Nah. 2 10.
[c] Ps. 104. 30. Is. 40. 12, 13.
[d] Ps. 33. 9.
[e] 2 Cor. 4. 6. Eph. 5. 14.
[1] *Between the light and between the darkness.*
[f] Ps. 104. 20.
[2] *And the evening was, and the morning was.*
[3] *Expansion.*
[g] Job 26. 8. Ps. 104. 10, 13. Ec. 11. 3.
[h] Job 38. 8-11. 2 Pet. 3. 5.
[i] Deut. 32. 4. Ps. 104. 31.
[k] Ps. 104. 14-17; 147. 8. Matt. 6. 30. Heb. 6. 7.
[4] *Tender grass.*
[l] Job 25. 3, 5. Ps. 19. 1-6. Jer. 31. 35; 33. 20, 25.
[5] *Between the day and between the night.*
[6] *For the rule of the day, &c.*
[m] Deut. 4. 19. Job 31. 26-28. Is. 45. 7. Am. 5. 8.
[n] Ps. 8. 1. Acts 13. 47.
[o] Ps. 104. 24, 25. Acts 17. 25.
[7] *Creeping.*
[8] *Soul.*
[9] *Let fowl fly.*
[1] *Face of the firmament of heaven.*
[p] Job 26. 5.
[q] 28; 8.17; 9.1.

Chap. I. 1, 2. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Thus, the first fact in knowledge, and the first sentence in history, unite in demanding of man an exercise of faith. God, the sole doer, was the sole witness of his own work; and it only remains for man to receive his testimony, which is powerfully supported by Creation itself, since "that which may be known of God is manifest in them; for God hath shewed it unto them: for the invisible things of him, even his eternal power and Godhead, from the creation of the world, are clearly seen, being understood by the things that are made." It is distinctly taught, then, that matter was spoken into being by the Son of God, "for all things were made by him, and without him was not anything made that was made." It stands to reason that matter must either have been eternal, or self-originated, or created. Reason recoils alike from the first and the second, refusing to separate cause from effect, means from ends, displays of skill from intelligent power; but Moses steps in, and, speaking as the mouth of God, ends the strife. He is silent as to the preposterous notions of a benighted world; he refers neither to its wisdom nor its folly; nor does he make any display of his own superiority to heathen philosophers; he simply narrates the facts, leaving men to deal with them as they please. The doctrine of the Divine Spirit is thus set forth at the very outset, as replenishing the void, and ordering confusion; a meet figure of his work in the regeneration of the human soul, which is affectingly represented by the state of chaos. Ver. 3-25. After creation, light became necessary to every stage of the subsequent development; He spake, and it was! Light springs forth; light, the perfection of created beauty, the glory of the universe, supplying a simile to illustrate the character of the Most High: "God is light," and "the Father of Lights;" and Christ is "the Light of the world;" then the firmament, the earth, the sea, vegetation, the sun, the moon, and the stars. The water next brings forth its countless and multifarious population; and earth follows with its vast and varied progeny. Ver. 26-31. The world thus made ready, Man,

in the seas, and let fowl multiply in the earth.

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

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

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

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

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

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

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

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

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

CHAPTER II.

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

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

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

B. C. 4004.

[r] Job 39. 1-19; 40. 15. Ps. 104. 18-23.
[s] Job 12. 8-10; 26. 13.
[t] John 5. 17; 14. 23. 1 John 5. 7.
[u] Eph. 4. 24. Col. 3. 10. Jam. 3. 9.
[x] 9. 2, 3. Job 5. 22.
[y] Matt. 19, 4-6.
[z] 12. 2, 3.
[2] *Creepeth.*
[a] Acts 17. 24, 25. 1 Tim. 6. 17.
[3] *Seeding seed.*
[b] 2. 16. Ps. 104. 27, 28; 145. 15, 16.
[c] Job 39. 4, 8, 30; 40. 15, 20.
[4] *A living soul.*
[d] Ps. 19. 1, 2; 104. 24, 31. 1 Tim. 4. 4.

CH. II.

[a] Ps. 104. 2. Is. 45. 18.
[b] John 5. 17.
[c] Ex. 16. 22-30; 20. 8-11. Is. 58. 13, 14. Heb. 4. 4-10.
[1] *Created to make.*
[d] Ps. 65. 9-11. Jer. 14. 22. Matt. 5. 45.
[2] *A mist which went up.*
[3] *The dust of,* &c.
[e] 3. 19. Ec. 3. 20. Is. 64. 8. 1 Cor. 15. 47.
[f] John 20. 22. Acts 17. 25.
[g] 1 Cor. 15. 45.
[h] Rev. 2. 7. John 6. 48.
[i] 3. 3, 22.
[k] Ps. 46. 4. Rev. 22. 1.
[l] 25. 18. 1 Sam. 15. 7.
[m] Num. 11. 7.
[n] Job 28. 16. Ez. 28. 13.
[4] *Cush.*
[o] Dan. 10. 4.
[5] *Eastward to Assyria.*
[p] 25. 18.
[q] 15. 18.
[6] *Adam.*
[7] *Eating thou shalt eat.*
[r] 1 Tim. 4. 4; 6. 17.
[s] 3. 1-3, 11, 17.
[8] *Dying thou shalt die.*
[t] Rom. 5. 12, 21; 6. 16, 23. Gal. 3. 10. Eph. 2. 1-3.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18 ¶ And the LORD God said, *It is* not

its Ruler, was created, and a gift of provision made for all. Thus man found everything made before himself. How matter came to exist he could not tell. Of the progress of creation he knew nothing; he was alike ignorant of the time employed in it. What his own senses reported to him at the moment of his own creation, he knew, but nothing antecedent. The place assigned to Man is one of supremacy; all was made for him, and he for God. He was clothed with all power and authority over the world around him; and his capacities were equal to his station. Representing God, he was made in the "image" of God; as if the more deeply to impress this fact on the mind, it is repeated. That image was the perfection of power, honour, and glory. Alas! where is it now? The "glory is departed;" but, thanks be to God, provision is made for its recovery! Thus, at the outset of creation, the doctrine of a plurality of persons in the Godhead, Father, Son, and Spirit, is distinctly set forth; the Father as speaking, the Son and the Spirit as working.

Chap. II. 1-3. Six days sufficed to complete the mighty system of things, which was perfect in all its parts, and harmonious in all its action. The Seventh Day, as the first that witnessed the consummation, was blessed; and Man was invited to share in its repose. The institution of the Sabbath is one of the most extraordinary features of the Divine economy, full of compassion to both man and beast. The preservation of the Lord's Day is essential, not merely to the progress of religion, but to its very existence. Ver. 16, 17. The tree of life was probably the pledge of immortality, and its fruit the seal of life and bliss, to love and obedience. By creation Adam had the experience of good; and the continuance of it was connected with loyalty to his Lord. He is told that to eat will be to die. Duty was, therefore, plain: he had but to obey and live. Ver. 18-25. The creation of Woman is entitled to special notice. Instead of being formed, like females of the lower creation, from the common mould, as was Adam himself, his body supplied the

[a]good that the man should be alone; I will make him an [x]help [9]meet for him.

19 And [7]out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them* unto Adam, to see what he would call them: and whatsoever [1]Adam called every living creature, that *was* the name thereof.

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

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

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

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

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

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

CHAPTER III.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception: [b]in sorrow thou shalt bring forth children; and thy desire *shall be* [6]to thy husband, and he shall [c]rule over thee.

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

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

19 In [k]the sweat of thy face shalt thou

B. C. 4004.

[a] Prov. 18. 22.
[x] 1 Cor. 11. 7-12. 1 Tim. 2. 11, 13.
[9] *As before him.*
[7] 1. 20-25.
[1] *The man.*
[2] *Called.*
[3] *Builded.*
[z] Prov. 19. 14. Heb. 13. 4.
[a] Eph. 5. 30.
[4] *Isha.*
[5] *Ish.*
[b] Ps. 45. 10.
[c] Mal. 2. 14-16. Matt. 19. 3-9. 1 Cor. 6. 16, 17. Eph. 5. 28-31.

CH. III.

[a] John 8. 44. 2 Cor. 11. 3.
[1] *Yea, because, &c.*
[b] Matt. 4. 3.
[c] 13. Deut. 29. 19. 2 Cor. 2. 11.
[d] Ex. 20. 7. Jer. 14. 13, 14. 2 Cor. 11. 3, 13-15.
[e] Ex. 5. 2. Ps. 12. 4.
[2] *A desire.*
[f] Josh. 7. 21. 1 John 2. 16.
[g] 1 Tim. 2. 14.
[h] Hos. 6. 7.
[i] 5. Deut. 28. 34.
[k] Job 9. 29-31. Is. 59. 6.
[3] *Things to gird about.*
[4] *Wind.*
[l] Job 34. 22. Heb. 4. 13.
[m] Josh. 7. 17.
[n] Ps. 119. 120. 1 John 3. 20.
[o] 7. Rev. 3. 17.
[p] Ps. 50. 21.
[q] Ex. 32. 21-24.
[r] 2 Sam. 12. 9.
[s] 4-6. 1 Tim. 2. 14.
[t] Ex. 21. 28.
[u] Ps. 72. 9.
[x] Matt. 12. 34.
[y] Is. 7. 14.
[z] Rom. 16. 20. 1 John 3. 8.
[a] Is. 53. 3, 4, 12. Matt. 4. 1-10.
[b] 35. 16-18.
[5] *Subject to thy husband.*
[c] 1 Cor. 11. 3. Eph. 5. 22-24.
[d] 1 Sam. 15. 23, 24.
[e] 2. 16, 17.
[f] Job 5. 6, 7.
[g] Ec. 2. 22, 23.
[h] Matt. 13. 7. Heb. 6. 8.
[6] *Cause to bud.*
[i] Ps. 104. 14.
[k] Eph. 4. 28.

material of her structure, which most impressively sets forth the doctrine of their oneness. It is sin that causes shame. Clothing is the remembrancer, not of innocence, but of guilt. Pride of dress is simply pride in the badge of dishonour.

Chap. III. 1-7. The native subtlety of the serpent rendered it the more suitable as an instrument of the Tempter. Satan, in the serpent, began with the weaker vessel, well knowing that, once overcome, she would most successfully deal with her husband. His craft is manifest; as a first step he merely hints a doubt as to the prohibition, thus insinuating the first element of unbelief. Having thus prepared the way, he flatly contradicts the Most High. Thus he became "a liar, and the father of it;" and "a murderer from the beginning." He appeals to pride and selfishness. How fine a thing to know good and evil! By transgression they know both, and are undone! Ver. 8-19. Sin begets fear; but nothing can hide the sinner from God. Purity is the garment of the soul; that gone, it is filled with shame and confusion. Transgression admits of no defence. Eve's plea was foolish and sinful: disbelieving God, she put faith in a reptile. For the serpent there was no mercy; and, therefore, no inquiry: his portion was a curse. The woman's "seed," Christ the Lord, would prove his destruction. The word of doom fell on both Satan and the serpent, according to their several natures. The woman was to be chastened by affliction, and the man was to be subjected to toil and to trouble, but not unto death. Through the blood of the Second Adam, they were both to be pardoned, restored, and glorified. Ver. 20-24. Fig-leaves are a meet emblem of human righteousness, and skins of the righteousness of faith. The matter of the garden is somewhat figurative; the spirit of the passage amounts to this: former tokens of the Divine favour were withdrawn, and as much

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

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

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

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

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

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

CHAPTER IV.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

23 And Lamech said unto his wives,

B. C. 4003.

[l] Rom. 5. 12-21. 1 Cor. 15. 21, 22.
[r] *Chavah, or, Living.*
[m] Acts 17. 26.
[n] 7. Is. 61. 10. Rom. 3. 22. 2 Cor. 5. 21.
[o] Rev. 2. 7.
[p] John 6. 48-58.
[q] Ex. 25. 22.
[r] John 14. 6. Heb. 10. 18-22.

CH. IV.

1 *Acquired.*
[a] 5. 29.
2 *Hebel.*
3 *Feeder.*
4 *At the end of days.*
[b] Lev. 2. 1-11.
[c] Ex. 13. 12. Rev. 13. 8.
5 *Sheep, or, goats.*
[d] Lev. 9. 24.
[e] Heb. 11. 4.
[f] Luke 15. 28-30.
[g] Is. 1. 18. Jon. 4. 1-11.
[h] Ec. 8. 12, 13.
6 *Have the excellency.*
7 *Subject unto thee.*
[i] 2 Sam. 3. 27. Luke 22. 48.
[k] 1 John 3. 12-15.
[l] 3. 9-11.
[m] Ps. 10. 13, 14. John 8. 44.
[n] 3. 13. Ps. 50. 21.
8 *Bloods.*
[o] Jam. 5. 4. Rev. 6. 10.
[p] 3. 14.
[q] Is. 26. 21. Rev. 12. 16.
[r] 3. 17.
[s] Deut. 28. 65, 66.
9 *Mine iniquity is greater than* that it may *be forgiven.*
[t] Rev. 16. 9.
[u] Prov. 14. 32.
[x] Ps. 51. 11, 14.
[y] Num. 35. 19.
[z] Ps. 59. 11.
[a] 9. 4-6.
[b] 3. 8. Job 1. 12. Jon. 1. 3, 10.
1 *Chanoch.*
[c] 11. 4. Dan. 4. 30.
[d] Ps. 49. 11.
2 *Lemech.*
[e] 2. 24. Matt. 19. 4-6.
[f] Is. 5. 12.
[g] *Whetter.*

beyond reach as if protected by cherubim and flaming sword.

Chap. IV. 1-8. Eve appears to have thought that she had born the promised "seed," and "gotten a man, the Lord," as it is properly rendered. Parents little know who of their children shall be a comfort, and who a cross. The birth of Abel, a model of excellence, seems to have excited no particular joy. Cain viewed the Most High simply as the God of nature: insensible to guilt, he sought no mercy; he came merely acknowledging that the earth was the Lord's and the fulness thereof. Abel was mainly concerned about grace and salvation: the great Atonement chiefly occupied his mind. He felt that, as a sinner, he deserved to die; and he rejoiced in the salvation provided for him by sovereign mercy. If Cain loved the Lord with all his soul, and heart, and strength, and mind, he needed no atonement; but, if otherwise, he had only, through sacrifice, to repair to the throne of mercy. The word was nigh him, and the sacrifice as well as the sin lay at the door. He had but to walk in the footsteps of Abel to find the same favour. He ought, moreover, to have known that Abel's religion would not affect the relation between them as brothers; the younger would still respect the elder. Ver. 9-18. Cain, with the same breath, utters a falsehood, and insults his God! But it is to no purpose; "The voice of thy brother's blood crieth unto me" smote him as a thunderbolt. The charge is immediately followed by a sentence of condemnation, which prostrates, but does not melt him. He thinks only of the penalty; "My punishment is greater than I can bear." Not a word of the guilt! He felt indeed that he had deserved death, and he dreaded finding an executioner in every man he met. What the "mark" was it is impossible to determine; it may have been an expression of countenance, by which he was rendered an object of pity and contempt to all who saw him. Ver. 19. This descendant of Cain was the first transgressor of the law of marriage, ultimately so extensively disregarded. Ver. 20-22. It thus appears that men from

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

24 If Cain shall be avenged seven-fold, truly Lamech [6] seventy and seven-fold.

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

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

CHAPTER V.

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

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

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

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

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

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

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

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

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

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

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

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

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

13 And Cainan lived, after he begat [2]Mahalaleel, eight hundred and forty years, and begat sons and daughters.

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

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

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

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

18 ¶ And Jared lived an hundred sixty and two years, and he begat [1]Enoch.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. C. 3876.

[4] *I would slay a man in my wound, &c.*
[5] *In my hurt.*
[6] 15.
[h] Luke 3. 38.
[6] *Sheth, Appointed.* B. C. 3769.
[7] *Enosh.*
[8] *Call themselves by the name of the LORD:* Deut. 26. 17, 18. Zeph. 3. 3. Eph. 3. 14, 15.

CH. V.

[a] 2. 4. Matt. 1. 1. Luke 3. 36-38.
[b] 1. 26-27. Eph. 4. 24. Col. 3. 10.
[c] 2. 15, *marg.* Acts 17. 26.
[d] Job 14. 4; 15. 14-16; 25. 4. Ps. 51. 5. Luke 1. 35. John 3. 6.
[e] 4. 25.
[f] 1 Chron. 1. 1-3. Luke 3. 37, 38.
[g] 1. 28; 9. 7.
[h] Heb. 9. 27. B. C. 3074. B. C. 2962.
[1] *Kenan.* B. C. 3679. B. C. 2564. B. C. 3609.
[2] *Maleleel, Praiser of God.* B. C. 2769. B. C. 3544.
[3] *Jared, Descending.* B. C. 3714. B. C. 3382.
[4] 17, *Henoch.* B. C. 2582. B. C. 3317.
[4] *Mathusalah. At his death the sending forth of waters.*
[k] 6. 9. Ps. 119. 105. Cant. 1. 4. Mic. 6. 8. Luke 1. 6. Acts 9. 31.
[l] Heb. 11. 5, 6. Jude 14, 15.
[5] *Lemech.* B. C. 2348.
[m] 6. 8, 9; 7. 23; 9. 24.
[6] *Rest*, or, *Comfort.*
[n] 3. 17, 19; 4. 12.
B. C. 2353. B. C. 2448.
[o] 6. 10; 7. 13; 10. 1, 32.

the beginning have been born with a genius for certain pursuits, to which they have been led as if by instinct. Ver. 23, 24. Lamech seems, in self-defence, to have killed a man; and his speech was intended, on that account, to soothe his wives. If the Divine protection was extended to Cain, the murderer, how much more would it be to him, who only committed homicide in defence of his own life! Ver. 26. Social worship was now established. Abel was the representative of the Church, Cain of the World; the one relying solely on mercy, and the other on works; both recognising the living and true God, for Atheism had not yet had time to manifest itself.

Chap. V. 1. That is, the persons born of him from Seth to Noah—ten generations. The original state of man is a point concerning which the wisdom of this world can give us no information. This matter, notwithstanding, lies at the foundation of education, law, and religion. He was made perfect, but his nature has since undergone a change the most disastrous, and, as the consequence, his whole character has been utterly deteriorated, and deeply debased. Every soul of man now bears the image of Adam *after* he had lost the image of God: this it is which renders it necessary that man should be born again, that he may recover his Divine sonship, and be prepared to enter the kingdom of heaven. Ver. 22. To "walk with God" is an expression significant of the most exalted piety. Then, as now, the best died first. Enoch did not live half the days of his fathers; he was cut off, as we would say, in his prime: but his removal was in the highest degree glorious,—a thing differing from aught that had ever previously taken place, and illustrating the great doctrine of another world, and a future state of human existence. How vain a thing was life even then! As compared with these patriarchs, however, death is now universally an affair of infancy. We never get beyond the cradle of an earlier day; but then, as now, death always came at last: "and he died," was part of the memorial of all flesh.

CHAPTER VI.

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

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

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

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

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

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

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

7 And the LORD said, I will destroy man, whom I have created, [3]from the face of the earth; [3]both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

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

9 ¶ These *are* the generations of Noah: Noah was a [m]just man, *and* [4]perfect in his generations, *and* Noah walked with God.

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

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

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

13 And God said unto Noah, [p]The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them [5]with [q]the earth.

B. C. 2468.

CH. VI.

[a] Rom. 8. 14. 2 Cor. 6. 14.
[b] 3. 6. 1 John 2. 16.
[c] Deut. 7. 3, 4. 1 Cor. 7. 39.
[d] 1 Pet. 3. 18-20. Jude 14, 15.
[e] John 3. 6. Gal. 5. 16-24.
[f] 11. 4.
[g] Ps. 14. 1-4.
[1] *The whole imagination* with *the purposes and desires of the heart.*
[h] Jer. 17. 9. Eph. 2. 1-3.
[2] *Every day.*
[i] Num. 23. 19. Jam. 1. 17.
[k] Is. 48. 18. Eph. 4. 30.
[3] *From man unto beast.*
[l] Ex. 33. 12-17. Acts 7. 46. 2 Tim. 1. 18.
[m] Gal. 3. 11. Phil. 3. 9-15.
[4] *Upright.*
[n] Ps. 8. 17.
[o] Ps. 53. 2.
[p] Ex. 7. 2-6. 1 Pet. 4. 7.
[5] *From the earth.*
[q] 2 Pet. 3. 6, 7, 10-12.
[r] Matt. 24. 38. Luke 17. 27. 1 Pet. 3. 20.
[6] *Nests.*
[s] Ex. 2. 3.
[t] Ex. 14. 17.
[u] Rom. 5. 12-14, 21; 6. 23; 8. 20-22.
[x] Is. 26. 10.
[y] 2 Pet. 2. 5.
[z] 7. 2, 3; 8. 17.
[a] 7. 8-16.
[b] 1. 29, 30. Ps. 104. 27, 28; 145. 16.
[c] 17. 23. Matt. 7. 24-27. John 2. 5; 15. 14.

CH. VII.

[a] Job 5. 19-24. Matt. 24. 37-39.
[b] Prov. 11. 4-8. 2 Pet. 2. 5-9.
[c] 8. 20. Lev. 11. Acts 10. 11-15.
[1] *Seven seven.*

14 ¶ [r]Make thee an ark of gopher-wood: [6]rooms shalt thou make in the ark, and shalt [s]pitch it within and without with pitch.

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

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

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

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

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

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

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

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

CHAPTER VII.

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

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

2 Of every [c]clean beast thou shalt take to thee by [1]sevens, the male and his fe-

Chap VI. 1–13. The "sons of God" were the professed saints of the time, who married into worldly families; the sons of Seth united themselves with the descendants of Cain. Like too many professing godliness now, captivated by personal beauty, they made light of grace; and thus early mixed marriages became the ruin of the Church, which ceased to be the salt of the earth and the light of the world. The Spirit "strove" by testifying, preaching, warning, entreating, in the person of inspired men; by checks of conscience, and by events of Providence. The term "giants" signifies not so much men of great physical stature as men of great mental power—stirring, ambitious, prompt to deeds of violence and oppression, the opposite of the "sons of God." They were concerned not to be good, but to be great, to be "men of renown." About this time wickedness reached a climax: at no period since has the earth been by any means so fearfully polluted. Ver. 5–11 present the most awful description of depravity that can be conceived. God's ordinance of civil government has in various degrees of strength been everywhere established, repressing the wickedness of men. Divine wisdom, uniting with Divine justice, made short work in the earth in those days, by sweeping away the entire race at a single stroke. Within a very brief space the whole world perished. That was emphatically the day of death! No other such day has been, and only one such will ever be. Ver. 14–22. Now came the trial of Noah's faith and obedience; had he not believed in the coming deluge, he would not have built the ark at such an expense of toil and money. The magnitude of the vessel gives some idea of its cost. The length was about 500 feet, the breadth 100, the depth of the hold 50, the burden upwards of 81,000 tons, carrying about as much as eighteen or more of our largest ships of war. How vast the undertaking! Such was the expense at which one family, with a portion of the brute creation, were saved from drowning. How great, then, the value of that which was paid for the ransom of a world with all its generations! Noah must clearly have been a man of immense wealth, prospered of the Lord with a special view to the coming enterprise; and it is probable that every shilling of his fortune was required for the completion of this wonderful work. The obedience of Noah is specially pointed out. The ark in one view represents the Church, in another, the Lord of Glory; life within, death without! Noah suffered the loss of all things, but he secured for himself and his household deliverance from destruction, and at the close of the deluge received a world to himself.

Chap. VII. 1-10. "Righteous" before God in his generation. What made him so? Faith in the promised

male: and of beasts that *are* [d]not clean by two, the male and his female.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. C. 2340.

[d] Lev. 10. 10.
[e] 8. 10, 12; 29. 27, 28. Ex. 16. 4, 23-30.
[f] 21. 23; 6. 17.
[2] *Blot out.*
[g] Ex. 39. 42, 43. Ps. 119. 6. Matt. 3. 15. Luke 8. 21; 13. 17.
[h] 5. 32; 8. 13.
[i] 6. 18. Prov. 22. 3. Heb. 6. 18.
[k] 2. 19. Is. 11. 6-9; 65. 25. Gal. 3. 28. Col. 3. 11.
[3] *On the seventh day.*
[l] 6. 17; 8. 2. Job 38. 8-11; Prov. 8. 28, 29.
[4] *Flood gates.*
[m] Ex. 24. 18. Deut. 9. 9-18. 1 Kings 19. 8. Matt. 4. 2.
[5] *Wing.*
[n] Ps. 91. 1-10. Matt. 25. 10. Luke 13. 25. John 10. 27, 30. 1 Pet. 1. 5.
[o] Job 12. 15. Ps. 46. 2, 3; 104. 6-9.
[p] 6. 6, 7. 2 Pet. 3. 6.
[6] *The breath of the spirit of life.*
[q] Job 22. 15-17. Is. 24. 1-3. Matt. 24. 37-39. Luke 17. 26, 27. 1 Pet. 3. 20; 2 Pet. 2. 5.
[r] Ex. 14. 28-30. Ex. 14. 14-20. Mal. 3. 18. Matt. 25. 46.
[s] 8. 3, 4.

CHAPTER VIII.

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

AND [a]God remembered Noah, and every living thing, and all [b]the cattle that *was* with him in the ark: and God made

CH. VIII.

[a] 19. 29. Ex. 2. 24. 1 Sam. 1. 19. Job 14. 13. Ps. 106. 4; 136. 23.
[b] Ps. 36. 6.

Messiah. The creatures were to enter the ark by sevens; that was three pairs of each, and one additional which would serve for sacrifice on leaving the ark. They came forward as if moved by instinct, but they were brought by a Divine hand. The flood began 1656 years from the creation, so that Noah had lived through a large portion of the whole period. It is plain from ver. 19 that the flood was not partial, as some have urged, but universal, wrapping the whole globe in one sheet of water. Even where the flood was the most shallow, still the depth was 24 feet, shewing the exactness with which the supply of water corresponded with the demands of the globe. Shells and skeletons of fishes are now found on the tops of the highest mountains of the world. The lowest computation which has been made of the population of the earth at that time is so great, as, to those who have not considered the subject, would seem fabulous. It has even been estimated as high as two millions of millions. The inhabitants of all climes commingled, animals, natives of America, have been found buried in India; elephants in England, crocodiles in Germany, and shellfish in the midst of islands and continents. To disbelieve the doctrine of the Deluge is to lend a deaf ear to the voice of universal nature. It explains facts, stupendous and innumerable, to be accounted for in no other way. Young people, therefore, must not be misled by a godless geology. That science, rightly understood, is one of the prime corroborators of Revelation. Moses, so demonstrably true in his account of the Deluge, may well be trusted in his account of creation, and all that followed. Ver. 16. The Lord "shut him in!" The idea is great and impressive. There are two doors, each of which will be shut by God's own hand, and none can open them. The impenitent and unbelieving, once in hell, can get out no more; the faithful, once in heaven, no enemy can enter to disturb their repose, or impair their felicity.

Chap. VIII. 1-5. Hot winds possess a power of removing water wholly inconceivable to people living in these islands. A gentleman who had been solacing himself in the Tigris, states, that he came out just as the hot wind passed over, and both he and his clothes were dried in a moment! Mount Ararat is situated in the greater Armenia: the Turks, Armenians, and Persians all agree in the tradition, that the Ark rested there. Who can doubt that it was conducted thither by a Divine hand, as to the first place of repose that earth could supply? Ararat is 1500 feet higher than Mont Blanc; the summit is 160 feet in circumference. It is a remarkable fact, that it has two heads; and it is probable that the Ark rested between them, as if placed in the stocks of a dock prepared for the purpose. Ver. 13-22. As the sea will give up its dead, the Ark, like a mighty tomb, surrendered its precious treasure—a world in epitome! God never resorts to miracles where ordinary means will suffice. With a word he could have created all the creatures afresh, but it was more for his glory to preserve them. Here we have the first mention of an altar by name; but the thing, doubtless, was as old as sacrifice. Here, in the burnt-offering, faith in the coming Christ, and the great Atonement, are clearly set forth. Faith in the promised Saviour rendered the sacrifice

[c]a wind to pass over the earth, and the waters asswaged:

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

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

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

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

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

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

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

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

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

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

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

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

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

15 ¶ And God spake unto Noah, saying,

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

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

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

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

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

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

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

CHAPTER IX.

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

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

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

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

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

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

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

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

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

9 And I, behold, I [l]establish my cove-

B. C. 2348.

[c] Ex. 14. 21.
[d] Prov. 8. 28.
[e] Job 37. 11-13; 38. 37. Matt. 8. 26, 27.
[1] *In going and returning.*
[2] *Were in going and decreasing.*
[f] 1 Kings 17. 4, 6.
[3] *In going forth and returning.*
[g] Cant. 2. 14. Matt. 10. 16.
[h] Matt. 11. 28. John 16. 33.
[i] Ps. 116. 7. Is. 60. 8.
[4] *Caused her to come.*
[k] Is. 8. 17. Rom. 8. 25.
[l] 7. 4, 10.
[m] Zech. 4. 12-14.
[n] Is. 25. 9; 26. 8. Jam. 5. 7.
[o] 2. 3, 3.
[p] Ps. 121. 8. Zech. 9. 11.
[q] 9. 7.
[5] *Families.*
[r] 4. 4; 12. 7, 8; 13. 4. Ex. 20. 24, 25. Heb. 13. 10, 15, 16.
[s] 7. 2. Lev. 11.
[t] Lev. 1.
[u] Lev. 1. 9, 17. 2 Cor. 2. 15. Eph. 5. 2.
[6] *Savour of rest.*
[x] 3. 17; 4. 12.
[7] *Though.*
[y] 6. 5. Job 15. 14-16. Ps. 51. 5. Is. 48. 8. John 3. 6. Rom. 1. 21; 8. 7, 8. Eph. 2. 1-3.
[z] 9. 11-15. Is. 54. 9, 10.
[8] *As yet all the days of the earth.*
[a] Ex. 34. 21. Jer. 5. 24. James 5. 7.
[b] Jer. 33. 20-26.

CH. IX.

[a] 24. 60. Is. 51. 2.
[b] Job 5. 22, 23. Ps. 8. 4-8.
[c] Acts 10. 12-15.
[d] Rom. 14. 3. 1 Cor. 10. 25.
[e] Lev. 3. 17. Acts 15. 20.
[f] Ex. 21. 28, 29.
[g] 4. 9, 10. Num. 35. 31.
[h] Acts 17. 26.
[i] Ex. 21. 12-14. Lev. 24. 17. Matt. 26. 52. Rom. 13. 4. Rev. 13. 10.
[k] 1. 26, 27; James 3. 9.
[l] Is. 54. 9, 10.

acceptable, and Noah commences the world afresh under the Divine blessing. It bodes well for the success of young people, taking up house, when an altar to God is erected at the outset. A praying man will, in the best sense, be a prosperous man. Let all new couples remember this: no piece of furniture is so cheap as the altar, none so profitable, and therefore none ought to be so precious.

Chap. IX. 1-4. Animal food is now permitted, but the eating of blood is strictly forbidden. Under the law it was not allowed, as it pointed to the blood of the Atonement: and for the same reason it is not now permitted to Christians, Acts xv. 29. It also interdicts the cruel practice of cutting portions of the flesh from live cattle as it is wanted for food. Ver. 5, 6. This clearly shews, that the crime of murder is to be punished with death; and therefore, that the attempt to abolish that punishment for that crime is just an attempt to abolish a Divine law. The case of Cain must not be pleaded against this declaration. There were special reasons for permitting him to live. That was the exception, this the rule. Here the law is positive. Ver. 8-17. Covenants are merciful promises. The rainbow previously existed, and was the effect of the operation of natural causes; but it was then given for a sign to comfort Noah and his posterity. The Deluge is proved not only by the Organic Remains of the old world, but by the tradition of all

nant with you, and with your seed after you;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. C. 2347.

[m] Ps. 145. 9. Jon. 4. 11.

[n] 7. 21-23; 8. 21, 22.

[o] 17. 11. Ex. 12. 13. Matt. 26. 26-28. 1 Cor. 11. 23-25.

[p] Ex. 1. 28. Rev. 4. 3; 10. 1.

[q] Ex. 28. 12. Lev. 26. 42-45. Jer. 14. 21. Luke 1. 72.

[r] Is. 54. 8-10.

[s] 17. 13, 10.

[1] *Chenaan.*

[t] 8. 17; 10. 2-32. 1 Chr. 1. 4-28.

[u] 3. 18, 19, 23; 4. 2; 5. 29. Prov. 12. 11. Ec. 5. 9.

[x] Deut. 33. 26-29. Ps. 144. 15.

[y] 11. 10-26; 12. 1-3. Luke 3. 23-36. Heb. 11. 10.

[2] *Servant to them.*

[3] *Persuade.*

[z] Mal. 1. 11. Eph. 2. 14-19; 3. 6.

CH. X.

[a] 6. 11. Jer. 16. 16. Mic. 7. 2.

[b] 2 Chr. 23. 22.

[1] *Babylon.*

[c] Am. 6. 2.

[d] 11. 2; 14. 1. Is. 11. 11.

[2] *He went out* into *Assyria.*

[e] Ps. 83. 8. Hos. 14. 3.

[f] Jon. 1. 2; 3. Zeph. 2. 13.

[3] *The streets of the city.*

[g] Jer. 46. 9. Ez. 30. 5.

[h] Is. 11. 11.

[i] 1 Chr. 1. 12. Jer. 47. 4.

[k] Jer. 47. 4. Am. 9. 7.

[4] *Tsidon.*

[l] 15. 19-21; 23. 3-20. Ex. 3. 8.

[m] Jud. 1. 21.

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

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

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

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

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

CHAPTER X.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15 ¶ And Canaan begat [4] Sidon his firstborn, and [l] Heth,

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

nations. Ver. 18-29. Although Noah fell this once, it is not to be inferred that it was his habit; there is no ground whatever for such an assumption. It was probably a mere surprise, followed by penitence, sincere, deep, and bitter. One unhappy act must not be confounded with a settled course of life. The curse here denounced was fulfilled in the Canaanites, whose unexampled wickedness was foreseen. The slavery of the descendants of Ham, as the inhabitants of Africa, is here most distinctly foretold. The enlargement of Japheth is a matter of history. He had seven sons, Ham only four. His posterity occupied not only Europe, but Asia Minor, and other vast regions in the North, every way and incalculably superior to the lot of Ham. To promote or proclaim the dishonour of parents, is a crime of the deepest dye, and sure to be visited with the severest penalties. On the contrary, to honour father and mother is the first commandment with promise; and they who observe it never fail to prosper.

Chap. X. 1-7. The sons of Noah had no families till after the flood,—a circumstance which illustrates the Divine wisdom and goodness. Families would have greatly increased their labour, anxiety, and suffering

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

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

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

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

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

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

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

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

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

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

27 And Hadoram, and Uzal, and Diklah,

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

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

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

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

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

B. C. 2247.

[n] 34. 2.
[o] Ez. 27. 8.
[p] Josh. 18. 22. 2 Chr. 13. 4.
[q] Num. 34. 8. Is. 10. 9.
[r] Num. 34. 2. 15. Deut. 32. 8.
[s] *Azzah.*
[s] 13. 10-13.
[t] 11. 1-9.
[u] 11. 10-26.
[x] 9. 26. 1 Chr. 1. 17-27.
[y] Is. 11. 11. Jer. 49. 34-39. Acts 2. 9.
[6] *Arpachshad.*
[z] Is. 66. 19.
[a] Num. 23. 7.
[b] Job 1. 1.
[7] *Shelah.*
[8] *Division.*
[c] Deut. 32. 8.
[d] 1 Kings 10. 1.
[e] 1 Kings 9. 28.
[f] 2. 11; 25. 18.

CH. XI.

[a] Is. 19. 18.
[1] *Lip.*
[2] *Words.*
[3] *Eastward.*
[b] *See on* 10. 10.
[4] *A man said to his neighbour.*
[5] *Burn them to a burning.*
[c] Prov. 10. 7. John 5. 44.
[d] Ps. 92. 9. Luke 1. 51.
[e] 18. 27. Ex. 19. 11. John 3. 13.
[f] 3. 22. Jud. 10. 14.
[g] 9. 19. Acts 17. 26.
[h] 6. 5; 8. 21. Ps. 2. 1-4. Luke 1. 51.
[i] 5; 1. 26; 3. 22. Is. 6. 8.
[k] Job 5. 12, 13. Acts 2. 4-11.
[l] 10. 5, 20, 32. 1 Cor. 14. 2-11.
[m] 49. 7. Luke 1. 51.
[6] *Confusion.*
[n] 10. 25, 32. Acts 17. 26.
[o] 10. 21, 22. B. C. 1846. B. C. 2311. B. C. 1908.

CHAPTER XI.

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

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

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

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

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

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

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

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

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

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

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

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

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

throughout the awful period of their residence on the waters. This chapter explains the origin of nations,—a fact wholly unknown to heathen historians. Ham signifies burned, or black, which indicates the nature of the regions allotted to his offspring. Ver. 8-11. Nimrod, also called Belus, was the builder of Babylon. Ashur, the builder of Nineveh, was the founder of the Assyrian Empire, his people bearing his name. Ver. 21-24. Shem, the ancestor of the promised seed, obtained the finest regions of Upper and Middle Asia as his allotment. The term Hebrews is derived from Eber, the grandson of Shem. Ver. 25-32. The division of the earth succeeded the confusion of tongues, to be afterwards mentioned. After this dates the origin of races and the foundation of empires. The genealogy enables us correctly to ascertain the fulfilment of Noah's prediction concerning his three sons; and at this early period we have special information as to the people who were to form the Church, and of whom Christ was to come in the flesh. We here see the original unity of the race and the brotherhood of mankind. God is the Father of all; and all should love as members of the common family. Difference in language, clime, colour, or in degree of civilisation, are no more substantial reasons for hatred than are differences of stature, complexion, or circumstances. All this consists with the most perfect oneness of heart. The recollection of this idea will work the extinction of injustice, cruelty, slavery, and war.

Chap. XI. 1-3. Language, like man, was at the beginning one. At the confusion of tongues, the original language would seem to have remained with the family of Eber; and hence the use of the term Hebrew as their language. Hebrew writers confirm the account here given of the brick and slime. Ver. 4. All that is meant is a tower of great height. By "name" is meant a large city as a centre of a great empire. Ver. 5. This is an Eastern mode of expression for taking notice. The spirit of idolatry began thus early to manifest itself; it was therefore time to restrain it. The language here, as in that concerning the creation of man, signifies a plurality of persons in the Godhead. The nations of the earth were determined by the several languages; these became the bond of union among the various groups that constituted their elements. They who understood each other naturally went together. We are solely indebted to Scripture for all our knowledge of these facts. Heathen writers give no information whatever concerning them. Ver. 9. Herodotus, the father of Grecian history, has testified to this wild but stupendous project. He tells us its height was 660 feet; that is 170 feet higher than the greatest of the Egyptian pyramids, and about 160 feet higher than the cross of St Paul's, London. It consisted of eight square towers, one above another. Strabo calls it a pyramid. The winding path is said to have been four miles in length. Ver. 11-17. It thus appears that Shem was long a contemporary with

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

14 And Salah lived thirty years, and begat Eber.

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

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

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

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

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

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

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

22 And Serug lived thirty years, and begat Nahor.

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

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

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

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

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

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

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

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

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

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

B. C. 2234.

B. C. 2231.
B. C. 1878.
[p] 10. 21, 25. 1 Chr. 1. 19.
B. C. 2247.
[7] *Phalec.*
[8] *Ragau.* B. C. 2217. B. C. 2008.
[9] *Saruch.* B. C. 2185. B. C. 1976. B. C. 2155. B. C. 1925.
[1] *Thara.*
[q] 22. 20-24. Josh. 24. 2.
[r] 13. 1-11; 14. 12; 19. 1-29. 2 Pet. 2. 7.
[s] 15. 7. Neh. 9. 7. Acts 7. 4.
[t] 17. 15; 20. 12.
[u] 22. 20; 24. 15.
[x] 16. 1, 2; 18. 11, 12; 25. 21; 29. 31; 30. 1, 2. Judg. 13. 2. 1 Sam. 1. 2. Luke 1. 7, 36.
[y] Heb. 11. 8.
[z] 12. 4; 27. 43; 29. 4, 5. Acts 7. 4.

CHAPTER XII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CH. XII.
[a] 11. 31, 32. Is. 41. 2-9.
[b] Josh. 24. 2, 3. Acts 7. 2-6. Heb. 11. 8.
[c] 13. 16; 18. 18. Deut. 26. 5.
[d] 14. 14-16. Gal. 3. 14.
[e] Ex. 23. 22. Matt. 25. 40, 45.
[f] 28. 14. Ps. 72. 17. Acts 3. 25, 26. Gal. 3. 8.
[g] Acts 7. 4. Heb. 11. 8, 9.
[h] John 4. 5. Acts 7. 16.
[i] Deut. 11. 30. Jud. 7. 1.
[k] 10. 15, 19; 15. 18-21.
[l] 17. 1; 18. 1; 32. 30.
[m] Ps. 105. 9, 12.
[n] 8. 20; 13. 4, 18; 26. 25; 33. 20.
[o] 28. 19; 35. 6, 15, 16.
[p] Josh. 7. 2; 8. 2, *&c.*
[q] 4. 26. Ps. 116. 4. Acts 2. 21. Rom. 10. 12-14.
[l] *In going and journeying.*
[r] Ps. 107. 34. Acts 7. 11.
[s] 26. 2, 3; 46. 3, 4.
[t] 2 Sam. 11. 2. Prov. 31. 30.
[u] 20. 11; 26. 7. 1 John 1. 8-10.
[x] 11. 29. Is. 57. 11. Matt. 26. 69-75. Gal. 2. 12, 13.
[y] Ps. 146. 3-5.

Abraham, and that Eber was the longest lived of all the patriarchs from after the flood. Notwithstanding the example of Divine vengeance against sin, supplied by the flood, the posterity of Noah soon began to degenerate, daily waxing worse and worse, till idolatry once more became rampant. But there was light even then amid the darkness. The generations of Shem remained: the family of God never dies out. All the descendants of Shem are now offered the fullest bliss the Gospel can supply; neither are those of Ham and Japheth cast out. The voice of mercy reaches to the whole family of man.

Chap. XII. 1-5. This separation of Abraham from the land of idolatry is the first step towards the formation of the separate nation out of which the Messiah was to spring. We have now before us the Father of the Faithful himself, the great pattern to all believers. The command was accompanied by a promise exceedingly adapted to encourage him in the course of obedience; he is to be made a blessing to all mankind: and the promise has already, to a vast extent, been realised. This was to be brought about through Christ, and by means of his glorious Gospel, Acts iii. 25; Gal. iii. 8-16. Ver. 6. The land belonged to the posterity of Shem, although the offspring of Canaan had seized it; as descendants of Ham, Africa was their lot, but they took up their abode on the way in the most fertile regions. The land, by promise, belonged to Abraham; the removal of the Ca-

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

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

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

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

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

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

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

CHAPTER XIII.

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

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

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

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

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

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

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

B. C. 1921.

[z] 39. 7. Matt. 5. 28.

[a] Est. 2. 2-16. Prov. 29. 12.

[b] 20. 2.
[c] 13. 2; 20. 14.
[d] 20. 16. Ps. 105. 14, 15. Heb. 13. 4.
[e] 20. 9, 10; 26. 9-11. Prov. 21. 1.
[f] 1 Sam. 29. 6-11.

CH. XIII.

[a] 12. 9. Josh. 10. 40.
[b] Deut. 8. 18. Ps. 112. 1-3. Prov. 3. 9,10. Matt. 6. 33.
[c] 12.7,8; 35.1-3. Ps. 26. 8; 42. 2; 84. 1, 2, 10.
[d] Ps. 116. 2, 17. Jer. 29. 12. 1 Cor. 1. 2.
[e] 30. 6, 7. Ec. 5. 10, 11.
[f] 1 Cor. 3. 3. Gal. 5. 20.
[g] 12. 6; 34. 30. Neh. 5. 9. Phil. 2. 14, 15.
[h] Prov. 15. 1. Matt. 5. 9. 1 Cor. 6. 6, 7.
[i] *Men, brethren.* Rom. 12. 18. Jam. 3. 13-18.
[k] 3. 6; 6. 2. 1 John 2. 15, 16.
[l] 2. 9. Ez. 28, 13.
[m] Prov. 27. 10. Heb. 10. 25.
[n] 1 Cor. 15. 33. 2 Pet. 2. 7, 8.
[o] Ez. 16. 46, 50. Matt. 11. 23, 24.
[p] Is. 3. 8.
[q] 12. 7; 15. 18. Num. 34. 2. Neh. 9. 7, 8. Ps. 105. 9-12; 112. 1, 2.
[r] 22. 17. Ex. 32. 13. 1 Kings 3. 8; 4. 20. Rom. 4. 16-18. Heb. 11. 12.
[s] *Plains.*
[t] Num. 13. 22.
[u] 8. 20; 12.7,8.

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

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

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

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

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

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

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

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

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

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

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

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

naanites by Joshua, therefore, was not robbery, but recovery. Ver. 7. The religion of the patriarch was much distinguished by direct communication with God, the Messiah, the Angel of the Covenant; and the appearance was always the signal of some good thing to man. Abraham followed the appearance by the erection of an altar with sacrifice and prayer. Ver. 8. Here again we have a fresh altar, and renewed worship. The journey of the great patriarch might almost be traced by his altars, —an act in which he presents a striking example to his children. Ver. 13. In one view, she was his sister, the daughter of his father, but not the daughter of his mother, chap. xx. 12; but a wrong impression was made on the mind of Pharaoh. Fear led the patriarch to suggest the suppression of part of the truth from a man who had no right to know it. It seems to have been overlooked by Abraham, however, that if this course would save his life, it might peril her honour. The call of Abraham is a striking illustration of the doctrine of the election of grace. Nothing could have been more free and sovereign, gracious and merciful; and substantially the same it is with all God's children.

Chap. XIII. 1-3. Bethel, which is famous in the sacred narrative, was only twelve miles from Jerusalem. Ver. 7-13. It is well when servants are zealous for the interests of their masters. When friends, partners in business, or sharers in property, cannot agree, they should part in peace, and in the spirit of equity. The course of Abraham was generous and noble: that of Lot mean and selfish. Lot betrayed much of a worldly disposition, and for the sake of a little grass, was near to losing his life, with all that belonged to him. Christians should take warning from him. Ver. 14-18. Here again the Lord appears to his servant; and the appearance is followed, as usual, by another altar, with sacrifice and prayer; and this, it is to be remembered, in the midst of an idolatrous people. It requires great faith and some grace to preserve the soul from being injured by great wealth; grace, however, can accomplish even this, as is shewn in the case of Abraham, who was in no respect injured by his prosperity. Peace is sometimes to be purchased at the expense of our rights; the case of Abraham, however, is often misapplied in the matter of rights and privileges. True piety does not require the sacrifice of either reason or equity. Some people, however, are often but too ready to preach surrender to the lawful owner, when they should call on the aggressor to desist. In the case of Abraham, moreover, it was not an affair of much and nothing, but of better and of worse, of greater and of less; yea, an affair in which the right was common.

CHAPTER XIV.

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

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

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

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

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

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

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

7 And they returned, and came to Enmishpat, which *is* [m]Kadesh, and smote all the country of the [n]Amalekites, and also the Amorites that dwelt in [o]Hazezontamar.

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

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

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

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

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

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

B. C. 1918.

CH. XIV.

[a] 10. 16. Dan. 1. 2.
[b] Is. 37. 12.
[c] Jer. 49. 34-39.
[d] 10. 19; 13. 10.
[e] Deut. 29. 23.
[f] Deut. 3. 17.
[g] 15. 20. Is. 17. 5.
[h] Josh. 12. 4.
[i] Deut. 2. 20-23.
[k] Deut. 2. 10, 11.
[l] *The plain of Kiriathaim.*
[l] 36. 8, 20-30.
[2] *The plain of Paran.*
[m] Num. 20. 1. Deut. 1. 19, 46.
[n] Ex. 17. 8-16. Num. 14. 43, 45.
[o] 2 Chr. 20. 2.
[p] 13. 12, 13. 1 Tim. 6. 9-11.
[q] Ex. 2. 6, 11. 2 Cor. 11. 23. Phil. 3. 5.
[r] Prov. 24. 11, 12.
[s] *Led forth.*
[t] *Instructed.*
[u] 12. 5, 16; 17. 2, 27.
[v] Deut. 34. 1. Jud. 18. 29.
[w] Is. 41. 2, 3.
[x] 15. 2. 1 Kings 15. 18.
[y] 12. 2. 1 Sam. 30. 8, 18, 19.
[z] 1 Sam. 18. 6. Prov. 14. 20; 19. 4.
[a] Ps. 76. 2. Heb. 7. 1, 2.
[b] Matt. 26. 26-29.
[c] Ps. 110. 4. Heb. 5. 6, 10; 6. 20; 7. 10-22.
[d] 27. 4, 25-29.
[e] Ruth 3. 10.
[f] Ps. 115. 16. Matt. 11. 25.
[g] Ps. 72. 17-19.
[h] Lev. 27. 30-32. Heb. 7. 5-10.
[i] *Souls.*
[i] Deut. 32. 40.
[k] Jud. 11. 35.
[l] 17. 1.
[m] 1 Kings 13. 8. 2 Cor. 11. 9-11.
[n] 2 Cor. 11. 12.
[o] 1 Cor. 9. 14, 15.

CH. XV.

[a] 46. 2.
[b] Ps. 37. 1. Luke 12. 32.
[c] Deut. 33. 29.
[d] Ps. 16. 5, 6. 1 Cor. 3. 22.
[e] Prov. 13. 12.
[f] 24. 2, 10.
[g] 13. 16.

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

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

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

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

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

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

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

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

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

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

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

CHAPTER XV.

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

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

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

3 And Abram said, [g]Behold, to me thou

Chap. XIV. 1-16. While aggressive war is wickedness, *defensive* war is sometimes a duty. Here are nine kings, with their people, shedding each other's blood; and Lot, in the course of their desolations, paid dearly for his covetous choice. What must have been his feelings as he was led captive by those who had carried away the whole of his property, as well as his people, when he remembered that his danger arose from his selfishness! He had, in a measure, forfeited every claim to sympathy and succour on the part of his uncle; but the Father of the Faithful, setting aside thoughts of merit, had regard only to his nephew's necessities. He therefore, with great courage and promptitude, resorted to force, and succeeded in recovering Lot, with his people and his goods, and so heaped coals of fire on his head. Ver. 17-24. Melchizedek has been the subject of much elaborate speculation. The whole, however, may be reduced to two points: a few think he was the Son of God; the great majority, however, hold that he was a pious king, and a type of Christ. Be this as it may—and it is impossible to settle the point with certainty—nothing can be more magnanimous and noble than the conduct of Abraham. How careful was he to maintain his personal dignity and independence! At this remote period how well the narrative reads! He thought of the thing that was of "good report;" and his children do well to imitate his dignified example.

Chap. XV. 1-6. Abraham might well fear that the successors of the kings should wreak their vengeance on him, and hence the importance of the gracious promise here given for his support and comfort. Abraham found it difficult to reconcile the promises with the providences of Jehovah, and hence he took the liberty of a child to

hast given no seed: and, lo, one born in my house is mine heir.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. C. 1913.

[h] 17. 16. 2 Sam. 7. 12.
[i] Ex. 32. 13. Rom. 4. 18.
[k] Rom. 4. 3-6, 20-25. Gal. 3. 6-14. Jam. 2. 23.
[l] Rom. 4. 11-22. Gal. 3. 6.
[m] Acts 7. 2-4.
[n] 24. 12-14.
[o] Lev. 1. 3, 10, 14; 3. 1, 6.
[p] 2. 21. Dan. 10. 8, 9.
[q] Ex. 1; 2; 5. Ps. 105. 23-25.
[r] Ex. 12. 40, 41. Gal. 3. 17.
[s] Ex. 7; 14.
[t] Ex. 3. 21, 22; 12. 35, 36.
[u] 25. 8. Ec. 12. 7. Acts 13. 36.
[x] Ps. 37. 37. Matt. 22. 32. Heb. 11. 13-16.
[y] 25. 9. Ec. 6. 3. Jer. 8. 1, 2.
[z] 25. 7, 8. Job 5. 26; 42. 17.
[a] Matt. 23. 32-35. 1 Thes. 2. 16.
[b] Ex. 3. 2, 3.
[l] *A lamp of fire.*
[c] 2 Sam. 23. 5.
[d] Neh. 9. 8.

CH. XVI.

[a] 25. 21. Jud. 13. 2. Luke 1. 7, 36.
[b] Gal. 4. 24.
[c] 17. 16; 18. 10. Ps. 127. 3.
[l] *Be builded by her.*
[d] 3. 6, 12, 17.
[e] 28. 9. 2 Sam. 5. 13. 1 Kings 11. 3.
[f] Prov. 30. 23. 1 Cor. 4. 6; 13. 4, 5.
[g] 31. 53. Ex. 5. 21. 1 Sam. 24. 12-15.
[h] 13. 8, 9. 1 Pet. 3. 7.
[i] Job 2. 6. Jer. 38. 5.
[z] That which is *good in thine eyes.*
[a] *Afflicted her.*
[k] Ex. 2. 15. Prov. 27. 3.
[l] Eph. 6. 5-8. 1 Tim. 6. 1, 2.
[m] Ec. 10. 4.
[n] Eph. 5. 21. 1 Pet. 2. 18-25.
[o] 32. 24-30. John 1. 18.
[p] 21. 13; 25. 12-18.
[q] 29. 32-35.
[4] *God shall hear.*
[r] 41. 51, 52.
[s] Ex. 2. 23, 24; 3. 7.

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

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

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

CHAPTER XVI.

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

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

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

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

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

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

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

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

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

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

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

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and [q]shalt call his name [4]Ishmael; [r]because the LORD [s]hath heard thy affliction.

12 And he will be a wild man; his hand

utter his gentle complaints in the ear of his kind Father, the Lord who had appeared in vision. The answer to his complaint was a renewal of the promise, which, with all his heart, he continued to believe: and in so doing he was justified. Justified! Yes, justified by faith, and that without work or merit of any kind. The law had nothing to do with it; for the law had not then been promulgated, and only existed in the human heart. The object of the promise was Christ, and through belief in Christ Abraham was justified. He was accounted righteous; that is, he was treated as if he had been a righteous person. He was made "the righteousness of God in Christ." Mark the analogy; Adam's sin is the believer's by imputation, not by personal transgression; so the merit of Christ's work and suffering is the believer's, though he had nothing to do with it. Ver. 7-14. The bondage of Egypt is very clearly predicted, and the time of deliverance fixed to a year. Known unto God is the end of all things from the beginning. Ver. 15. As Abraham's body was not interred in the sepulchre of his fathers, it follows that his soul was to join them in paradise. Such fathers, therefore, must be the patriarchs who died in the Lord.

Chap. XVI. 1-16. The conduct of Hagar was reprehensible, but the deportment of Sarah towards her was by no means lovely. This is the first account we have of an angel's appearance to man. From ver. 10 it is clear that the Angel of the Covenant was none other than the Saviour of the world. The descendants of Ishmael, down to the present day, bear a character exactly corresponding with that which is here drawn of himself.

will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

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

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

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

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

CHAPTER XVII.

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

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the [a]Almighty God: [b]walk before me, and be thou [1]perfect.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall [7]be *a mother* of nations; kings of people shall be of her.

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

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

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

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

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

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

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and [b]circumcised the flesh of their

B. C. 1898.

[s] 28. 17, 19; 32. 30.
[u] Ex. 33. 18-23. Ps. 139. 1-12.
[t] *The well of him that liveth and seeth me.*
[x] Gal. 4. 22, 23. B. C. 1910.

CH. XVII.

[a] Ex. 6. 3. Eph. 3. 20.
[b] 5. 24; 6. 9.
[1] *Upright*, or, *sincere.*
[c] Ps. 105. 8-11. Gal. 3. 17, 18.
[d] Ex. 3. 6. Num. 16. 22, 45. Dan. 8. 17. Rev. 1. 17.
[e] 25. 1-18. Rom. 4. 11-18.
[2] *Multitude of nations.*
[f] 32. 28. Is. 62. 2-4.
[3] *Father of a great multitude.*
[g] 35. 11, &c.
[h] Ps. 105. 8-11.
[i] Matt. 22. 32.
[k] Rom. 9. 7-9.
[4] *Of thy sojournings.*
[l] 48. 4. 2 Sam. 23. 5. 2 Pet. 1. 11.
[m] Lev. 26. 12. Deut. 29. 13.
[n] Ps. 25. 10; 103. 18.
[o] Deut. 10. 16; 30. 6. Rom. 2. 28, 29. 1 Cor. 7. 18, 19. Col. 2. 11.
[p] Ex. 4. 25. Josh. 5. 3. 2 Sam. 3. 14.
[5] *A son of eight days.*
[q] Ex. 21. 2, 16. Neh. 5. 5, 8.
[r] Ex. 4. 24-26; 12. 15, 19.
[s] Ps. 55. 20. Jer. 11. 10.
[6] *Princess.*
[7] *Become nations.*
[t] 18. 12. Rom. 4. 19, 20.
[u] Jer. 32. 39. Acts 2. 39.
[x] 18. 10-14; 21. 2, 3. Rom. 9. 6-9. Gal. 4. 28-31.
[y] 16. 10-12; 25. 12-18.
[z] 26. 2-5. Ex. 2. 24. Heb. 11. 9.
[a] 18. 33; 35. 9-15. Num. 12. 6-8.
[b] 18. 19. Josh. 5. 2-9. Rom. 4. 9-12.

Their life is one of uninterrupted hostility with all around. The territory they occupy is great, amounting to about 1800 miles in length, and 900 miles in breadth. They have ever set at defiance the greatest powers that have come against them. They were never subdued. The Persians, the Grecians, the Romans, the Tartars, and the Turks, have all tried, but never succeeded, to enthral them. Few predictions of the Word of God are more remarkable, and fitted to impress the reflecting mind.

Chap. XVII. 1-14. The course of Abraham was very plain: it was for him carefully to remember the precept, and God would, without fail, remember the promise; and thus it is with all his children, whose wisdom it will ever be to walk in his steps. The covenant here referred to is pronounced "everlasting." The seals and the dispensations have varied, but the covenant itself is ever the same. The everlasting covenant secures the everlasting possession. Circumcision is the sign, the seal, and pledge of the Divine promise, and the memorial of human duty. It betokens the operation of grace in purifying the soul. The circumcision of the heart is an inward seal that the believer is justified. Ver. 15-27. Abraham was ever cheered by the promise, which now assumed a definite form; though he wondered, he did not disbelieve. The prayer of Abraham for Ishmael is full of beauty. Although not the promised seed, he was yet very dear to his father. The paternal prayer was general, but the gracious answer was specific; in his own way he was not only to live, but to be one of the greatest of men. Happy are they who have parents to pray for them, that they may live before the Lord! Ishmael was now thirteen years old, and had become an object of most endeared interest to his father. It is a remarkable fact, that the descendants of Ishmael down to the present hour circumcise their youth in their thirteenth year. How confirmatory are all these things of the truth of Inspiration!

foreskin in the self-same day, as God had said unto him.

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

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

26 [c]In the self-same day was Abraham circumcised, and Ishmael his son;

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

CHAPTER XVIII.

1 *Abraham entertaineth three angels.* 12 *Sarah's laughter.* 17 *Sodom's destruction revealed to Abraham.* 23 *His intercession.*

AND the LORD [a]appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and, when he saw *them*, he ran to meet them from the tent door, and [b]bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and [c]wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and [1]comfort ye your hearts; after that ye shall pass on: for therefore [2]are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, [3]Make ready quickly [d]three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham [e]ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; [f]and he stood by them under the tree, [g]and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, [h]in the tent.

10 And [i]he said, I will certainly return unto thee [k]according to the time of life; and, lo, [l]Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* [m]old, *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

B. C. 1898.

[c] 12. 4; 22. 3, 4. Ps. 119. 60.

CH. XVIII.

[a] 15. 1; 17. 1-3, 22. Acts 7. 2.
[b] 23. 7. 2 Kings 2. 15.
[c] Luke 7. 44. John 13. 5, 15. 1 Tim. 5. 10.
[1] *Stay.*
[2] *You have passed.*
[3] *Hasten.*
[d] Luke 10. 38-40. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9.
[e] 19. 3. Luke 15. 23, 27, 30.
[f] John 12. 2. Rev. 3. 20.
[g] Luke 24. 30, 43.
[h] 24. 67. Tit. 2. 5.
[i] 16. 10; 22. 15, 16.
[k] 17. 21. 2 Kings 4. 16, 17.
[l] Jud. 13. 3-5. Rom. 9. 9. Gal. 4. 23, 28.
[m] Luke 1. 7, 36. Rom. 4. 18-21.
[n] 21. 6, 7. Heb. 11. 11, 12.
[o] Eph. 5. 33. 1 Pet. 3. 6.
[p] Matt. 19. 26. Phil. 4. 13. Heb. 11. 19.
[q] Deut. 30. 3. Ps. 90. 13.
[r] John 18. 17, 25-27. 1 John 1. 8.
[s] John 2. 25. Rom. 3. 19.
[t] Ps. 25. 14.
[u] 22. 17, 18. Gal. 3. 8, 14.
[x] Ps. 1. 6. John 21. 17. 2 Tim. 2. 19.
[y] 17. 23-27. Eph. 6. 4. 2 Tim. 3. 15.
[z] 1 Sam. 2. 30, 31. Acts 27. 23, 24, 31.
[a] 4. 10; 19. 13. Jam. 5. 4.
[b] 1 Thes. 4. 16.
[c] Zeph. 1. 12. Heb. 4. 13.
[d] Deut. 8. 2. 13. 3.
[e] Jer. 18. 20.
[f] Heb. 10. 22.
[g] Ps. 11. 4-7. Rom. 3. 5, 6.
[h] Matt. 7. 13, 14.
[i] Acts 27. 24.
[k] Ec. 7. 15; 8. 12, 13.
[l] Job 34. 17-19.
[m] John 5. 22-27.
[n] Matt. 24. 22.
[o] Job 42. 6-8. Is. 6. 5.
[p] Ec. 12. 7. 1 Cor. 15. 47, 48. 2 Cor. 5. 1.

12 Therefore Sarah [n]laughed within herself, saying, After I am waxed old shall I have pleasure, [o]my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is [p]any thing too hard for the LORD? At the time appointed [q]I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah [r]denied, saying, I laughed not: for she was afraid. And he said, [s]Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them, to bring them on the way.

17 ¶ And the LORD said, [t]Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely [u]become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For [x]I know him, that he will [y]command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; [z]that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because [a]the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will [b]go down now, and [c]see whether they have done altogether according to the cry of it, which is come unto me; and if not, [d]I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham [e]stood yet before the LORD.

23 ¶ And Abraham [f]drew near, and said, [g]Wilt thou also destroy the righteous with the wicked?

24 Peradventure [h]there be fifty righteous within the city: wilt thou also destroy and not [i]spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that [k]the righteous should be as the wicked, that be far from thee. [l]Shall not [m]the Judge of all the earth do right?

26 And the LORD said, [n]If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, [o]I have taken upon me to speak unto the LORD, which *am but* [p]dust and ashes:

Chap. XVIII. 1-16. Was ever the spirit of hospitality more strikingly exemplified? We have here politeness in perfection, benevolence in its most finished form. Abraham had a multitude of servants, but his guests are more honoured in being served by himself. In the East the most distinguished princes wait upon their guests; the greatest dignitaries will assist in husbandry, and kill a lamb; and princesses will dress it. When a guest enters a house, the master is the first to wash his feet. The pride of life has but little place among them. How full of truth and nature is the account here given of Sarah! In spirit she did not prevaricate. Her accusation for the moment filled her with confusion, and the Angel of the Covenant treated her with great tenderness. He who reads the heart can distinguish between infirmity excited by surprise, and deliberate transgression. Ver. 17-33. The testimony here borne to Abraham as the father of a household is very extraordinary, and presents a lasting example to mankind. While the Father of the Faithful taught, he likewise commanded. Truth and authority were essential to each other. Great was the honour shewn in the communication given relative to the destruction of Sodom; and wonderful was the prayer presented by the man of God on the occasion. Next to the prayer of our Lord in the Gospel of John, the most remarkable example of intercession in the Sacred Scriptures is here presented. It is impossible to conceive of encouragement to such prayer greater than that which is here supplied.



Glasgow. W. R. McPhun

28 Peradventure there shall lack five of the fifty righteous: [q]wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, [r]Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, [s]Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [t]Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And [u]he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 12 *Lot is sent for safety into the mountains.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife is a pillar of salt.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, [a]rose up to meet them; and he bowed himself with his face toward the ground:

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, [b]Nay; but we will abide in the street all night.

3 And he [c]pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them [d]a feast, and did bake [e]unleavened bread, and they did eat.

4 ¶ But, [f]before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, [g]all the people from every quarter.

B. C. 1898.

[q] Num. 14. 17-19. Job 23. 3, 4.
[r] Jud. 6. 39. Is. 55. 8, 9.
[s] Luke 11. 8. Eph. 6. 18. Heb. 4. 16.
[t] Prov. 15. 8. Jam. 5. 15-17. 1 John 5. 15, 16.
[u] Mic. 7. 18. Eph. 3. 20.

CH. XIX.

[a] 18. 2-5. Job 31. 32. Heb. 13. 2.
[b] Luke 24. 28, 29.
[c] 2 Kings 4. 8. 2 Cor. 6. 14.
[d] 18. 6-8; 21. 8. Luke 5. 29. John 12. 2.
[e] Ex. 12. 15, 39. Jud. 6. 19.
[f] Prov. 4. 16; 6. 18.
[g] 13. 13; 18. 20. Jer. 5. 1-5, 31. Matt. 27. 20-25.
[h] Lev. 18. 22. Is. 3. 9. Matt. 11. 23, 24. Rom. 1. 26, 27. 1 Cor. 6. 9. Jude 7.
[i] Jud. 19. 23. 1 Sam. 30. 22, 24. Acts 17. 26.
[k] Ex. 32. 22.
[l] Mark 9. 6. Rom. 3. 8.
[m] 1 Sam. 25. 17. Prov. 9. 7, 8. Jer. 8. 12. Matt. 7. 6.
[n] 13. 12. Ex. 2. 14. Acts 7. 26-28. 2 Pet. 2. 7, 8.
[o] 1 Sam. 2. 16.
[p] 2 Kings 6. 18. Acts 13. 11.
[q] 7. 1. Num. 16. 26. Josh. 6. 22, 23.
[r] 18. 20. Jam. 5. 4.
[s] 1 Chr. 21. 15, 16. Rev. 16. 1-12.
[t] Num. 16. 21, 45. Rev. 18. 4-8.
[u] 2 Chr. 36. 16. 1 Thes. 5. 3.
[x] 2 Cor. 6. 2. Heb. 3. 7, 8.
[1] *Are found.*
[2] *Punishment.*
[y] Ps. 119. 60.
[z] Lam. 3. 22.

5 And they called unto Lot, and said unto him, [h]Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, [i]I pray you, [k]brethren, do not so wickedly.

8 Behold now, [l]I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, [m]Stand back. And they said *again*, [n]This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. [o]And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with [p]blindness, both small and great; so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, [q]Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the [r]cry of them is waxen great before the face of the LORD; and [s]the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, [t]Up, get you out of this place; for the LORD will destroy this city. But he seemed [u]as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels [x]hastened Lot, saying, Arise, take thy wife, and thy two daughters, which [1]are here; lest thou be consumed in the [2]iniquity of the city.

16 And, while he [y]lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, [z]the LORD being merciful unto

Chap. XIX. 1-15. This chapter demonstrates the rapidity with which the human family deteriorated after the flood. It seems almost incredible that impiety should so soon have reached a frightful and unexampled maturity. It is difficult to conceive of a place more properly to be designated a hell upon earth. It was well fitted to make Lot rue the choice which in a moment of covetousness he had made. He seems, however, to have retained his principles unshaken, and to have preserved his character unstained. He appears to have repaired to the open air with the benevolent intention of shewing kindness to strangers, little imagining that he should have angels for his guests, and that they should preserve his life from destruction. The picture of iniquity here drawn is alike revolting and terrible. The reason of man and the judgments of God seem to have been alike thrown away on these wicked men. The most affecting thing in the fearful narrative is the behaviour of Lot's sons-in-law; very different conduct was to have been looked for from them; but evil society corrupts the minds of the best men; they ridiculed the idea of the destruction of the city, just as men now pour contempt on the doctrine of a future judgment. Ver. 16-29. Lot was subjected to severe trial, in being called to flee from the city. His infirmity was love of the world; and he was forthwith to be divested of every particle of his property; life alone was to be left him. But for the urgency of the angels he would probably have perished. It is difficult to say how much men still owe to their compassionate agency. Never since the sun has shone did he look down upon so terrible a spectacle as the cities of the Plain presented, while brimstone and fire were pouring down from heaven. The wife of Lot probably shared her husband's spirit; and so she became the victim of the perishing property she had left behind her. Ver. 30-38. Lot's daughters appear to have been injured by the society of their husbands; their example but too awfully corresponds with the character of the people of the doomed cities. The narrative of their transgressions is one of the most dreadful upon record. But the inspired penman, ever faithful to the truth of history, has deemed it proper to perpetuate the remembrance of the fact for the good of mankind. The statement is a beacon, the sight of which should work the deepest humiliation.

him: and they [a]brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, [b]Escape for thy life; [c]look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, [d]Oh! not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, [e]and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, [f]lest some evil take me, and I die.

20 Behold now, [g]this city *is* near to flee unto, and it *is* a little one: Oh! let me escape thither, (*is* it not a little one?) [h]and my soul shall live.

21 And he said unto him, See, [i]I have accepted [3]thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; [k]for I cannot do any thing till thou be come thither: therefore the name of the city was [l]called [4]Zoar.

23 The sun was [5]risen upon the earth when Lot entered into Zoar.

24 ¶ Then [m]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife [n]looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, [o]and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that [p]God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for [q]he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to [r]come in unto us after the manner of all the earth:

32 Come, let us make our father [s]drink wine, and we will lie with him, that we may preserve [t]seed of our father.

33 And they made their father [u]drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, [x]I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine [y]that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the [z]Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the [a]children of Ammon unto this day.

CHAPTER XX.

1 *Abraham sojourneth at Gerar.* 2 *Denieth his wife, and loseth her.* 3 *Abimelech is reproved for her in a dream.* 9 *He rebuketh Abraham;* 14 *restoreth Sarah;* 16 *and reproveth her.*

AND Abraham journeyed from [a]thence toward the south country, and dwelled between [b]Kadesh and Shur, and sojourned in Gerar.

2 And Abraham [c]said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent and took Sarah.

3 But God came to Abimelech in [d]a dream by night, and said to him, Behold, thou *art but* [e]a dead man, for the woman which thou hast taken; for she *is* [1]a man's wife.

4 But Abimelech had not come near her: and he said, LORD, [f]wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother. [g]In the [2]integrity of my heart, [h]and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also [i]withheld thee from sinning against me: therefore suffered I thee not [k]to touch her.

7 Now therefore restore the man *his* wife; for he *is* a [l]prophet, and he shall [m]pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt [n]surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the

B. C. 1897.

[a] Ps. 34. 22. 2 Pet. 2. 9.
[b] 1 Kings 19. 3. Heb. 2. 3.
[c] 26. Luke 17. 31, 32.
[d] John 13. 6-8.
[e] 1 Tim. 1. 14-16.
[f] Ps. 17. 7-11. Matt. 8. 25, 26. Rom. 8. 31.
[g] Prov. 3. 5-7.
[h] 12. 13. Ps. 119. 175.
[i] Ps. 102. 17. Matt. 12. 20. Heb. 4. 14, 16.
[3] *Thy face.*
[k] 22, 26-28. Deut. 9. 14. 2 Tim. 2. 13.
[l] 13. 10; 14. 2.
[4] *Little.*
[5] *Gone forth.*
[m] Deut. 29. 23. Job 18. 15. 2 Pet. 2. 6. Jude 7.
[n] Prov. 14. 14. Heb. 10. 38.
[o] Rev. 18. 18; 19. 3.
[p] 8. 1. Deut. 9. 5. Ez. 36. 31, 32.
[q] Jer. 2. 36-37. Jam. 1. 8.
[r] 6. 4; 10. 2-4; 38. 14-30. Is. 4. 1.
[s] 9. 21. Prov. 23. 31-33. Hab. 2. 15, 16.
[t] Lev. 18. 6, 7. Mark 12. 19.
[u] Prov. 20. 1; 23. 29-35.
[x] Is. 3. 9. Jer. 3. 3; 8. 12.
[y] Ez. 7. 26. Luke 21. 34. 1 Cor. 10. 11, 12. 1 Pet. 4. 7.
[z] Num. 22; 24. 2 Sam. 8.
[a] Deut. 2. 19. Jud. 11. 1 Sam. 11.

CH. XX.

[a] 13. 1; 18. 1.
[b] 16. 7-14. Deut. 1. 19.
[c] 26. 7. 2 Chr. 32. 31.
[d] Job. 4. 12-13; 33. 15.
[e] Ps. 105. 14.
[1] *Married to an husband.*
[f] 18. 23-26. 2 Sam. 4. 11.
[g] Jos. 22. 22. 2 Kings 20. 3. 1 Chr. 29. 17.
[2] *Simplicity or sincerity.*
[h] Job 33. 9.
[i] 35. 5. 1 Sam. 25. 26-34.
[k] 26. 11. 1 Cor. 7. 1. 2 Cor. 6. 17.
[l] 12. 1-3; 18. 17. Ps. 105. 8-15.
[m] 1 Sam. 7. 5, 8; 12. 19, 23. James 5. 14-16.
[n] Ex. 33. 14-16.

Chap. XX. 1-16. "Man's extremity is God's opportunity." Never was the adage more remarkably exemplified than in the case of Abraham in relation to Abimelech. Abraham, in this case, strikingly illustrates the Scripture, that the "fear of man bringeth a snare." There was no need to pursue the course he adopted; it had been infinitely better for him to speak the whole truth to the king, and to trust in the Lord, who would not have failed to honour his confidence. The king appears to great advantage in his subsequent conduct. He even seems to have been considerably under the influence of the fear of God. His kindness received a very large recompense in answer to the supplications of Abraham, whose prayer had lost none of its power with God, who conferred upon his servant honour, as also, doubtless, gratification, in making him the means of so much mercy to the family of his royal benefactor.



HAGAR AND ISHMAEL.

W. R. M'Phun, Publisher, Glasgow.

GENESIS CHAP. XXI. V. 19



morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, [o]What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom [p]a great sin? thou hast done deeds unto me that [q]ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, [r]Surely the fear of God *is* not in this place; and they will [s]slay me for my wife's sake.

12 And [t]yet indeed *she is* my sister: she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when [u]God caused me to wander from my father's house, that I said unto her, [x]This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, [y]my land *is* before thee: dwell [z]where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given [a]thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*. [b]Thus she was reproved.

17 ¶ So Abraham [b]prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

CHAPTER XXI.

2 Isaac is born. 9 Hagar and Ishmael are cast forth. 22 Abimelech's covenant with Abraham.

AND the LORD [a]visited Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken.

2 For Sarah [c]conceived, and bare Abraham a son in his old age, [d]at the set time of which God had spoken to him.

3 And Abraham [e]called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, [f]being eight days old, as God had commanded him.

5 And Abraham was an hundred years old when his son Isaac was born unto him.

B. C. 1896.

[o] Josh. 7. 25.
[p] Lev. 20. 10. Heb. 13. 4.
[q] 34. 7. 2 Sam. 13. 12.
[r] 22. 12. Neh. 5. 15. Job 1. 1; 28. 28. Rom. 3. 18.
[s] 12. 12; 26. 7.
[t] 11. 29. 1 Thes. 5. 22.
[u] 12. 1. Acts 7. 3-5. Heb. 11. 8.
[x] 1 Sam. 23. 21. Ps. 64. 5. Acts 5. 9.
[y] 13. 9; 34. 10; 47. 6.
[z] *As is good in thine eyes.*
[a] Prov. 27. 5.
[b] Prov. 9. 8, 9; 25. 12.
[b] Matt. 7. 7. James 5. 16-18.

CH. XXI.

[a] Ex. 4. 31. 1 Sam. 2. 21. Ps. 106. 4. Luke 1. 68.
[b] Ps. 12. 6. Matt. 24. 35.
[c] 2 Kings 4. 16, 17. Gal. 4. 22. Heb. 11. 11.
[d] 18. 10, 14. Rom. 9. 9.
[e] 17. 19. Josh. 24. 3. Heb. 11. 18.
[f] 17. 10-12. Lev. 12. 3. Luke 2. 21.
[g] 18. 12-15. 1 Sam. 1. 26-28. Ps. 113. 9. Is. 54. 1. Gal. 4. 27.
[h] Num. 23. 23. Ps. 86. 8. Is. 66. 8.
[i] 16. 3-6, 15; 17. 20.
[k] 2 Kings 2. 23, 24. Neh. 4. 1-5. Prov. 30. 11. Gal. 4. 29. Heb. 11. 36.
[l] Prov. 22. 10. John 8. 36. Gal. 4. 30, 31.
[m] Matt. 10. 37.
[n] 1 Sam. 8. 7, 9. Is. 46. 10.
[o] 17. 19, 21. Rom. 9. 7, 8. Heb. 11. 18.
[p] 16. 10; 17. 20; 25. 12-18.
[q] 16. 7. Ps. 107. 4.
[r] Ex. 15. 22-25; 17. 1-3.
[s] 16. 11. Ex. 3. 7; 22. 27.
[t] 16. 9, 11.
[u] Ex. 14. 13.
[x] 16. 10; 17. 20.
[y] Num. 22. 31.
[z] 28. 15; 39. 2, 3, 21. Luke 1. 80.
[a] 10. 9; 16. 12; 25. 27.
[b] Num. 10. 12; 13. 3-26.
[c] 24. 3, 4; 28. 34, 35.

6 ¶ And Sarah said, [g]God hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, [h]Who would have said unto Abraham that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And [i]Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, [k]mocking.

10 Wherefore she said unto Abraham, [l]Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight [m]because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, [n]hearken unto her voice; [o]for in Isaac shall thy seed be called.

13 And also [p]of the son of the bond-woman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread and a bottle of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and sent her away: and she departed, and [q]wandered in the wilderness of Beer-sheba.

15 And [r]the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God [s]heard the voice of the lad: and [t]the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? [u]fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for [x]I will make him a great nation.

19 And [y]God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink.

20 And [z]God was with the lad; and he grew, and dwelt in the wilderness, and became [a]an archer.

21 And he dwelt [b]in the wilderness of Paran: and his mother took him [c]a wife out of the land of Egypt.

22 ¶ And it came to pass at that time,

Chap. XXI. 1-8. The promise was at length fulfilled, to the unspeakable joy of Abraham, whose faith was thus honoured and rewarded in the face of all future times. The command to circumcise the child was obeyed with cheerful punctuality. The fulfilment of the promise should always endear the precept. He who makes the best use of mercy received, is in the fairest way to obtain further blessing. Ver. 9-21. When comforts come, crosses are never far behind. The affair of Ishmael was a great affliction to his father. The whole was overruled, however, to the Divine glory, even for the good of the parties themselves. The patronage of Providence sufficed to meet the wants both of Hagar and her son. "God was with the lad!" That was enough. May He be with every youthful reader of these pages! Ver. 22-34. Masters are not always to be condemned on account of their servants, till it be seen how far improper conduct has been authorised. Wherever Abraham travelled or sojourned, he never forgot his altar and his God. Let every reader walk in his footsteps.

that Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, God *is* with thee [d]in all that thou doest.

23 Now therefore [e]swear unto me here by God, [1]that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham [f]reproved Abimelech because of a well of water, which Abimelech's [g]servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it*, but today.

27 And Abraham [h]took sheep and oxen, and gave them unto Abimelech: and both of them [i]made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, [k]What *mean* these seven ewe-lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, [l]that they may be a witness unto me that I have digged this well.

31 Wherefore he called that place [2]Beersheba; because there they sware both of them.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of [m]the Philistines.

33 ¶ And *Abraham* planted a [3]grove in Beer-sheba, and [n]called there on the name of the LORD, the [o]everlasting God.

34 And Abraham [p]sojourned in the Philistines' land many days.

CHAPTER XXII.

3 Abraham offering Isaac, 12 is stayed by an angel. 15 He is blessed again. 20 The generations of Nahor unto Rebekah.

AND it came to pass after these things, that [a]God did tempt Abraham, and said unto him, Abraham. And he said, [1]Behold, *here* I *am*.

2 And he said, [b]Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; [c]and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham [d]rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the [e]third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and [f]come again to you.

6 And Abraham took the wood of the burnt-offering, and [g]laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, [h]My father: and he said, [2]Here *am* I, my son. And he said, Behold the fire and the wood; but where *is* the [3]lamb for a burnt-offering?

8 And Abraham said, My son, [i]God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and [k]bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham [l]stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, [m]Abraham, Abraham. And he said, Here *am* I.

12 And he said, [n]Lay not thine hand upon the lad, neither do thou any thing unto him: for [o]now I know that thou fearest God, [p]seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and, behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering [q]in the stead of his son.

14 And Abraham [r]called the name of that place [4]Jehovah-jireh: as it is said *to* this day, [s]In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, [t]By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*;

17 That [u]in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; [5] and

B. C. 1872.

d 26. 28; 30. 27. Matt. 1. 23. Rev. 3. 9.
e Josh. 2. 12. 1 Sam. 20. 42.
1 *If thou shalt lie unto me.*
f 26. 15-22. Prov. 17. 10; 25. 9. Matt. 18. 15.
g 13. 7. Ex. 2. 16, 17.
h 14. 22, 23. Prov. 17. 24. Is. 33. 8.
i 26. 28-31. Rom. 1. 31. Gal. 3. 15.
k 33. 8. Ex. 12. 26.
l 31. 44, 52. Josh. 24. 27, 28; 24. 27.
2 *The well of the oath.*
m 10. 14; 26. 8, 14. Ex. 13. 17.
3 *Tree.*
n 4. 26; 12. 8.
o Deut. 33. 27. 1 Tim. 1. 17.
p Heb. 11. 9, 13.

CH. XXII.

a Prov. 17. 3. 1 Cor. 10. 13. Heb. 11. 17. Jam. 1. 12-14.
1 *Behold me.*
b Rom. 8. 32. 1 John 4. 9, 10.
c Jud. 11. 31, 39.
d Heb. 11. 8, 17-19.
e Ex. 19. 11, 15. 1 Cor. 15. 4.
f Heb. 11. 10.
g Is. 53. 6. 1 Pet. 2. 24.
h Matt. 26. 39, 42. Rom. 8. 15.
2 *Behold me.*
3 *Kid.*
i John 1. 29, 36. 1 Pet. 1. 19, 20. Rev. 5. 6, 12.
k John 10. 17, 18. Eph. 5. 2. Phil. 2. 8.
l Is. 53. 6-12. Jam. 2. 21-23.
m Ex. 3. 4. Acts 9. 4.
n 1 Sam. 15. 22. 2 Cor. 8. 12.
o Ps. 25. 12, 14. Jam. 2. 22.
p Rom. 8. 32. 1 John 4. 9, 10.
q 1 Cor. 6. 7, 8. 1 Pet. 1. 19, 20.
r 28. 19; 32. 30. 1 Sam. 7. 12.
4 *The LORD will see, or, provide.*
s 2 Cor. 1. 8-10.
t Luke 1. 73. Heb. 6. 13, 14.
u 27. 28, 29.
5 *Lip.*

Chap. XXII. 1-14. Already the faith of Abraham had been long and severely tested, but a trial far greater yet awaited him. Moriah is famous among the mountains of the earth. There Solomon built the Temple, with its architectural glory, and its typical theology; there, too, Christ suffered on Calvary, which was a part of the mount; and there Abraham was commanded to offer up his son. The conjuncture of these facts is not a little extraordinary. It has been thought that the deliverance of Isaac on the third day was typical of Christ's resurrection from the dead. The most notable thing here is the unquestioning promptitude with which Abraham obeyed the dreadful commandment. He seemed alike superior to the misgivings of unbelief and the feelings of humanity. He was elevated by an unseen influence, which rendered his soul every way equal to the fearful test to which he was now being subjected. God's provision of a lamb for himself was clearly figurative of the "Lamb of God," who was to "take away the sins of the world." The ram caught on the occasion was a striking type of Christ, who was a sacrifice provided, not by man, but by God himself. Ver. 15-24. Here again the glorious promise was renewed, and even expanded. In blessing, the Lord would bless him, and in multiplying, multiply his seed; and in that seed "all the nations of the earth were to be blessed," because of his obedience to the Divine command. How exalted the honour thus conferred upon the faith of the "friend of God!"

[x] thy seed shall possess the gate of his enemies:

18 And [y] in thy seed shall all the nations of the earth be blessed; because thou hast [z] obeyed my voice.

19 So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother [a] Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And [b] Bethuel begat [c] Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 *Sarah's age and death.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in [a] Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to [b] mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of [c] Heth, saying,

4 I *am* a [d] stranger and a sojourner with you: give me a possession of a [e] burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, [f] my lord: thou *art* [1] a mighty [g] prince among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and [h] bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and [i] entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field: for [2] as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the [3] audience of the children of Heth, *even* of [k] all that went in at the gate of his city, saying,

11 Nay, [l] my lord, hear me: The field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron, in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: [m] I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: The land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham [n] weighed to Ephron the silver, which he had named in the audience of the sons of Heth, [o] four hundred shekels of silver, current *money* with the merchant.

17 And [p] the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were [q] made sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this, Abraham [r] buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

CHAPTER XXIV.

1 *Abraham sendeth his servant to get a wife for his son Isaac.* 58 *He obtaineth Rebekah.* 62 *Isaac meeteth her.*

AND Abraham was [a] old, *and* [1] well stricken in age: and the LORD had [b] blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that [c] ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3 And I will make thee [d] swear by the LORD, [e] the God of heaven, and the God of the earth, [f] that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and [g] to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Per-

B. C. 1860.

[x] Num. 24. 17-19. Josh. 1. 1-10. Ps. 2. 8, 9. Dan. 2. 44, 45. Luke 1. 68-75.
[y] Acts 3. 25. Gal. 3. 16, 28, 29.
[z] Heb. 11. 8.
[a] 11. 26; 24. 10, 24.
[b] 24. 15-47; 25. 20.
[c] 24. 51, 60, 67. Rom. 9. 10.

CH. XXIII.

[a] 13. 18. Num. 13. 22. Josh. 14. 15; 20. 7.
[b] Deut. 34. 8. 1 Sam. 28. 3. 2 Chr. 35. 25. Acts 8. 2.
[c] 1 Sam. 26. 6. 2 Sam. 23. 39.
[d] Lev. 25. 23. 1 Chr. 29. 15. Ps. 39. 12; 105. 12. Heb. 11. 9, 13. 1 Pet. 2. 11.
[e] 3. 19; 49. 30; 50. 13. Job 30. 23. Ec. 12. 7. Acts 7. 5.
[f] 18. 12; 24. 18; 31. 35; 32. 4, 5, 18; 42. 10; 44. 5, 8.
[1] *A prince of God.*
[g] 13. 2; 14. 14; 24. 35.
[h] 18. 2; 19. 1.
[i] 1 Kings 2. 17. Luke 7. 3, 4. Heb. 7. 20. 1 John 2. 1, 2.
[2] *Full money.*
[3] *Ears.*
[k] 34. 20, 24.
[l] 2 Sam. 24. 20-24.
[m] 14. 22, 23. Phil. 4. 5-8. Col. 4. 5. Heb. 13. 5.
[n] 43. 21. Ezra 8. 25-30.
[o] Ex. 30. 13.
[p] 25. 9; 49. 30, 32; 1. 13. Acts 7. 16.
[q] Ruth 4. 7-10.
[r] 25. 9, 10; 35. 27-29; 47. 30; 49. 29-32; 1. 13, 25.

CH. XXIV.

[a] 18. 11; 21. 5; 25. 20. Luke 1. 7.
[1] *Gone into days.*
[b] 12. 2; 49. 25. Gal. 3. 9.
[c] 39. 4-6, 8, 9; 44. 1.
[d] 21. 23; 26. 28-31; 31. 53.
[e] 14. 22.
[f] Deut. 7. 3, 4. 1 Cor. 7. 39. 2 Cor. 6. 14-17.
[g] 12. 1; 22. 20-23; 28. 2.

Chap. XXIII. 1-17. Sarah was permitted for a considerable time to survive the birth of her son, but the days of her pilgrimage were at last numbered. She is the only woman in Scripture whose exact age is recorded. Her loss was deeply felt, and Abraham greatly honoured her precious dust. His deportment towards the sons of Heth is in a very high degree dignified and independent. He would not inter his dead in ground which cost him nothing. The amount paid was about 50*l.* of our money; a great sum in those days. But Abraham, while determined to purchase, also made sure of possession—an act to which he was led by the faith he exercised, that the land would one day become the property of his posterity. The most endeared friends, after the most protracted unions, must part; and it is well to live on such terms, that, when the separation comes, there shall be no unavailing regrets.

Chap. XXIV. 1-14. Abraham had much to remind him of the lapse of time and the end of his life; and he was anxious to see the comfortable settlement of his son. The manager of his house, therefore, received a commis-

adventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, [h] Beware thou that thou bring not my son thither again.

7 The [i] LORD God of heaven, which took me from my father's house, and from the land of my kindred, and [k] which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his [l] angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [m] clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master *were* in his hand;) and he arose, and went to [n] Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that [3] women go out to draw *water*.

12 ¶ And he said, [o] O LORD God of my master Abraham, [p] I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; *let the same be* she *that* thou hast appointed for thy servant Isaac; [q] and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, [r] before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her [s] pitcher upon her shoulder.

16 And the damsel *was* very [4] fair to look upon, a virgin; neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, [t] Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, [u] Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man [x] took a golden [5] ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee. Is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, [y] We have both straw and provender enough, and room to lodge in.

26 And the man [z] bowed down his head, and worshipped the LORD.

27 And he said, [a] Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master [b] of his mercy and his truth: I *being* in the way, [c] the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, [d] thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to [e] wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [f] I will not eat, until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And [g] the LORD hath blessed my master greatly, and he is become great; and he hath given him [h] flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

B. C. 1857.

[h] Gal. 5. 1. Heb. 10. 39.
[i] Ezra 1. 1. Dan. 2. 44. Jon. 1. 9. Rev. 11. 13.
[k] 13. 15; 15. 18; 17. 8; 22. 16-18. Num. 14. 16, 30.
[l] Ps. 34. 7. Is. 63. 9. Heb. 1. 14.
[m] Num. 30. 6. Josh. 2. 17-20; 9. 20.
[3] *And.*
[n] Deut. 23. 4. Jud. 3. 8-10. 1 Chr. 19. 6. Acts 2. 9.
[3] *Women which draw water go forth.*
[o] 31. 42; 32. 9. 1 Kings 18. 36. 2 Kings 2. 14.
[p] Neh. 1. 11; 2. 4. Ps. 37. 5; 90. 16, 17; 118. 25. Prov. 3. 6. Phil. 4. 6. 1 Thes. 3. 10, 11.
[q] Ex. 4. 1-9. Jud. 6. 17, 37; 7. 13-15. 1 Sam. 6. 7-9; 10. 2-10; 14. 10. 2 Kings 20. 8-11. Is. 7. 11.
[r] Ps. 34. 15; 145. 18, 19. Is. 65. 24. Dan. 9. 21-23.
[s] 21. 15. Ruth 2. 2, 17. Prov. 31. 27.
[4] *Good of countenance.*
[t] 1 Kings 17. 10. John 4. 9.
[u] Prov. 31. 20. 1 Pet. 3. 8; 4. 8.
[x] Ex. 32. 2, 3. 1 Tim. 2. 8, 9. 1 Pet. 3. 3.
[5] *Jewel for the forehead.*
[y] 18. 4-8. 1 Pet. 4. 9.
[z] Ex. 4. 31; 34. 8.
[a] Ex. 18. 10. Luke 1. 68.
[b] 32. 10. John 1. 17.
[c] Prov. 3. 6; 4. 11-13; 8. 20.
[d] 26. 29.
[e] 18. 4; 43. 24. Luke 7. 44. John 13. 4-14.
[f] Job 23. 12. John 4. 31-34. 1 Tim. 6. 2.
[g] 12. 2; 25. 11; 26. 12; 49. 25.
[h] 12. 16; 13. 2; 26. 13, 14. Ps. 107. 38. Matt. 6. 33.

sion to go and provide for Isaac a wife. The conduct of that servant is deserving of particular notice: nothing could exceed his fidelity and zeal on behalf of his master. He presents a very striking example of the blessed exercise of ejaculatory prayer, shewing that it is adapted to all times, places, and circumstances. He was a servant every way worthy of his master—a man of faith and prayer.. He acknowledged God in all his ways, and his steps were directed in the minutest matter. Ver. 15-60. The developments which followed the servant's inquiries were such as to shew that his prayer had been heard, and that his errand would be accomplished in a manner the most satisfactory. Laban's character here comes out in a striking manner. The sight of gold charmed his avaricious heart. The indubitable signs of wealth which the commissioner displayed, immediately set at rest all doubts upon the subject. "The thing proceedeth from the Lord: we cannot speak unto thee bad or good." So

36 And [1]Sarah, my master's wife, bare a son to my master when she was old; and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, [k]before whom I walk, [l]will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do [m]prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* [n]the woman whom the LORD hath appointed out for my master's son.

45 And [o]before I had done [p]speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink; and I will give thy camels drink also; so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and [q]I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had [r]led me in the right way, to take my master's brother's daughter unto his son.

49 And now, [s]if ye will deal kindly and truly with my master, tell me: and if not, tell me; [t]that I may turn to the right hand, or to the left.

50 Then [u]Laban and Bethuel answered and said, The thing proceedeth from the LORD: [x]we cannot speak unto thee bad or good.

B. C. 1857.

[i] 11. 29, 30; 17. 15-19; 18. 11-13.
[k] 5. 22-24; 6. 9; 17. 1; 48. 15. 1 Kings 2. 3; 8. 23. 2 Kings 20. 3.
[l] Ex. 23. 20; 33. 2. Dan. 8. 28. Rev. 22. 8, 16.
[m] 39. 3. Ezra 8. 21. Neh. 1. 11. Ps. 90. 17. Rom. 1. 10.
[n] Prov. 16. 33; 18, 22; 19. 14.
[o] Is. 65. 24. Dan. 9. 19-23. Acts 4. 24-33; 10. 30; 12. 12-17.
[p] 1 Sam. 1. 13-15. Neh. 2. 4. Rom. 8. 26.
[q] Ps. 45. 9, 13, 14. Is. 62. 3-5. Ez. 16. 10-13. Eph. 5. 26, 27.
[r] Ex. 18. 20. Ps. 32. 8; 48. 14; 107. 7. Prov. 3. 6; 4. 11. Is. 48. 17.
[s] 47. 29. Josh. 2. 14. Prov. 3. 3.
[t] Num. 20. 17. Deut. 2. 27.
[u] 31. 24. Ps. 118. 23.
[x] 31. 24, 29. 2 Sam. 13. 22.
[y] 1 Chr. 29. 20. 2 Chr. 20. 18. Ps. 95. 6; 107. 21, 22; 116. 1, 2. Acts 10. 25, 26.
[6] *Vessels.*
[a] Deut. 33. 13-16. 2 Chr. 21. 3. Ezra 1. 6. Is. 30. 2.
[b] 28. 5, 6; 45. 24. 2 Sam. 18. 19, 27, 28. Luke 8. 38.
[7] *A full year*, or *ten months.*
[b] 45. 9-13. Prov. 25. 25.
[c] Ps. 45. 10, 11. Luke 1. 38.
[d] 1. 28; 9. 1; 14. 19; 17. 16; 28. 3; 48. 15, 16, 20. Ruth 4. 11, 12.
[8] *To pray.*
[e] Josh. 1. 8. Ps. 1. 2; 77. 11, 12; 104. 34; 119. 15; 139. 17, 18; 143. 5, 6.
[f] Josh. 15. 18. Jud. 1. 14.
[g] 20. 16. 1 Cor. 11. 5, 6, 10.
[h] 2. 22-24. 2 Cor. 11. 1, 2. Eph. 5. 22-33.
[i] 37. 35; 38. 12. 1 Thes. 4. 13.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he [y]worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [6]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [a]precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning; and he said, [b]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* [7]days, at the least ten; after that she shall go.

56 And he said unto them, [b]Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, [c]Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And [d]they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi: for he dwelt in the south country.

63 And Isaac went out [8]to [e]meditate in the field at the even-tide; and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, she [f]lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a [g]vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, [h]and took Rebekah, and she became his wife; and he loved her: and Isaac was [i]comforted after his mother's *death*.

it is still with worldly men. The will of the Lord is generally taken for granted in the case of a wealthy suitor, however defective in spiritual attributes; whereas a man but poor in this world's goods, although rich in the faith of God's elect, an heir of God, and a joint heir with Christ, will often be rejected with scorn! The promptitude with which the servant determined to return and report to his master, does him the highest credit, and will serve as an example to persons employed in important undertakings to the end of time. Ver. 61-67. The decision of Rebekah was honourable to her. Having seen and heard for herself, to the all-important question, "Wilt thou go with this man?" she replied, "I will go." There is something peculiarly devout and staid in the deportment of Isaac, who received her as the gift of God. She went in the strength of the Most High; and in conformity with the blessing pronounced upon her, she became the mother of "thousands of millions."

CHAPTER XXV.

1 *The sons of Abraham by Keturah.* 7 *His age and death.* 24 *The birth of Esau and Jacob.* 29 *Esau selleth his birthright.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and [a]Midian, and Ishbak, and Shuah.

3 And Jokshan begat [b]Sheba and [c]Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham [d]gave all that he had unto Isaac.

6 But unto the sons of the [e]concubines, which Abraham had, Abraham gave [f]gifts, and sent them away from Isaac his son, (while ye yet lived,) eastward, unto the east country.

7 ¶ And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham [g]gave up the ghost, and died in a [h]good old age, an old man, and full *of years;* and was [i]gathered to his people.

9 And his sons Isaac and Ishmael buried him [k]in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass [l]after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now [m]these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and [n]Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 [1]Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

B. C. 1853.

CH. XXV.

[a] Ex. 2. 15, 16. Num. 25. 17.
[b] 1 Kings 10. 1. Job 6. 19.
[c] Jer. 25. 23.
[d] 21. 10-12. Matt. 11. 27; 28. 18. John 3. 35. Rom. 8. 17, 32; 9. 7-9. 1 Cor. 3. 21-23. Gal. 3. 29; 4. 28. Heb. 1. 2.
[e] 16. 3; 35. 22. Jud. 19. 1, 2, 4.
[f] Ps. 17. 14, 15. Luke 11. 11-13. Acts 14. 17.
[g] 35. 18; 49. 33. Acts 5. 5-10; 12. 23.
[h] 35. 28, 29. Job. 42. 17.
[i] 49. 33. Num. 20. 24. Jud. 2. 10. Acts 13. 36.
[k] 23. 9-20; 49. 29, 30; 50. 13.
[l] 12. 2; 17. 19; 22. 17; 50. 24.
[m] 16. 10-15; 17. 20; 21. 13.
[n] Ps. 120. 5. Cant. 1. 5.
[1] *Hadad.*
[o] 2. 11. 1 Sam. 15. 7.
[p] 2 Kings 23. 29. Is. 19. 23, 24.
[2] *Fell.*
[q] 1 Chr. 1. 34. Luke 3. 34. Acts 7. 2.
[r] 28. 5, 6; 35. 9. Deut. 26. 5.
[s] 11. 30; 17. 16-19. 1 Sam. 1. 2. Luke 1. 7.
[t] Rom. 9. 10-12.
[u] 1 Sam. 9. 9; 10. 22; 28. 6; 30. 8.
[x] 32. 6; 36. 31. Num. 20. 14.
[y] 27. 29, 40. Rom. 9. 10-12.
[z] 10. 9; 27. 3-5.
[a] 28. 10, 11; 31. 39-41; 46. 34.
[3] *Venison* was *in his mouth.*
[b] Jud. 8. 4, 5. 1 Sam. 14. 28. 31. Is. 40. 30, 31.
[4] *With that red,* with that *red* pottage.
[c] Num. 20. 14-21. Deut. 23. 7.
[5] *Going to die.*
[d] Job 21. 15.
[e] 24. 3. Mark 6. 23. Heb. 6. 16.
[f] Is. 22. 13. 1 Cor. 15. 32.
[g] Zech. 11. 13. Luke 14. 18.

18 And they dwelt from [o]Havilah unto Shur, that *is* before Egypt, as thou goest [p]toward Assyria: *and* he [2]died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: [q]Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel [r]the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac entreated the LORD for his wife, [s]because she *was* barren: and the LORD was entreated of him, [t]and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If *it be* so, why *am* I thus? And she went to [u]enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and [x]two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and [y]the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 ¶ And the boys grew: and Esau was [z]a cunning hunter, a man of the field; and Jacob *was* [a]a plain man, dwelling in tents.

28 And Isaac loved Esau, because [3]he did eat of *his* venison; but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, [b]and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, [4]with that same red *pottage;* for I *am* faint: therefore was his name called [c]Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* [5]at the point to die: [d]and what profit shall this birthright do to me?

33 And Jacob said, [e]Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did [f]eat and drink, and rose up, and went his way, [g]Thus Esau despised *his* birthright.

Chap. XXV. 1-18. Notwithstanding that Abraham married again, "he gave all that he had unto Isaac," nevertheless providing for his second family, which were dependent upon him. It is to be noted that Isaac and Ishmael united in burying the dust of their departed father in the same grave with Sarah his wife. Ver. 19-28. There was a great drawback to the happiness of Isaac, which, nevertheless, was removed in answer to prayer: a drawback, doubtless, ordered by Providence, that it might be so removed, and that thereby the sense of increased obligation might be implanted in the mind of the patriarch. Men are in all things but too prone to exclude the hand of God, and to set every event down to natural causes, exclusive of all Divine control. Ver. 29-34. The portraiture of the two brothers here drawn is far from lovely. There is something most unbrotherly in the conduct of Jacob. However much Esau might have been wrong, Jacob led the way. The birthright was typical of spiritual privileges which Esau ought not to have surrendered, and which Jacob ought not to have extorted in consideration of a morsel of bread.

CHAPTER XXVI.

1 Isaac goeth to Gerar. 2 God blesseth him. 26 Abimelech's covenant with him. 34 Esau's wives.

AND there was a famine in the land, besides [a]the first famine that was in the days of Abraham. [b]And Isaac went unto [c]Abimelech king of the Philistines unto Gerar.

2 And the LORD [d]appeared unto him, and said, Go not down into Egypt; [e]dwell in the land which I shall tell thee of.

3 [f]Sojourn in this land, and [g]I will be with thee, and will bless thee: for [h]unto thee, and unto thy seed, I will give all these countries; and I will perform the [i]oath which I sware unto Abraham thy father:

4 And I will make thy seed to [k]multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy [l]seed shall all the nations of the earth be blessed;

5 Because that Abraham [m]obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, [n]She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* [o]fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at [p]a window, and saw, and, behold, Isaac *was* [q]sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife; and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, [r]What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [s]toucheth this man, or his wife, shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and [1]received in the same year [t]an hundredfold: and the LORD [u]blessed him.

13 And the man waxed great, and [2]went forward, and grew, until he became very great:

14 For he had [x]possession of flocks, and possession of herds, and great store of [3]servants: and the Philistines [y]envied him.

15 For all the wells which [z]his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

B. C. 1836.

CH. XXVI.

[a] 12. 10.
[b] 25. 11.
[c] 20. 2.
[d] 12. 7; 17. 1.
[e] 12. 1. Ps. 37. 3.
[f] 20. 1. Ps. 39. 12. Heb. 11. 9, 13, 16.
[g] 28. 15; 39. 2, 21. Phil. 4. 9.
[h] 12. 7; 13. 15, 17; 15. 18; 17. 8.
[i] 22. 16, 18.
[k] 13. 16; 15. 5; 22. 17. Ps. 105. 9. Heb. 6. 17.
[l] 12. 3; 22. 18. Acts 3. 25. Gal. 3. 8, 16.
[m] 12. 4; 17. 23. Matt. 5. 19. Gal. 5. 6. Heb. 11. 8. Jam. 2. 22.
[n] 12. 13. Prov. 29. 25.
[o] 24. 16.
[p] Judg. 5. 28. Prov. 7. 6.
[q] Prov. 5. 18, 19.
[r] 12. 19; 20. 9, 10.
[s] Ps. 105. 15. Prov. 6. 29.
[1] *Found.*
[t] Ps. 72. 16. Ec. 11. 6. Matt. 13. 23. 1 Cor. 3. 6. 2 Cor. 9. 10, 11. Gal. 6. 7, 8.
[u] 39. 30. Job 42. 12. Prov. 10. 22.
[2] *Went going.*
[x] Job 1. 3. Ps. 112. 3.
[3] *Husbandry.*
[y] 37. 11. Job 5. 2. Ps. 112. 10. Prov. 27. 4. Ec. 4. 4.
[z] 21. 30.
[a] Ex. 1. 19.
[4] *Living.*
[5] *Contention.*
[6] *Hatred.*
[7] *Room.*
[b] Ps. 4. 1; 18. 19; 118. 5.
[c] 21. 31; 40. 1.
[d] 15. 1; 17. 7; 24. 12; 28. 13. Ex. 3. 6. Matt. 22. 32. Acts 7. 32.
[e] Ps. 27. 1; 46. 1. 2. Is. 12. 2; 41. 10, 14; 51. 7, 12. Luke 12. 32. Heb. 13. 6.
[f] 8. 20; 12. 7; 35. 1. Ex. 17. 15.
[g] 21. 22-32.
[h] Jud. 11. 7. Acts 7. 9, 14, 35. Rev. 3. 9.
[8] *Seeing we saw.*
[i] 31. 49-53.
[9] *If thou shalt, &c.*
[k] 24. 31.
[l] 31. 54. Rom. 12. 18. Heb. 12. 14. 1 Pet. 4. 9.
[m] 22. 3.

16 And Abimelech said unto Isaac, Go from us; for thou art much [a]mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [4]springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well [5]Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it [6]Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [7]Rehoboth; and he said, For now [b]the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to [c]Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [d]I *am* the God of Abraham thy father: [e]fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he [f]builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then [g]Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, [h]seeing ye hate me, and have sent me away from you?

28 And they said, [8]We saw certainly that the LORD was with thee: and we said, [i]Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 [9]That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now [k]the blessed of the LORD.

30 And he [l]made them a feast, and they did eat and drink.

31 And they rose up [m]betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him

Chap. XXVI. 1-5. Isaac, like his father, enjoyed the renewal of promises, with a mixture of temporal trials. It is remarkable that Isaac should have fallen into the same snare as did his father Abraham in the matter of his wife, instead of profiting by his defective example. The same prosperity attended Isaac as his father. Wealth, then as now, brought envy, and envy trouble. Ver. 17-35. Esau did not improve his fortunes by the unsuitable marriages which he contracted with two of the daughters of the land. He was clearly a man uninfluenced by the fear of God, who sought happiness in the society of worldly people. His parents marked his course

concerning the well which they had digged, and said unto him, We have found water.

33 And he called it [1]Shebah: therefore the name of the city *is* [2]Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith [n]the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

35 [o]Which were a [3]grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Jacob, instructed by Rebekah, obtaineth the blessing.* 41 *Esau threatening him,* 42, *is prevented.*

AND it came to pass, that when Isaac was old, and his eyes were [a]dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, [b]I know not the day of my death.

3 Now therefore [c]take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [1]take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; [d]that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it.*

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee [e]before the LORD before my death.

8 Now therefore, my son, [f]obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence [g]two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is a* [h]hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as [i]a deceiver; [k]and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, [l]Upon me *be* thy curse, my son; only obey my voice, and go fetch me *them.*

B. C. 1796.

1 *An oath.*
2 *The well of the oath.*
n 24. 3. Ex. 34. 16.
o 2. 2; 27. 46; 28. 2, 8.
3 *Bitterness of spirit.*

CH. XXVII.
B. C. 1760.
a 48. 10. 1 Sam. 3. 2. Ec. 12. 3
b 48. 21. Prov. 27. 1. Ec. 9. 10. Is. 38. 1. Jam. 4. 14.
c 10. 9; 25. 27, 28.
1 *Hunt.*
d 48. 9; 15-20; 49. 25. Deut. 33. 1, &c. Luke 24. 51. Heb. 11. 20.
e Josh. 6. 26. 1 Sam. 26. 19.
f Acts 4. 19; 5. 29. Eph. 6. 1.
g Jud. 13. 15.
h 25. 25.
i 25. 27. 1 Thes. 5. 22.
k 9. 35. Deut. 27. 18. Mal. 1. 14.
l 25. 23, 33. Matt. 27. 25.
m 25. 28. Ps. 141. 4. Prov. 23. 2, 3.
2 *Desirable.*
n 29. 23-25.
o Ex. 20. 7.
3 *Before me.*
p 1 Sam. 21. 2, 13; 27. 10. Rom. 3. 7, 8.
q Cant. 2. 13; 4. 11-14; 7. 12, 13. Hos. 14. 6.
r 26. 12. Heb. 6. 7.
s Deut. 11. 11, 12; 32. 2; 33. 13, 28. 2 Sam. 1. 21. 1 Kings 17. 1.
t 45. 18. Ps. 36. 8. Rom. 11. 17.
u Deut. 7. 13; 8. 8; 33. 28.
x 9. 25. 49. 8-10. 2 Sam. 8. 10. 1 Kings 4. 21. Is. 9. 7. Dan. 2. 44, 45. Rev. 19. 16.
y 25. 22, 23. 2 Sam. 8-14. 1 Kings 11. 15, 16; 22. 47. 2 Chr. 25. 11-14. Ps. lx. *title.* Is. 63. 1-6. Mal. 1. 2-5. Rom. 9. 12.

14 And he went, and fetched, and brought *them* to his mother: and his mother [m]made savoury meat, such as his father loved.

15 And Rebekah took [2]goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, [n]I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, [o]Because the LORD thy God brought *it* [3]to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands. So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, [p]I *am.*

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, [q]the smell of my son *is* as the smell of a field [r]which the LORD hath blessed:

28 Therefore God give thee [s]of the dew of heaven, and [t]the fatness of the earth, and [u]plenty of corn and wine:

29 [x]Let people serve thee, and nations bow down to thee: [y]be lord over thy brethren, and let thy mother's sons bow

with unavailing grief, well knowing the consequences to which it would lead. Marriage is generally the making or the marring of a man; and he rarely marries wisely, or well, who proceeds in defiance of the protests, and without the approval of judicious and godly parents.

Chap. XXVII. 1-30. A father desiring to bless his son before he die is an affecting spectacle. All the patriarchs thus blessed their children, as in after-times the priesthood blessed the people. The conduct of Rebekah was calculated to produce the most distressing consequences. The remonstrance of Jacob was entirely proper; but his mother met it in a spirit far from commendable. She more resembled a reckless and desperate schemer of the other sex than a wise and tender woman. His conduct exposed him to temptation and falsehood; and he fell under it, ascribing to God success in obtaining that by hunting which he had procured from the flock. The blessing, although falsely secured, was an unalterable reality. Ver. 31-45. The scene between the deceived father and the injured son is unspeakably affecting, and ought to have caused the utmost grief and shame to both the mother and the brother; but for an overruling Providence, the deed would have issued in murder. Esau was not a man to be safely trifled with. Nothing could quench the rage consequent on his wrong but vengeance; and, as a sequel to the burial of his aged father, he resolutely made up his mind to slay his brother. In that awful event, the mother would have had to trace the tragedy to her own unprincipled partiality. The dexterity of the mother, however, was blessed to avert so dreadful a catastrophe. Rebekah's spirit was greatly

down to thee: [r]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac [4]trembled very exceedingly, and said, Who? where *is* he that hath [5]taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? [a]yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, [b]he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, [c]Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named [6]Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, [d]I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I [7]sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, [e]Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, [f]Behold, thy dwelling shall be [8]the fatness of the earth, and of the dew of heaven from above;

40 And by [g]thy sword shalt thou live, and shalt [h]serve thy brother: and it shall come to pass, when thou shalt have the dominion, that [i]thou shalt break his yoke from off thy neck.

41 ¶ And Esau [k]hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, [l]The days of mourning for my father are at hand; [m]then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [n]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, [o]obey my voice; and arise, flee thou to Laban my brother, to [p]Haran;

44 And tarry with him [q]a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: [r]then I will send and fetch thee from thence: [s]why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, [t]I am weary of my life [u]because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

CHAPTER XXVIII.

1 *Jacob is blessed, and sent to Padan-aram.* 10 *His vision.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and [a]blessed him, and charged him, and said unto him, [b]Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to [c]Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of [d]Laban thy mother's brother.

3 And [e]God Almighty bless thee, [f]and make thee fruitful, and multiply thee, that thou mayest be [1]a multitude of people;

4 And give thee [g]the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [2]wherein thou art a stranger, [h]which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When [i]Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And [k]that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that [l]the daughters of Canaan [3]pleased not Isaac his father;

9 Then went Esau [m]unto Ishmael, and took unto the wives which he had [4]Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beersheba, and [n]went toward [5]Haran.

B. C. 1760.

[r] 12. 13. Num. 24. 9. Zech. 2. 8, 9. Matt. 25. 40, 45.
[4] *Trembled with a great trembling.*
[5] *Hunted.*
[a] 28. 3, 4. Rom. 11. 29. Heb. 11. 20.
[b] 1 Sam. 30. 4. Luke 13. 24-28. Heb. 12. 17.
[c] 2 Kings 10. 19. 1 Thes. 4. 6.
[6] *A supplanter.*
[d] 25. 23. Rom. 9. 10-12.
[7] *Supported.*
[e] 49. 28. Is. 65. 14. Heb. 12. 17.
[f] 36. 6, 8. Josh. 24. 4.
[8] *Of the fatness.*
[g] 32. 6.
[h] 2 Sam. 8. 14. 1 Kings 11. 15-17. Ps. 60. 8. Obad. 17-21.
[i] 2 Kings 8. 20-22. 2 Chr. 21. 8.
[k] Ez. 25. 12-15; 35. 5. 1 John 3. 12.
[l] 35. 29; 50. 4, 10, 11.
[m] 2 Sam. 13. 28, 29. Eph. 4. 26, 27. 1 Joan 3. 12-15.
[n] 37. 18-20.
[o] 28. 7. Acts 5. 29.
[p] 11. 31; 12. 4, 5; 28. 10.
[q] 31. 38.
[r] Prov. 19. 21.
[s] 4. 8-16. Acts 28. 4.
[t] Num. 11. 15.
[u] 26. 34, 35; 28. 8.

CH. XXVIII.
[a] 27. 27-33.
[b] Ex. 34. 15, 16. 2 Cor. 6. 14-16.
[c] 22. 20-23; 24. 10, 15-24.
[d] 24. 29, 50.
[e] 2 Cor. 6. 18. Rev. 21. 22.
[f] 1. 28; 9. 1.
[1] *An assembly of people.*
[g] Gal. 3. 3, 14.
[2] *Of thy sojournings.*
[h] Heb. 11, 9-13.
[i] 27. 33.
[k] Eph. 6. 1-3.
[l] 26. 34, 35.
[3] *Were evil in the eyes.*
[m] 25. 13-17.
[4] *Bashemath.*
[n] 11. 31. Hos. 12. 12.
[5] *Charran.*

---

chafed by the wives of Esau, while Jacob was still young and single; and that circumstance very probably tended to wean her from the one and to produce an undue attachment to the other.

Chap. XXVIII. 1-15. The mission of Jacob, which was probably prompted by his mother, was approved by his aged father; and both concurred in enjoining his departure. Esau, seeing how things went, sought to conciliate his parents, already grieved by his former marriages, by taking another wife, a relation of his own. The journey of Jacob was one of the most interesting events of his life. His vision was memorable as an emblem of Providence—a type of the Saviour in whom both worlds meet. At this time Jacob, smarting in his conscience, doubtless greatly required the comfort which the dream imparted, as shewing him that he was still under the care of Divine Providence. Ver. 16-22. The practice of raising pillars was common among the patriarchs, who erected them as memorials of the Divine goodness. These transactions illustrate the great importance which attaches to the settlement of children, and the heavy cala-

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; [o]and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And [p]he dreamed, and behold a [q]ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

13 And, behold, [r]the LORD stood above it, and said, [s]I *am* the LORD God of Abraham thy father, and the God of Isaac: [t]the land whereon thou liest, to thee will I give it, and to thy seed;

14 And [u]thy seed shall be as the dust of the earth; and thou shalt [6]spread abroad [x]to the west, and to the east, and to the north, and to the south: [y]and in thee, and in thy seed, shall all the families of the earth be blessed.

15 And, behold, [z]I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, [a]until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, [b]and I knew *it* not.

17 And [c]he was afraid, and said, How dreadful *is* this place! this *is* none other but [d]the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [e]set it up *for* a pillar, and [f]poured oil upon the top of it.

19 And he called [g]the name of that place [7]Beth-el: but the name of that city *was called* Luz at the first.

20 ¶ And Jacob [h]vowed a vow, saying, [i]If God will be with me, and will keep me in this way that I go, and [k]will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace, [l]then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be [m]God's house: and of all that thou shalt give me, [n]I will surely give the tenth unto thee.

CHAPTER XXIX.

1 *Jacob cometh to the well of Haran:* 13 *is entertained by Laban.* 18 *Jacob covenanteth for Rachel:* 23 *and is deceived with Leah:* 28 *but marrieth Rachel also.*

THEN [a]Jacob [1]went on his journey, and [b]came into the land of the [2]people of the east.

B. C. 1756.

[o] Matt. 8. 20.
[p] 40; 41.
[q] Is. 41. 10. John 1. 51.
[r] 35. 1, 6, 7; 48. 3.
[s] Ex. 3. 6, 15, 16. Matt. 22. 32.
[t] *See on* 4.
[u] 13. 16. Num. 23. 10.
[6] *Break forth.*
[x] Deut. 12. 20. Matt. 8. 11.
[y] 22. 18; 26. 4. Gal. 3. 16.
[z] Rom. 8. 31. Heb. 13. 5, 6.
[a] Num. 23. 19.
[b] Ex. 3. 5. Josh. 5. 15.
[c] Ex. 3. 6. Matt. 17. 6. Rev. 1. 17.
[d] 2 Chr. 5. 14. Heb. 10. 21.
[e] Josh. 24. 26, 27. 1 Sam. 7. 12.
[f] Lev. 7. 10-12. Num. 7. 1.
[g] 12. 8. Hos. 12. 4, 5.
[7] *The house of God.*
[h] Lev. 27. Neh. 9. 10. Ps. 76. 11.
[i] *See on* 15.
[k] 1 Tim. 6. 8.
[l] Ex. 15. 2. Deut. 26. 17.
[m] 35. 1-15.
[n] 14. 20. Lev. 27. 30-33.

CH. XXIX.

[a] Ps. 119. 32. Ec. 9. 7.
[1] *Lifted up his feet.*
[b] 28. 5-7. 1 Kings 4. 30.
[2] *Children.*
[c] 24. 11. Ex. 2. 15.
[d] Ps. 23. 2. Is. 49. 10. Rev. 7. 17.
[e] 27. 43; 28. 10.
[f] 43. 27.
[3] *Peace to him.*
[g] Gal. 6. 10.
[4] *Yet the day is great.*
[h] 3.
[i] 24. 15. Ex. 2. 16.
[k] Ex. 2. 17.
[l] 33. 4; 45. 2, 14, 15. Ex. 4. 27.
[m] 13. 8; 14. 14-16.
[n] 24. 28.
[5] *Hearing.*
[o] 24. 29.
[p] Luke 7. 45. Rom. 16. 16.
[q] 2. 23. Jud. 9. 2. 2 Sam. 5. 1.
[6] *A month of days.*
[r] 30. 28; 31. 7.

2 And he looked, and behold [o]a well in the field, and, lo, [d]there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, [o]Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him.*

6 And he said unto them, [r]*Is* [3]he well? And they said, *He is* well; and, behold, Rachel his daughter cometh with the sheep.

7 And he said, [g]Lo, *it is* [4]yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, We cannot [h]until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, [l]Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, [k]and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [l]kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's [m]brother, and that he *was* Rebekah's son: [n]and she ran and told her father.

13 And it came to pass, when Laban heard the [5]tidings of Jacob his sister's son, that he [o]ran to meet him, and embraced him, and [p]kissed him, and brought him to his house. And he told Laban all these things.

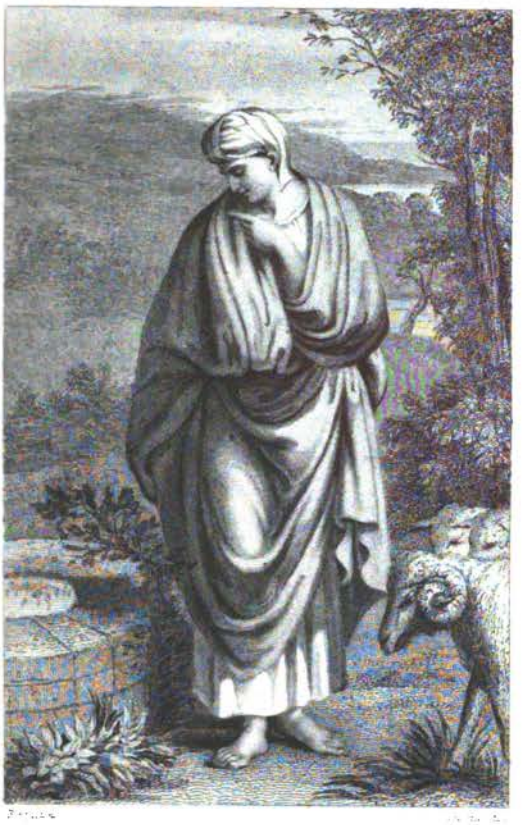
14 And Laban said to him, Surely thou [q]*art* my bone and my flesh. And he abode with him the space [6]of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? [r]tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the

mity of mixed marriages. "Two cannot walk together except they be agreed." There can be no fellowship between light and darkness. Grapes cannot be had from thorns, nor figs from thistles. It is probable that Esau's policy only tended to aggravate his own misery, while it could but very little contribute to assuage the grief of his parents.

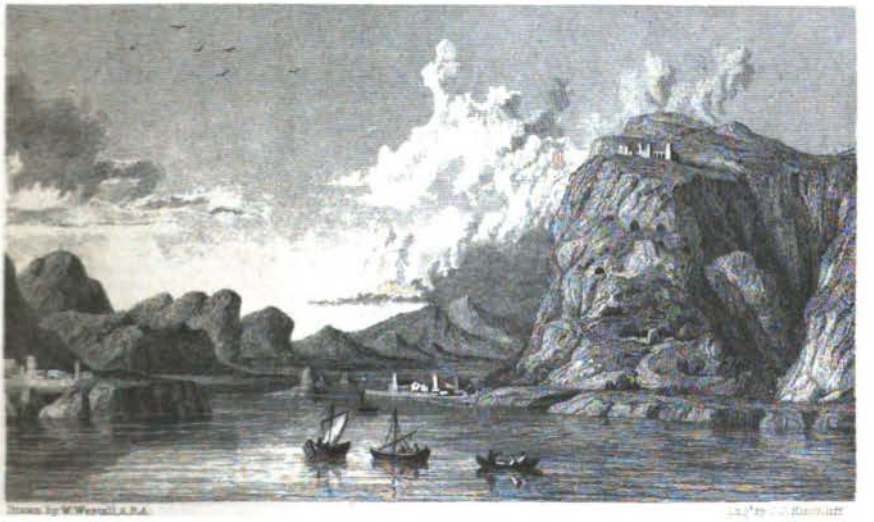
Chap. XXIX. 1-20. Jacob's good offices formed a favourable introduction to the family of Laban his uncle. The interview between the young people was highly touching, and the conduct of Laban was such as became the occasion, and more than might have been expected from his character. "Surely thou art my bone and my flesh," said he, and it had been well had he remembered the fact in his subsequent transactions with Jacob. Laban was at once prepared to enter into the matrimonial arrangement, which was calculated to promote his own interests. It is still common in the East, in many parts, for the bridegroom virtually to purchase the woman he wishes to marry by property, or by servitude, or by both. Ver. 21-35. The seven years having elapsed, Laban now began to shew his true character. Nothing was too base for him; he was ready to peril the peace of his own house and the comfort of his children to further his worldly interests. There was, nevertheless, some truth in his declaration that the younger might not be married before the elder. Among the Hindoos the same law remains to the present day; but Laban at the outset



RACHEL.

GENESIS CHAP. XXIX. V.9.

W. R. M'Phun, Publisher, Glasgow.



MOUNT CARMEL.

1 KINGS CHAP. 18 V. 42.

W. R. M'Phun, Publisher, Glasgow.

name of the elder [a]*was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but [t]Rachel was [u]beautiful and well-favoured.

18 And Jacob [x]loved Rachel; and said, [y]I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, [z]*It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, [a]for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, [b]and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and [c]brought her to him; and he went in unto her.

24 *And* Laban gave unto his daughter Leah [d]Zilpah his maid *for* an handmaid.

25 And it came to pass, that, in the morning, behold, it *was* Leah; and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? [e]wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to [f]give the younger before the first-born.

27 Fulfil her [f]week, and [g]we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter [h]Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and [i]he loved also Rachel more than Leah, and [k]served with him yet seven other years.

31 ¶ And when the LORD saw that Leah [l]*was* hated, [m]he opened her womb; but Rachel *was* barren.

32 And Leah conceived, and bare a son; and she called [n]his name [8]Reuben: for she said, Surely the LORD hath [o]looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, [p]Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she [q]called his name [9]Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore [r]was his name called [1]Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she [s]called his name [2]Judah; and left [3]bearing.

CHAPTER XXX.

1 *Rachel's barrenness.* 22 *She beareth Joseph.* 27 *Jacob's covenant with Laban.* 37 *By his policy he becometh rich.*

AND when [a]Rachel saw that she bare Jacob no children, [b]Rachel envied her sister; and said unto Jacob, Give me children, [c]or else I die.

2 And Jacob's [d]anger was kindled against Rachel; and he said, [e]*Am* I in God's stead, who hath [f]withheld from thee the fruit of the womb?

3 And she said, [g]Behold my maid Bilhah, go in unto her; and [h]she shall bear upon my knees, that I may also [1]have children by her.

4 And she gave him Bilhah her handmaid [i]to wife; and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, [k]God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [2]Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With [3]great wrestlings have I wrestled with my sister, and I have prevailed: [l]and she called his name [4]Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and [m]she called his name [5]Gad.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, [6]Happy am I, for the daughters [n]will call me blessed: [o]and she called his name [7]Asher.

14 ¶ And Reuben went, in the days of wheat-harvest, and found [p]mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, [q]*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet

B. C. 1752.

[a] 33. 2; 46. 15.
[t] 1 Sam. 10. 2. Matt. 2. 18.
[u] 12. 11; 24. 16; 29. 6.
[x] 29. 30.
[y] 31. 41; 34. 12.
[z] Ps. 12. 2.
[a] Cant. 8. 6, 7. 1 Cor. 13. 7. 2 Cor. 5. 14.

B. C. 1753.

[b] Jud. 14. 10-18. Matt. 22. 2-10; 25. 1-10. John 2. 1-10. Rev. 19. 9.
[c] 24. 65; 38. 14, 15.
[d] 16. 1; 30. 9-12; 46. 18.
[e] Prov. 11. 31. Matt. 7. 2. John 21. 17. Rev. 3. 19.
[f] *Place.*
[f] 2. 2, 3; 8. 10-12. Matt. 19. 5.
[g] 20.
[h] *See* ch. 24; 30. 3-8.
[i] 20. 31. 44. 20, 27.
[k] 30. 26, 26.
[l] 30; 27. 41. Matt. 6. 24. Luke 14. 26.
[m] 20. 1, 2; 35. 21.
[n] 35. 22; 49. 3, 4.
[8] *See a son.*
[o] Ex. 3. 4.
[p] 30. 3, 8, 18, 20.
[q] 34. 30; 42. 24.
[9] *Hearing.*
[r] 49. 5-7.
[1] *Joined.*
[s] 49. 8-12.
[2] *Praise.*
[3] *Stood from bearing.*

CH. XXX.

[a] 29. 31.
[b] 1 Sam. 1. 4-8.
[c] Job 3. 1-3; 11. 20-22.
[d] Ex. 32. 19. Matt. 5. 22. Eph. 4. 26.
[e] 1 Sam. 1. 5.
[f] Deut. 7. 13, 14. Ps. 113. 9. Luke 1. 42.
[g] 16. 2, 3.
[h] Job 3. 12.
[1] *Be built up by her.*
[i] 16. 3; 21. 10.
[k] Ps. 35. 24.
[2] *Judging.*
[3] *Wrestlings of God.*
[l] Deut. 33. 23.
[4] *My wrestling.*
[m] Deut. 33. 20, 21.
[5] *A troop,* or, *company.*
[6] *In my happiness.*
[n] Prov. 31. 28.
[o] Deut. 33. 24, 25.
[7] *Happy.*
[p] Cant. 7. 13.
[q] Is. 7. 13. 1 Cor. 4. 3.

ought to have told Jacob so. In Jacob's case, however, as he had sowed, he reaped; having formerly deceived his brother, he is now in turn deceived by his uncle. The case of Jacob exemplifies the power of love, which could reduce seven long years to "a few days." It was a maxim with the ancients that love overcame all things. Love is the great impelling power in the Christian character. Love led the Saviour to give himself to the world; and love leads men, in return, to give themselves to the Saviour.

Chap. XXX. 1-43. The position assigned in Providence to Jacob was one of great importance. Of the third generation, he was nearer the fulfilment of the promise than his grandfather Abraham. The temper of Rachel was severely tried, and her less favoured sister, Leah, had ground for triumph over her. In time, however, Rachel obtained the desire of her heart, and was made the joyful mother of Joseph, the loveliest of Jacob's sons. Laban, true to his selfish nature, when

him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And [r]God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband; [s]and she called his name [8]Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; [t]now will my husband dwell with me, because I have born him six sons: [u]and she called his name [9]Zebulun.

21 And afterwards she bare a daughter, [x]and called her name [1]Dinah.

22 ¶ And God [y]remembered Rachel, and God hearkened to her, [z]and opened her womb.

23 And she conceived, and bare a son; and said, God hath [a]taken away my reproach:

24 And [b]she called his name [2]Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and [c]to my country.

26 Give *me* [d]my wives and my children, for whom I have served thee, and let me go: for [e]thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found [f]favour in thine eyes, *tarry: for* I have learned by experience that [g]the LORD hath blessed me for thy sake.

28 And he said, [h]Appoint me thy wages, and I will give *it*.

29 And he said unto him, [i]Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [3]increased unto a multitude; [k]and the LORD hath blessed thee [4]since my coming; and now, [l]when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, [m]Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and [n]*of such* shall be my hire.

33 So shall my [o]righteousness answer for me [5]in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, [p]I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into [q]the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And [r]Jacob took him rods of green poplar, and of the hazel and chestnut-tree, and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and [s]brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [t]increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

1 *Jacob departeth from Laban.* 22 *Laban pursueth him.* 44 *Their covenant at Galeed.*

AND he heard the words of Laban's sons, saying, [a]Jacob hath taken away all that *was* our father's; and of *that* which

B. C. 1749.

[r] Ex. 3. 7. 1 Sam. 1. 20, 26, 27. Luke 1. 13.
[s] 49. 14, 15. Deut. 33. 18. 1 Chr. 12. 12.
[8] *A reward.*
[t] 15; 29. 34.
[u] 49. 13.
[9] *Dwelling.*
[x] 34. 1-3, 26; 46. 15.
[1] *Judgment.*
[y] 8. 1. 1 Sam 1. 19, 20. Ps. 105. 42.
[z] 2; 21. 1, 2; 25. 1; 29. 31. Ps. 113. 9; 127. 3.
[a] 29. 31. 1 Sam. 1. 6. Is. 4. 1. Luke 1. 25.
[b] 37. 2, 4; 49. 22-26. Deut. 33. 13-17. Acts 7. 9-15. Heb. 11. 21, 22.
[2] *Adding.*
[c] 24. 6, 7; 28. 3. Acts 7. 4, 5. Heb. 11. 15, 16.
[d] 29. 19, 30; 31. 26, 31, 41. Hos. 12. 12.
[e] 29. 30; 31. 6, 33-40.
[f] Ex. 3. 21. Neh. 2. 5. Dan. 1. 9. Acts 7. 10.
[g] 12. 3. Ps. 1. 3. Is. 61. 9.
[h] 29. 15.
[i] Eph. 6, 5-8. Col. 3. 22-25. Tit. 2. 10. 1 Pet. 2. 18.
[3] *Broken forth.*
[k] 27.
[4] *At my feet.*
[l] 2 Cor. 12. 14. 1 Tim. 5. 8.
[m] 2 Sam. 21. 4-6.
[n] 31. 8.
[o] 31. 37. 1 Sam. 26. 23. 2 Sam. 22. 21. Ps. 37. 6.
[5] *To-morrow.*
[p] Num. 22. 20. 1 Cor. 7. 7; 14. 5. Gal. 5. 12. Rev. 3. 15.
[q] 31. 9.
[r] 31. 9-16.
[s] 31. 9-12.
[t] 13. 2; 26. 13, 14; 28. 15; 32. 10; 33. 11; 36. 7.

CH. XXXI.

[a] Job. 31. 31. Ps. 120. 3-5.

Jacob was intent on returning to his native country, devised means to retain him. Laban had abundantly prospered for Jacob's sake; and he was clearly convinced that to him, instrumentally, he owed the blessing. Godly men, who understand their business, are always advantageous to their employers. Pity it was that so good a servant should have had so churlish and hard-handed a master. Both the pain and the pity are increased by the fact, that his master had become his father-in-law. Providence, however, overruled everything for good, and promoted the ends of justice. The purposes of Laban were thwarted by God's own hand being stretched forth to redress the wrongs of his servant.

Chap. XXXI. 1-24. Events had now ripened for a rupture. The condition of Jacob had become intolerable. The countenance is the mirror of the mind. It is difficult, with success, to mask hatred. The Lord, who saw the movement, provided for Jacob's deliverance, and sustained him by a gracious promise. His condition was one of great affliction. "Ten times had his wages been changed," but Providence judged between him and his cruel oppressor. The mode of departure was far from pleasant for either party; but it was the result of circumstances; the breach was complete, and nothing could heal it. The pursuit by Laban was as unseemly as to Jacob it was alarming; but Jacob's

was our father's hath he gotten all this [b]glory.

2 And Jacob beheld the [c]countenance of Laban, and, behold, [d]it *was* not toward him as [1]before.

3 And the LORD said unto Jacob, [e]Return unto [f]the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, [g]I see your father's countenance, that it *is* not toward me as before; but [h]the God of my father hath been with me.

6 And ye know, that [i]with all my power I have served your father.

7 And your father hath deceived me, and changed my wages [k]ten times: but [l]God suffered him not to hurt me.

8 If he said thus, [m]The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus [n]God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in [o]a dream, and, behold, the [2]rams which leaped upon the cattle *were* ring-straked, speckled, and grisled.

11 And the [p]angel of God spake unto me in a dream, *saying*, Jacob. And I said, [q]Here *am* I.

12 And he said, [r]Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for [s]I have seen all that Laban doeth unto thee.

13 I *am* [t]the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and [u]return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* [x]yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath [y]sold us, and hath quite devoured also our money.

16 For all the riches which [z]God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives [a]upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, [b]for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep:

B. C. 1739.

[b] Esth. 5. 11.
[c] 4. 5. 1 Sam. 18. 9-11. Dan. 3. 19.
[d] 30. 27.
[1] *As yesterday and the day before.*
[e] 27. 15, 20, 21; 32. 9; 46. 2, 3; 50. 24.
[f] 26. 3-5.
[g] 2, 3.
[h] 32. 9; 48. 15; 50. 17.
[i] 30. 29. Tit. 2. 9, 10.
[k] Lev. 26. 26. Neh. 4. 12.
[l] 20. 6. Ps. 105. 14. Is. 54. 17.
[m] 30. 32.
[n] Esth. 8. 1, 2. Matt. 20. 15.
[o] 20. 6; 28. 12.
[2] *He-goats.*
[p] *See* on 16. 7-15; 48. 15, 16.
[q] Ex. 3. 4.
[r] 31. 37-43.
[s] Ex. 3. 7, 9. Ec. 5. 8. Acts 7. 34.
[t] 28. 12-22; 35. 7.
[u] 32. 9.
[x] 2. 24; 3. 24, 29.
[y] Ex. 21. 7-11. Neh. 5. 8.
[z] *See* on 1. 9.
[a] 24. 10, 61.
[b] 27. 1, 2, 41; 28. 21.
[3] *Teraphim.*
[4] *The heart of Laban.*
[c] 2. 14; 15. 18.
[d] 46. 28. Luke 9. 51-53.
[e] Num. 32. 1. 1 Kings 17. 1.
[f] 30. 36.
[g] 13. 8; 24. 27.
[h] 28. 5.
[i] 40. 5; 41. 1.
[k] 24. 50.
[5] *From good to bad.*
[l] 12. 8; 33. 18.
[m] 4. 10.
[n] 2. 24; 34. 29.
[o] Jud. 6. 27.
[p] Prov. 26. 2-26.
[q] 24. 59, 60.
[r] Ex. 4. 27.
[s] 1 Sam. 13. 13. 2 Chr. 16. 9. 1 Cor. 2. 14.
[t] Ps. 52. 1. John 19. 10, 11.
[u] Josh. 24. 2, 3. 2 Kings 19. 10.
[x] Acts 5. 38, 39; 9. 5.
[y] Jud. 6. 31; 18. 24.
[z] 26, 27.
[a] 44. 9-12.
[b] 1 Sam. 12. 3-5. 2 Cor. 8. 20, 21; 12. 17-19.
[c] 1 Sam. 14. 24-29.
[d] 24. 67.
[e] 17. 19.
[6] *Felt.*
[f] 18. 12. 1 Pet. 3. 6.
[g] Lev. 19. 32.
[h] 18. 11.

and Rachel had stolen the [3]images that *were* her father's.

20 And Jacob stole away [4]unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and [c]passed over the river, and [d]set his face *toward* the mount [e]Gilead.

22 And it was told Laban on the [f]third day, that Jacob was fled.

23 And he took his [g]brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban [h]the Syrian in a [i]dream by night, and said unto him, [k]Take heed that thou speak not to Jacob [5]either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had [l]pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, [m]What hast thou done, that thou hast stolen away unawares to me, and [n]carried away my daughters, as captives *taken* with the sword?

27 Wherefore [o]didst thou flee away secretly, and steal away from me, and didst not tell me, [p]that I might have sent thee away [q]with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to [r]kiss my sons and my daughters? Thou hast now done [s]foolishly in *so* doing.

29 It is in [t]the power of my hand to do you hurt: but [u]the God of your father spake unto me yesternight, saying, [x]Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen [y]my gods?

31 And Jacob answered and said to Laban, [z]Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With [a]whomsoever thou findest thy gods, let him not live: [b]before our brethren discern thou what *is* thine with me, and take *it* to thee. [c]For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into [d]Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel [e]had taken the images, and put them in the camel's furniture, and sat upon them. And Laban [6]searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease [f]my lord that I cannot [g]rise up before thee; for the [h]custom of women *is*

God, ever faithful, who watched all that was going on, gave Laban, at the proper moment, a check by which he was overwhelmed and subdued before his injured son. Ver. 25-42. The speech of Laban was excellent, correctly describing what ought to have been the manner of their separation; but that it was not so was his own blame. The candour of Laban is remarkable in confessing the vision which he had the previous night, and correctly reporting the message of the Most High. The reply of Jacob was pungent in a very high degree, and all the

upon me. And he searched, but found not the images.

36 ¶ And Jacob was [l]wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? [k]set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This [l]twenty years *have* I *been* with thee; thy [m]ewes and thy she-goats have not cast their young, and [n]the rams of thy flock have I not eaten.

39 That which was [o]torn *of beasts* I brought not unto thee; [p]I bare the loss of it: of my hand didst thou require it, *whether* stolen by day, [q]or stolen by night.

40 *Thus* I was; [r]in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee [s]fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages [t]ten times.

42 [u]Except the God of my father, the God of Abraham, and the [x]Fear of Isaac, had been with me, surely thou hadst sent me away now empty. God [y]hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, [z]let us make a covenant, I and thou; and let it be for [a]a witness between me and thee.

45 And Jacob took a [b]stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, [c]Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it [7]Jegar-sahadutha: but Jacob called it [8]Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And [9]Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

B. C. 1739.

[l] Num. 16. 15.
[k] *See on* 32. 141.
[m] 30. 27, 30.
[n] Ex. 34. 2-4.
[o] Ex. 22. 31.
[p] Ex. 22. 10-13.
[q] Luke 2. 8.
[r] Ex. 2. 10, 19-22.
[s] 29. 18-30; 30. 33-40.
[t] *See on* 7.
[u] Ps. 124. 1-3.
[x] Ps. 76. 11, 12.
[y] 16. 11; 29. 32.
[z] 21. 22-32; 22. 28, 31.
[a] 21. 30.
[b] 28. 18-22.
[c] Josh. 4. 5-9, 20-24; 7. 26.
[7] *The heap of witness.* Chal.
[8] *The heap of witness.* Heb.
[9] *A beacon, or watch-tower.*
[d] Lev. 18. 18. Matt. 19. 5, 6.
[e] 1 Sam. 12. 5. Jer. 29. 23. Mal. 2. 14. 1 Thes. 2. 5.
[f] *See on* 3, 44.
[g] 11. 24-29, 31. Josh. 24. 2.
[h] 16. 5.
[i] *See on* 42. Deut. 6. 13.
[1] *Killed beasts.*
[k] Ex. 18. 12. 2 Sam. 3. 20, 21.
[l] Ruth 1. 14.
[m] 28. 1. Num. 23. 8, 11. Prov. 16. 7.
[n] 18. 33.

CH. XXXII.

[a] Ps. 91. 11. Heb. 1. 14.
[b] Josh. 5. 14. Ps. 34. 7. Luke 2. 13.
[c] Josh. 21. 38. 2 Sam. 2. 8.
[1] *Two hosts, or, camps.*
[d] 14. 6. Josh. 24. 4.
[2] *Field.*
[e] *See on* 25. 30.
[f] Ex. 32. 22. 1 Sam. 26. 17.
[g] 1 Kings 20. 32. Ec. 10. 4.
[h] 33. 11. Job 6. 22.
[i] Ruth 2. 2. 2 Sam. 16. 4.
[k] 33. 1. Am. 5. 19.
[l] Ex. 14. 10. Matt. 8. 26.
[m] 33. 1-3. Matt. 10. 16.
[n] 2 Chr. 32. 20. Ps. 34. 4-6.
[o] 17. 7. Ex. 3. 6.
[p] 31. 3, 13.

50 If thou shalt [d]afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, [e]God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This [f]heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The [g]God of Abraham, and the God of Nahor, the God of their father, [h]judge betwixt us. And Jacob sware by the [i]Fear of his father Isaac.

54 Then Jacob [1]offered sacrifice upon the mount, and called his brethren to eat bread: and they [k]did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, [l]and kissed his sons and his daughters, and [m]blessed them: and Laban departed, [n]and returned unto his place.

CHAPTER XXXII.

1 *Jacob's vision.* 3 *His message,* 13 *and present to Esau.* 24 *Wrestling with an angel, he is called Israel.*

AND Jacob went on his way, and the [a]angels of God met him.

2 And when Jacob saw them, he said, This *is* [b]God's host: and he called [c]the name of that place [1]Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of [d]Seir, the [2]country of [e]Edom.

4 And he commanded them, saying, Thus shall ye speak unto [f]my lord Esau; Thy [g]servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And [h]I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I [i]may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, [k]and four hundred men with him.

7 Then Jacob was [l]greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, [m]If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And [n]Jacob said, [o]O God of my father Abraham, and God of my father Isaac, the LORD [p]which saidst unto me, Return unto thy country, and to thy

more so because of its truth. Ver. 43-55. The rejoinder of Laban was conceived in a praiseworthy spirit, presenting a valuable example to friends among whom strifes have arisen. It deserves special notice, that from first to last, not a word of confession or apology for past misdoings escapes the lips of Laban. His ruthless hardness remained to the last; his heart seemed utterly steeled against even the approach of tenderness and generosity. He expatiated with great energy regarding the duty of Jacob not to afflict his daughters, taking "God to witness;" but there was nothing of this appeal to the eye of the Omniscient during the long course of his grinding exactions upon Jacob. The matter, however, finished well. It was seemly in Jacob to offer sacrifice, and also in Laban to kiss his sons and his daughters, and to bless them.

Chap. XXXII. 1-32. The approach of the angels of God looked well for the success of the journey; but the memory of the past now began to trouble him; Esau still lived, his wrongs still remained unredressed and unforgiven. The aspect of things was terrible, the thought of Esau approaching with 400 armed men, overwhelmed him. In this awful hour one resource alone


MESOPOTAMIA
INCLUDING
"THE EAST"
Illustrating the History of
ABRAHAM, ISAAC & JACOB.
MEDITERRANEAN OR GREAT SEA
SYRIA
ARABIA
CUSH
ARABIA PETRÆA
DESERTA
RED SEA
ARABIAN GULF
ERYTHRÆUM MARE
SINUS PERSICUS
GULF OF PERSIA
SEA OF CASPIA
CASPIAN SEA
PARTHIA
CARMANIA
KERMAN
DRANGIANA
ARACHOSIA
GEDROSIA
BELOOCHISTAN
HOD OR INDIA
MESOPOTAMIA
ASSYRIA
ARAM NAHARAIM
ARAM
HABOR
Mt Taurus
Mt Sephar
Persepolis
Shushan
Babel
Nineveh
Carchemish
Damascus
Sepharvaim
Midianites
Dead Sea
Zoar
Sodom
Gomorrah
Hebron
Beer Sheba
Gaza
Tyre
Sidon
Beroth
Tipsah
Tadmor
Plains of Dura
Nimrod
Cyprus
Egypt
Salt or Nile
Salt or Indus
Beeloot Tag
Tibhat Solutah
Mt Ararat
Ararat
Aria Palta
Sea of Zarrah
Carmania Deserta
Parchoatras
Ecbatana
Rage
Haran
Kirkuk
Sinjar
Tarsus
Cilicia
Khabur
Euphrates
Tigris
Kara Kum
Niphe Arsyte
Mt Ararat
Mt Taurus
Mt Sephar
Persepolis
Shushan
Babel
Nineveh
Carchemish
Damascus
Sepharvaim
Midianites
Dead Sea
Zoar
Sodom
Gomorrah
Hebron
Beer Sheba
Gaza
Tyre
Sidon
Beroth
Tipsah
Tadmor
Plains of Dura
Nimrod
Cyprus
Egypt
Salt or Nile
Salt or Indus
Beeloot Tag
Tibhat Solutah
Mt Ararat
Ararat
Aria Palta
Sea of Zarrah
Carmania Deserta
Parchoatras
Ecbatana
Rage
Haran
Kirkuk
Sinjar
Tarsus
Cilicia
Khabur
Euphrates
Tigris
Kara Kum
Niphe Arsyte

kindred, and I will deal well with thee:

10 I am [3]not [q]worthy of the least of all the mercies, and of all the [r]truth, which thou hast shewed unto thy servant; for with [s]my staff I passed over this Jordan, and now I am become [t]two bands.

11 [u]Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* [x]the mother [4]with the children.

12 And [y]thou saidst, [z]I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that [a]which came to his hand [b]a present for Esau his brother;

14 Two [c]hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, [d]Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They* [e]*be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, [f]I will appease him with the present that goeth before me, and afterward I will see his face; [g]peradventure he will accept [5]of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took [h]his two wives, and his two women-servants, and his eleven sons, and passed over the ford [i]Jabbok.

B. C. 1732.

[3] *Less than all.*
[q] Is. 6. 5. 1 Tim. 1. 12-15.
[r] 28. 15.
[s] 28. 10, 11.
[t] 7.
[u] Ps. 25. 20.
[x] Hos. 10. 14.
[4] *Upon.*
[y] Matt. 24. 35. Heb. 6. 17.
[z] 28. 13-15; 46. 3, 4.
[a] 1 Sam. 25. 8.
[b] Prov. 17. 8; 21. 14.
[c] Deut. 8. 18.
[d] 33. 3.
[e] *See* on 4. 5.
[f] Prov. 15. 18; 21. 14.
[g] 1 Sam. 6. 5. John 3. 9.
[5] *My face.*
[h] 29. 23-35; 30. 1-20.
[i] Deut. 2. 37.
[6] *Caused to pass.*
[k] Rom. 8. 26. Eph. 6. 12. Heb. 5. 7.
[l] Hos. 12. 3-5. 1 Cor. 15. 47.
[7] *Ascending of the morning.*
[m] Num. 14. 13. Matt. 15. 28.
[n] 2 Chr. 12. 7-9.
[o] Ex. 32. 10. Luke 24. 28, 29.
[p] Cant. 3. 4. Luke 18. 1-7. Rom. 8. 37.
[q] Ps. 67. 1, 6, 7; 115. 12, 13.
[r] 29.
[s] 2 Kings 17. 34. Is. 62. 2-4.
[8] *A prince of God.*
[t] Hos. 12. 3-5.
[u] 33. 4. 1 Sam. 26. 24. Prov. 16. 7.
[x] Jud. 13. 16-18. Is. 9. 6.
[y] 27. 28, 29; 28. 3, 4, 13, 14.
[z] Jud. 8. 8, 17.
[9] *The face of God.*
[a] Jud. 6. 22, 23. John 1. 18.
[b] 25.
[c] 1 Sam. 5. 5.

CH. XXXIII.

[a] 27. 41, 42; 32. 6.
[b] 32. 7.
[c] 30. 22-24.
[d] John 10. 4, 11, 12.
[e] 18. 2; 43. 26.
[f] Ex. 7. 27, 28. Ps. 34. 4. Prov. 16. 7.
[g] Luke 15. 20. Acts 20. 37.
[1] *To thee.*
[h] Ruth 4. 13. Ps. 127. 3.

23 And he took them, and [6]sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there [k]wrestled a [l]man with him until the [7]breaking of the day.

25 And when he saw [m]that he prevailed not against him, he [n]touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.

26 And he said, [o]Let me go, for the day breaketh. And he said, [p]I will not let thee go, except [q]thou bless me.

27 And he said unto him, [r]What *is* thy name? And he said, Jacob.

28 And he said, [s]Thy name shall be called no more Jacob, but [8]Israel: for as a prince hast thou [t]power with God and [u]with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, [x]Wherefore *is* it *that* thou dost ask after my name? And he [y]blessed him there.

30 And [z]Jacob called the name of the place [9]Peniel: for [a]I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and [b]he halted upon his thigh.

32 Therefore the children of Israel [c]eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 18 *Jacob buyeth a field at Shalem, and buildeth an altar.*

AND Jacob lifted up his eyes, and looked, and, behold, [a]Esau came, and with him four hundred men. [b]And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and [c]Rachel and Joseph hindermost.

3 And he [d]passed over before them, and [e]bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and [f]embraced him, and [g]fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those [1]with thee? And he said, The [h]children which God hath graciously given thy servant.

remained—prayer to the God of Abraham; and after adopting all proper means, he gave himself in a manner the most extraordinary to supplication. Never had human being spent such a night of agonising prayer; never was prayer offered with more signal success. This mysterious wrestling has led to a great variety of conjectures which, however they may amuse, do not edify. Some have considered the whole thing a dream, others an Orientalism expressive of earnest prayer; but the fact and the reason of the thing alike demand that it shall be taken literally. We have already seen that God the Son often appeared in human form prior to his incarnation. Jacob, moreover, clearly perceiving that it was a divine person, sued for his blessing accordingly. Then the touch, whereby he was lamed for life, is demonstrative of the exercise of a power adequate to produce such an effect. Of all the Old Testament examples of the availing power of fervent prayer, this is the most remarkable, and full of encouragement to every child of God under all emergencies.

Chap. XXXIII. 1-16. The lion is turned into a lamb. Behold him kissing the man he had intended in early days, perhaps but yesterday, to "slay," and shedding tears over a man whose blood he meant to shed! How great a change! To Jacob how blessed the deliverance! In this altered state of things Jacob, with profound humility and adoring gratitude, acknowledged the hand of God who had given him favour in the sight of his injured and exasperated brother. The entire conduct of Esau is manly and magnanimous, presenting an example full of beauty and instruction to all injured brothers, and all

6 Then the handmaidens came near, they and their children, and they bowed themselves:

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, [2]What *meanest* thou by [1]all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, [k]my brother; [3]keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, [l]if now I have found grace in thy sight, then receive my present at my hand; for therefore [m]I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, [n]my blessing that is brought to thee; because God hath dealt graciously with me, [o]and because I have [4]enough. And he [p]urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the [q]children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according [5]as the cattle that goeth before me and the children [r]be able to endure, until I come unto my lord [s]unto Seir.

15 And Esau said, Let me now [6]leave with thee *some* of the folk that *are* with me. And he said, [7]What needeth it? let me [t]find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [u]Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called [8]Succoth.

18 ¶ And Jacob came to [x]Shalem, a city of [y]Shechem, which *is* in the land of Canaan, when he came from [z]Padan-aram, and pitched his tent before the city.

19 And he [a]bought a parcel of a field, where he had spread his tent, at the hand of the children of [b]Hamor, Shechem's father, for an hundred [9]pieces of money.

20 And he erected there an [c]altar, and called it [1]El-elohe-Israel.

CHAPTER XXXIV.

1 *Dinah ravished.* 20 *The Shechemites are circumcised,* 25 *slain by the sons of Jacob,* 27 *and their city spoiled.*

AND [a]Dinah the daughter of Leah, which she bare unto Jacob, went out to see [b]the daughters of the land.

B. C. 1732.

2 *What is all this band to thee?*
[l] 32. 13-20.
[k] 4. 9.
3 *Be that to thee that is thine.*
[l] Ex. 33. 12, 13. Jer. 31. 2.
[m] Job 33. 26. Rev. 22. 4.
[n] Josh. 15. 19. 1 Sam. 25. 27. 2 Cor. 9. 5, 6.
[o] Phil. 4. 11, 12, 18.
4 *All things.*
[p] 2 Kings 2. 17.
[q] Is. 40. 11.
5 *According to the foot of the work, &c.; and according to the foot of the children.*
[r] Mark 4. 33.
[s] Deut. 2. 1.
6 *Set, or place.*
7 *Wherefore is this?*
[t] Ruth 2. 13.
[u] Jos. 13. 27. Ps. 60. 6.
8 *Booths.*
[x] John 3. 23.
[y] Jos. 24. 1.
[z] 25. 20.
[a] 23. 17-20. John 4. 5.
[b] 34. 2, &c. Acts 7. 16.
9 *Lambs.*
[c] 12. 7, 8; 13. 18.
1 *God, the God of Israel.*

CH. XXXIV. B. C. 1732.
[a] 30. 21; 46. 15.
[b] 26. 34; 28. 6.
[c] 33. 19.
[d] 6. 2. 2 Sam. 11. 2.
1 *Humbled her.*
2 *To the heart of the damsel.*
[e] Jud. 14. 2. 2 Sam. 13. 15.
[f] 1 Sam. 16. 11; 17. 15. Luke 15. 25, 29.
[g] Deut. 22. 21. Jos. 7. 15. Jud. 19. 22-25. 2 Sam. 13. 12, 13.
[h] Lev. 4. 2, 13, 27. Deut. 23. 17. Eph. 5. 3. 1 Tim. 5. 13. Jam. 3. 10.
[i] 1 Kings 11. 2. Ps. 63. 1; 84. 2; 119. 20.
[k] 6. 2; 24. 3; 26. 34, 35. Deut. 7. 3.
[l] 13. 9; 20. 15; 42. 34; 47. 27.
[m] Ex. 22. 16, 17. Deut. 22. 28, 29. 1 Sam. 18. 25-27.
[n] Jud. 15. 3.
[o] 17. 11.
[p] Gal. 4. 12.
[q] 29. 20. Cant. 8. 6. Is. 62. 4.

2 And when [c]Shechem the son of Hamor the Hivite, prince of the country, [d]saw her, he took her, and lay with her, and [1]defiled her.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake [2]kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, [e]Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter; ([f]now his sons were with his cattle in the field;) and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved; and they were very wroth, because he had [g]wrought folly in Israel, in lying with Jacob's daughter; which [h]thing ought not to be done.

8 And Hamor communed with them, saying, [i]The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And [k]make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: [l]and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much [m]dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father [n]deceitfully, and said, (because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is [o]uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: [p]If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, [q]because he had delight in

injured men towards penitent evil doers. Ver. 17-20. The removal of heavy heart-burdens is the best preparation for both public and private duties. Jacob now proceeds with energy and comfort to make the necessary arrangements for the settlement of his little colony; but busy though he was, like his father Abraham he found time for devotion, and hence, among the first things he attended to, was the rearing of an altar to his God.

Chap. XXXIV. 1-19. Great trials are seldom far distant from great mercies. The conduct of Hamor, under the circumstances, was highly creditable to him; whereas

Jacob's daughter: and he *was* more [r]honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto [s]the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us: therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein [t]will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* [u]not their cattle, and their substance, and every beast of theirs, *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city; and [x]every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were [y]sore, that two of the sons of Jacob, [z]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the [3]edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and [a]spoiled the city, because [b]they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 ¶ And Jacob said to Simeon and Levi, [c]Ye have troubled me, to make me [d]to stink among the inhabitants of the land, among the Canaanites and the Perizzites: [e]and I *being* few in number, they shall gather themselves together against me, and slay me; [f]and I shall be destroyed, I and my house.

31 And they said, [g]Should he deal with our sister as with an harlot?

B. C. 1732.

[r] Num. 22. 15.
[s] 22. 17; 23. 10, 16, 17.
[t] John 2. 16; 6. 26, 27. Acts 19. 24, 26. 1 Tim. 6. 6-10.
[x] 17. 23. Is. 1. 10-16. Matt. 7. 6. Rom. 2. 28, 29. 1 Cor. 7. 19.
[y] Josh. 5. 8.
[z] 29. 33, 34; 49. 5-7.
[3] *Mouth.*
[a] Esth. 9. 10, 16.
[b] 2. 31. *See on* 12.
[c] Josh. 7. 25.
[d] Ex. 5. 21.
[e] Deut. 4. 27; 7. 7. Ps. 105. 12.
[f] 28. 13, 14.
[g] *See on* 13; 49. 7.

CH. XXXV.

[a] 28. 10-22. Hos. 12. 4.
[b] 37. 41-45.
[c] Josh. 24. 15. Ps. 101. 2-7.
[d] Josh. 24. 2, 23. Jud. 10. 16. 2 Cor. 6. 15-17.
[e] Ex. 19. 10, 14. Ex. 28. 31; 30. 25. 2 Cor. 7. 1. Heb. 10. 22.
[f] Ps. 46. 1; 66. 13, 14.
[g] 28. 20. Prov. 3. 6. Is. 42. 9.
[h] Ex. 32. 2-4. Jud. 8. 24-27.
[i] Ex. 33. 20.
[k] Josh. 24. 26, 28.
[l] Ex. 15. 15, 16.
[m] 12. 8; 28. 19. Jud. 1. 22-26.
[n] Ex. 6. 4, 5.
[1] *The God of Bethel.*
[o] 24. 59.
[p] 1 Sam. 31. 13.
[2] *The oak of weeping.*
[q] 28. 13. 32. 24-30.
[r] 1 Kings 18. 31.
[s] 48. 3, 4. Ex. 6. 3. 2 Cor. 6. 18.
[t] *See on* 17. 6, 7, 16; 28. 3.
[u] 13. 14-17; 26. 3, 4; 48. 4.
[x] 11. 5; 17. 22; 18. 33.

CHAPTER XXXV.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of idols,* 6 *and buildeth an altar at Beth-el.* 28 *Isaac's death.*

AND God said unto Jacob, Arise, go up to Beth-el, [a]and dwell there; and make there an altar unto God, that appeared unto thee [b]when thou fleddest from the face of Esau thy brother.

2 Then Jacob said [c]unto his household, and to all that *were* with him, Put away the [d]strange gods that *are* among you, and be [e]clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [f]who answered me in the day of my distress, and [g]was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [h]ear-rings which *were* in their ears; and Jacob [i]hid them under [k]the oak which *was* by Shechem.

5 And they journeyed: and [l]the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [m]Luz, which *is* in the land of Canaan, (that *is*, Beth-el,) he, and all the people that *were* with him.

7 And he [n]built there an altar, and called the place [1]El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah, [o]Rebekah's nurse, died, and she was buried beneath Beth-el [p]under an oak: and the name of it was called [2]Allon-bachuth.

9 ¶ And [q]God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: [r]thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, I *am* [s]God Almighty; be fruitful and multiply: [t]a nation, and a company of nations, shall be of thee, [u]and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And [x]God went up from him in the place where he talked with him.

---

that of Jacob's sons was most reprehensible. While the injury was very great, it furnished no ground for deceitful falsehood, and cruel treachery. Great as was the crime of Shechem, he was at heart a man of worth, and "more honourable than all the house of his father." The whole of his after conduct corresponds with this testimony. Ver. 20-30. The men of the city displayed every laudable cordiality in the arrangements proposed by Hamor their king. Under the circumstances, the procedure of Simeon and Levi was deceitful, barbarous, and wicked, beyond expression. Jacob was cut to the heart by their conduct, and their blood-stained criminality rested a burden on his spirit to the day of his death. On his dying bed, as if unable to rest in his grave until he had recorded his protest, he pronounced a curse on their wrath because it was fierce, and their anger because it was cruel. Their deeds will expose them to the execration of the latest posterity. Dinah presents a warning to young females to take care of their company, to bridle their curiosity, and never to go unprotected amidst ungodly strangers.

Chap. XXXV. 1-15. The promptitude of Jacob is praiseworthy; he lost not a moment in obeying the divine command. He was deeply penetrated by a sense of the goodness of the Lord who "answered him in the day of his distress." It was not a little remarkable that there should have been strange gods in his family; this shews remissness on his part; but at last he is roused to a sense of duty, and issues an authoritative command on the subject, which is promptly obeyed. The murderous cruelty of Simeon and Levi was greatly fitted to bring destruction on the whole of the little colony; but the "terror of God" fell on the surrounding cities, and pre-

14 ¶ And Jacob [y]set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but [z]a little way to come to [a]Ephrath: and Rachel travailed, and she had [a]hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, [b]Fear not; thou shalt have this son also.

18 And it came to pass, as [c]her soul was in departing, (for she died,) that she called his name [4]Ben-oni: but his father called him [5]Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* [d]the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and [e]lay with Bilhah his father's concubine: and Israel heard *it*. [f]Now the sons of Jacob were twelve.

23 The [g]sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The [h]sons of Rachel; Joseph and Benjamin.

25 And [i]the sons of Bilhah, Rachel's handmaid; Dan and Naphtali.

26 And [k]the sons of Zilpah, Leah's handmaid; Gad and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto [m]Mamre, unto the city of Arba, (which *is* Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were [n]an hundred and fourscore years.

29 And Isaac [o]gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and [p]his sons Esau and Jacob buried him.

CHAPTER XXXVI.

2 Esau's wives. 6 His removing to Mount Seir. 9 His sons.

NOW these *are* [a]the generations of Esau, who *is* Edom.

2 Esau [b]took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And [c]Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And [d]Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the [1]persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and [e]went into the country from the face of his brother Jacob.

7 For [f]their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in [g]mount Seir. Esau *is* Edom.

9 ¶ And these *are* the generations of Esau, the father of the [2]Edomites, in mount Seir.

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, [h]Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz [1]Amalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of [k]Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born *son* of Esau; [l]duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek. These *are* the [m]dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of [n]Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

B. C. 1716.

[y] 28. 18, 19. 1 Sam. 7. 12.
[z] *A little piece of ground.*
[a] Ruth 1. 2. Ps. 132. 6. Mic. 5. 2.
[a] 3. 16. 1 Tim. 2. 15.
[b] 1 Sam. 4. 19-21.
[c] Ps. 16. 10. Ec. 12. 7. Acts 7. 59.
[4] *The son of my sorrow.*
[5] *The son of the right hand.*
[d] 1 Sam. 10. 2. 2 Sam. 18. 18.
[e] Lev. 18. 8. 2 Sam. 16. 21, 22. 1 Cor. 5. 1.
[f] 46. 8-27; 49. 1-28. Ex. 1. 1-5. Deut. 23. Josh. 13. 21.
[g] 29. 32-35; 46. 8-15.
[h] 30. 22-24; 46. 19-22.
[i] 37. 2; 46. 23-25.
[k] 30. 9-13; 46. 16-18.
[l] 27. 43-45; 28. 5.
[m] 13. 18. Jos. 14. 15; 15. 13.
[n] 25. 7; 47. 28. B. C. 1716.
[o] 15. 15; 25. 7, 8, 17. Job 5. 26.
[p] 23. 19; 49. 31.

CH. XXXVI.

[a] 25. 24-34; 27. 35-41; 32. 3-7.
[b] 26. 34, 35; 27. 46.
[c] 25. 13; 28. 9. B. C. 1760.
[d] 1 Chr. 1. 35.
[1] *Souls.*
[e] 13. 6, 11; 17. 8; 28. 4.
[f] 13. 6.
[g] 32. 3. Deut. 2. 5. Josh. 24. 4. Mal. 1. 3.
[2] *Edom.*
[h] 1 Chr. 1. 36. *Zephi.*
[i] 14. 7. Ex. 17. 8-16. Num. 24. 18-20. Deut. 23. 7; 25. 17-19.
[k] 2. 18.
[l] 11. 12. 1 Chr. 1. 36. 45. 51-54. Job 2. 11; 4. 1. Jer. 49. 7, 20. Ez. 25. 13. Am. 1. 12. Ob. 9. Hab. 3. 3.
[m] Ex. 15. 15.
[n] 4. 13. 1 Chr. 1. 37.

served him. The earrings were, probably, those of his Syrian servants, and stamped with the symbols of idolatry. As in the case of Abraham, Jacob was honoured, guided, and strengthened by one divine appearance after another, each accompanied by a renewal of the promise. The family band was to expand itself into a "company of nations." Ver. 16-29. Amid Jacob's prosperity death soon stepped in, once and again reminding him that this was not his rest. The inordinate desire of Rachel was at last gratified, but at the expense of her life. The days of Isaac at length were numbered: but not till he had seen his sons reconciled, so that both attended his burial. These days were unexpectedly lengthened: he lived forty years after making arrangements for his departure, and blessing his sons. His whole span extended to the long period of 180 years.

Chap. XXXVI. 1-8. Esau displays a laudable spirit of generosity in giving place to Jacob of his own accord. The separation in this case was made, not as in that of the herdsmen of Abraham and Lot, through a quarrel among their respective servants. Although Esau lost his birthright, he was eminently blessed as to the present world. As compared with Jacob, he enjoyed a quiet and

18 And these *are* the sons of [o]Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, ([p]who *is* Edom.) and these *are* their dukes.

20 ¶ These *are* the sons of [q]Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and [3]Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; [r]Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah and Anah: this *was that* Anah that [s]found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of [t]Anah.

26 And these *are* the children of Dishon; [u]Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of [x]Ezer *are* these; Bilhan, and Zaavan, and [y]Akan.

28 The children of Dishan *are* these; [z]Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; [a]duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* [b]the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died; and Jobab the son of Zerah of [c]Bozrah reigned in his stead.

34 And Jobab died; and Husham of the land of [d]Temani reigned in his stead.

35 And Husham died; and Hadad the son of Bedad, (who smote Midian in the field of Moab,) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died; and Samlah of Masrekah reigned in his stead.

37 And Samlah died; and Saul of [e]Rehoboth *by* the river reigned in his stead.

38 And Saul died; and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died; and [4]Hadar reigned in his stead: and the name of his city *was* [5]Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And these *are* the names of the [f]dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke [6]Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These *be* [g]the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau, the father of [7]the Edomites.

CHAPTER XXXVII.

2 Joseph is hated of his brethren. 5 His two dreams. 18 His brethren conspire his death. 36 He is sold to Potiphar in Egypt.

AND Jacob dwelt in the land [1]wherein his father was a stranger, in the land of Canaan.

2 These *are* [a]the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's [b]wives: and Joseph brought unto his father their [c]evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the [d]son of his old age: and he made him [e]a coat of *many* [2]colours.

4 And when his brethren saw that their father loved him more than all his brethren, they [f]hated him, and could not speak peaceably unto him.

5 ¶ And Joseph [g]dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, [h]Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, [i]your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, [k]Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet [l]another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, [m]the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? [n]Shall I,

B. C. 1780.

[o] 5. 14. 1 Chr. 1. 35.
[p] *See on* 1. B. C. 1810.
[q] 14. 6. Deut. 2. 12. 22. 1 Chr. 1. 38-42.
[3] *Homam.*
[r] 1 Chr. 1. 40. *Alian-Shephi.*
[s] Lev. 19. 19. 2 Sam. 13. 29; 18. 9. 1 Kings 1. 38, 44; 4. 28. Zech. 14. 15.
[t] 2. 5. 14. 18. 1 Chr. 1. 41.
[u] 1 Chr. 1. 41, *Amram.*
[x] 21, *Ezar.* 1 Chr. 1. 38.
[y] 1 Chr. 1. 42, *Jakan.*
[z] Job 1. 1. Jer. 25. 20. Lam. 4. 21. B. C. 1780.
[a] 20. 1 Chr. 1. 38.
[b] 17. 6, 16; 25. 23. Num. 20. 14; 24. 17, 18; 35. 11. Deut. 17. 14, 20; 33. 5. 1 Chr. 1. 43-50.
[c] Is. 34. 6. 63. 1. Jer. 49. 13, 22. Mic. 2. 12.
[d] *See on* 15. Job 2. 11. Jer. 49. 7.
[e] 10. 11. 1 Chr. 1. 48.
[4] *Hadad.*
[5] *Pai.* B. C. 1500.
[f] 1 Chr. 1. 51-54. *See on* 15, 16.
[6] *Aliah.*
[g] Ex. 15. 15. Num. 20. 14.
[7] *Edom.*

C. XXXVII.

[1] *Of his father's sojournings.*
[a] 6. 9; 10. 1.
[b] 30. 4, 9; 35. 22.
[c] 1 Sam. 2. 22-24. 1 Cor. 5. 1; 11. 18.
[d] 44. 20.
[e] Jud. 5. 30. Ps. 45. 13, 14.
[2] *Pieces.*
[f] 4. 5; 49. 23. 1 Sam. 16. 12, 13. John 7. 3-5.
[g] 28. 12; 40. 5; 41. 1; 42. 9.
[h] 44. 18. Jud. 9. 7.
[i] 42. 6, 9; 43. 26.
[k] Ex. 2. 14. 1Sam. 10. 27. Ps. 2. 3-6; 118. 22.
[l] 12. 25, 32.
[m] 43. 28; 46. 29; 47. 12; 50. 15-21. Acts 7. 9-14.
[n] Is. 60. 14. Phil. 2. 10, 11.

prosperous course; but he had his "portion in this life." His glory as to his descendants, however, was but local and temporary; that of Jacob was destined to be universal and permanent. To the faithful in Christ Jesus, the future is everything; they but gain with time, and their bliss will be perfected in eternity. The people of God enjoy both the life that now is and that which is to come.

Chap. XXXVII. 1-4. Joseph's early piety and regular conduct brought him into early trouble. His character, other circumstances apart, rendered him the object of love and confidence to his father, which, having the air of partiality, excited the hatred of his irreligious brothers. Ver. 5-28. Prudence would have concealed the dream, but the purposes of God required it to be made known.

and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren [o]envied him; but his father [p]observed the saying.

12 ¶ And his brethren went to feed their father's flock [q]in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? [r]come, and I will send thee unto them. And he said to him, [s]Here *am I.*

14 And he said to him, Go, I pray thee, [s]see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of [t]Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, [u]*he was* wandering in the field: and the man asked him, saying, [x]What seekest thou?

16 And he said, I seek my brethren: [y]tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence; for I heard them say, Let us go to [z]Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they [a]conspired against him to slay him.

19 And they said one to another, Behold, [4]this dreamer cometh.

20 Come now therefore, [b]and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: [c]and we shall see what will become of his dreams.

21 And [d]Reuben heard *it,* and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they [e]stripped Joseph out of his coat, *his* coat of *many* [5]colours, that *was* on him;

24 And they took him, and cast him into a pit: and [f]the pit *was* empty, *there was* no water in it.

25 And [g]they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of [h]Ishmeelites came from [i]Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren,

B. C. 1728.

[o] Is. 26. 11. Matt. 27. 18. Acts 7. 9.
[p] Dan. 7, 28. Luke 2. 19, 51.
[q] 33. 18; 34. 26-31.
[r] 1 Sam. 17. 17-20. Luke 20. 13.
[s] 22. 1; 27. 1, 18.
[3] *See the peace of thy brethren, &c.*
[t] 23. 2; 35. 27.
[u] 21. 14.
[x] Jud. 4. 22. John 1. 38; 4. 27; 20. 15.
[y] Cant. 1. 7.
[z] 2 Kings 6. 13.
[a] 1 Sam. 19. 1. Matt. 27. 1.
[4] *Master of dreams.*
[b] Ps. 64. 5. Prov. 1. 11; 27. 4.
[c] Matt. 2. 2-16; 27. 40-42. Acts 4. 16-18.
[d] 35. 22; 42. 22.
[e] 3. 32, 33. Matt. 27. 28.
[5] *Pieces.*
[f] Ps. 40. 2.
[g] Esth. 3. 15.
[h] 16. 11, 12; 25. 1-18.
[i] 43. 11.
[k] Ps. 30. 9. Rom. 6. 21.
[l] 4. 10.
[m] Ex. 21. 16. Matt. 26. 15. 1 Tim. 1. 10.
[n] 2 Sam. 11. 14-17; 12. 9.
[o] 29. 14; 42. 21.
[6] *Hearkened.*
[p] Jud. 6. 1-3.
[q] 45. 4, 5. Matt. 27. 9. Acts 7. 9.
[r] Num. 14. 6.
[s] 42. 13, 32, 36.
[t] 3. 23.
[u] 44. 20-23. Luke 15. 30.
[x] 44. 28.
[y] Josh. 7. 6. 2 Sam. 1. 11; 3. 31.
[z] 2 Sam. 12. 17.
[a] 42. 38; 45. 28.
[b] 39. 1.
[7] *Eunuch, chamberlain,* or *courtier.*
[8] *Chief of the slaughtermen,* or *executioners,* or *chief marshal.*

[k]What profit *is it* if we slay our brother, and [l]conceal his blood?

27 Come, and let us [m]sell him to the Ishmeelites, and [n]let not our hand be upon him; for he *is* [o]our brother, *and* our flesh: and his brethren [6]were content.

28 Then there passed [p]by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and [q]sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and [r]he rent his clothes.

30 And he returned unto his brethren, and said, [s]The child *is* not; and I, whither shall I go?

31 And they took [t]Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* [u]thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [x]evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob [y]rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his daughters, [z]rose up to comfort him; but he refused to be comforted: and he said, [a]For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And [b]the Midianites sold him into Egypt unto Potiphar, [7]an officer of Pharaoh's, *and* [8]captain of the guard.

CHAPTER XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 12 *Judah's incest with Tamar.*

AND it came to pass at that time, that Judah went down from his brethren, and [a]turned in to a certain [b]Adullamite, whose name *was* Hirah.

2 And Judah [c]saw there a daughter of a certain Canaanite, whose name *was* [d]Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name [4]Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare

C. XXXVIII.

[a] Jud. 4. 18.
[b] Josh. 15. 35.
[c] 3. 6; 6. 2; 24. 3; 34. 2. Jud. 14. 2; 16. 1. 2 Sam. 11. 2.
[d] 1 Chr. 2. 3, *Shua.*
[e] 46. 12. Num. 26. 19.

Its importance was obvious, and Jacob clearly saw that the hand of God was in it; therefore "he observed the saying." He felt assured that it portended great events in his family, and waited with prayerful patience its further development. How prompt and unanimous was the proposal of the brothers to "slay" Joseph! In all that followed how strikingly the wrath of man is made to praise God, and the remainder restrained! One brother is made to preserve Joseph's life, and another to effect his sale into Egypt—a great element in the fulfilment of the prediction that had gone before. The sum amounted to only about 3*l.* sterling: a small price for so great a crime. Ver. 29-36. The conduct of Reuben is honourable to his feelings. The deliberation with which the brothers concocted the cruel falsehood, strikingly demonstrates the depth of human depravity. While the venerable patriarch was plunged in hopeless sorrow, the cruel deceivers, his sons, with an air of innocence and sympathy, "rose up to comfort him." Lord, what is man!

Chap. XXXVIII. 1-30. This is a chapter of moral horrors. The whole is deeply stamped with human depravity. Judah transgresses in marrying an "accursed"

a son; and called his name [f]Shelah: and he was at Chezib when she bare him.

6 And Judah [g]took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, [h]was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, [i]Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, [k]lest that he should give seed to his brother.

10 And the thing which he did [l]displeased the LORD; wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, [m]till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And, [n]in process of time, the daughter of Shuah, Judah's wife, died: and Judah was [o]comforted, and went up unto his [p]sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to [q]Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, [r]and sat in [s]an open place, which *is* by the way to Timnath: for she saw [t]that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, [u]What wilt thou give me, that thou mayest come in unto me?

17 And he said, [x]I will send *thee* [4]a kid from the flock. And she said, [y]Wilt thou give *me* a pledge till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, [z]Thy signet, and thy bracelets, and thy staff that *is* in thine hand: and he [a]gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the [b]garments of her widowhood.

20 And Judah sent the kid by the hand of [c]his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* [5]openly by the way-side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, [d]lest we [6]be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath [e]played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and [6]let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am* I with child: and she said, [f]Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, [g]She hath been more righteous than I; [h]because that I gave her not to Shelah my son: [i]and he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, [k]How hast thou broken forth? *this* breach *be* upon thee: therefore [l]his name was called [8]Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand; [m]and his name was called Zarah.

CHAPTER XXXIX.

1 *Joseph advanced in Potiphar's house,* 7 *resisteth his mistress's temptation:* 13 *he is falsely accused,* 20 *and cast into prison.*

AND Joseph [n]was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of [o]the Ishmeelites, which had brought him down thither.

2 And [p]the LORD was with Joseph, and he was a prosperous man; and he was in the [q]house of his master the Egyptian.

3 And his master [r]saw that the LORD

B. C. 1727.

f 11. 26. 1 Chr. 4. 21.
g 21. 21; 24. 3.
h 13. 13; 19. 13. 2 Chr. 33. 6.
i Lev. 18. 16. Matt. 22. 23-27.
k James 4. 5.
l *Was evil in the eyes of the LORD.*
m Ruth 1. 13.
n *The days were multiplied.* 24. 67.
o 1 Sam. 25. 4-8, 36.
p Josh. 15. 10, 57. *Timnah.*
q Prov. 7. 12. Jer. 3. 2 Ez. 16. 25.
r *The door of eyes* or *of Enaim.*
s 11. 26.
t Matt. 26. 15. 1 Tim. 6. 10.
u Ez. 16. 33.
x *A kid of the goats.*
y Prov. 20. 16. Luke 16. 8.
z Jer. 22. 24. Luke 15. 22.
a Hos. 4. 11.
b 2 Sam. 14. 2, 5.
c Jud. 14. 20.
d *In Enaim,* 14.
e Prov. 6. 33. Rom. 6. 21. 2 Cor. 4. 2. Eph. 5. 12. Rev. 16. 15.
f *Become a contempt.*
g 34. 31.
h Lev. 20. 10. Matt. 7. 1-5. Rom. 2. 1, 2.
i Ps. 50. 21. Jer. 2. 26. Rom. 2. 16. 1 Cor. 4. 5. Rev. 20. 12.
k 1 Sam. 24. 17. Hab. 1. 13. John 8. 9.
l 14.
m Job 34. 31, 32; 40. 5. 1 Pet. 4. 2, 3.
n *Wherefore hast thou made this breach against thee?*
o Num. 26. 20. Neh. 11. 4, 6. *Perez.* Matt. 1. 3. Luke 3. 33, *Pharez.*
p *A breach.*
q 1 Chr. 9. 6, *Zerah.* Matt. 1. 3, *Zara.*

CH. XXXIX.

a 37. 36. Ps. 105. 17.
b 37. 25, 28.
c 1 Sam. 3. 19. Rom. 8. 31.
d 1 Cor. 7. 20-24.
e 26. 24-28.

Canaanite, and the offspring of the unhallowed union but too faithfully transmits the turpitude. The whole course of Judah was marked by iniquity; towards his daughter-in-law he was unjust, which prompted her wickedly to lay a snare for him—a snare into which he disgracefully fell. His grave proposal, on discovering the results, that she should be burned for a crime to which he himself had been a chief party, shews how conscience may slumber, while the judicial faculty remains active and efficient. The ways of the Lord are a great deep. It was appointed that the Saviour should proceed through this corrupt line, which strikingly displays the sovereignty of God, the riches of whose grace are magnified towards the most worthless of mankind.

Chap. XXXIX. 1-20. Everything in Egypt was arranged, in the course of Providence, for the fulfilment of prophecy, and Joseph was at once called to enter on the wonderful career that had been marked out for him. "The Lord was with him," explained all that subsequently occurred. His virtue, which nobly sustained the severest ordeal, seemed, at first sight, to threaten his

was with him, and that the LORD made all that he did to [f]prosper in his hand.

4 And Joseph [g]found grace in his sight, and he served him: and he made him [h]overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass, from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house [i]for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's [k]hand; and he knew not ought he had, save the bread which he did eat: and Joseph was [l]*a* goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife [m]cast her eyes upon Joseph; and she said, [n]Lie with me.

8 But he [o]refused; and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand:

9 *There is* [p]none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [q]how then can I do this great wickedness, and [r]sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, [s]*or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* [t]none of the men of the house there within.

12 And she [u]caught him by his garment, saying, Lie with me: [x]and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in [y]an Hebrew unto us to mock us; [z]he came in unto me to lie with me, and I cried with a [1]loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she [a]laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, [b]The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

B. C. 1730.

[f] Josh. 1. 7. Neh. 2. 20. Ps. 1. 3.
[g] 32. 5. Neh. 2. 4, 5. Prov. 16. 7.
[h] 15. 2. Prov. 17. 2; 27. 18.
[i] 12. 2. Deut. 28. 3-6.
[k] 4. 8, 23.
[l] 12. 14, 15. 1 Sam. 16. 22.
[m] Matt. 5. 28. 2 Pet. 2. 14. 1 John 2. 16.
[n] Prov. 7. 13. Jer. 3. 3.
[o] Prov. 6. 20-25; 9. 13-18; 23. 26-28.
[p] Neh. 6. 11. 1 Cor. 4. 2. Tit. 2. 10.
[q] Lev. 20. 10. 1 Cor. 6. 9, 10. Gal. 5. 19-21. Heb. 13. 4.
[r] Num. 32. 23. Ps. 51. 4. Jer. 28. 16.
[s] Prov. 5. 8. 1 Thes. 5. 22. 1 Pet. 2. 11.
[t] Job 24. 15. Mal. 3. 5.
[u] Prov. 7. 13. Ec. 7. 26.
[x] 1 Sam. 15. 27. Prov. 6. 5. 7 14. 13; 40. 15.
[y] Is. 51. 7; 54. 17. Matt. 5. 11. 1 Pet. 3. 14-18; 4. 14-19.
[1] *Great.*
[z] Jer. 4. 22; 9. 3-5.
[a] Ex. 20. 16. Ps. 55. 3. Prov. 19. 5, 9.
[b] Prov. 18. 17; 29. 12.
[d] Prov. 6. 34, 35.
[e] Ps. 105. 18. 1 Pet. 2. 19.
[f] 41. 9-14. Ps. 76. 10.
[g] *See on* 2.
[2] *Extended kindness unto him.*
[h] Ps. 105. 19, 22. Dan. 1. 9.
[i] 4. 9.
[k] 40. 3, 4.
[l] *See on* 2, 3. Ps. 37. 3-11. Dan. 6. 22.

CH. XL.

[a] 39. 20-23. Esth. 6. 1.
[b] Neh. 1. 11; 2. 1, 2.
[c] Ps. 76. 10. Prov. 16. 14.
[d] 1 Chr. 27. 27.
[e] 39. 20.
[f] 39. 1, 21-23.
[g] 4. 3; 24. 55.
[h] 41. 1-7. Jud. 7. 13. Dan. 2. 1-3; 4. 5, 9, 19.
[i] Dan. 4. 5; 5. 6.
[k] Neh. 2. 2. Luke 24. 17.
[l] *Are your faces evil?*
[1] Is. 8. 19. Dan. 2. 11, 28, 47; 5. 11-15.

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master [c]heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that [d]his wrath was kindled.

20 And Joseph's master took him, and put him [e]into the prison, a place where [f]the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But [g]the LORD was with Joseph, and [2]shewed him mercy, and [h]gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [i]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The [k]keeper of the prison looked not to any thing *that was* under his hand; [l]because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

CHAPTER XL.

1 *The butler and baker of Pharaoh are imprisoned:* 4 *Joseph hath charge of them:* 5 *he interpreteth their dreams.*

AND [a]it came to pass after these things, *that* [b]the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was [c]wroth against two *of* his officers, against [d]the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, [e]the place where Joseph *was* bound.

4 And [f]the captain of the guard charged Joseph with them, and he served them; and they continued [g]a season in ward.

5 ¶ And [h]they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, [i]and, behold, they *were* sad.

7 And he asked Pharaoh's officers, that *were* with him in the ward of his lord's house, saying, [k]Wherefore [l]look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [l]*Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream

---

destruction; but it was the chief means of leading to his extraordinary exaltation. Ver. 21-23. In the prison the same favour attended him as in the house of Potiphar. He, nevertheless, deeply felt the cruel wrong to which he was subjected, as we learn from Psalm cv.; but he had the testimony of a good conscience, and his sufferings, even there, were mitigated to the uttermost. Man's great concern should ever be, at all costs, to do the thing that is right, leaving consequences with the God of truth and justice, who will never fail to overrule the most adverse circumstances to the good of his servants and his own glory.

Chap. XL. 1-4. While innocence led to the incarceration of Joseph, transgression conducted two of the king's servants to the same place. Notwithstanding the very different destinies of these two men, they were both eminently concerned in ultimately fixing the attention of the

to Joseph, and said to him, In my dream, behold, [m]a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, [n]This *is* the interpretation of it: [o]The three branches *are* three days.

13 Yet within three days [p]shall Pharaoh [2]lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [3]think [q]on me when it shall be well with thee, [r]and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was [s]stolen away out of the land of [t]the Hebrews; and here also have I [u]done nothing that they should put me into the dungeon.

16 When [x]the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three [4]white baskets on my head.

17 And in the uppermost basket *there was* of all manner of [5]bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: [y]The three baskets *are* three days.

19 Yet [z]within three days shall Pharaoh [6]lift up thy head from off thee, and shall [a]hang thee on a tree; [b]and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's [c]birth-day, that he made a feast unto all his servants: and he [7]lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he [d]gave the cup into Pharaoh's hand:

22 But he [e]hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, [f]but forgat him.

B. C. 1718.

[m] Jud. 7. 13-15.
[n] Dan. 2. 36, &c.; 4. 19, &c.
[o] Matt. 26. 26. 1 Cor. 10. 4. Gal. 4. 25.
[p] 2 Kings 25. 27. Ps. 3. 3.
[2] *Reckon.*
[3] *Remember me with thee.*
[q] 1 Sam. 25. 31. Luke 23. 42.
[r] Josh. 2. 12.
[s] 37. 28.
[t] 1 Tim. 1. 10.
[u] 14. 13; 41. 12.
[x] 39. 40. John 15. 21. Acts 24. 12-21. 1 Pet. 3. 17, 18.
[y] 1. 2.
[4] *Baskets full of holes.*
[5] *Meat of Pharaoh, the work of a baker, or cook.*
[z] *See on* 12; 41. 26. 1 Cor. 11. 24.
[a] 12. 13.
[6] *Reckon* thee, and take thy office *from thee.*
[b] 41. 13. Gal. 3. 13.
[b] 2 Sam. 21. 10.
[c] Matt. 14. 6. Mark 6. 21.
[7] *Reckoned.*
[d] Neh. 2. 1.
[e] 41. 11-13, 16.
[f] Job 19. 14.

CH. XLI.

[a] 37. 5-10.
[b] Deut. 11. 10.
[c] 17-27.
[1] *Fat.*
[d] Ex. 17. 10.
[e] Dan. 2. 1-3; 4. 5; 7. 28. Hab. 3. 16.
[f] Ex. 7. 11, 22. Is. 8. 19. Dan. 2. 2.
[g] Matt. 2. 1. Acts 7. 22.
[h] Job 5. 12, 13. Ps. 25. 14. Is. 19. 11-13; 29. 14. 1 Cor. 3. 18-20.
[i] 40. 1-3, 14, 23.
[k] 40. 5-8.
[l] 37. 36; 39. 1, 20.
[m] 40. 12-19.
[n] 40. 20-22. Jer. 1. 10. Ez. 43. 3.
[o] 1 Sam. 2. 8. Ps. 105. 19-22; 113. 7, 8.
[p] Ex. 10. 16. Dan. 2. 25.
[2] *Made him run.*

CHAPTER XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years, [a]that Pharaoh dreamed; and, behold, he stood by [b]the river.

2 And, behold, [c]there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, [1]rank and good.

6 And, behold, seven thin ears, and [d]blasted with the east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, that [e]his spirit was troubled; and he sent and called for all the [f]magicians of Egypt, and all [g]the wise men thereof: and Pharaoh told them his dreams; but [h]*there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, [i]I do remember my faults this day.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we [k]dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, [l]servant to the captain of the guard; and we told him, and he [m]interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; [n]me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh [o]sent and called Joseph, [p]and they [2]brought him hastily

sovereign on Joseph; and thus paving the way for his subsequent enlargement and honour. The favour which had been so graciously granted to him in the sight of the jailer was refused to them; but that favour, in his case, brought him and them into close and constant contact; a circumstance essential to the furtherance of the Divine plan. Ver. 5-19. The dreams were unusually explicit, and remembered with all the fidelity of a written record. Joseph's interpretation was characterised by the same explicitness: the vague and the indefinite had no place therein. The short time, moreover, which was to elapse between the interpretation and the fulfilment, served at once to put to the test his veracity, and the result clearly shewed that he spoke as guided by the light of Heaven. Ver. 20-23. The conduct of the butler might, at first sight, seem incredible; but the event was made subservient to future objects of great importance. Oblivious of the kindness which Joseph had shewn him, and the speedy relief, amidst his anguish, which the interpretation had brought him, through a culpable apathy he kept the innocent youth in bondage. Safe and comfortable himself, he was careless about his benefactor. In this man's conduct we see drawn in deep lines some of the unloveliest features of human nature.

Chap. XLI. 1-8. Pharaoh himself, in turn, was to be visited with a dream, which would be attended with consequences of the utmost importance both to himself and his people, and also to the youthful interpreter. The morning after this eventful night was one of the deepest interest to the palace and all its inmates, as well as to the wise men of the kingdom, all of whom were lost in confusion in their attempts to relieve the anxieties of their royal master. During this hour of solicitude the

out of the dungeon: and [q]he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and [r]I have heard say of thee, [s]*that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, [s]*It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, [t]In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, [u]fat-fleshed, and well-favoured; and they fed in a meadow.

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had [4]eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, [5]withered, thin, [x]*and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: [y]God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* [z]seven years: [a]the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them, *are* seven years: and the seven empty ears, blasted with the east wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: [b]What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them [c]seven years of famine; and all the plenty [d]shall be forgotten in the land of Egypt; and the famine shall [e]consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very [6]grievous.

32 And for that the dream was [f]doubled unto Pharaoh twice; [g]*it is* because the thing *is* [7]established by God, and God will shortly bring it to pass.

33 Now [h]therefore let Pharaoh [i]look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [8]officers over the land, [k]and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them [l]gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; [m]that the land [9]perish not through the famine.

37 ¶ And [n]the thing was [o]good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [p]in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as [q]God hath shewed thee all this, *there is* none so discreet and wise as thou *art*:

40 Thou [r]shalt be over my house, and according unto thy word shall all my people [1]be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, [s]See, I have set thee over all the land of Egypt.

42 And Pharaoh took off [t]his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [2]fine linen, and put [u]a gold chain about his neck:

43 And he made him to ride in the second chariot which he had; and they cried before him, [3]Bow the knee: and he made him [x]*ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man [y]lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name [4]Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah [5]priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ (And Joseph *was* [z]thirty years old when [a]he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by [b]handfuls.

48 And [c]he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities:

B. C. 1715.

[q] 2 Sam. 19. 24.
[r] Dan. 5. 16.
[s] When *thou hearest a dream, thou canst interpret it.*
[s] 40. 8. Acts 3. 12; 14. 14, 15.
[t] 1-7.
[u] Jer. 24. 1-3; 5. 8.
[4] *Come to the inward parts of them.*
[5] *Small.*
[x] 2 Kings 19. 26. Ps. 129. 6, 7. Hos. 8. 7; 9. 16.
[y] *See on* 16. Is. 41. 22, 23; 42. 9. Rev. 4. 1.
[z] *See on* 40. 12.
[a] 2. 24. Ex. 20. 6. 1 John 5. 7.
[b] *See on* 10. 25.
[c] 2 Sam. 24. 13. 1 Kings 17. 1. 2 Kings 8. 1. Jam. 5. 17.
[d] Prov. 31. 7. Is. 65. 16.
[e] 47. 13.
[6] *Heavy.*
[f] 37. 7, 9.
[g] 2 Cor. 13. 1.
[h] Num. 23. 19. Is. 14. 24-27; 46. 10, 11. Matt. 24. 35.
[7] *Prepared.*
[h] Dan. 4. 27.
[i] Ex. 18. 19, 22. Deut. 1. 13. Acts 6. 3.
[8] *Overseers.*
[k] Prov. 6. 6-8; 22. 3.
[l] 45. 6, 7.
[m] 47 13-26.
[9] *Be not cut off.*
[n] Prov. 10. 20; 26. 11. Acts 7. 10.
[o] Jos. 22. 30.
[p] Num. 27. 18.
[q] *See on* 16. 25, 28, 33.
[r] Ps. 105. 21, 22. Prov. 22. 29. Dan. 2. 48.
[1] *Be armed,* or *kiss.*
[s] Esth. 10. 3. Dan. 4. 2, 3. Matt. 28. 18.
[t] Esth. 3. 10, 12; 8. 7-12. Dan. 2. 46, 47; 5. 7, 29.
[2] *Silk.*
[u] Prov. 1. 9. Cant. 1. 10.
[3] *Tender father.*
[x] 45. 8, 26. Acts 7. 10.
[y] Ex. 11. 7.
[4] In Coptic, *A revealer of secrets,* or, *The man to whom secrets are revealed.*
[5] *Prince.*
[z] 37. 2. Num. 4. 3.
[a] 1 Kings 12. 6.
[b] 26. 12. Ps. 72. 16.
[c] 47. 21.

memory of the butler was stirred up to the forgotten facts of the prison-house. The promptitude with which he confessed his error was creditable to him; he lost no time in apprising his royal master of what had occurred to himself and the baker. The deportment of Joseph was highly praiseworthy; he frankly confessed that it was not in him to give the answer, but that God would do so. In this, as in the case of the dreams of the offending officers, not a moment was lost in giving the interpretation. Joseph, with all the certainty of intuition, declared at once, minutely and specifically, the import of the dream. His counsel, moreover, bespoke a wisdom entitling him to confidence, proclaiming him at once a "man in whom the Spirit of God was." As a reward

the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [d]as the sand of the sea, very much, until he left numbering: for *it was* without number.

50 ¶ And [e]unto Joseph were born two sons before the years of famine came, which [f]Asenath, the daughter of Potipherah [g]priest of On, bare unto him.

51 And Joseph [g]called the name of the first-born [r]Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second [h]called he [s]Ephraim: For God hath caused me to be fruitful in [t]the land of my affliction.

53 ¶ And [k]the seven years of plenteousness that was in the land of Egypt were ended.

54 And [l]the seven years of dearth began to come, [m]according as Joseph had said: [n]and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was [o]famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, [p]Go unto Joseph; what he saith to you, do.

56 And the famine was over all [q]the face of the earth. And Joseph opened all the [9]storehouses, and [r]sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And [t]all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 6 They are imprisoned by Joseph for spies. 21 Their remorse.

NOW [a]when Jacob [b]saw that there was corn in Egypt, Jacob said unto his sons, [c]Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt; [d]get you down thither, and buy for us from thence; [e]that we may live, and not die.

3 ¶ And Joseph's [f]ten brethren went down to buy corn in Egypt.

4 But [g]Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, [h]Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: [i]for the famine was in the land of Canaan.

6 And Joseph *was* the [k]governor over the land, [l]*and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and [m]bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [1]roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, [n]but they knew not him.

9 And Joseph [o]remembered the dreams which he dreamed of them, and said unto them, [p]Ye *are* spies; to see the [q]nakedness of the land ye are come.

10 And they said unto him, Nay, [r]my lord; but to buy food are thy servants come.

11 We *are* all one man's sons: we *are* [s]true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, [t]Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and [u]one *is* not.

14 And Joseph said unto them, [x]That *is it* that I spake unto you, saying, Ye *are* spies.

15 Hereby ye shall be proved: [y]By the life of Pharaoh ye shall not go forth hence, [z]except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be [2]kept in prison, [a]that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he [3]put them all together into [b]ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* [c]I fear God.

19 If ye *be* true *men*, let one of your brethren be bound in [d]the house of your prison: go ye, [e]carry corn for the famine of your houses:

20 But [f]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. [g]And they did so.

21 ¶ And [h]they said one to another, We *are* verily guilty concerning our brother, in that [i]we saw the anguish of his soul, when he besought us, and we would not hear; therefore is [k]this distress come upon us.

22 And Reuben answered them, saying, [l]Spake I not unto you, saying, Do not sin against the child? and ye would not hear;

B. C. 1708.

d 22. 17.
e 46. 20; 48. 5.
f 46. 20.
g *Prince.*
g 48. 4, 13, 14, 18-20.
r *Forgetting,*
h 29. 32-35; 30. 6-13.
s *Fruitful.*
t Ps. 105. 17, 18.
k Ps. 73. 20. Luke 16. 25.
l Ps. 105. 17. Acts 7. 11.
m 30.
n 43. 1; 45. 11; 47. 13.
o 2 Kings 6. 25-29.
p Matt. 3. 17; 17. 5.
q Is. 23. 17.
9 *All wherein was.*
r 42. 6; 47. 14, 24.
t 42. 5.

CH. XLII.

a 41. 54, 57. Acts 7. 12.
b 1 Kings 19. 3.
c Josh. 7. 10.
d 43. 3, 4.
e Ps. 118. 17. Is. 38. 1.
f 5, 13.
g 35. 16, 19.
h 33. 1, 2; 43. 14, 29.
i 12. 10. Acts 7. 11.
k Ps. 105. 16-21. Acts 7. 10.
l 41. 55, 56.
m 37. 7.
1 *Hard things with them.*
n Luke 24. 16. John 20. 14; 21. 4.
o 37. 5-9.
p Josh. 2. 1; 6. 23.
q Ex. 32. 25.
r 1 Sam. 26. 17.
s John 7. 18. 2 Cor. 6. 8.
t 43. 7.
u 45. 26.
x Job 13. 24; 19. 11.
y Deut. 6. 13.
z 43. 3; 44. 20-24.
2 *Bound.*
a 7. 12, 20.
3 *Gathered.*
b Lev. 24. 12.
c Lev. 25. 43.
d Is. 42. 7, 22.
e 43. 1, 2; 45. 22.
f 43. 5; 44. 23.
g 6, 22. John 2. 5.
h 2 Sam. 12. 13. Mark 9. 44, 46, 48. Luke 16. 28.
i Prov. 21. 13; 28. 17. Matt. 7. 2. Jam. 2. 13.
k Prov. 1. 27, 28.
l Luke 23. 51. Rom. 2. 15.

for his discovery, which his God had enabled him to make, he was forthwith exalted to office and honour, and clothed with the power necessary to the further elevation of his father's house. Never was exaltation more deserved; never were honours more meekly borne. Whatever difficulties may cross the path of the upright, all will be well at last.

Chap. XLII. 1-20. Through the instrumentality of famine, Joseph and his brothers were brought face to face. The whole ten, his previous enemies, appeared in his presence, where, according to custom, they not only bowed the knee, but prostrated their whole bodies, thus literally fulfilling Joseph's dream respecting the obeisance which their sheaves made to his. Joseph knew his brethren at once, whereas they knew not him; on his departure for Egypt they had reached mature manhood, whereas he was still a youth. Now developed into maturity, arrayed in the robes of office, and wielding the power of Egypt, it was impossible they should recognise their brother. The whole of the subsequent intercourse furnished a remarkable illustration of the working of human nature. The conscience of this cruel band of brothers had long slept; but it is now awakened with a

therefore, behold, also [m]his blood is required.

23 And they knew not that Joseph understood *them;* for [4]he spake unto them by an interpreter.

24 And he turned himself about from them, and [n]wept; and returned to them again, and communed with them, and took from them [o]Simeon, and bound him before their eyes.

25 ¶ Then Joseph [p]commanded to fill their sacks with corn, and to restore every man's money into his sack, and [q]to give them provision for the way: [r]and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in [s]the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and [t]their heart [5]failed *them*, and they were afraid, saying one to another, [u]What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them: saying,

30 The man, *who is* the lord of the land, spake [6]roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall [x]traffick in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, [y]every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

B. C. 1707.

[m] 4. 10; 9. 5, 6. 1 Kings 2. 32. Ps. 9. 12. Acts 28. 4.
[4] *An interpreter was between them.*
[n] Luke 19. 41. Rom. 12. 15. 1 Cor. 12. 26.
[o] 34. 25; 49. 5-7.
[p] 44. 1, 2. Is. 55. 1.
[q] 45. 21. Matt. 6. 33.
[r] Matt. 5. 44. Rom. 12. 17-21.
[s] Ex. 4. 24. Luke 2. 7; 10. 34.
[t] Lev. 26. 36. Deut. 28. 65. Luke 21. 26.
[5] *Went forth.*
[u] Is. 45. 7. Lam. 2. 17. Am. 3. 6.
[6] *With us hard things.*
[x] 1 Kings 10. 15.
[y] 27. 28.
[z] 37. 20-35.
[a] Job 7. 7. Ps. 34. 19. Ec. 7. 8. Rom. 8. 28. 1 Cor. 10. 13. Jam. 5. 7-11.
[b] 43. 9; 44. 32-34. Mic. 6. 7.
[c] 35. 16-18; 37. 33; 44. 20, 27-34.
[d] 1 Kings 2. 6. Ps. 71. 18. Is. 46. 4.

CH. XLIII.
[a] 42. 5. Lam. 5. 10. Acts 7. 11-13.
[b] 1 Tim. 5. 8; 6. 6-8.
[c] 42. 15-20; 44. 23.
[1] *Protesting, protested.*
[d] 2 Sam. 3. 13; 14. 32. Acts 20. 25, 38.
[e] 42. 38. Ex. 20. 12.
[2] *Asking, asked us.*
[3] *Mouth.*
[4] *Knowing could we know.*
[f] Deut. 33. 6. 2 Kings 7. 4, 13. Ps. 118. 17.
[g] Num. 14. 31. Esth. 8. 11.
[h] Ps. 119. 1, 22. Phil. 1. 8, 19. Heb. 7. 22.
[i] Ex. 3. 13, 20; 33. 6, 8. Luke 11. 50.

36 And Jacob their father said unto them, [z]Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away.* [a]All these things are against me.

37 And Reuben spake unto his father, saying, [b]Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for [c]his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye [d]bring down my gray hairs with sorrow to the grave.

CHAPTER XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 25 *Joseph entertaineth his brethren.* 31 *And maketh them a feast.*

AND [a]the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, [b]Go again, buy us a little food.

3 And Judah spake unto him, saying, The [c]man did [1]solemnly protest unto us, saying, Ye shall not [d]see my face except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we [e]will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man [2]asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the [3]tenor of these words. [4]Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; [f]that we may live, and not die, both we and thou, *and* [g]also our little ones.

9 I [h]will be surety for him; [i]of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

vengeance, speaking terror to every soul! It made the past present to them, and taught them that there is verily a God who judgeth the earth, to whom vengeance belongs. Nothing can exceed the tact and wisdom with which Joseph conducted the proceedings: every act accomplished its object; and the whole led to a successful development of the purposes of Providence. The history supplied an occasion of further trial to the venerable patriarch, who was deeply afflicted by the successive communications made to him from the court of Egypt.

Chap. XLIII. 1-14. The history here reaches the very climax of tenderness. The deportment of the afflicted patriarch is transcendently beautiful for meek submission and holy solicitude. "God Almighty give you mercy before the man, that he may send away your other brother and Benjamin," is a prayer which even now will touch the heart of every devout reader. When he adds, "If I be bereaved of my children, I am bereaved," he reveals the depth of his sorrow and his fears for the future. Ver. 15-25. The sight of Benjamin moved the heart of Joseph to its lowest depths; and the proposal to dine appears much to have troubled the brothers. It was not the custom in the East to admit persons into the interior part of the house; and therefore they feared some plot for their destruction, little knowing the yearnings of the spirit of the great man who excited their alarm, and how close the relation they sustained to him. Ver. 26-34. Here again they verify the dream which originally gave them so much umbrage. While Joseph beheld the eleven bending at his feet, he doubtless recalled the memorable morning when he rehearsed the events of the preceding night. Joseph was enabled to look on the rest with comparative composure, inasmuch as they were but his half-brothers; but when he saw Benjamin, his full brother, his courage failed him.

10 For except we had lingered, surely now we had returned [5]this second time.

11 And their father Israel said unto them, [k]If *it must be* so now, do this; Take of the best fruits in the land in your vessels, and [l]carry down the man a present, [m]a little balm, and a little honey, [n]spices and myrrh, nuts and almonds.

12 And take [o]double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man:

14 And [p]God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [6]If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to [q]the ruler of his house, Bring *these* men home, and [7]slay, and make ready: for *these* men shall [8]dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And [r]the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [9]seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [1]we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight; and [s]we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, [t]Peace *be* to you, fear not; your God, and the God of your father, hath given you treasure in your sacks: [2]I had your money. And he brought Simeon out unto them.

B. C. 1706.

[5] *Twice by this.*
[k] Est. 4. 16. Acts 21. 14.
[l] 1 Sam. 25. 27. Prov. 18. 16; 21. 14.
[m] 37. 25. Jer. 8. 22. Ez. 27. 17.
[n] 1 Kings 10. 15. 2 Chr. 32. 27. Cant. 4. 10, 14-16.
[o] Rom. 12. 17. 2 Cor. 8. 21. Phil. 4. 8. 1 Thes. 5. 21.
[p] Ezra 7. 27. Ps. 37. 5. Prov. 16. 7; 21. 1.
[6] *And I, as I have been,* &c.
[q] 24. 2, 10; 29. 4, 5; 44.
[7] *Kill a killing.*
[8] *Eat.*
[r] 42. 21, 28, 35. Job 6. 21. Ps. 53. 5; 73. 19. Is. 7. 2. Matt. 14. 26, 27. Mark 6. 16.
[9] *Roll himself upon us.*
[1] *Coming down we came down.*
[s] *See* ch. 42. Heb. 13. 18.
[t] Judg. 6. 23; 19. 20. 1 Sam. 25. 6.
[2] *Your money came to me.*
[u] 27. 29. 37. 7-10.
[3] *Peace.*
[4] *Is there peace to your father?*
[x] 37. 9, 10.
[y] Ex. 18. 7.
[z] 30. 22-24; 35. 17, 18.
[a] 45. 8. Josh. 7. 19. 2 Chr. 29. 11. Matt. 9. 2, 22. Mark 10. 24.
[b] 1 Kings 3. 26. Jer. 31. 20.
[c] 43. 24. John 11. 33-38. Acts 20. 19, 31, 37.
[d] 45. 1. Is. 42. 14. Jer. 31. 16. 1 Pet. 3. 10.
[e] 46. 34. Ex. 8. 26.
[f] 2 Sam. 11. 8.
[g] 1 Sam. 1. 5; 9. 22-24.
[5] *Drank largely.*

CH. XLIV.
[1] Him *that was over the house.*
[a] 42. 25.
[b] 42. 15, 16, 20.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [u]bowed themselves to him to the earth.

27 And he asked them of [3]*their* welfare, and said, [4]*Is* your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: [x]and they bowed down their heads, and [y]made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his [z]mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, [a]my son.

30 And Joseph made haste; for [b]his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and [c]wept there.

31 And he washed his face, and went out, and [d]refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* [e]an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* [f]messes unto them from before him: but Benjamin's mess [5]was five times so much as any of theirs. And they drank, and [g]were merry with him.

CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

AND he commanded [1]the steward of his house, saying, [a]Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my [b]cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

"His bowels did yearn upon his brother, and he sought where to weep; and he entered into his chamber, and wept there." There is a beauty and a tenderness in tears which exceeds all other beauty. There is a power in tears exceeding all other power. Tears are the language of emotion, which leave all other language behind. Tears must not be viewed as tokens of weakness, but of strength. The heroes of poetry have never been superior to tears, and Jesus himself wept. The condition of the guilty brothers at this moment was unprecedented, and has never had a parallel. Their consciences became their tormentors. Their much-injured brother appeared to the eye of every mind, none supposing that he was still alive and stood before them. His questions respecting "the old man" were touching in the extreme, and must have been deeply felt by the guilty brotherhood.

Chap. XLIV. 1-13. By means of these cups the Egyptians thought they could divine, by various refractions of light on the moulding; and sometimes they put polished trinkets into the water, still the more to diversify the light. There has been a notion in the East, that there was a cup, by looking into which they would see the whole world and all the things that were going

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, [c]Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he [2]divineth? Ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, [d]Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, [e]the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: [f]how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, [g]both let him die, [h]and we also will be my lord's bond-men.

10 And he said, Now also *let* it *be* according unto your words: [i]he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* [k]began at the eldest, and left at the youngest; [l]and the cup was found in Benjamin's sack.

13 Then they [m]rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; (for [n]he *was* yet there;) and they [o]fell before him on the ground.

15 And Joseph said unto them, [p]What deed *is* this that ye have done? [q]wot ye not that such a man as I can certainly [3]divine?

16 And [r]Judah said, [s]What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? [t]God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [u]God forbid that I should do so: *but* the man in whose hand the cup is found, [x]he shall be my servant; and as for you, get you up [y]in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, [z]let thy servant, I pray thee, speak a word in my lord's ears,

B. C. 1706.

[c] 1 Sam. 24. 17. John 10. 32.
[2] *Maketh trial.*
[d] 38. 16-18.
[e] 42. 27, 35; 43. 12, 21, 23.
[f] *See on* v. 7. Jam. 2. 10, 11.
[g] Job 31. 38, 40. Ps. 7. 3-5. Acts 25. 11.
[h] 43. 18.
[i] Ex. 22. 8. Matt. 18. 24, 25.
[k] 43. 33.
[l] 42. 36-38; 43. 14.
[m] Num. 14. 6. 2 Sam. 1. 2, 11; 13. 19.
[n] 43. 15, 25.
[o] 37. 7-9; 50. 18. Phil. 2. 10, 11.
[p] 3. 13; 4. 10.
[q] 21. 26; 39. 8. Ex. 32. 1.
[3] *Make trial.*
[r] 43. 8, 9.
[s] Ezra 9. 10, 15. Job 40. 4. Acts 2. 37.
[t] 41. 21, 22. Num. 32. 23. Josh. 7. 1, 18.
[u] 18. 25; 42. 18. 2 Sam. 23. 3. Prov. 17. 15.
[x] 10.
[y] 37. 33, 35.
[z] 2 Sam. 14. 12. Job 33. 31. Acts 2. 29.
[a] Est. 1. 12. Ps. 79. 5.
[b] Prov. 19. 12. Dan. 3. 15, 19-23.
[c] 42. 7-10; 43. 7, 29.
[d] 37. 3; 43. 8.
[e] 37. 33-35; 42. 36, 38.
[f] 27-29. Luke 7. 12.
[g] 43. 29.
[h] 30; 42. 8.
[i] 42. 15-20; 43. 3.
[k] 42. 29-34.
[l] 43. 2.
[m] 43. 4, 5. Luke 11. 7.
[n] 29. 18-21, 28; 30. 22-25; 35. 16-18; 46. 19.
[o] 42. 36, 38; 43. 14. Ps. 88. 3, 4.
[p] 1 Sam. 18. 1. 2 Sam. 18. 33.
[q] 1 Sam. 4. 17, 18. 2 Cor. 7. 10. 1 Thes. 4. 13.
[r] 37. 26, 27, 35; 42. 21, 23, 36-38. 1 Sam. 22. 22.
[s] Ex. 32. 32. Rom. 5. 7-10; 9. 3.
[t] 1 Sam. 2. 33, 34. 2 Chr. 34. 28. Est. 8. 6. Jer. 3. 10, 11.
[4] *Find.*

and let not thine [a]anger burn against thy servant: for thou *art* even [b]as Pharaoh.

19 My lord [c]asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and [d]a child of his old age, a little one; [e]and his brother is dead, and [f]he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, [g]Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, [h]*his father* would die.

23 And thou saidst unto thy servants, [i]Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, [k]we told him the words of my lord.

25 And our father said, [l]Go again, *and* buy us a little food.

26 And we said, [m]We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that [n]my wife bare me two *sons:*

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if [o]ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore, when I come to thy servant my father, and the lad *be* not with us; (seeing that [p]his life is bound up in the lad's life;)

31 It shall come to pass, [q]when he seeth that the lad *is* not *with us,* that he will die: and thy servants [r]shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, [s]I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? [t]lest peradventure I see the evil that shall [4]come on my father.

on in it. Norden was told by an Arabian traveller that he knew well what sort of people he and his companion were, for he had "consulted his cup." Joseph, acting on the accredited faith of his countrymen, affected the power of divination. His conduct in this case has been reprobated by Calvin; but the language must not be taken for more than it is worth, since there is some doubt as to the exact import of the expression. Joseph appears to have been anxious to ascertain beyond doubt how his brethren stood affected to Benjamin, his full brother, and their father, on his account, and hence the stringent character of his questions. Ver. 14-34. The conduct of Judah was praiseworthy; he seemed moved by the thought of the aggravated affliction which would thus be brought on his aged father. How Joseph must have felt when Judah said, "His brother is dead; and he alone is left of his mother; and his father loveth him!" Joseph thus distinctly came to know the light in which his father viewed himself: it was not doubted that he was "torn in pieces." It would seem as if Joseph felt that his brethren were too light-hearted for men who had been guilty of so much fraternal cruelty and of so great a neglect of filial duty; and hence the severity of the tests to which he subjected them. The touching language and decorous conduct of Judah appear at length to have brought matters to an issue.

CHAPTER XLV.

1 *Joseph maketh himself known to his brethren:* 9 *he sendeth for his father,* 27 *who is revived at the news.*

THEN Joseph [a]could not refrain himself before all them that stood by him; and he cried, [b]Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he [1]wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [c]*I am* Joseph: doth my father yet live? And his brethren could not answer him; [d]for they were [2]troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, [e]*I am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore [f]be not grieved [3]nor angry with yourselves that ye sold me hither; for [g]God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* [h]earing nor harvest.

7 And God sent me before you [4]to preserve you a posterity in the earth, and [i]to save your lives by a great deliverance.

8 So now, [k]*it was* not you *that* sent me hither, but God: and he hath made me a [l]father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10 And thou shalt dwell [m]in the land of Goshen, [n]and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there [o]will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, [p]your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all [q]my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

B. C. 1706.

CH. XLV.

[a] 42. 30, 31.
[b] 2 Sam. 1. 20. Matt. 18. 15. Acts 10. 41.
[1] *Gave forth his voice in weeping.*
[c] Matt. 14. 27. Acts 7. 13.
[d] Job 4. 5; 23. 15. Mark 6. 50. Luke 5. 8; 24. 37, 38.
[2] *Terrified.*
[e] 50. 15. Acts 9. 5.
[f] Is. 40. 1, 2. 2 Cor. 2. 7.
[3] *Neither let there be anger in your eyes.*
[g] 2 Sam. 16. 10-12; 17. 14. Acts 2. 23; 4. 24-28.
[h] Ex. 34. 21.
[4] *To put you for a remnant.*
[i] Jud. 15. 18. Acts 7. 35.
[k] John 15. 16. Rom. 9. 16
[l] Jud. 17. 10.
[m] 47. 1-6.
[n] John 14. 2, 3; 17. 24.
[o] 47. 12. Matt. 15. 5, 6. Mark 7. 9-12.
[p] Luke 24. 39. John 20. 27.
[q] John 17. 24. 1 Pet. 1. 10-12.
[r] 2 Sam. 14. 33. Luke 15. 20.
[5] *Was good in the eyes of Pharaoh.*
[s] Deut. 32. 14.
[6] *Let not your eyes spare, &c.*
[t] Ezra 9. 12. Is. 1. 19.
[u] Num. 7. 3-9. Ex. 23. 24.
[7] *Mouth.*
[x] Jud. 14. 12, 19. 2 Kings 5. 5, 22, 23.
[8] *Carrying.*
[y] Ps. 133. John 13. 34, 35. Eph. 4, 31, 32. Phil. 2. 2-5. 1 Thes. 5. 13.
[9] *His.*
[z] Job 9. 16; 29. 24. Ps. 126. 1. Luke 24. 11, 41.
[a] Jud. 15. 19. Ps. 85. 6. Is. 57. 15. Hos. 6. 2.
[b] Luke 2. 28-30. John 16. 21, 22.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, [r]he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And [5]it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat [6]the fat of the land.

19 Now thou art commanded, this do ye; Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [6]regard not your stuff: for [t]the good of all the land of Egypt *is* yours.

21 ¶ And the children of Israel did so, and Joseph gave them [u]waggons, according to the [7]commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave [x]each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner:* ten asses [8]laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, [y]See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And [9]Jacob's heart fainted, [z]for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons, which Joseph had sent to carry him, [a]the spirit of Jacob their father revived.

28 And Israel said, [b]*It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

Chap. XLV. 1-15. While true piety invariably softens the hardest heart, it adds increased loveliness to that which is lovely by nature. Joseph was eminently distinguished by manliness and generosity; and the occasion here supplied for their display had never a parallel. He became the interpreter of Providence, that he might soothe the anguish and the fearful forebodings of his once cruel and remorseless brethren. Nothing can exceed the magnanimity with which he addressed the trembling malefactors, who stood abashed and confounded before him. So vivid was the remembrance of their cruelties, and so deep their sense of guilt, that it was difficult to bring them to composure. It was not till he had wept and wept again, fallen upon the neck of Benjamin with tears, kissed all the rest, and wept over them, that they could "talk with him." His kindness, tenderness, forgiveness of injury, and overflowing affection beyond all precedent, tend to redeem and to magnify human nature. No Old Testament saint more strikingly reflects the principal attributes of the Son of God. Joseph's character is beyond comparison the most unexceptionable, beautiful, exquisite, and perfect. Ver. 16-28. The event might well excite the society in the palace, and even find its way to the ears of the king. Pharaoh's conduct on the occasion reflects credit on him, and shews the extent to which he respected Joseph. The invitation thus transmitted to Jacob to come down to Egypt, with an assurance that he should "eat the fat of the land," was another step in the great plan of Providence. Little thought the generous sovereign that he was at that moment ministering to the fulfilment of the purposes and the prophecies of the God of Abraham.

Chap. XLVI. 1-28. Jacob having recovered the over-

CHAPTER XLVI.

1 *Jacob is comforted by God at Beer-sheba.* 5 *He goeth into Egypt.* 8 *The number of his family.* 29 *Joseph meeteth him.*

AND Israel took his journey with all that he had, and came to [a]Beer-sheba, [b]and offered sacrifices [c]unto the God of his father Isaac.

2 And God spake unto Israel [d]in the visions of the night, and said, [e]Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: [f]fear not to go down into Egypt; for [g]I will there make of thee a great nation.

4 I [h]will go down with thee into Egypt; [i]and I will also surely bring thee up *again:* and [k]Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into [l]Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel which came into Egypt, Jacob and his sons: [m]Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of [n]Simeon; [1]Jemuel, and Jamin, and Ohad, and [2]Jachin, and [3]Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of [o]Levi; [4]Gershon, Kohath, and Merari.

12 ¶ And the sons of [p]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of [q]Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of [r]Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the [s]sons of Gad; [5]Ziphion, and Haggi, Shuni, and [6]Ezbon, Eri, and [7]Arodi, and Areli.

17 ¶ And the sons of [t]Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of [u]Rachel, Jacob's wife; [x]Joseph, and Benjamin.

20 And unto Joseph, in the land of Egypt, were born Manasseh and Ephraim, which Asenath, the daughter of Potipherah [8]priest of On, bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [y]Ehi, and Rosh, [z]Muppim, and [a]Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of [b]Dan; [c]Hushim.

24 ¶ And the sons of [d]Naphtali: [e]Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter; and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [9]loins, besides Jacob's sons' wives, all the souls *were* threescore and six.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* [f]threescore and ten.

28 ¶ And he sent [g]Judah before him unto Joseph, to direct his face unto [h]Goshen; and they came into the land of Goshen.

29 And Joseph made ready [i]his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he [k]fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, [l]Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* [m]shepherds, [1]for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, [n]Thy servants' trade hath been about cattle from our

B. C. 1706.

CH. XLVI.

[a] 26. 13.
1 Sam. 3. 20.
[b] 4. 4; 8. 20; 12. 8; 35. 3, 7. Job 1. 5; 42. 8.
[c] 21. 33; 28. 13.
[d] Num. 12. 6. Job 4. 13.
[e] Ex. 3. 3, 4.
[f] Is. 41. 10.
[g] Ex. 1. 7-10. Acts 7. 17.
[h] 28. 15.
[i] 15. 14-16.
[k] 50. 1.
[l] Num. 20. 15. Acts 7. 15.
[m] Ex. 6. 14.
[n] Ex. 6. 15. Num. 1. 22, 23; 2. 12, 13.
[1] *Nemuel.*
[2] *Jarib.*
[3] *Zerah.*
[o] Ex. 6. 16. Num. 3. 17-22.
[4] *Gershom.*
[p] Num. 26. 19-21. Deut. 33. 7. Ps. 78. 68. Heb. 7. 14.
[q] Num. 1. 30, 31. Deut. 33. 18, 19.
[r] 30. 17-21; 35. 23.
[s] Num. 1. 24, 25. Deut. 33. 20, 21.
[5] *Zephon.*
[6] *Ozni.*
[7] *Arod.*
[t] Num. 1. 40, 41. Deut. 33. 24. 1 Chr. 7. 30, 31.
[u] 30. 24; 44. 27.
[x] Num. 26. 33, 41. Deut. 33. 13-17.
[8] *Prince.*
[y] Num. 26. 38, *Ahiram.*
[z] Num. 26. 39, *Shupham.* 1 Chr. 7. 12, *Shuppim.*
[a] Num. 26. 39, *Hupham.*
[b] 49. 16, 17. Num. 1. 38, 39. Deut. 33. 22.
[c] Num. 26. 42, 43, *Shuham.*
[d] Num. 1. 42, 43; 26. 48-50.
[e] 1 Chr. 7. 13, *Jahziel.*
[9] *Thigh.*
[f] Deut. 10. 22. Acts 7. 14.
[g] 44. 16-34; 49. 8.
[h] *See on* 45. 10.
[i] 41. 43; 45. 19, 21.
[k] Luke 15. 20. Acts 20. 37.
[l] 45. 28. Luke 2. 29.
[m] 4. 2; 31. 18. Ex. 3. 1. Ps. 78. 70-72. Is. 40. 11. Zech. 13. 5.
[1] *They are men of cattle.*
[n] 34. 5; 37. 12.

whelming surprise which the information concerning Joseph created, said, "I will go and see him before I die." He went, and with his own eyes looked on the face of the beloved son whom he believed to have been "torn in pieces." The meeting was one of a most affecting character; the son was even more overcome than the father. The sight of Joseph was the completion of Jacob's wishes. It was enough. "Now," said he, "let me die since I have seen thy face; because thou art alive." He was not yet, however, to die, but for a season to live and see the goodness of the Lord towards his family in the land of Goshen. The old man now saw how great was his error, when he supposed that all the things that were occurring were "against him." What he deemed heavy calamities turned out in the end to be pre-eminent blessings. Thus it is still with the people


LAND OF CANAAN
Adapted to the Histories of
ABRAHAM, ISAAC & JACOB.
Sidon or Zidon
DAMASCUS
Beka
Dan or Laisha
Abraham's tent
Abraham defeats the Kings
Jacobs Well
Mt Tabor
Shechem
Valley of Moreh
Jacob wrestled with the Angel
Jabbok
Ramoth Gilead
Hebron or Kirjath Arba
Gaza or Azzah
Gerar
Beersheba
Kadesh
En Mishpat
Hagars Fountain
DESERT OF SHUR
AMALEKITES
Dimonah
Mountains
Zoar Bela
Tamar
EL PARAN
Lake
Sea of Galilee
Jordan
Dead Sea
GREAT SEA
Gilead
Ham
Kiriathaim
Zuzims
Emims
Horites
Edomites
Amorites
Hittites
Canaanites
Perizzites
Hivites
Girgashites
Jebusites
Moabites
Ammonites
Philistines
Hazazon Tamar
Valley of Siddim
Zoar
Sodom
Gomorrah
Admah
Zeboim
Bela
Arnon
Jabbok
Jordan
Jericho
Ai
Bethel
Shiloh
Shechem
Ebal
Gerizim
Salem
Jacob's Well
Tabor
Hermon
Dothan
Jezreel
Megiddo
Carmel
Kishon
Dor
Accho
Tyre
Sidon
Zarephath
Zidon
Damascus
Abana
Pharpar
Hamath
Riblah
Kadesh
Aroer
Mizpeh
Ramoth
Gilead
Jazer
Heshbon
Medeba
Dibon
Ar
Kir
Zoar
Sea of Salt
Wilderness of Paran
Wilderness of Zin
Wilderness of Shur
Wilderness of Kadesh
Wilderness of Beersheba
Wilderness of Judah
Wilderness of Jericho
Wilderness of Ai
Wilderness of Bethel
Wilderness of Shechem
Wilderness of Dothan
Wilderness of Jezreel
Wilderness of Megiddo
Wilderness of Carmel
Wilderness of Dor
Wilderness of Accho
Wilderness of Tyre
Wilderness of Sidon
Wilderness of Zarephath
Wilderness of Zidon
Wilderness of Damascus
Wilderness of Abana
Wilderness of Pharpar
Wilderness of Hamath
Wilderness of Riblah
Wilderness of Kadesh
Wilderness of Aroer
Wilderness of Mizpeh
Wilderness of Ramoth
Wilderness of Gilead
Wilderness of Jazer
Wilderness of Heshbon
Wilderness of Medeba
Wilderness of Dibon
Wilderness of Ar
Wilderness of Kir
Wilderness of Zoar
Wilderness of Sea of Salt
Wilderness of Wilderness of Paran
Wilderness of Wilderness of Zin
Wilderness of Wilderness of Shur
Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Judah
Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Ai
Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Dor
Wilderness of Wilderness of Accho
Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Abana
Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Ar
Wilderness of Wilderness of Kir
Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jezreel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Megiddo
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Carmel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dor
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Accho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Tyre
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zarephath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zidon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Damascus
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Abana
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Pharpar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Hamath
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Riblah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Aroer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Mizpeh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ramoth
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Gilead
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jazer
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Heshbon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Medeba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dibon
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kir
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zoar
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Sea of Salt
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Paran
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Zin
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shur
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Kadesh
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Beersheba
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Judah
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Jericho
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Ai
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Bethel
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Shechem
Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Wilderness of Dothan
Wilderness of Wilderness of Wilderness of Wilderness of Wil

youth even until now, both we *and* also our fathers; that ye may dwell in the land of Goshen: [o]for every shepherd *is* an abomination unto the Egyptians.

CHAPTER XLVII.

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance.

THEN [a]Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* [b]in the land of Goshen.

2 And he took some of his brethren, *even* five men, [c]and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [d]What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said, moreover, unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt [f]*is* before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them [g]rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, [1]How old *art* thou?

9 And Jacob said unto Pharaoh, [h]The days of the years of my pilgrimage *are* [i]an hundred and thirty years: few and evil have the days of the years of my life been, and [k]have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob [l]blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished [m]his father, and his brethren, and all his father's household, with bread, [2]according to *their* families.

13 And *there was* no bread in all the land: for the famine *was* very sore, [n]so that the land of Egypt, and *all* the land of Canaan, [o]fainted by reason of the famine.

14 And Joseph gathered up all [p]the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and [q]Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, [r]Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph; and Joseph gave them bread *in exchange* [3]for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he [3]fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, [t]We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? [u]buy us and our land for bread, and we and our land will be servants unto Pharaoh; [x]and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them [y]to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the [4]priests bought he not: [z]for the priests had a portion *assigned them* of Pharaoh, and did eat their

B. C. 1706.

[o] 43. 32. Ex. 8. 26.

CH. XLVII.

[a] 46. 31.
[b] Ex. 8. 22; 9. 26.
[c] 2 Cor. 4. 14. Col. 1. 28. Jud. 24.
[d] Am. 7. 14, 15. Jon. 1. 8. 2 Thes. 3. 10.
[f] Deut. 20. 5. Ps. 105. 23. Is. 52. 4. Acts 7. 6.
[g] 13. 9; 20. 15; 34. 10; 45. 18-20.
[h] 1 Sam. 21. 7. 1 Chr. 27. 29-31. Prov. 22. 29.
[1] *How many are the days of the years of thy life?*
[i] Ps. 39. 12; 119. 19, 54. Heb. 11. 9-16; 13. 14. 1 Pet. 2. 11.
[k] Job. 14. 1. Ps. 39. 5; 89. 47, 48. Jam. 4. 14.
[l] 5. 27; 11. 11, 25; 25. 7. Ex. 7. 7. Deut. 34. 7. Josh. 24. 29.
[m] 14. 19. Num. 6. 23-27. Deut. 33. 1. Ruth 2. 4. Heb. 7. 7.
[n] Matt. 15. 4-6. Mark 7. 10-13.
[2] *As a little child is nourished.* Heb. *according to the little ones.*
[o] 1 Kings 18. 5. Jer. 14. 1, 6.
[p] Jer. 9. 12. Joel 1. 10-12.
[q] 41. 56.
[r] Luke 16. 1, 2, 10-12. 1 Cor. 4. 2.
[t] Ps. 37. 3. Is. 33. 16. Matt. 6. 11.
[u] Ex. 9. 3. 1 Kings 10. 28. Is. 31. 1.
[3] *Led them.*
[x] 2 Kings 6. 26.
[y] Neh. 5. 2, 3. Job 2. 4. Lam. 5. 6, 9. Matt. 16. 26. Phil. 3. 8, 9.
[z] *See on* 23.
[y] 41. 48.
[4] *Princes.*
[z] Ezra 7. 24.

of God; it is always dangerous to judge by separate events; the plans of God are a whole, consisting of many parts; and it is only when they are completed that the relation of those parts to each other, and the whole to the promises, can be completely apprehended.

Chap. XLVII. 1-10. The conduct of Pharaoh was generous and king-like; but even the king appears a humble personage in the presence of the patriarch. The aspect of Jacob in blessing the monarch was truly grand and patriarchal. In this case, verily, "the less was blessed of the greater." The appointment of the sons of Jacob to superintend the royal herds was agreeable and honourable employment. The Eastern kings raised part of their revenue from cattle; and so did the Egyptians, who had some chief officers to oversee the lower sorts of shepherds. The Arabians, Ethiopians, and others were either a worthless class of people, or were forbidden by the law of Egypt to enter there. The vocation of the shepherd, however, was ultimately by no means a reputable one, since it was a proverb that "every shepherd was an abomination in Egypt." There is reason, however, to believe that such was not the fact before the advent of Jacob's sons, but after the emancipation of the children of Israel,—an event which was attended with so much public calamity. Ver. 11-26. The purposes of Providence now began to be developed, and the great events of Pharaoh's dream to be demonstrated. At no previous period was the position of Joseph so exalted, nor the sense of his public benefaction so deeply felt. Through the foresight accorded to him, and the plans of operation he suggested, the horrors of famine were in a great measure averted from that highly privileged land. Ver. 27-31. The prosperity promised to Jacob's offspring still continued. The seventeen years which the patriarch survived after his entrance into Egypt, were so

portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have [a]bought you this day, and your land, for Pharaoh: lo, [b]*here is* seed for you, and ye shall sow the land.

24 And it shall come to pass, in the increase, that ye shall give [c]the fifth *part* unto Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, [d]Thou hast saved our lives: [e]let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* [f]except the land of the [5]priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and [g]grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt [h]seventeen years: so [6]the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel [i]must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [k]put, I pray thee, thy hand under my thigh, and [l]deal kindly and truly with me: [m]bury me not, I pray thee, in Egypt:

30 But I will [n]lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. [o]And Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 5 *He taketh Ephraim and Manasseh as his own.* 6 *He blesseth Ephraim and Manasseh.*

AND it came to pass after these things, that *one* told Joseph, Behold, [a]thy father *is* sick: and he took with him [b]his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel [c]strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, [d]God Almighty [e]appeared unto me at [f]Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, [g]I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an [h]everlasting possession.

5 And now thy [i]two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, [k]*are* mine: as [l]Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [m]Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto [n]Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* [o]my sons, whom God hath given me in this *place.* And he said, Bring them, I pray thee, unto me, and I will [p]bless them.

10 (Now [q]the eyes of Israel were [1]dim for age, *so that* he could not see.) And he brought them near unto him; and he [r]kissed them, and embraced them.

11 And Israel said unto Joseph, [s]I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he [t]bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and [u]laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, [x]guiding his hands wittingly; for Manasseh *was* the first-born.

15 ¶ And he [y]blessed Joseph, and said, God, before whom my fathers Abraham and Isaac [z]did walk, the God which [a]fed me all my life long unto this day,

16 The [b]Angel which [c]redeemed me from all evil, bless the lads; and let [d]my name be named on them, and the name of my fathers Abraham and Isaac; and let them [2]grow into [e]a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it [3]displeased him: and he held

B. C. 1689.

a 19.
b Ps. 107. 36, 37. Prov. 12. 11; 13. 23. Is. 28. 24, 25; 55. 10. 2 Cor. 9. 10.
c Lev. 27. 32.
d 45. 6-8.
e 33. 15.
f 22.
5 *Princes.*
g 13. 16; 26. 4. Acts 7. 17.
h 37. 2.
6 *The days of the years of his life.*
i Deut. 31. 14. Heb. 9. 27.
k *See on* 24. 2.
l 24. 49.
m Acts 7. 15, 16. Heb. 11. 22.
n 23. 19; 50. 5-14. 1 Kings 13. 22.
o 1 Kings 1. 47. Heb. 11. 21.

CH. XLVIII.

a John 11. 3.
b Job 42. 10.
c 1 Sam. 23. 16.
d Ex. 6. 3. Rev. 21. 22.
e 28. 12-19.
f Jud. 1. 23.
g 13. 15, 16; 28. 13.
h 17. 8.
i 46. 20.
k Is. 43. 1. 2 Cor. 6. 18. Eph. 1. 5.
l 1 Chr. 5. 1, 2.
m 35. 9, 16-19.
n 1 Sam. 1. 1.
o Ps. 127. 3.
p Deut. 33. 1. Heb. 11. 21.
q 1 Sam. 3. 2; 4. 15.
1 *Heavy.*
r 31. 55.
s 42. 36; 14. 26.
t 23. 7; 33. 3. Ex. 20. 12.
u Deut. 34. 9. Matt. 19. 13, 15. Luke 4. 40. Acts 8. 17-19.
x 19.
y Heb. 11. 21.
z 5. 22-24. Col. 2. 6. 1 Thes. 2. 12.
a Ps. 37. 3. Matt. 6. 25-34. 1 Tim. 6. 6-10.
b 16. 7-13. Ex. 3. 2-6. Ps. 34. 7. Acts 7. 30-35.
c John 17. 15. Rom. 8. 23.
d Deut. 28. 10. Acts 15. 17.
2 *As fishes increase.*
e Num. 26. 28-37. Josh. 17. 17.
3 *Was evil in his eyes.*

many years of peace and prosperity to his family. When the summons arrived which was to call him home, he sent for his beloved Joseph, for the purpose of a last interview, and to give him instructions concerning his own dust. Nothing, in point of pathos, can exceed the promise he exacted from his son concerning his sepulture: "Deal kindly and truly with me; bury me not, I pray thee, in Egypt." What faith is here displayed on the brink of eternity! He had the fullest confidence that his posterity would return to the promised land; and hence his solicitude to anticipate that great event by having his dust transferred thither

Chap. XLVIII. 1-14. Jacob's conduct upon all occasions was marked by simplicity, modesty, and dignified propriety. This was peculiarly manifested while on his death-bed, receiving the visits of his family. On that solemn occasion the presence of Joseph drew forth all his heart, leading to the utterance of a most affecting prayer on behalf of his family. The portraiture of the ancient man, as he poured out his benediction on the head of Joseph's sons, is inexpressibly touching. Ver. 15-22. The prayer presented here is truly patriarchal. How humbly and devoutly he acknowledges the providential goodness of God, and what sympathy he manifests for

up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, [f]Not so, my father: [g]for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, [h]I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become [4]a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh. [i]And he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, [k]Behold, I die; but [l]God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have [m]given to thee one portion above thy brethren, which I took out of the hand of [n]the Amorite with my sword and with my bow.

CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *His charge concerning his burial.* 33 *His death.*

AND Jacob called unto his sons, and said, [a]Gather yourselves together, that I may tell you *that* which shall befall you in [b]the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and [c]hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, [d]my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 [e]Unstable as water, [1]thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it:* [2]he went up to my couch.

5 ¶ [f]Simeon and Levi *are* brethren; [3]instruments of cruelty *are in* their habitations.

6 O my soul, [g]come not thou into their secret; unto their assembly, mine honour, be not thou united! for in their anger they slew a man, and in their self-will they [4]digged down a wall.

7 Cursed [h]*be* their anger, for *it was* fierce; and their wrath, for it was cruel: [i]I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren [k]shall praise: [l]thy hand *shall be* in [m]the neck of thine enemies; thy father's children shall bow down before thee.

B. C. 1689.

[f] Ex. 10. 11. Matt. 25. 9.
[g] 27. 15; 43. 33.
[h] Num. 2. 19-21.
[4] *Fulness.*
[i] Num. 2. 18-21; 10. 22, 23.
[k] Ps. 146. 3, 4. Acts 13. 36. Heb. 7. 3, 8, 23-25.
[l] Deut. 31. 8.
[m] Josh. 24. 32. John 4. 5.
[n] 15. 16.

CH. XLIX.

[a] Deut. 33. 1.
[b] Jer. 23. 20.
[c] Ps. 34. 11.
[d] Ps. 78. 51; 105. 36.
[e] Jam. 1. 6-8.
[1] *Do not thou excel.*
[2] *My couch is gone.*
[f] 34. 25-31.
[3] *Their swords are weapons of violence.*
[g] Ps. 26. 4, 5; 28. 3.
[4] *Houghed oxen.*
[h] 2 Sam. 13. 22-28.
[i] Josh. 21.
[k] Deut. 33. 7.
[l] 2 Chr. 11. 12-17.
[m] Josh. 10. 24.
[n] Num. 23. 24.
[o] Num. 24. 17.
[p] Is. 9. 6.
[q] Is. 42. 3, 4. Hag. 2. 7.
[r] 2 Kings 18. 34. Mic. 4. 4.
[s] Josh. 19. 17-23.
[t] Ps. 81. 6. Matt. 23. 4.
[u] Jud. 14; 15; 16. 22-30. 1 Chr. 12. 25.
[5] *An arrow-snake.*
[x] Ps. 130. 5. Is. 25. 9. Rom. 8. 25.
[y] Judg. 4. 6, 10. Matt. 4. 15, 16. *Naphthalim.*
[z] 48. 16. Deut. 33. 17.
[a] Neh. 6. 9. Ps. 27. 14. 2 Tim. 4. 17.
[b] Ex. 3. 6. Ps. 132. 2, 5.
[c] Num. 27. 16-18. Deut. 34. 9. Ps. 80. 1.
[d] Ps. 118. 22. Is. 28. 16. 1 Pet. 2. 4-8.
[e] Deut. 33. 13, 17.
[f] Deut. 28. 2-12. Eph. 1. 3. 1 Tim. 4. 8.
[g] Deut. 33. Jon. 2. 6. Hab. 3. 6.

9 Judah *is* [n]a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The [o]sceptre shall not depart from Judah, nor a lawgiver from between his feet, [p]until Shiloh come; and unto him *shall* [q]the gathering of the people *be:*

11 Binding [r]his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships: and his border *shall be* unto Zidon.

14 ¶ [s]Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and [t]bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan [u]shall be a serpent by the way, [5]an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have [x]waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ [y]Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* [z]a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall.

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But [a]his bow abode in strength, and the arms of his hands were made strong by the hands of [b]the mighty *God* of Jacob: (from thence *is* [c]the Shepherd, [d]the stone of Israel:)

25 *Even* by [e]the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with [f]blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the [g]everlasting hills: they shall be on the

those who were to survive him! The spirit of inspiration was strong upon him with regard to the position which the sons of Joseph were respectively to hold in the future. His faith at that moment was gloriously strong. "Behold, I die; but God shall be with you, and bring you again to the land of your fathers." May every reader, when he reaches the banks of the Jordan, be partaker of a corresponding faith with respect to the world beyond the flood!

Chap. XLIX. 1-4. The history of Jacob has now reached its climax and its close. His sons, the heads of the tribes of Israel, surround his death-bed, when he addresses them in a style at once sublime and prophetic. By right, the first-born were entitled to a double portion, to the priesthood, and to the chief authority; but here the first was given to Joseph, the second to Levi, the third to Judah, because of Reuben's improper conduct. Ver. 5-33. The language of the patriarch concerning Judah merits particular notice, as signifying that a form of government should continue in the tribe until the coming of the Messiah. This authority did not cease or suffer suspension, like that of kings, until the Messiah came, when the Jews were dispersed, and it ceased for ever. The separate blessings have proved, in the course of Providence, so many predictions, all of which have

head of Joseph, and on the crown of the head of him that [h]was separate from his brethren.

27 ¶ Benjamin shall [i]ravin *as* a wolf: in the morning he shall devour the prey, and [k]at night he shall divide the spoil.

28 ¶ All these *are* [l]the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be [m]gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 There [n]they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, [o]and yielded up the ghost, and was gathered unto his people.

CHAPTER L.

1 *The mourning for Jacob;* 7 *his funeral.* 24 *Joseph prophesieth to his brethren of their return;* 26 *his death.*

AND Joseph fell upon his father's face, and [a]wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians [b]embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed:) and the Egyptians [1]mourned for him [c]threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, [d]Lo, I die: in my grave which [e]I have digged for me in the land of Canaan, there shalt thou [f]bury me. Now therefore [g]let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: [h]and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: [i]only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both [k]chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father [l]seven days.

11 And when the inhabitants of the land, [m]the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [2]Abel-mizraim, which *is* [n]beyond Jordan.

12 And his sons did unto him [o]according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in [p]the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that [q]their father was dead, they said, [r]Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they [3]sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, [s]Forgive, I pray thee now, the trespass of thy brethren, and their sin; for [t]they did unto thee evil: and now, we pray thee, forgive the trespass of the [u]servants of the God

B. C. 1689.

h 37. 28
i Jud. 3. 15-29; 20. Phil. 3. 5.
k Num. 23. 24.
l Ex. 28. 21. Jam. 1. 1. Rev. 7. 4.
m 25. 8, 17. Heb. 12. 23.
n 23. 19; 25. 9.
o Job 5. 26. Luke 2. 29. Heb. 11. 13-16.

CH. L.

a 2 Kings 13. 14. Mark 5. 38, 39. John 11. 35, 38. Acts 8. 2. 1 Thes. 4. 13.
b 2 Chr. 16. 14. Matt. 26. 12. Luke 24. 1. John 19. 39, 40.
1 *Wept.*
c Num. 20. 29.
d 48. 21. Deut. 4. 22. 1 Sam. 14. 43.
e Matt. 27. 60.
f 3. 19. Job 30. 23. Ec. 12. 7.
g Matt. 8. 21, 22. Luke 9. 59, 60.
h 14. 16.
i Ex. 10. 8, 9. Num. 32. 24-37.
k Ex. 14. 7, 17, 28. 2 Kings 18. 24. Cant. 1. 9.
l 1 Sam. 31. 13. Job. 2. 13.
m 10. 15-19; 13. 7; 24. 3; 34. 30.
2 *The mourning of the Egyptians.*
n Deut. 3. 25, 27; 10. 1, 30.
o 49. 29-32. Acts 7. 16.
p 23. 16-18. 2 Kings 21. 18.
q 27. 41, 42.
r 42. 17. Lev. 26. 36.
3 *Charged.*
s Matt. 6. 12, 14, 15; 18. 35. Luke 17. 3, 4. Eph. 4. 32. Col. 3. 13.
t Job 33. 28, 29. Prov. 28. 13. Jam. 5. 16.
u 49. 25. Matt. 25. 40. Phil. 8-20.

been confirmed by history. The whole course of Jacob's life is fraught with instruction; but by far the most impressive scene is that which closes his career. He was full of years and of honours. He desired no more of either. The love of the world was overcome; he left his family in peace and comfort; his faith in the promises which refer to the future, was amply strengthened by the experience of the past; he had no anxieties relative to his posterity, he felt that everything was safe in the hands of the God of Abraham. He discoursed of death with the most perfect composure, giving instructions respecting his dust, as he would have done concerning any article of property. As the grandson of Abraham the Faithful, his spirit and deportment were every way worthy of the honourable relation.

Chap. L. 1-13. Embalming was a process in which the Egyptians excelled. It was performed by extracting the brains by the nostrils with a crooked iron. The bowels were also taken out, washed with palm wine, perfumed, and the inside having been filled up with myrrh and cassia, and other odours, was sewed up again. It was then salted with nitre seventy days, washed again, rolled up in fine linen, besmeared with gum resembling glue; afterwards it was put into a wooden coffin and placed in a repository in the house, where it was set up against the wall. This was the work, not of the undertakers, but of the physicians; and the expense, among the great, amounted to about 300*l.* sterling. The death of the father of the great benefactor of the Egyptians naturally excited public interest. The sympathy which was shewn on the occasion reflected honour on the people. The power of conscience, in cases of extreme guilt, is very great. The brothers of Joseph could hardly look on themselves as pardoned men; they felt that they deserved punishment which had not yet been inflicted, and

of thy father. And Joseph [x]wept when they spake unto him.

18 And his brethren also went and [y]fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [z]Fear not: [a]for *am* I in the place of God?

20 But as for you, [b]ye thought evil against me; *but* [c]God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [d]I will nourish you, and your little ones. And he comforted them, and spake [4]kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

B. C. 1689.

[x] 42. 21-24; 45. 4, 5, 8.
[y] 37. 7-11.
[z] Matt. 14. 27. Luke 24. 37, 38.
[a] Deut. 32. 35.
[b] 37. 4, 18-20.
[c] Ps. 76. 10. Acts 2. 23.
[d] 47. 12. Matt. 5. 24. Rom. 12. 20, 21.
[4] *To their hearts.*
[e] Num. 32. 30.
[5] *Born.*
[f] 30. 3.
[g] 21. 1.
[h] 15. 14-16.
[i] 47. 29-31.
[k] Ex. 13. 19. Acts 7. 16.
[l] 22; 47. 9, 28. Jos. 24. 29.

23 And Joseph saw Ephraim's children of the third *generation:* [e]the children also of Machir, the son of Manasseh, were [5]brought up upon [f]Joseph's knees.

24 And Joseph said unto his brethren, I die; and God will surely visit [g]you, and bring [h]you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph [i]took an oath of the children of Israel, saying, God will surely visit you, [k]and ye shall carry up my bones from hence.

26 ¶ So Joseph died, [l]*being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

THE SECOND BOOK OF MOSES, CALLED

EXODUS.

As in the case of Genesis, the subject of the Book of Exodus suggested its name, which signifies going forth, or departing. It comprises the history of about 145 years, from the death of Joseph to the consecration of the Tabernacle, and illustrates the exact accomplishment of the promises made to Abraham. The Book abounds with types of Christ; it is a typical history of the World's redemption.

CHAPTER I.

1 *The children of Israel multiply:* 8 *they are oppressed by a new king.* 15 *The midwives save the males alive.*

NOW [a]these *are* the names of the children of Israel, which came into Egypt: every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan and Naphtali, Gad and Asher.

5 And all the souls that came out of the [1]loins of Jacob were [b]seventy souls: for Joseph was in Egypt *already.*

6 And [c]Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were [d]fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up [e]a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, [f]the people of the children of Israel *are* more and mightier than we:

10 [g]Come on, let us deal [h]wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

B. C. 1705.

CH. I.
[a] Gen. 46. 8-26; 49. 3-27.
[1] *Thigh.*
[b] Gen. 46. 26, 27.
[c] Gen. 50. 26. Acts 7. 14-16.
[d] Gen. 15. 5; 17. 16.
[e] Ec. 2. 18, 19; 9. 15. Acts 7. 18.
[f] Ps. 105. 24, 25.
[g] Ps. 10. 2; 83. 3, 4.
[h] Prov. 16. 25; 21. 30. Acts 7. 19.
[i] Gen. 15. 13.
[k] 2. 11.
[l] Gen. 47. 11.
[2] *And as they afflicted them so they multiplied.*
[m] Job 5. 2.
[n] Num. 20. 15. Ruth 1. 20.
[o] Ps. 69. 13. Nah. 3. 14.
[p] 5. 7-21. Is. 14. 6. Jer. 50. 33, 34. Mic. 3. 3.
[q] Rev. 12. 4.
[r] Gen. 42. 18. Prov. 16. 6. Matt. 10. 28. Acts 4. 19.

11 Therefore they did set over them taskmasters [i]to afflict them with their [k]burdens. And they built for Pharaoh treasure-cities, Pithom and [l]Raamses.

12 But [2]the more they afflicted them, the more they multiplied and grew. And they were [m]grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made [n]their lives bitter with hard bondage, [o]in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, [p]*was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, [q]then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives [r]feared God, and did not as the king of Egypt com-

feared that the removal of their father would pave the way for vengeance. Joseph, conscious of love and pardon towards them, was pained by their unbelief and apprehension of evil at his hand. Ver. 14-21. At last his kindness appears to have assured and comforted them. Ver. 22-26. But life has an end; the years of Joseph were summed up, and he found himself in a position analogous to that formerly occupied by his departed father. He summoned his brethren around him, apprising them that he was about to die; but comforting them by the assurance that God would visit them, and take them out of Egypt to the land that he had promised to Abraham, to Isaac, and to Jacob, laying upon them an express injunction to take with them his bones on their removal. Thus Joseph, one of the most amiable of men, the most dutiful of sons, the most compassionate of brothers, the most faithful of servants, virtuous in temptation, patient in adversity, and humble in prosperity, finished his course, full of the hope of a blessed immortality.

Chap. I. 1-22. The death of Joseph was, doubtless, a heavy blow to his people; but all that he was appointed to do for them he had done; they were now fairly established in the country, and no longer dependent on his official protection. It was enough for them that the God of Abraham lived, and that his promise was sure. In the multiplication of their numbers they had a standing proof of his truth and faithfulness. The new king, rising

manded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, [s]Why have ye done this thing, and have saved the men-children alive?

19 And the midwives [t]said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore [u]God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he [x]made them houses.

22 And Pharaoh charged all his people, saying, [y]Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 Moses is born, and put into the flags; 5 he is found and brought up by Pharaoh's daughter; 15 he fleeth into Midian.

AND there went a man [a]of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when [b]she saw him that he *was a* goodly *child*, she hid him three months.

3 And when [c]she could not longer hide him, she took for him [d]an ark of bulrushes, and daubed it [e]with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And [f]his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and [g]when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And [h]she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

B. C. 1531.

[s] Ec. 8. 4.
[t] Josh. 2. 4.
[u] Ps. 41. 1, 2. Heb. 6. 10.
[x] 1 Sam. 2. 35.
[y] 7. 19-21. Rev. 16. 4-6.

CH. II.

[a] 6. 10-20. 1 Chr. 6. 1-3; 23. 12-14.
[b] Acts 7. 20. Heb. 11. 23.
[c] Matt. 2. 13, 16. Acts 7. 19.
[d] Is. 18. 2.
[e] Gen. 6. 14; 11. 3.
[f] 15. 20. Num. 12. 1-15. Mic. 6. 4.
[g] 1 Kings 17. 6. Ps. 46. 1; 76. 10. Jon. 1. 17; 2. 10.
[h] Neh. 1. 11. Ps. 106. 46. Acts 7. 21.
[i] Ps. 27. 10. Is. 46. 3, 4.
[k] Gen. 48. 5. Acts 7. 21, 22. 1 John 2. 1.
[l] *Drawn out.*
[i] Gen. 4. 25; 16. 11. Matt. 1. 21. B. C. 1533.
[m] Acts 7. 23. Heb. 11. 24-26.
[n] 5. 9-14. Is. 58. 6. Matt. 11. 28.
[o] Acts 7. 24-26.
[p] 1 Cor. 6. 7, 8.
[q] Gen. 19. 9; 37. 8-11. Ps. 2. 2-6. Matt. 21. 23. Acts 7. 26-28, 35.
[2] *A man, a prince.*
[r] Prov. 19. 12; 29. 25.
[s] 1 Kings 19. 1-3, 13, 14. Acts 7. 29.
[t] Gen. 25. 2, 4.
[u] Gen. 20. 11. John 4. 6.
[3] *Prince.*
[x] Gen. 24. 14-20.
[y] Gen. 21. 25; 26. 15-22.
[z] 18. 1-12, *Jethro.* Num. 10. 29, *Raguel.*
[a] Gen. 50. 11.
[b] Gen. 29. 10.
[c] Gen. 24. 31-33; 31. 54.

8 And Pharaoh's daughter said to her, [1]Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, [k]and he became her son. And she called his name [l]Moses: and she said, [l]Because I drew him out of the water.

11 ¶ And it came to pass in those days, when [m]Moses was grown, that he went out unto his brethren, and looked on their [n]burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And [o]he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: [p]and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, [q]Who made thee [2]a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And [r]Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses [s]fled from the face of Pharaoh, and dwelt in the land of [t]Midian: [u]and he sat down by a well.

16 ¶ Now the [3]priest of Midian had seven daughters: and [x]they came and drew *water*, and filled the troughs to water their father's flock.

17 And [y]the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to [z]Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, [a]An Egyptian delivered us out of the hand of the shepherds, [b]and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? [c]call him, that he may eat bread.

---

some generations after the death of Joseph, "knew him not;" and he was probably unacquainted both with the claims of his memory and of his people. This cruel sovereign, from motives of wicked policy, set himself to check the increase of Israel, breaking them down with oppressive labour. This was of course preceded by the entire destruction of their liberty. They entered the country perfectly free, on the invitation of the king of the day, and had the choice of declining to do so; and having complied, they had a right to depart at any moment. But now they are reduced to the most abject and crushing slavery. They are compelled to labour under the lash, with a view to keep down their numbers. Was there ever wrong like this wrong? Was there ever robbery equal to the robbery of a whole people of their natural freedom, and the reduction of them to the rank of beasts of burden? But this was only the beginning of sorrows. The most unheard of oppressions having failed to prevent the increase of the people, it only remained to have recourse to direct murder. Pharaoh, therefore, issued his bloody edict for the universal destruction of the male children the moment they were born! The birth of male children was everywhere followed by immediate butchery! Everywhere the cradle gave place to the coffin; birth only served for burial! Never was the reign of any king so stained with the blood of unoffending childhood. If this be remembered, it will suffice to shew the justice of God in the after-judgments with which Pharaoh was overtaken.

Chap. II. 1-10. The parents of Moses were clearly taught from on high that their child was destined of God for some great work, and hence their disregard of the sanguinary command of the king, and their adoption of that course which would conduct the child to the court of Pharaoh, where he would be thoroughly educated and prepared for his coming mission. Ver. 11-22. Moses was now forty years old, and during that long period, he lived in the court, and ranked as a prince of the blood; but he cheerfully sacrificed every privilege,

21 And Moses was [d]content to dwell with the man: and he gave Moses [e]Zipporah his daughter.

22 And she bare *him* a son, and he called his name [f]Gershom: [g]for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass [g]in process of time, that [h]the king of Egypt died: and the children of Israel [i]sighed by reason of the bondage, and they cried; and their [k]cry came up unto God, by reason of the bondage.

24 And [l]God heard their groaning, and God [m]remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God [n]looked upon the children of Israel, and God [o]had respect unto *them.*

CHAPTER III.

1 *Moses keepeth Jethro's flock.* 2 *God appeareth unto him in a burning bush:* 9 *he sendeth him to deliver Israel.*

NOW Moses [a]kept the flock of Jethro [b]his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to [c]the mountain of God, *even* to [d]Horeb.

2 And the [e]angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush [f]burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, [g]and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, [h]Moses, Moses. And he said, Here *am* I.

5 And he said, [i]Draw not nigh hither: [k]put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6 Moreover he said, [l]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses [m]hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, [n]I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I [o]am come down to [p]deliver them out of the hand of the Egyptians and to bring them up out of that land [q]unto a good land and a large, unto a land flowing with milk and honey; unto the place of the [r]Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: [s]and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, [t]and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, [u]Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, [x]Certainly I will be with thee; and this *shall be* a [y]token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, [z]ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, [a]What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, [b]I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [c]The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: [d]this *is* my name for ever, and this *is* my [e]memorial unto all generations.

16 Go, and gather the [f]elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely [g]visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [h]I will bring you up out of the affliction of Egypt [i]unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

B. C. 1492

d Gen. 31. 38-40. Phil. 4. 11, 12.
e 4. 20-26.
f *A stranger here.*
f Acts 7. 29. Heb. 11. 13.
g 7. 7. Acts 7. 30.
h 4. 19. Matt. 2. 19, 20.
i Num. 20. 16.
k 22. 23-27. 16. 5.
l Gen. 15. 14-18.
m 4. 31.
o *Knew.*

CH. III.

a Ps. 78. 70-72.
b 18. 1-6.
c 18. 5.
d 17. 6.
e Gen. 16. 7-13; 22. 15, 16.
f Gen. 15. 13, 17.
g Ps. 111. 2-4. Acts 7. 31.
h Gen. 22. 1, 11.
i 19. 12, 21. Heb. 12. 20.
k Josh. 5. 15.
l Gen. 17. 7, 8; 26. 13.
m Is. 6. 1-5.
n 2. 25.
o Gen. 18. 21. John 3. 13.
p 6. 6-8.
q Deut. 26. 9-15.
r Gen. 15. 18-21.
s Prov. 22. 22, 23. Ec. 5. 8.
t Ps. 103. 6, 7; 105. 26.
u Is. 6. 5-8. Jer. 1. 6.
x Deut. 31. 23. Matt. 28. 20. Rom. 8. 31.
y Is. 7. 14; 37. 30.
z 19. 1, etc.
a Jer. 23. 6. Matt. 1. 21, 23.
b 6. 3. Matt. 28. 20. John 8. 58. Heb. 13. 8.
c Gen. 17. 7, 8. 2 Chr. 28. 9. Matt. 22. 32.
d Ps. 135. 13.
e Ps. 102. 12. Hos. 12. 5.
f 18. 12. Matt. 26. 3. Acts 11. 30.
g 4. 31. Luke 1. 68. Acts 15. 14. 1 Pet. 2. 12.
h Gen. 15. 13-21; 46. 4.
i *See on* 8.

---

both present and future, that he might cleave to his people, notwithstanding their overwhelming affliction. The death of the Egyptian, and his own consequent flight, were the next great events in his history, leading to the second part of his career, in which he was prepared for the third. Ver. 23-25. Suffering led to prayer, and prayer brought deliverance. It is well when this is the case: were there less affliction in the world there would be less religion. The daughter of Pharaoh acted a part worthy of her sex and her position. Her humanity is all the more remarkable, as it was in direct contravention of the law of her indignant father, and a striking manifestation of benevolence towards the hated and persecuted people. Little did she then dream, however, of the mighty events which were to turn on the life of that forsaken child. Here, at the very outset, Moses had an illustration of the temper of his people, and a taste of the ingratitude, rebellion, and insult with which he would have to contend at the distance of forty years, when he should commence the execution of his commission of mercy.

Chap. III. 1-6. Moses, in conformity with the view of his parents, seems to have considered himself destined to work out the deliverance of his countrymen; but for a very long period appearances were against the probability of such an office and such an honour. Horeb and Sinai were not different mountains, but two summits of the same. This was the first divine manifestation with which Moses was favoured, and it was made in a manner deeply to impress his heart. The burning bush was an impressive emblem of the children of Israel, who not only were not destroyed, but continued to multiply amidst unparalleled affliction. Ver. 7-18. "He knew their sorrows." These are words which, to the latest ages, will cheer the down-trodden people of God. Moses here

18 And [k]they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, [l]The LORD God of the Hebrews hath [m]met with us: and now let us go, we beseech thee, three days' journey into the wilderness, [n]that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, [l]no, not by a mighty hand.

20 And I will [o]stretch out my hand, and [p]smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I [q]will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But [r]every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall [s]spoil [2]the Egyptians.

CHAPTER IV.

1 *Moses's rod is turned into a serpent.* 10 *He is loth to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.*

AND Moses answered and said, But, behold, [s]they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, [b]A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and [c]it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, [d]Put forth thine hand, and take it by the tail. [e]And he put forth his hand, and caught it, and it became a rod in his hand:

5 That [f]they may believe that [g]the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

B. C. 1491.

[k] 2 Chr. 30. 12.
[l] 7. 16; 10. 3.
[m] 4. 24; 5. 3. Is. 64. 5.
[n] 8. 25-28; 10. 24-26.
[1] *But by a strong hand.*
[o] 6. 6; 9. 15.
[p] Deut. 4. 34.
[q] 11. 3; 12. 36.
[r] 12. 35. Gen. 15. 14.
[s] Job 27. 16, 17. Is. 33. 1.
[2] *Egypt.*

CH. IV.

[a] 3. 18. Acts 7. 25.
[b] Ps. 110. 2. Mic. 7. 14.
[c] 7. 10-15. Am. 5. 19.
[d] Ps. 91. 13. Mark 16. 18. Luke 10. 19. Acts 28. 3-6.
[e] John 2. 5.
[f] 19. 9. John 5. 36; 11. 15, 42; 20. 31.
[g] 3. 15.
[h] Num. 12. 10. 2 Kings 5. 14. Matt. 8. 3.
[k] Is. 28. 10. John 12. 37.
[l] Deut. 32. 29.
[1] *Shall be, and shall be.*
[m] 7. 19-25. Matt. 7. 2. John 2. 8-11. Rev. 16. 3-6.
[2] *A man of words.*
[3] *Since yesterday, nor since the third day.*
[n] 6. 12. Jer. 1. 6. Acts 7. 22.
[o] Ps. 51. 15; 94. 9.
[p] Is. 49. 2; 50. 4. Jer. 1. 9. Matt. 10. 19, 20. Eph. 6. 19.
[q] 1 Kings 19. 4.
[4] *Shouldest.*
[r] Luke 9. 59. Acts 15. 38. Phil. 2. 21.
[s] 1 Sam. 10. 1-7. Mark 14. 13-15. 1 Thes. 3. 6, 7.
[t] 7. 1, 2.
[u] Num. 22. 38. Deut. 18. 18. Matt. 28. 20.
[x] Deut. 5. 31.
[y] 7. 1, 2. John 10. 34, 35.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* [h]leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, [l]it was turned again as his *other* flesh.

8 And it shall come to pass, [k]if they will not believe thee, neither hearken to the voice of the first sign, that [l]they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water, which thou takest out of the river, [l]shall become [m]blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [2]eloquent, neither [3]heretofore, nor since thou hast spoken unto thy servant; but I *am* slow [n]of speech, and of a slow tongue.

11 And the LORD said unto him, [o]Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and [p] I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [q]send, I pray thee, by the hand *of him whom* thou [4]wilt send.

14 And [r]the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, [s]he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, [t]and put words in his mouth: [u]and I will be with thy mouth, and with his mouth, and [x]will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* [y]he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

received a new and glorious edition of the everlasting covenant made with his fathers, with a direct commission setting forth the important part assigned to him in its fulfilment. After this no doubt remained on his mind as to his election for the purpose of his people's emancipation. Never was a great work undertaken with more reluctance. Moses duly estimated the magnitude of his difficulty, while, for the moment, he overlooked the all-sufficiency of God. The condescension of the Lord towards him is wonderful. His misgivings once overcome, none ever continued with more steadfastness to walk by faith, and to follow the Lord fully. Ver. 19-22. Moses is here prepared for the judgments that were to fall upon Egypt, and their result. The term "borrow" signifies to ask, require, or demand; there was no deception, no fraud in the matter. The Egyptians, overwhelmed with terror, were most anxious for their departure, and were prepared to give them anything they required, without either the hope or the desire of receiving it again. To "spoil," in this case, was but the recovery, in some small measure, of what rightfully belonged to them. Let it be remembered, that the whole of the Jewish people had then for generations been reduced to slavery, and made to work, not only with unexampled cruelty, but to work for nothing beyond a miserable subsistence. Nothing they could possibly carry away, therefore, would amount to more than a small fraction of what was due to them. Gold and silver, as the least bulky, were best adapted to their circumstances. On these grounds, then, it is with slender justice that Infidelity has, from time to time, run riot on the conduct of the children of Israel as a body of deceitful plunderers.

Chap. IV. 1-23. Moses, like some of the greatest men, was defective in the gift of speech. There are higher qualities than eloquence, much as it has been courted and admired in this vain world. Oratory does not necessarily imply wisdom; some of the most eloquent have been among the most wretched and worthless of human beings. All his objections overcome, Moses was prompt in obeying the Divine command. Death, which removes friends as well as foes, had done much in the course of forty years to clear away the obstacles which had stood in his path at the court of Egypt. The hardening of the heart of Pharaoh, in the language of the East, meant no more than leaving him to himself, with-

17 And thou shalt take [z]this [a]rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to [b]Jethro his father-in-law, and said unto him, [c]Let me go, I pray thee, and return unto my brethren which *are* in Egypt, [d]and see whether they be yet alive. And Jethro said to Moses, [e]Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: [f]for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took [g]the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh which I have put in thine hand: but [h]I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, [i]Israel *is* my son, *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [k]I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that [l]the LORD met him, and [m]sought to kill him.

25 Then Zipporah took [n]a sharp [o]stone, and cut off the foreskin of her son, and [p]cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, [q]Go into the wilderness to meet Moses. And he went, and met him in [r]the mount of God, and kissed him.

28 And Moses [s]told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and [t]gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people [u]believed: and when they heard that the LORD had [v]visited the children of Israel, and that he had [w]looked upon their affliction, then they [x]bowed their heads and worshipped.

B. C. 1491.

[z] 7. 9, 19.
[a] *Jether.*
[b] 1 Tim. 6. 1.
[c] Gen. 45. 3. Acts 15. 36.
[d] 1 Sam. 1. 17. Acts 16. 36.
[e] 2. 15, 23. Matt. 2. 20.
[f] 17. 9.
[g] Deut. 2. 30-33. Rom. 9. 18; 11. 8-10.
[h] Deut. 14. 1. Rom. 9. 4. Heb. 12. 23.
[i] 12. 29. Ps. 78. 51; 105. 36.
[k] 1 Chr. 21. 16. Hos. 13. 8.
[l] Gen. 17. 14. Lev. 10. 3.
[m] Josh. 5. 2, 3.
[n] *Knife.*
[o] *Made it touch.*
[p] Acts 10. 5, 6, 20.
[q] 24. 15-17. 1 Kings 19. 8.
[r] Jon. 3. 2. Matt. 21. 29.
[s] 3. 16; 24. 1, 11.
[t] 3. 18. Luke 8. 13.
[u] *See on* 3. 16.
[v] 2. 25; 3. 7.
[w] Gen. 17. 3. 1 Chr. 29. 20.

CHAPTER V.

1 *Pharaoh chideth Moses and Aaron; 5 he increaseth the Israelites' task.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in, [a]and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [b]a feast unto me in the wilderness.

2 And Pharaoh said, [c]Who *is* the LORD, that I should obey his voice to let Israel go? [d]I know not the LORD, [e]neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God, [f]lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, [g]Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* [h]many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day [i]the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 [l]Let there more work be laid upon the men, that they may labour therein; and let them not regard [k]vain words.

10 ¶ And the [l]taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* [2]daily tasks, as when there was straw.

14 And the officers of the children of

CH. V.

[a] 1 Kings 21. 20. Ps. 119. 46.
[b] 10. 9. Is. 25. 6.
[c] 3. 19. 2 Chr. 32. 15, 19.
[d] 1 Sam. 2. 12. John 16. 3. Rom. 1. 28. 2 Thes. 1. 8.
[e] 3. 19. Jer. 44. 17.
[f] 2 Kings 17. 25. 2 Chr. 30. 8. Ezra 7. 23. Zech. 14. 16-19.
[g] Jer. 38. 4. Am. 7. 10. Luke 23. 2. Acts 16. 20, 21; 24. 5.
[h] 1. 9-11. Prov. 14. 28.
[i] 10, 13, 15, 19. Prov. 12. 10.
[l] *The work be heavy for the men.*
[k] 2 Kings 18. 20. Job 16. 3. Zech. 1. 6. Mal. 3. 14. Eph. 5. 6.
[l] 11. Prov. 29. 13.
[2] *A matter of a day in his day.*

out those gracious influences by which the stone is turned to flesh. The course of events ought to have led him to repentance; but if Divine judgments do not melt the sinner, they will never fail to harden him. Ver. 24-26. It is impossible to ascertain the exact import of the passage; it is clear, however, that Moses was the subject of some sudden and severe attack which threatened his life, and that it was a rebuke for the neglect of the ordinance of circumcision. On this remarkable occasion Zipporah acted a very decided part, by immediately, with her own hand, performing on her son the rite which was the seal of righteousness to all the faithful, thus shewing her complete identification with the family of Israel. A very solemn lesson is here set forth to those who neglect the institutions of the gospel. Let all such as defend their disobedience by uttering the trite assertion, "it is not a saving ordinance," think on these events, and be instructed! Nothing is to be viewed as small which Almighty God has enjoined in his love and wisdom.

Chap. V. 1-15. The tendency of absolute power is to engender pride. The language of the king is the suitable vehicle of the most impious arrogance, shewing how thoroughly he was steeped in idolatry. It is probable that the Israelites, after their enthralment, had ceased to offer sacrifice, their condition rendering it perilous if not impossible. Moses was now intent on its restoration; he felt, probably, stimulated by his own late experience, that there was danger in longer delay. The petulant monarch fiercely resented the proposal, and hastened to increase the people's affliction. The despotic cruelty had now reached a climax; and the God of Abraham would endure it no longer. The taskmasters were worthy of their king; they carried out his inhuman commands to

Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore.

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, [m]Ye *are* idle, *ye are* idle; therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, [n]yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in [o]evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, [p]The LORD look upon you, and judge; because ye have made [q]our savour to [3]be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses [r]returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? [s]why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak [t]in thy name, he hath done evil to this people; [4]neither hast thou delivered thy people at all.

CHAPTER VI.

1 *God reneweth his promise by his name JEHOVAH.* 14 *The genealogy of Reuben;* 15 *of Simeon;* 16 *of Levi.*

THEN the LORD said unto Moses, [a]Now shalt thou see what I will do to Pharaoh: for [b]with a strong hand shall he let them go, and with a strong hand shall he [c]drive them out of his land.

2 And God spake unto Moses, and said unto him, [d]I *am* [1]the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [e]God Almighty; but by my name [f]JEHOVAH was I not known to them.

4 And I have also [g]established my covenant with them, to give them the land of Canaan, [h]the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the [i]groaning of the children of Israel, whom the Egyptians keep in bondage; and [k]I have remembered my covenant.

6 Wherefore say unto the children of Israel, [l]I *am* the LORD, and [m]I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will [n]redeem you with a stretched-out arm, and with great judgments.

7 And I [o]will take you to me for a people, and [p]I will be to you a God; and ye shall know that I *am* the LORD your God, which bringeth you out [q]from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [2]swear [r]to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: [s]I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they [t]hearkened not unto Moses for [3]anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, [u]speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, [x]the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [y]uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and [z]gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* [a]the heads of their fathers' houses: [b]The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: [c]these *be* the families of Reuben.

15 ¶ And the [d]sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the [e]sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* [f]an hundred thirty and seven years.

17 The [g]sons of Gershon; Libni and Shimi, according to their families.

18 And the [h]sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. [i]And the years of the life of Kohath

B. C. 1491.

[m] Matt. 26. 8. John 6. 27. 2 Thes. 3. 10, 11.
[n] Ex. 18. 18. Dan. 2. 9-13.
[o] Deut. 32. 36. Ec. 4. 1; 5. 8.
[p] 6. 9. Gen. 16. 5.
[q] Ec. 10. 1. Joel 2. 20.
[3] *To stink.*
[r] 17. 4. 1 Sam. 30. 6. Jer. 12. 1.
[s] Num. 11. 14, 15.
[t] Ps. 118. 26. Jer. 11. 21. John 5. 43.
[4] *Delivering thou hast not delivered.*

CH. VI.

[a] 14. 13. Deut. 32. 39.
[b] Deut. 4. 34. Ps. 89. 13.
[c] 11. 1; 12. 31-33, 39.
[d] Is. 42. 8; 43. 11, 15.
[1] JEHOVAH.
[e] Gen. 17. 1; 28. 3.
[f] Ps. 68. 4. Is. 44. 6.
[g] Gen. 15. 18. 2 Sam. 23. 5. Is. 55. 3.
[h] Ps. 105. 12. Acts 7. 5.
[i] 3. 7. Is. 63. 9.
[k] 2. 24. Ps. 106. 8. Luke 1. 54, 72.
[l] Ex. 20. 7-9.
[m] Deut. 26. 8. Ps. 81. 6.
[n] Deut. 7. 8. 2 Kings 17. 36.
[o] Deut. 4. 20. Jer. 31. 33.
[p] Deut. 29. 13. Zech. 13. 9.
[q] Ps. 81. 6.
[2] *Lift up my hand.*
[r] 32. 13. Gen. 15. 18.
[s] *See on* 3. 1 Sam. 15. 29.
[t] 5. 21; 14. 12.
[3] *Shortness,* or *straitness.*
[u] 5. 1, 23; 7. 1.
[x] 4. 29-31.
[y] Lev. 26. 41.
[z] Deut. 31. 14.
[a] Josh. 14. 1.
[b] Num. 26. 5, 6.
[c] Josh. 15. 23.
[d] Num. 26. 12, 13. 1 Chr. 4. 24.
[e] Num. 3. 17. 1 Chr. 6. 1, 16. B. C. 1619.
[f] Gen. 35. 28; 50. 26.
[g] Num. 3. 18.
[h] Num. 3. 19. 1 Chr. 6. 2, 18.
[i] *See on* 16.

the very letter, and in his own inhuman spirit. Ver. 16-23. "Oppression maketh a wise man mad," and inspires with courage even the most down-trodden. The appeal of the officers of the children of Israel is alike manly and just, while the ruthless reply of the king filled them with rage and despair. To comply was impossible: to resist was destruction. Their help was in God alone. The course of Moses only served to aggravate their misery. Moses was deeply cut by their appeal, which, with anguish, he laid before the Lord. He felt that alone he was nothing, and could do nothing; and as yet the Lord had not made bare his almighty arm.

Chap. VI. 1-13. The appeal of Moses met with a prompt and gracious answer. The Lord would soon work, and nothing should hinder. "Almightiness," as implying all-sufficiency, was an attribute especially dear to the Patriarchs. To know him by his new name, Jehovah, was to behold the display of his power and glory. That name was now of infinite importance to his afflicted people. The provision of the Covenant had again to be rehearsed for encouragement. By "uncircumcised lips," Moses expresses his sense of his unworthiness of the office to which he had been called. Ver. 14-30. Levi outlives all his brethren, and survives

were an hundred thirty and three years.

19 And the [k]sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

20 And [l]Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. [m]And the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; [n]Korah, and Nepheg, and Zichri

22 And the [o]sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him [p]Elisheba, daughter of [q]Amminadab, sister of Naashon, to wife; and she bare him [r]Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of [s]Korah; Assir, and [t]Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare him [u]Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* [x]that Aaron and Moses, to whom the LORD said, [y]Bring out the children of Israel from the land of Egypt, according to their [z]armies.

27 These *are* they which spake to Pharaoh king of Egypt, [a]to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass, on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, [b]I *am* the LORD: [c]speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 *Moses is encouraged to go to Pharaoh.* 10 *Aaron's rod turned into a serpent.* 13 *Pharaoh's heart is hardened.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, [a]See, I have made thee [b]a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak [c]all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

B. C. 1491.

[k] Num. 3. 20.
[l] 2. 1, 2.
[m] *See on* 16. Num. 16. 1. 32.
[n] Lev. 10. 4.
[o] Luke 1. 5. B. C. 1530.
[p] Num. 1. 7.
[q] Exo. 10. 1, 2.
[r] Num. 26. 9-11. Ps. 84; 85; *titles.*
[s] 1 Sam. 1. 1.
[t] Num. 25. 7-13. Ps. 106. 30, 31.
[u] Josh. 24. 5.
[x] 32. 1, 7, 11. Acts 7. 35, 36.
[y] 12. 18.
[z] *See on* 26; 33. 1.
[a] *See on* 6, 8.
[b] Jer. 1. 7, 17-19.

CH. VII.

[a] 1 Kings 17. 23.
[b] 4. 15, 16.
[c] Deut. 4. 2.
[d] *See on* 4. 21.
[e] Deut. 4. 34; 7. 19.
[f] 9. 3.
[g] 6. 26; 12. 51.
[h] Prov. 19. 29.
[i] Ps. 9. 16.
[k] *See on* 3. 20.
[l] 12. 28. John 15. 10, 14.
[m] Gen. 41. 46.
[n] Is. 7. 11. John 2. 18; 10. 38.
[o] 4. 2, 17, 20; 9. 23; 10. 13.
[p] Am. 9. 3. Mark 16. 18. Luke 10. 19.
[q] Is. 19. 11, 12; 47. 12, 13. Rev. 13. 20.
[r] Deut. 13. 1-3. 2 Thes. 2. 9. Rev. 13. 11-15.
[s] 8. 18, 19. Acts 8. 9-13; 13. 8-11. 1 John 4. 4.
[t] 8. 15; 14. 17. Deut. 2. 30. Rom. 1. 28. 2. 5. Heb. 3. 7, 8, 13.
[u] 9. 2; 10. 4. Is. 1. 20. Jer. 8. 5. Heb. 12. 24.
[x] 2. 5; 8. 20. Ex. 29. 3.
[y] 5. 1-3; 10. 3. 1 Sam. 4. 6-9.
[z] 13. 15. Is. 44. 13. Jer. 50. 33.
[a] 3. 12; 5. 2, 3; 9. 1.
[b] 1 Sam. 17. 46, 47. 1 Kings 20. 28.

3 And [d]I will harden Pharaoh's heart, and [e]multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, [f]that I may lay my hand upon Egypt, and bring forth mine [g]armies, *and* my people the children of Israel, out of the land of Egypt, [h]by great judgments.

5 And the Egyptians [i]shall know that I *am* the LORD, when I [k]stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did [l]as the LORD commanded them, so did they.

7 And Moses *was* [m]fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, [n]Shew a miracle for you: then thou shalt say unto Aaron, [o]Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and [p]it became a serpent.

11 Then Pharaoh also called the [q]wise men and the sorcerers: now the magicians of Egypt, [r]they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: [s]but Aaron's rod swallowed up their rods.

13 And [t]he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, [u]he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning: lo, [x]he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [y]The LORD God of the Hebrews hath sent me unto thee, saying, [z]Let my people go, that they may [a]serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this [b]thou shalt know that I *am* the LORD: behold,

---

Joseph the long period of 27 years: the ages of the rest of the brothers are not recorded. Ver. 20 illustrates the promise in Gen. xv. 16, touching the deliverance of the Israelites in the fourth generation.

Chap. VII. 1-25. Moses 80, and Aaron 83 years of age, had reached a period which entitled them to respect. According to the longevity of that era they had attained the meridian of life. The bearing of these chosen servants of the Lord was such as became them. Modest, yet manly, they were superior to fear, and confident as to results. The affair of the serpents has led to much contradictory interpretation; the case, notwithstanding, is simple, if the thing be taken in its natural import. Allow that on both sides the serpents were real, and the difficulties vanish. But it is objected, that this reality implies an exercise of Omnipotence, which neither the sorcerers nor Satan could put forth. True; but the Most High, to accomplish his own wise ends, could exert the power of his own hand even in connexion with sorcery. Let it not be said, that this had been to put honour on these deceivers of the nations; in the event it was not so. It was utterly to confound and overthrow them. It deserves particular notice, that Pagan Mythology abounds with fables which must have originated in the fact of which we speak; more especially is this found in the Thyrsus of Bacchus, and the Caduceus of Mercury. The Bacchus of Egypt was called Myses, inasmuch as he was drawn out of the water. "Myses!" How near to Moses, and how obviously the same word modified by the change of a single letter! He was, moreover, remarkable for his beauty; he was a great legislator, and

I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, [c]and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians [d]shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and [e]stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all [1]their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded: and [f]he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and [g]all the waters that *were* in the river were turned to blood.

21 And [h]the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the [i]magicians of Egypt did so with their enchantments: [k]and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, [l]neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And [m]seven days were fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

1 *Frogs are sent.* 16 *The dust turned into lice.* 20 *The swarms of flies.* 32 *Pharaoh is still hardened.*

AND the LORD spake unto Moses, [a]Go unto Pharaoh, and say unto him, Thus saith the LORD, [b]Let my people go, that they may serve me.

2 And if thou [c]refuse to let *them* go, behold, I will smite all thy borders with [d]frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [1]kneading-troughs:

4 And the frogs shall come up both [e]on thee, and upon thy people, and upon all thy servants.

B. C. 1491.

[c] Ps. 78. 44; 105. 29. Rev. 8. 8.
[d] Num. 11. 20; 21. 5.
[e] 8. 5, 6, 16; 9. 22, 23, 33.
[1] *Gathering of their waters.*
[f] 17. 5, 6, 9-12. Num. 20. 8-12.
[g] *See on* b. 17. John 2. 9-11.
[h] *See on* 18. Rev. 8. 9.
[i] *See on* 11. Jer. 27. 18.
[k] *See on* 13.
[l] Deut. 29. 4. Job 7. 19. Prov. 24. 32. Is. 26. 11. Am. 4. 7-12. Mal. 2. 2.
[m] 8. 9, 10. 2 Sam. 24. 13.

CH. VIII.

[a] Jer. 1. 17-19; 15. 19-21. Ez. 2. 6, 7.
[b] *See on* 5. 1; 7. 16.
[c] *See on* 7. 14; 9. 2.
[d] Ps. 78. 45; 105. 30. Rev. 16. 13, 14.
[1] *Dough.*
[e] Ps. 107. 40. Is. 19. 11, 22. Dan. 4. 35.
[f] 7. 19.
[g] Ps. 78. 45; 105. 30.
[h] Deut. 13. 1-3. Matt. 24. 24. 2 Thes. 2. 9-11. Rev. 13. 14.
[i] Num. 21. 7. 1 Sam. 12. 19. 1 Kings 13. 6. Acts 8. 24.
[k] 14. 5. Ps. 66. 3; 78. 34-36. Jer. 34. 8-16.
[2] *Have this honour over me against when.*
[3] *To cut off.*
[4] *Against to-morrow.*
[l] Deut. 32. 31; 33. 26. 2 Sam. 7. 22.
[m] 3. 9.
[n] 9. 33; 10. 18. 1 Sam. 12. 24. Jam. 5. 16-18.
[o] Is. 34. 3. Ez. 39. 11. Joel 2. 20.
[p] Ec. 8. 11. Is. 26. 10. Jer. 34. 7-11. Hos. 6. 4.
[q] *See on* 4. 21; 7. 13. 14. Prov. 29. 1. Heb. 3. 8, 15. Rev. 16. 9.
[r] 5.
[s] Ps. 105. 31. Is. 23. 9. Acts 12. 23.
[t] Is. 19. 12. Dan. 2. 10, 11; 4. 7; 5. 8.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, [r]Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and [s]the frogs came up, and covered the land of Egypt.

7 And [h]the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [1]Entreat the LORD, that he may take away the frogs from me, and from my people; [k]and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [2]Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, [3]to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, [4]To-morrow. And he said, *Be it* according to thy word; that thou mayest know that [l]*there is* none like unto the LORD our God.

11 And [m]the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses [n]cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; [o]and the land stank.

15 But when Pharaoh [p]saw that there was respite, [q]he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, [r]Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became [s]lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but [t]they could not: so there were lice upon man and upon beast.

---

wrote his laws on two tables; he was a warrior also, who, with an immense army of both men and women, overran all Arabia; by his rod also, which was wreathed with serpents, he performed many miracles. This language is so specific as to set at rest all dispute as to its reference to Moses. It is an argument in itself which there is no rejecting.

Chap. VIII. 1-19. "Glory over me" is a phrase of some difficulty; it is, perhaps, a species of idiom. Some versions read thus: "Appoint me a time when I shall entreat for thee." That such is the true import seems probable from the reply in the next verse, when Pharaoh actually makes such appointment by saying, "To-morrow," that is, "to-morrow entreat for me." Moses concurred in the proposal. If the suggestion made above, that divine power wrought through the magicians, be correct, in verse 19 it was withheld, and they were confounded amid their own helplessness and impotence. Their effort proved abortive. They then confessed at once to their tyrant lord, that "it was the finger of God." Ver. 20-31. Pharaoh at length was so driven,

19 Then the magicians said unto Pharaoh, [a]This *is* the finger of God: [x]and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send [5]swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of [z]swarms *of flies*, and also the ground whereon they *are*.

22 And I will [a]sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know [b]that I *am* the LORD in the [c]midst of the earth.

23 And I will put [6]a division between my people and thy people: [7]to-morrow shall this sign be.

24 And the LORD did so: and [d]there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all [e]the land of Egypt: the land was [8]corrupted by reason of the swarm *of flies*.

25 ¶ And Pharaoh [f]called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, [g]It is not meet so to do; for [h]we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice [i]the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go [k]three days' journey into the wilderness, and sacrifice to the LORD our God, [l]as he shall command us.

28 And Pharaoh said, [m]I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [n]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, [o]to-morrow: but let not Pharaoh [p]deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And [q]Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAPTER IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 22 *The plague of hail.*

THEN the LORD said unto Moses, [a]Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For [b]if thou refuse to let *them* go, and wilt hold them still,

3 Behold, [c]the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall [d]sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed [e]a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [f]all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [g]the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, [h]Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be [i]a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man and upon beast.

11 And the magicians [k]could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And [l]the LORD hardened the heart

B. C. 1491.

[a] 1 Sam. c. 9. Dan. 2. 10, 11, 19. Matt. 12. 28. John 11. 47. Acts 4. 16.
[x] *See on* 15.
[7] 7. 15.
[5] *A mixture of* noisome beasts, &c.
[a] Ps. 78. 45; 105. 31. Is. 7. 18.
[b] 10. 23. Mal. 3. 18.
[b] *See on* 10; 7. 17. Ex. 30. 19.
[c] Ps. 74. 12; 110. 2.
[6] *A redemption.*
[7] *By to-morrow.*
[d] 21.
[z] *See on* 14.
[8] *Destroyed.*
[e] *See on* 8; 10. 16. Rev. 3. 9.
[f] 8. 18. 2 Cor. 6. 14-17.
[h] Gen. 43. 32; 46. 34.
[i] 1 Kings 11. 5-7. 2 Kings 23. 13.
[k] 3. 18; 5. 1.
[l] 34. 11. Matt. 28. 20.
[m] Hos. 10. 2, 20.
[n] *See on* 8; 10. 17.
[o] 10.
[p] Ps. 78. 34-37. Acts 5. 3, 4. Gal. 6. 7.
[q] *See on* 4. 21; 7. 13, 14. Jam. 1. 13, 14.

CH. IX.

[a] 3. 18; 5. 1; 10. 3.
[b] 8. 2; 10. 4. Ps. 68. 21. Is. 1. 20. Rom. 2. 8. Rev. 16. 9.
[c] 1 Sam. 5. 6-11. Acts 13. 11.
[d] Is. 65. 13, 14. Mal. 3. 18.
[e] 8. 23; 10. 4. Job 24. 1. Ec. 3. 1-11. Jer. 28. 16, 17. Matt. 27. 63, 64.
[f] Ps. 78. 48.
[g] Job 9. 4. Prov. 29. 1. Is. 48. 4. Dan. 5. 20. Rom. 9. 18.
[h] 8. 16.
[i] Deut. 28. 27, 35. Job 2. 7. Rev. 16. 2.
[k] Is. 47. 12-14. 2 Tim. 3. 8, 9.
[l] Ps. 81. 11, 12. Rev. 16. 10, 11.

that he reluctantly permitted sacrifice, provided it should be offered in Egypt; but Moses shewed that this could not be done with safety, since, under the name of Jove, the Egyptians worshipped the ram and the calf, and the bull under the name of Apis; for the Israelites, therefore, to have sacrificed such animals, had been to expose themselves to the fury of the people. The king then relented somewhat, and gave a modified consent. The decision and the dignity of Moses on this occasion are both alike admirable. Judgment and mercy are equally thrown away upon Pharaoh. He acted as a man bent on his own destruction. In his distress, he gave in till deliverance came, when the spirit of rebellion again displayed itself. In the whole of his conduct, we behold a striking illustration of the true character of human nature.

Chap. IX. 1-26. The exemption of the cattle of the Israelites was a circumstance which greatly impressed the mind of the king. In this awful pestilence, the representatives of Pagan Deities were smitten like the Dagon of a future age. The plagues were greatly varied, both as to their character and the measure of their infliction. One comes on a sudden; another is foretold and described; one strikes at comfort, another at substance, and another at the health of man. As the Egyp-

of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, [m] Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time [n] send all my plagues upon thine heart, and upon thy servants, and upon thy people; [o] that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, [p] that I may smite thee and thy people with pestilence; and thou shalt be [q] cut off from the earth.

16 And in very deed [r] for this *cause* have I [1] raised thee up, [s] for to shew *in* thee my power; and [t] that my name may be declared throughout all the earth.

17 As yet [u] exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, [x] to-morrow about this time, [y] I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, [z] *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that [a] feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [2] regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, [b] Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven; and [c] the LORD sent thunder and [d] hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was [e] none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only [f] in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [g] I have sinned this time: [h] the LORD *is* righteous, and I and my people *are* wicked.

28 [i] Entreat the LORD (for *it is* enough) that there be no *more* mighty [3] thunderings and hail; and I will let you go, and [k] ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will [l] spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how [m] that the earth *is* the LORD's.

30 But as for thee and thy servants, [n] I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten; for [o] the barley *was* in the ear, and the flax *was* boiled.

32 But the wheat and the rye were not smitten; for they *were* [4] not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD; [p] and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh [q] saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, [r] and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; [s] as the LORD had spoken [5] by Moses.

B. C. 1491.

[m] 7. 15; 8. 20.
[n] Deut. 32. 39-42. Rev. 18. 8; 22. 18.
[o] *See on* 8. 10.
[p] 11. 4-8; 12. 29, 30.
[q] 1 Kings 13. 34. Prov. 2. 22.
[r] Ps. 83. 17, 18. Rom. 9. 22. 1 Pet. 2. 8. Jude 4.
[1] *Made thee stand.*
[s] 15. 11-16.
[t] Ps. 64. 9. Rom. 9. 17.
[u] Job 9. 4; 15. 25. Is. 10, 15. Acts 12. 23. 1 Cor. 10. 22.
[x] 1 Kings 19. 2; 20. 6.
[y] 22-25.
[z] Heb. 3. 2.
[a] Prov. 22. 3.
[2] *Set not his heart unto.*
[b] 7. 19; 8. 5, 16.
[c] 1 Sam. 12. 17.
[d] Josh. 10. 11. Rev. 8. 7.
[e] 10. 6. Matt. 24. 21.
[f] 8. 22; 10. 23; 11. 7.
[g] 10. 16.
[h] Ps. 145. 17. Rom. 2. 5; 3. 19.
[i] 10. 17. Acts 8. 24.
[3] *Voices of God.*
[k] 11. 1.
[l] 1 Kings 8. 22, 38.
[m] Deut. 10. 14. Ps. 24. 1, 2. 1 Cor. 10. 26, 28.
[n] Is. 26. 10; 63. 17.
[o] Ruth 1. 22; 2. 23.
[4] *Hidden*, or, *dark.*
[p] 10. 18, 19. Jam. 5. 17, 18.
[q] 8. 15. Ec. 8. 11.
[r] 2 Chr. 28. 22. Rom. 2. 4, 5.
[s] 7. 3, 4; 11. 9, 10.
[5] *By the hand of Moses.*

CH. X.

[a] *See on* 4. 21; 7. 13, 14.
[b] 14. 17, 18; 15. 14, 15. Josh. 2. 9, 10. Rom. 9. 17.
[c] Deut. 4. 9; 6. 20-22. Ps. 44. 1; 78. 5, 6. Joel 1. 3.

CHAPTER X.

12 *The plague of locusts;* 21 *and of darkness.* 27 *Pharaoh's heart is yet hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: for [a] I have hardened his heart, and the heart of his servants, [b] that I might shew these my signs before him:

2 And [c] that thou mayest tell in the ears

tians worshipped the chief elements, so these very elements are employed for their chastisement. The king is reminded that his life was at the disposal of the Most High, but that he had been preserved for the express purpose of shewing forth the Divine glory. The work had in it benevolence and mercy; it was Pharaoh's perversity that turned it to wrath and judgment. Ver. 27-35. The account here given harmonises with all that was recorded of Egypt, which was famous both for corn and for linen. Of all lands, it was the most remarkable for its fertility.

Chap. X. 1-11. The locusts present a marvellous illustration of the power of numbers to compensate for impotency. Individually they are most insignificant, but united they are terrible; and all the more so, as the power of man exercised against them is very weakness. The form and appearance of the locust resembles that of one of our grasshoppers. They obscure the air in vast columns, often extending as much as 15, and even 18 or 20 miles in length, and from 9 to 12 miles in breadth. Descending on corn or grass fields, in the course of an hour or two they will devour every green thing, and leave the inhabitants in a state of starvation. Even the trees are not proof against them. They will so wound and destroy the bark as to affect not merely the produce, but the life of the tree or shrub. Even when they are quiescent they are a fearful visitation, entering the houses of rich and poor, and swarming in their very beds. They might be likened to a fall of living snow. When they rest, they cover the earth to an extent of four inches, sometimes more. These tiny creatures have often been employed by God to chastise wicked nations. The appeal of Pharaoh's servants was well grounded and seasonably

of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; [d]that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, [e]How long wilt thou refuse to [f]humble thyself before me? let my people go, that they may serve me:

4 Else, [g]if thou refuse to let my people go, behold, to-morrow will I bring the [h]locusts into thy coast:

5 And they shall cover the [1]face of the earth, that one cannot be able to see the earth: and they shall eat [1]the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall [k]fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; [l]which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. [m]And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, [n]How long shall this man be a [o]snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet [p]that Egypt is destroyed?

8 And Moses and Aaron were [q]brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* [2]who *are* they that shall go?

9 And Moses said, [r]We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* [s]a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: [t]look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. [u]And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, [x]Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an [y]east wind upon the land all that day and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And [z]the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [a]before them there were no such locusts as they, neither after them shall be such.

15 For [b]they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh [3]called for Moses and Aaron in haste; and he said, [c]I have sinned against the LORD your God, and against you.

17 Now therefore [d]forgive, I pray thee, my sin only this once, [e]and entreat the LORD your God, that he may take away from me [f]this death only.

18 And he went out from Pharaoh, [g]and entreated the LORD.

19 And the LORD turned [h]a mighty strong west wind, which took away the locusts, and [4]cast them into [1]the Red sea; there remained not one locust in all the coasts of Egypt.

20 But [k]the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, [l]Stretch out thine hand toward heaven, that there may be [m]darkness over the land of Egypt, [5]even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a [n]thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [o]but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, [p]Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give [6]us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our [q]cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; [r]and we know not with what we must serve the LORD until we come thither.

B. C. 1491.

[d] *See on* 7. 17. Ps. 58. 11.
[e] 9. 17. Num. 14. 27. Prov. 1. 22, 24. Jer. 13. 10. Heb. 12. 25.
[f] 1 Kings 21. 29. Jam. 4. 10. 1 Pet. 5. 6.
[g] 8. 10, 23; 11. 4, 5.
[h] Prov. 30. 27. Joel 2. 2-11, 25. Rev. 9. 3.
[1] *Eye.*
[i] 9. 32.
[k] 8. 3.
[l] 9. 24. Joel 2. 2.
[m] 11. 8. Heb. 11. 27.
[n] 3.
[o] Josh. 23. 13. Prov. 29. 6. Ec. 7. 26.
[p] Is. 14. 20. Jer. 48. 4. Zeph. 1. 18.
[q] 12. 31.
[2] *Who and who,* &c.
[r] Deut. 31. 12, 13. Josh. 24. 15. Ec. 12. 1. Eph. 6. 4.
[s] 8. 25-28. Num. 29. 12. 1 Cor. 5. 7, 8.
[t] 2 Chr. 32. 15. Lam. 3. 37.
[u] 5. 4.
[x] 7. 19.
[y] Ps. 107. 25-28; 148. 8.
[z] 1 Kings 8. 37. Ps. 78. 46; 105. 34, 35.
[a] 6.
[b] Joel 1. 6, 7; 2. 1-11, 25.
[3] *Hastened to call.*
[c] Num. 22. 34. 2 Sam. 19. 20. Matt. 27. 4.
[d] 1 Sam. 15. 25.
[e] *See on* 8. 8. Acts 8. 24.
[f] 2 Kings 4. 40. 2 Cor. 1. 10.
[g] *See on* 8. 9, 29. Matt. 5. 44. Luke 6. 28.
[h] 13.
[4] *Fastened.*
[i] 13. 18; 15. 4.
[k] *See on* 4. 21; 7. 13, 14.
[l] 9. 22.
[m] Ps. 78. 49. Prov. 4. 19. 2 Pet. 2. 4, 17.
[5] *That* one *may feel darkness.*
[n] Deut. 4. 11; 5. 22. Amos 4. 13.
[o] Josh. 24. 7. Is. 60. 1-3; 66. 18, 14. Mal. 3. 18.
[p] 8. 28; 9. 28.
[6] *Into our hands.*
[q] 12. 32.
[r] Prov. 3. 9. Heb. 11. 8.

made; but all to no purpose. They seem to have been brought to the conviction that there was no god like unto the God of the Hebrews, and were afraid that, as a nation, they should perish from the stroke of his displeasure. The displays of power which were being made, were proclaiming the utter nothingness of all the gods of Egypt. The servants, who perfectly understood the grounds of the quarrel, took the part of the Israelites to the extent of imploring their liberation. The effect of their plainness on the mind of the king was considerable. The interview between Moses and Pharaoh was very unsatisfactory, and the driving of Moses from the palace was an unseemly deed. The darkness following so hard upon the plague of locusts, worked the monarch up to a sort of frenzy. Moses was inflexible in his demand, and Pharaoh increased in obstinacy. They now reached a crisis; for the last time Pharaoh ordered him to be cast out from his presence, with a threat of death in the event of his returning. Their parting was awful. There is an emphasis the most tremendous in the words of Moses.

27 ¶ But the LORD [a]hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: [t]for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well; [u]I will see thy face again no more.

CHAPTER XI.

1 God's message to the Israelites to borrow jewels of their neighbours. 4 The death of the first-born threatened.

AND the LORD said unto Moses, [a]Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; [b]afterwards he will let you go hence: when he shall let *you* go, he shall surely [c]thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man [d]borrow of his neighbour, and every woman of her neighbour, [e]jewels of silver, and jewels of gold.

3 And [f]the LORD gave the people favour in the sight of the Egyptians. Moreover, the man [g]Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, [h]About midnight [i]will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from [k]the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* [l]behind the mill; and all the first-born of beasts.

6 And there shall be [m]a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a [n]dog move his tongue, against man or beast; that ye may know how that the LORD doth put [o]a difference between the Egyptians and Israel.

8 And [p]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that [l]follow thee: and after that I will go out. And he went out from Pharaoh in [2]a great anger.

B. C. 1491.

[a] *See on* 4. 21; 14. 4, 8. Rev. 9. 20.
[t] 2 Chr. 15. 10; 25. 16.
[u] 11. 4-6; 12. 3-31. Heb. 11. 27.

CH. XI.

[a] Deut. 4. 34.
[b] 3. 20.
[c] 7. 31-33, 30.
[d] Prov. 13. 22.
[e] Ex. 16. 10-13.
[f] Ps. 106. 46. Acts 7. 10.
[g] Esth. 9. 4.
[h] 12. 23, 29. Matt. 25. 6.
[i] Is. 42. 13.
[k] Ps. 78. 51; 105. 36. Heb. 11. 28.
[l] Is. 47. 2.
[m] Prov. 21. 13.
[n] Jos. 10. 21.
[o] *See on* 7. 22; 10. 1 Cor. 4. 7.
[p] 12. 31-33. Rev. 3. 9.
[1] *Is at thy feet.*
[2] *Heat of anger.*
[q] 3. 19; 10. 1. Rom. 9. 17, 18.
[r] *See on* 7. 3.
[s] *See on* 4. 21. Rom. 2. 4, 5; 9. 22.

CH. XII.

[a] 23. 15.
[b] 14. 15; 20. 19.
[c] John 12. 1, 12.
[d] Gen. 4. 4; 22. 8. 1 Cor. 5. 7. Rev. 7. 9-14; 13. 8.
[1] *Kid.*
[e] Lev. 1. 3, 10. Heb. 7. 26.
[2] *Son of a year.*
[f] Lev. 23. 5.
[g] Is. 53. 6. Acts 2. 23; 3. 14; 4. 27.
[3] *Between the two evenings.*
[h] Eph. 1. 7. Heb. 9. 13, 14, 22; 11. 28. 1 Pet. 1. 2.
[i] Matt. 26. 26. John 6. 52-57.
[k] Deut. 16. 7.
[l] 34. 25.
[m] Num. 9. 11.
[n] Lam. 1. 13.
[o] 34. 25. Lev. 7. 15-17.

9 ¶ And the LORD said unto Moses, [q]Pharaoh shall not hearken unto you; that my [r]wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and [s]the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAPTER XII.

1 The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 29 The first-born are slain. 31 The Israelites are driven out of the land. 37 They come to Succoth.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 [a]This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ [b]Speak ye unto all the congregation of Israel, saying, [c]In the tenth *day* of this month they shall [d]take to them every man a [1]lamb, according to the house of *their* fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls: every man, according to his eating, shall make your count for the lamb.

5 Your lamb shall be [e]without blemish, a male [2]of the first year: ye shall take *it* out from the sheep, or from the goats.

6 And ye shall keep it up until the [f]fourteenth day of the same month: and [g]the whole assembly of the congregation of Israel shall kill it [3]in the evening.

7 And they shall take of the [h]blood, and strike *it* on the two side-posts, and on the upper door-post of the houses wherein they shall eat it.

8 And they shall [i]eat the flesh in that night, [k]roast with fire, and [l]unleavened bread; *and* [m]with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, [n]but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let [o]nothing of it re-

Chap. XI. 1-10. The iniquity of Pharaoh's cup was now full, and the last stroke of Heaven was about to descend upon him. The angel of death was forthwith to be despatched to fill the land with havoc and woe! It is not surprising that Moses had become an object of admiration, wonder, and terror, almost a species of deity-incarnate, with the Egyptians. As compared with him, in their sight, Pharaoh himself was but a worm of the dust. Death among the Egyptians was always attended with passionate lamentation. When a member of a family expired, the survivors rushed out and ran about the streets, weeping and wailing in a most frantic manner. Even in bemoaning an imaginary evil, suffered by any of their idol-gods, they would assemble in multitudes, beating their breasts, and tearing their hair, and lacerating their bodies, and rending the air with their outcries. It is easy, therefore, to conceive that the death of the first-born would present a spectacle of the most extraordinary character. No such night as that which was hastening on had ever before set in upon any nation, nor ever will again. These things suggest the idea of another night, and another scene of "lamentation, mourning, and woe." May every reader of these words be then only a spectator, and not a participant!

Chap. XII. 1-10. The Hebrews had hitherto commenced their year with September; but for the future they were to begin from the middle of March, at least in all their ecclesiastical computations. This arrangement was probably on account of the importance of the Passover, then instituted, and which, in future times, was to be held especially sacred. That ordinance commemorated their glorious deliverance from the bondage of Egypt; and hence the importance of keeping it in lasting remembrance. The lamb was to be set apart four days before the Passover,—an arrangement which was peculiar at the outset of the institution, for it was not to be so afterwards. On this day Israel passed through the Jordan, as appears from Joshua iv. 19; and on this day the Lord Jesus entered Jerusalem in triumph, John xii. 12, 13. The Hebrews divided the afternoon into two parts: the first, which began immediately after the sun had passed the meridian, and continued till sunset, which commenced the second part, and lasted till night, or the end of twilight. Between these two points the

main until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* [p] your loins girded, your [q] shoes on your feet, and your staff in your hand: and ye shall eat it in haste; [r] it *is* the LORD'S passover.

12 For I will [s] pass through the land of Egypt this night, and [t] will smite all the first-born in the land of Egypt, both man and beast; and [u] against all the [x] gods [4] of Egypt I will execute judgment: I *am* the LORD.

13 And [y] the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you [5] to destroy *you,* when I smite the land of Egypt.

14 And this day shall be unto you for a [z] memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast [a] by an ordinance for ever.

15 ¶ [b] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, [c] that soul shall be cut off from Israel.

16 And in the first day *there shall be* [d] an holy convocation, and in the seventh day there shall be an holy convocation to you; [e] no manner of work shall be done in them, save *that* which every [6] man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for [f] in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations [g] by an ordinance for ever.

18 [h] In the first *month,* on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the [i] elders of Israel, and said unto them, Draw out, [k] and take you [7] a lamb, according to your families, and kill the passover.

B. C. 1689.

[p] Matt. 26. 19, 20. Eph. 6. 14.
[q] Luke 7. 38. Eph. 6. 15.
[r] Lev. 23. 5.
[s] Num. 28. 16. 1 Cor. 5. 7, 23.
[t] *See on* 29, 30; 11. 4-6.
[u] Num. 23. 4.
[x] Is. 43. 11-15.
[4] *Princes.*
[y] Gen. 17. 11. Heb. 11. 28.
[5] *For a destruction.*
[z] Num. 16. 4. Matt. 26. 13. 1 Cor. 11. 23-26.
[a] 13. 10.
[b] *See on* 8; 13. 6, 7; 34. 18.
[c] 31. 14. Gal. 5. 12.
[d] Lev. 23.
[e] 16. 23; 20. 10.
[6] *Soul.*
[f] 7. 5; 13. 8.
[g] *See on* a 14.
[h] *See on* 15. Lev. 23. 5, 6.
[i] 3. 16; 17. 5; 19. 7.
[k] Num. 9. 2-5. Josh. 5. 10. 2 Chr. 30. 15-17.
[7] *Kid.*
[l] Lev. 14. 6, 7. Ps. 51. 7.
[m] Matt. 26. 30.
[n] 2 Sam. 24. 16.
[o] *See on* 14. Gen. 17. 8-10.
[p] Deut. 16. 5-9. Josh. 5. 10-12. Ps. 105. 44, 45.
[q] Deut. 6. 7; 32. 7. Josh. 4. 6, 7, 21-24. Ps. 78. 3, 6. Eph. 6. 4.
[r] *See on* 11, 23. Deut. 16. 2, 5. 1 Cor. 5. 7.
[s] 34. 8. 1 Cor. 29. 20. Neh. 8. 6.
[t] *See on* 12. 11, 4. Job 34. 20. 1 Thes. 5. 2.
[u] Num. 3. 13; 8. 17. Ps. 78. 51; 105. 36. Heb. 11. 28.
[x] 4. 23; 11. 5.
[8] *House of the pit.*
[y] *See on* 11. 6. Prov. 21. 13. Jam. 2. 13.
[z] 6. 1; 11. 1, 8. Ps. 105. 38.
[a] *See on* 10. 9.
[b] 8. 28. Ezra 6. 10.
[c] 11. 1. Ps. 105. 38.
[d] Gen. 20. 3. Num. 17. 12, 13.
[9] *Dough.*

22 And ye shall take [l] a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; [m] and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, [n] and will not suffer the destroyer to come in unto your houses to smite *you.*

24 And ye shall observe this thing [o] for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, [p] when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when [q] your children shall say unto you, What mean ye by this service?

27 That ye shall say, [r] It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [s] bowed the head, and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that [t] at midnight [u] the LORD smote all the first-born in the land of Egypt, from [x] the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the [8] dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was [y] a great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, [z] Rise up, *and* get you forth from among my people, both ye and [a] the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone: and [b] bless me also.

33 And the Egyptians were [c] urgent upon the people, that they might send them out of the land in haste; for they said, [d] We *be* all dead *men.*

34 And the people took their dough before it was leavened, their [9] kneading-troughs being bound up in their clothes upon their shoulders.

Passover was offered. The precise moment is not fixed; any time was alike between the meridian and the twilight. There is a significance in the use of bitter herbs, which, doubtless, contributed to remind them of their cruel bondage. Such herbs, moreover, were symbolical of intense affliction. Ver. 11-37. The loose flowing garments of the East required to be gathered up and fixed by a girdle to fit men for journeying. The Passover was to be eaten in a travelling posture, that they might be prepared to set out at a moment's warning. The Passover derived its name from the fact that the Angel of Destruction passed over the houses of the Hebrews, sparing every family whose dwelling-places were sprinkled with blood,—a striking type of salvation by the blood of Christ. The Passover, as a type of Jesus, was destined for perpetuation till the advent of Christ should put an end to it; and it was accordingly so observed. The term "for ever," therefore, simply implied throughout the whole Jewish dispensation. The injunction to keep within doors is highly significant, shewing that the protection promised was inseparable from blood. The term "first-born" implies some difficulty, since, in many families, there were none such. The term, therefore, is considered to comprise the most excellent, the

35 And the children of Israel did according to the word of Moses; [e]and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And [f]the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about [g]six hundred thousand on foot *that were* men, besides children.

38 [h]And [1]a mixed multitude went up also with them; and flocks and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were [i]thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the [k]sojourning of the children of Israel, who dwelt in Egypt, *was* [l]four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even [m]the self-same day it came to pass, that all the [n]hosts of the LORD went out from the land of Egypt.

42 It *is* [2]a night to be much [o]observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover; [p]There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast [q]circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In [r]one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; [s]neither shall ye break a bone thereof.

47 [t]All the congregation of Israel shall [s]keep it.

B. C. 1689.

[e] 3. 21.
[f] 3. 21; 11. 3. Acts 2. 47.
[g] 38. 26.
[h] Num. 11. 4. Zech. 8. 23.
[1] *A great mixture.*
[i] 6. 1; 11. 1.
[k] Acts 13. 17.
[l] Gen. 15. 13. Gal. 3. 17.
[m] Ps. 103. 18. John 7. 8. Acts 1. 7.
[n] 7. 4.
[2] *A night of observations.*
[o] Deut. 16. 1-6.
[p] Lev. 22. 10. Eph. 2. 12.
[q] Gen. 17. 12, 13, 23.
[r] 1 Cor. 12. 12. Eph. 2. 19-22.
[s] Num. 9. 12. John 19. 33, 36.
[t] Num. 9. 13.
[3] *Do it.*
[u] Num. 9. 14; 15. 15, 16.
[x] Gen. 17. 12. Ex. 44. 9.
[y] Gal. 3. 28. Col. 3. 11.
[z] Lev. 24. 22. Num. 15. 2, 15, 16, 29.
[a] Deut. 4. 1, 2. Matt. 28. 20. John 2. 5; 15. 14.
[b] 6. 26; 7. 4.

CH. XIII.

[a] 34. 19, 20. Lev. 27. 26. Heb. 12. 23.
[b] 20. 8. Deut. 5. 15. Ps. 105. 5. Luke 22. 19.
[c] 20. 2. Deut. 5. 6. Josh. 24. 17. Jud. 6. 8.
[1] *Servants.*
[d] Deut. 4. 34. Eph. 1. 19.
[e] *See on* 12. 8, 15.
[f] 23. 15; 34. 18. Deut. 16. 1.
[g] Gen. 15. 18-21. Deut. 7. 1.
[h] 33. 1. Gen. 16. 7, 8; 22. 16-18.
[i] *See on* 3. 17.
[k] *See on* 12. 25.
[l] 34. 18. Lev. 23. 8.
[m] 12. 19. Matt. 16. 6-12.

48 And when [u]a stranger shall sojourn with thee, and will keep the passover to the LORD, [x]let all his males be circumcised, and then let him come near and keep it; and he [y]shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 [z]One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: [a]as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt [b]by their armies.

CHAPTER XIII.

1 *The first-born sanctified to God.* 3 *The memorial of the passover is commanded.* 21 *God guideth them by a pillar of a cloud and of fire.*

AND the LORD spake unto Moses, saying,

2 [a]Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, [b]Remember this day, in which ye came out from Egypt, [c]out of the house of [1]bondage; for by [d]strength of hand the LORD brought you out from this *place:* [e]there shall no leavened bread be eaten.

4 This day came ye out, in the month [f]Abib.

5 And it shall be, when the LORD [g]shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [h]sware unto thy fathers to give thee, [i]a land flowing with milk and honey, that [k]thou shalt keep this service in this month.

6 [l]Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall [m]no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

chief, and the most beloved,—a view which is supported by such scriptures as the following:—chap. iv. 22; Jer. xxxi. 9; Heb. xi. 28. It is a term indicating pre-eminence; and when applied to anything bad, it signifies evil in the extreme. The numbers that set out were very great, about 600,000 men, consisting exclusively of individuals from 20 years and upwards, the rule by which they were numbered. To this if we add all the male sex under 20 years, and the whole of the females of every age, it is considered to give an aggregate of about 3,000,000 souls. It deserves to be specially noticed that this vast community, without exception, commenced the journey in the enjoyment of perfect health, and continued it in the same state till the close. How strikingly is the Divine favour here shewn!

Chap. XIII. 1-16. There seems a connexion between the sanctification or solemn setting apart of the first-born of the Hebrews and the destruction of the first-born of Egypt. The term to sanctify frequently implies a setting apart for a special work; but in the New Testament it more particularly refers to the renewal of the soul by the Spirit of the Lord. All things sanctified for the service of the Temple, which required to be used for common purposes, had to be redeemed or bought up, and the price was held to be sacred. The first-born was considered to possess peculiar worth; and hence its redemption was a suitable type of the deliverance of God's chosen people by the blood of the Lamb. The injunction to instruct the rising generation is suggestive of the duty which still devolves upon parents to teach, and upon children to learn, the things of God. Ver. 17-21. The distance between Egypt and Canaan, through the land of the Philistines, might have been accomplished in a few days; but the Hebrews had reason to fear that the Philistines would oppose their march; and as the bondage of Egypt had greatly broken the spirit of the children of Israel, they were morally, as well as in point of discipline, wholly unfit for war. On these grounds, therefore, it became expedient to conduct them through the desert, where they were placed under Divine instruction, and trained and prepared for the government which awaited them in the promised land. Moses was careful to remember the commandment of Joseph concerning his bones, doubtless that day rejoicing that the prediction of the dying patriarch was being realised, as God in very

8 And [a]thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for [b]a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law [c]may be in thy mouth: for with a [d]strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore [e]keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt [2]set apart unto the LORD all that [f]openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling [g]of an ass thou shalt redeem with a [3]lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children [h]shalt thou redeem.

14 ¶ And it shall be, when [i]thy son asketh thee [4]in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, [j]and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure [k]the people repent when they see war, and they [l]return to Egypt:

18 But God [m]led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up [5]harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: [n]for he had straitly sworn the children of Israel, saying, [o]God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [p]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [q]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night.

22 He [r]took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red Sea:* 23 *which droweneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, [a]that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For [b]Pharaoh will say of the children of Israel, [c]They *are* entangled in the land, the wilderness hath shut them in.

4 And [d]I will harden Pharaoh's heart, that he shall follow after them; [e]and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, [f]Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took [g]six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out [h]with an high hand.

9 But the Egyptians pursued after

B. C. 1491.

[a] Deut. 4. 9, 10. Ps. 78. 3-8. Eph. 6. 4.
[b] Deut. 6. 8. Prov. 6. 20-23. Is. 49. 16. Matt. 23. 5.
[c] Deut. 30. 14. Is. 59. 21. Rom. 10. 8.
[d] Josh. 1. 9. Ps. 89. 13. Is. 27. 1. Rev. 18. 8.
[e] 23. 15. Lev. 23. 6. 1 Cor. 11. 23.
[2] *Cause to pass over.*
[f] 34. 19. Num. 18. 15.
[g] 34. 20.
[3] *Kid.*
[h] Num. 3. 46. Rev. 14. 4.
[i] Deut. 6. 20-24. Ps. 145. 4.
[4] *To-morrow.*
[j] Deut. 6. 7-9; 11. 18.
[k] Num. 14. 1-4. Luke 14. 27-32. Acts 13. 13. 1 Cor. 10. 13.
[l] Neh. 9. 17. Acts 7. 39.
[m] Num. 33. 6-8. Ps. 107. 7.
[5] *By five in a rank.*
[n] Josh. 24. 32. Acts 7. 16.
[o] Gen. 48. 21. Luke 1. 68; 7. 16.
[p] Num. 33. 5, 6.
[q] Num. 9. 15-22. Deut. 1. 33. Ps. 105. 39. Is. 4. 5, 6. 1 Cor. 10. 1, 2.
[r] Ps. 121. 5-8.

CH. XIV.

[a] 13. 17, 18. Num. 33. 7.
[b] Deut. 31. 21. Ps. 139. 2, 4. Acts 4. 28.
[c] Jud. 16. 2. Ps. 71. 11. Jer. 20. 10.
[d] *See on* 9. 21; 7. 3, 13, 14. Rom. 11. 8.
[e] Neh. 9. 10. Is. 2. 11, 12. Dan. 4. 30-37. Rom. 9. 17, 22, 23.
[f] Jer. 34. 10-17. 2 Pet. 2. 20-22.
[g] Josh. 17. 16-18. Is. 37. 24.
[h] Num. 33. 3. Ps. 89. 13. Acts 13. 17.

---

dead had "visited his people." The Angel of the Covenant, the Messiah, now manifested himself in his glory. A bright flame had, from the earliest times, indicated his holy presence, and was designated by the Jews the Shechinah. The awfully glorious provision of the pillar of fire and of cloud, was calculated to operate most beneficially in subduing rebellion, composing strifes, and preserving the mind in a tone of awe and devotion. It was a magnificent conclusion to the terrible scenes which had marked the emancipation of Israel from the land of Egypt.

Chap. XIV. 1-12. Pharaoh commenced the pursuit with zeal and fury, forgetful of the terrible judgments to which his people had been so recently subjected. He rejoiced to think that the Israelites would be entangled and shut up, and thus become an easy prey. He was enraged at the thought of losing the labour of such a multitude of slaves. If we observe how this passion still operates amongst the planters of slave countries, we shall be enabled to form some conception of the wrath of the king. The loss would have been absolutely incredible; he was therefore intent, at whatever cost, on their recovery. This idea so occupied the royal mind, that he could think on nothing else; and in some respects it even led him to divest himself of common prudence. The chariots of those days generally carried three persons—one to guide the vehicle, another to protect him, and a third to fight. An army of horsemen accompanied the chariots. Every provision was thus made for recovering the fugitive millions. It was, of course, easy to overtake a people walking on foot; and they were so overtaken, to their unspeakable consternation; for notwithstanding the recent displays of the Lord's arm on their behalf, their faith seemed to fail them in the hour of trial. Instead of praying, they burst forth in rebellion against Moses, insultingly asking if there "were no graves in Egypt, that he had taken them to die in the wilderness."

them, (all the horses *and* chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; [l]and they were sore afraid: and the children of Israel [k]cried out unto the LORD.

11 And they said unto Moses, [l]Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? [m]wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, [n]Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [o]Fear ye not, stand still, and [p]see the salvation of the LORD, which he will shew to you to-day: [l]for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 [q]The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, [r]Wherefore criest thou unto me? speak unto the children of Israel that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And [s]I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And [t]the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

20 And it came between the camp of the Egyptians and the camp of Israel; and it was [u]a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and [x]the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And [y]the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* [z]a wall unto them on their right hand, and on their left.

23 ¶ And [a]the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that, in the morning watch, the LORD [b]looked unto the host of the Egyptians through the pillar of fire and of the cloud, [c]and troubled the host of the Egyptians,

25 And [d]took off their chariot-wheels, [2]that they drave them heavily: so that the Egyptians said, [e]Let us flee from the face of Israel; [f]for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that [g]the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; [h]and the LORD [3]overthrew the Egyptians in the midst of the sea.

28 And [l]the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there [k]remained not so much as one of them.

29 But the children of Israel [l]walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus [m]the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great [4]work which the LORD did upon the Egyptians: and the people [n]feared the LORD, and [o]believed the LORD, and his servant Moses.

B. C. 1491.

[l] Ps. 53. 5. Is. 7. 2; 51. 12, 13.
[k] Josh. 24. 7. Neh. 9. 9. Ps. 34. 17. Is. 30. 16.
[l] 16. 2, 3; 17. 2, 3. Num. 14. 1-4. Ps. 106. 7, 8.
[m] Gen. 43. 6. Num. 11. 15.
[n] Hos. 4. 17.
[o] Num. 14. 9. 2 Kings 6. 16. Ps. 27. 1, 2.
[p] Is. 43. 11. Jer. 3. 23. Hos. 13. 4, 9.
[1] *For whereas ye have seen the Egyptians to-day, &c.*
[q] Deut. 3. 22. Josh. 23. 3. Jud. 5. 20. Is. 31. 4, 5.
[r] Josh. 7. 10. Ezra 10. 4, 5.
[s] Gen. 6. 17; 9. 9. Hos. 5. 14.
[t] 23. 20; 32. 34. Is. 63. 9. Acts 7. 38.
[u] Ps. 18. 11. Prov. 4. 18, 19. 2 Cor. 2.
[x] Josh. 3. 13-16. Neh. 9. 11. Ps. 66. 6; 78. 13. Is. 51. 10, 15; 63. 12.
[y] Num. 33. 8. 1 Cor. 10. 1. Heb. 11. 29.
[z] Hab. 3. 8, 9. Zech. 2. 5.
[a] 1 Kings 22. 30. Ec. 9. 3. Is. 14. 24-27.
[b] Job 40. 12. Ps. 77. 16-19.
[c] Job 22. 13. Ps. 48. 5.
[d] Ps. 46. 9. Jer. 51. 21.
[2] *And made them to go heavily.*
[e] Job 11. 20. Ps. 68. 12. Am. 1. 14.
[f] *See on* 14. Deut. 3. 22.
[g] Jud. 1. 6, 7. Jam. 2. 13.
[h] 15. 1-7. Jud. 5. 20, 21.
[3] *Shook off.*
[i] Deut. 11. 4.
[k] Ps. 106. 9-11; 136. 15.
[l] Job 38. 8-11. Is. 43. 2; 63. 12, 13.
[m] 1 Sam. 14. 23. Is. 63. 9. Jude 5.
[4] *Hand.*
[n] 1 Sam. 12. 18. Ps. 119. 120.
[o] Ps. 106. 12, 13. Luke 8. 13.

Ver. 13-31. Their language was certainly very reprehensible; but the Lord, in mercy, overlooked their guilt, and thought only of their necessities. Moses, too, had patience, and addressed to them cheering exhortations. They had but to "stand still and see the salvation of God." The Angel of the Covenant himself came to their rescue. The Divine patience was now exhausted, and vengeance to the utmost must descend on the guilty king. The part of the ocean through which travellers have supposed they passed, was about four leagues broad. If the passage was a little to the north of Suez, with which travellers to India in our day are familiar, the distance from shore to shore being only a few miles, the whole of the children of Israel might soon reach the opposite side. Every circumstance connected with it proves the passage of the Red Sea to be wholly miraculous; and the attempts of infidelity to account for it by natural causes, simply prove the folly of those who make them. Nothing was wanted to surround the scene with unutterable terror. The awe-inspiring splendour issuing from the pillar of the cloud shining in the face of the foe, combined, it is probable, with tempests, thunder, and hailstones, shot from above, as set forth in Psalm lxxii., necessarily put them to the utmost disorder. The ocean, relieved from its fetters, speedily performed the work of death. It is impossible to ascertain the exact number of the Egyptians that perished. Josephus, however, reckons the cavalry at 50,000, and the infantry at 200,000,—numbers probably not much, if anything, in excess, when it is remembered how great was the multitude they sought to

CHAPTER XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm trees.*

THEN sang Moses and the children of Israel [a]this song unto the LORD, and spake, saying, I will sing unto the LORD, [b]for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my [c]strength and [d]song, and he is become my [e]salvation: he *is* [f]my God, and I will prepare him an [g]habitation; my father's God, and I will [h]exalt him.

3 The LORD *is* [i]a man of war: [k]The LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The [l]depths have covered them: they sank into the bottom as a stone.

6 Thy [m]right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath [n]dashed in pieces the enemy.

7 And in [o]the greatness of thine excellency thou hast overthrown [p]them that rose up against thee: thou sentest forth thy wrath, *which* [q]consumed them as stubble.

8 And with the [r]blast of thy nostrils the waters were gathered together, [s]the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, [t]I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall [l]destroy them.

10 Thou didst [u]blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* [x]like unto thee, O LORD, among the [z]gods? who *is* like thee, [y]glorious in holiness, [z]fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou [a]in thy mercy hast [b]led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall [c]hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men [d]of Moab, trembling shall take hold upon them: [e]all the inhabitants of Canaan shall [f]melt away.

16 Fear and [g]dread shall fall upon them: by the greatness of thine arm they shall be *as* [h]still as a stone; till thy people pass over, O LORD, till the people pass over, [i]*which* thou hast purchased.

17 Thou shalt bring them in, and [k]plant them in the [l]mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the Sanctuary, O LORD, *which* thy hands have established.

18 The [m]LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD [n]brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the [o]prophetess, the [p]sister of Aaron, took a timbrel in her hand; and [q]all the women went out after her with timbrels and with dances.

21 And Miriam [r]answered them, [s]Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea; and they went out into the [t]wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to [u]Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called [3]Marah.

24 And the people [x]murmured against Moses, saying, [y]What shall we drink?

25 And he [z]cried unto the LORD; and the LORD shewed him a [a]tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them [b]a statute and an ordinance, and there he [c]proved them,

26 And said, [d]If thou wilt diligently hearken to the voice of the LORD thy God, [e]and wilt do that which is right in

B. C. 1491.

CH. XV.

[a] Jud. 5. 1, &c. Rev. 15. 3.
[b] 18. 11. Col. 2. 15.
[c] Ps. 18. 1, 2.
[d] Deut. 10. 21.
[e] Is. 12. 2. Acts 4. 12.
[f] Gen. 17. 7.
[g] 2 Cor. 5. 19. Eph. 2. 22.
[h] Phil. 2. 11.
[i] Ps. 24. 8. Rev. 19. 11-21.
[k] *See on* 3. 13, 15.
[l] Mic. 7. 19. Matt. 18. 6.
[m] Ps. 89. 8-13. Matt. 6. 13.
[n] Ps. 2. 9. Rev. 2. 27.
[o] Deut. 33. 26.
[p] Is. 37. 17. Acts 9. 4.
[q] Is. 5. 24.
[r] Is. 37. 7.
[s] Ps. 78. 13.
[t] Jud. 5. 30.
[l] *Repossess.*
[m] Ps. 74. 13, 14.
[x] Deut. 33. 26.
[z] *Mighty ones.*
[y] Ps. 89. 18.
[z] Ps. 89. 5, 7.
[a] Eph. 2. 4.
[b] Ps. 78. 52, 53.
[c] Num. 14. 14.
[d] Num. 22. 3-5.
[e] Josh. 2. 11; 5. 1.
[f] Deut. 20. 8.
[g] Deut. 11. 25. 2 Sam. 7. 23.
[h] 1 Sam. 2. 9; 25. 37.
[i] Acts 20. 28. 1 Pet. 2. 9.
[k] Ps. 44. 2.
[l] Ps. 78. 54-69. Jer. 31. 23.
[m] Matt. 6. 13. Rev. 11. 15-17.
[n] 14. 28, 29. Heb. 11. 29.
[o] Jud. 4. 4. Acts 21. 9.
[p] Num. 12. 1. Mic. 6. 4.
[q] Jud. 11. 36. Ps. 68. 25.
[r] 1 Sam. 18. 7. Ps. 24. 7-10.
[s] Jud. 5. 3.
[t] Gen. 16. 7; 25. 18.
[u] Num. 33. 8.
[3] *Bitterness.*
[x] Num. 11. 1-6.
[y] Ps. 78. 19, 20. Matt. 6. 25.
[z] Ps. 1. 15.
[a] 2 Kings 2. 21. 1 Cor. 1. 18.
[b] Josh. 24. 21-25.
[c] Deut. 8. 2, 16.
[d] Lev. 26. 3-13.
[e] Deut. 12. 28.

recapture. There is no doubt that all the available power of Egypt was put in requisition on the occasion.

Chap. XV. 1-21. This song is not only one of the noblest, but the most ancient poetical composition extant. It has been deservedly admired by cultivated minds in every age and country, for the boldness of its imagery, the sublimity of its sentiments, and the dignity of its style. Its piety is extraordinary, and, rightly understood, it is of a thoroughly evangelical nature: "salvation is of the Lord," God is everything, man nothing but what grace makes him. There is a remarkable affinity between this noblest of songs and that which is sung by the victorious saints over Antichrist, as set forth in Revelation xv. 2-4. No event up to this time, since the creation of all things, so strikingly illustrated the Divine perfections, and presented so many remarkable analogies to the redemption of mankind. The imagery is most magnificent. It were impossible to celebrate triumph in a strain more ennobling. The derision is matchless, and wonderfully descriptive of the imperial arrogance of Pharaoh, "I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them, my hand shall destroy them." Infatuated man! There was then preparing for him the most fearful doom that ever overtook a rebellious reptile of the dust. The family of Moses was signally honoured. In addition to the exaltation of Aaron, Miriam was raised to the rank of Inspiration. She is first called a prophetess. Ver. 22-27. There is reason to believe that travellers have found the exact spot called Elim, where were the twelve wells of water, and the threescore and ten palm trees. According to Shaw, nine of the wells still remain, the others being filled up with drifts of sand, very common in Arabia. This loss, however, he states is supplied by the fact that the seventy palm trees have increased to upwards of two thousand. These palm trees are green and flourishing,

his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these [f]diseases upon thee, which I have brought upon the Egyptians: [g]for I *am* the LORD that healeth thee.

27 ¶ And they came to [h]Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

CHAPTER XVI.

1 *The Israelites murmur for want of bread.* 13 *Quails are sent,* 14 *and manna.*

AND they [a]took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of [b]Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the [c]whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, [d]Would to God [e]we had died by the hand of the LORD in the land of Egypt, when we sat by the [f]flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, [g]to kill this whole assembly with [h]hunger.

4 ¶ Then said the LORD unto Moses, Behold, [i]I will rain bread from heaven for you; and the people shall go out and gather a [1]certain rate every day, that I may [k]prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall [l]prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that [m]the LORD hath brought you out from the land of Egypt:

7 And in the morning, then [n]ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that [o]the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [p]against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [q]Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, [r]that they looked toward the wilderness, and, behold, the glory of the LORD [s]appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and [t]ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even [u]the quails came up, and covered the camp; and in the morning the dew lay round about the host.

14 And when [x]the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as [y]the hoar-frost on the ground.

15 And when the children of Israel saw *it,* they said one to another, [z]It *is* [a]manna: for they wist not what it *was.* And Moses said unto them, [b]This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer [3]for every man, *according to* the number of your [4]persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [c]he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man [d]leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it [e]bred worms, and stank: [f]and Moses was wroth with them.

21 And they gathered it every [g]morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* [h]on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is*

B. C. 1491.

[f] Deut. 7. 15.
[g] Ps. 103. 3.
[h] Num. 33. 9.

CH. XVI.

[a] Num. 33. 10-12.
[b] 17. 1. Num. 33. 12.
[c] Gen. 19. 4.
[d] Josh. 7. 7. Acts 26. 29. 2 Cor. 11. 1.
[e] Job 3. 1, 10, 20. Jon. 4. 8, 9.
[f] 3. 22. Num. 11. 4, 5.
[g] 5. 21; 17. 3. Num. 14. 13, 41.
[h] Deut. 8. 3. Lam. 4. 9.
[i] Ps. 78. 24. John 6. 31, 33. 1 Cor. 10. 3.
[1] *The portion of a day in his day.*
[k] *See* on Is. 26. Jer. 24. 15. 126. 2, 3. Lev. 26. 21, 23.
[l] Num. 16. 28-30.
[m] Lev. 9. 6. Is. 35; 40. 5. John 11. 4, 40.
[n] Num. 14. 27. Matt. 9. 4. John 6. 41-43. 1 Cor. 10. 10.
[o] 1 Sam. 8. 7. Luke 10. 16. John 13. 20.
[p] Num. 16. 16.
[q] Num. 14. 19; 16. 19, 42.
[r] 13. 21, 22. Matt. 17. 5.
[s] Jer. 31. 34. Joel 3. 17.
[t] Num. 11. 31-33. Ps. 78. 27, 28.
[u] Neh. 9. 15.
[x] Ps. 147. 16.
[y] *What is this?* or, *It is a portion.*
[z] Deut. 8. 3, 16. Josh. 5. 12.
[a] *See* on 4. Prov. 9. 5.
[3] *By the poll,* or *head.*
[4] *Souls.*
[b] 2 Cor. 8. 14, 15.
[c] 23. 18. Matt. 6. 34.
[d] Matt. 6. 19. Luke 12. 15, 33. Jam. 5. 2, 3.
[e] Num. 19. 3; 16. 15. Mark 3. 5. Eph. 4. 26.
[f] Prov. 6. 9-11. Ec. 9. 10; 12. 1. Matt. 6. 33. John 12. 35. 2 Cor. 6. 2.
[g] Lev. 25. 12, 22.

bearing pleasant fruit, as well as supplying refreshing shade. The Arabians up to the present hour hold the tradition that the household of Moses encamped there. Indeed, they continue to this day to look on the whole coast with awe, as the place of an unparalleled destruction. In their superstitions, they still profess to hear in the bay the wailings of the ghosts of Pharaoh's army.

Chap. XVI. 1-8. The memory of the mighty deeds so recently performed, was soon forgotten amid the murmurings of an unbelieving, ungrateful, and unsanctified multitude. Never did human nature appear to less advantage than when these emancipated millions longed for Egypt, where they "sat by the flesh-pots, and did eat bread to the full." Such language, and the feelings it indicates, demonstrate the thoroughly prostrate intellectual character of the people. They have now forgotten their bondage, and thought only of their miserable viands. Ver. 9-18. Quails are somewhat like partridges, and are delicious food. They abound in the East. It is usual for a hot wind to bring them north in large quantities, and, weary of their flight, they are often taken by the hand. Ver. 14-36. The manna was clearly unknown to the Israelites, hence, it is to be presumed, it was a thing

the [k]rest of the holy sabbath unto the LORD: [l]bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning.

24 And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 [k]Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, [l]How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD [m]hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: [n]and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, [o]Fill an omer of it, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the [p]Testimony, to be kept.

35 And the children of Israel did eat manna [q]forty years, until they came to a land inhabited: they did eat manna until they came unto [r]the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

B. C. 1491.

[k] 20. 8-11; 31. 15. Gen. 2. 2. Lev. 23. 3. Mark 2. 27, 28. Luke 23. 56.
[l] Num. 11. 8.
[k] 20. 9, 11. Deut. 5. 13. Luke 13. 14.
[l] Num. 14. 11. 2 Kings 17. 14. Ps. 81. 13, 14. Is. 7. 9, 13. Ez. 20. 13-16. Mark 9. 19.
[m] 31. 13. Neh. 9. 14. Is. 58. 13, 14.
[n] Num. 11. 6, 7. Cant. 2. 3.
[o] Ps. 103. 1, 2; 111. 4, 5. Luke 22. 19. Heb. 2. 1.
[p] 27. 21; 30. 6, 36; 40. 20. Num. 1. 50, 53; 17. 10.
[q] Deut. 8. 2, 3. Neh. 9. 15, 20, 21. Ps. 78. 24, 25. John 6. 30-58.
[r] Num. 33. 48-50. Deut. 34. 1-4.

CH. XVII.

[a] 16. 1. Num. 33. 12-14.
[b] Num. 11. 4-6; 20. 3-5.
[c] Gen. 30. 1, 2. 1 Sam. 8. 6.
[d] Deut. 6. 16. Ps. 106. 14. 1 Cor. 10. 9.
[e] 15. 25. Num. 11. 11.
[f] Num. 14. 10. John 8. 59. Acts 7. 59.
[g] 7. 19, 20. Num. 20. 8.
[h] Num. 20. 9-11. 1 Cor. 10. 4.
[i] John 4. 10, 14; 7. 37, 38.
[1] *Temptation.*
[2] *Chiding, or strife.*
[k] Ps. 95. 8. Heb. 3. 8, 9.
[l] Is. 12. 6. John 1. 14.
[m] 1 Sam. 30. 1. Ps. 83. 7.
[n] Num. 11. 28. Deut. 33. 44.
[3] Called *Jesus.*
[o] Matt. 27. 20. John 2. 5.
[p] Luke 18. 1. Jam. 5. 16.

CHAPTER XVII.

1 *The people murmur for water at Rephidim.* 5 *Moses sent to the rock in Horeb.* 13 *Amalek is overcome.*

AND all the congregation of the children of Israel journeyed from the wilderness of [a]Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore [b]the people did chide with Moses, and said, [c]Give us water that we may drink. And Moses said unto them, Why chide ye with me? [d]wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst?

4 And Moses [e]cried unto the LORD, saying, What shall I do unto this people? they be [f]almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and [g]thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; [h]and thou shalt smite the rock, and there shall come water out of it, [i]that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [1]Massah, and [2]Meribah, because of the chiding of the children of Israel, and because [k]they tempted the LORD, saying, [l]Is the LORD among us, or not?

8 ¶ Then came [m]Amalek, and fought with Israel in Rephidim.

9 And Moses said [n]unto [3]Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with the rod of God in mine hand.

10 So [o]Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when [p]Moses held up his hand, that Israel prevailed;

---

quite different from what is now called manna. It was the product of Divine power, and given in such quantities as to demonstrate its miraculous character. It was a figure of the better "bread which came down from heaven." They did "eat of the manna and died;" but those who participate in the bread of life shall live for ever! The Israelites did not more depend for their subsistence from day to day upon the manna, than the souls of the saints are dependent on the truth and grace of the Lord Jesus Christ. Let it be remembered that the Israelites subsisted on the manna forty years, which may give some idea of the aggregate amount of the Divine benevolence. It is calculated that they consumed 94,466 bushels every day, which, in the space of forty years, amounts to no less than 1,379,203,600.

Chap. XVII. 1-10. Moses invariably had recourse to prayer in times of trouble; whatever was the burden that oppressed him, he never failed to find relief in an appeal to the Father of mercies. When the people assailed him, he fled to the throne of grace. Travellers suppose that the rock in question was an immense mass of red granite, inasmuch as it abounds extensively in those regions. According to some, amongst whom is Shaw, the rock of Rephidim, up to the present hour, bears all the marks of the miracle, having several holes out of which the water gushed, and some channels about two inches deep, and twenty wide. There is reason to suspect, however, that this is some of the "pious frauds" of the popish monks to be found in that quarter. The water, on the present occasion, had a beautifully figurative character. We have the highest authority, 1 Cor. x. 4, that the rock and the water represented Christ the Lord. Ver. 11-16. This holding up the hands of Moses is one of the finest things in scripture touching the exercise of prayer. The attitude was one in which it had been impossible for Moses long to persevere without assistance. How strikingly this shews the use and ne-

and when he let down his hand, Amalek prevailed.

12 But Moses' [q]hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur [r]stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And [s]Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, [t]Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua; [u]for I will utterly put out [x]the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it [4]JEHOVAH-nissi:

16 For he said, [5]Because [6]the LORD hath sworn, *that* the LORD [y]*will have* war with Amalek from generation to generation.

CHAPTER XVIII.

1 *Jethro bringeth to Moses his wife and two sons;* 7 *Moses entertaineth him;* 13 *and accepteth his counsel.*

WHEN [a]Jethro, the priest of Midian, Moses' father-in-law, [b]heard of all that [c]God had [d]done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* [1]Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* [2]Eliezer; for the God of my father, *said he, was* mine help, and [e]delivered me from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [f]mount of God:

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses [g]went out to meet his father-in-law, and did obeisance, and [h]kissed him; and they asked each other of *their* [3]welfare: and they came into the tent.

8 And Moses [i]told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians, for Israel's sake, [k]*and* all the travail that [4]had come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro [l]rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [m]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that [n]the LORD *is* greater than all gods: for in the thing wherein they dealt [o]proudly *he was* above them.

12 And Jethro, Moses' father-in-law, [p]took a burnt-offering and sacrifices for God: and [q]Aaron came, and all the elders of Israel, to [r]eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses [s]sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me [t]to enquire of God.

16 When they have [u]a matter, they come unto me; and I judge between [5]one and another, and I do [x]make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 [6]Thou wilt surely [y]wear away, both thou and this people that *is* with thee: for this thing *is* too heavy for thee; [z]thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [a]God shall be with thee: [b]Be thou for the people to Godward, that thou mayest bring the causes unto God:

20 And thou shalt [c]teach them ordinances and laws, and shalt shew them [d]the way wherein they must walk, and the [e]work that they must do.

21 Moreover, thou shalt provide out of all the people [f]able men, [g]such as fear God, [h]men of truth, [i]hating covetousness, and place *such* over them, *to be* [k]rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people [l]at all seasons: and it shall be, *that* every [m]great matter they shall bring unto thee,

B. C. 1491.

[q] Matt. 26. 40-45. Eph. 6. 18.
[r] Phil. 1. 19. Heb. 12. 12.
[s] Josh. 10. 28-42.
[t] Deut. 31. 9.
[u] Deut. 25. 17-19.
[x] Job 18. 17.
[4] *The LORD my Banner.*
[5] *Because the hand of Amalek is against the throne of the LORD, therefore, &c.*
[6] *The hand upon the throne of the LORD.*
[y] Ps. 21. 8-11.

CH. XVIII.

[a] Num. 10. 29.
[b] Ps. 78. 4. Gal. 1. 23, 24.
[c] Acts 7. 35, 36. Rom. 15. 18.
[d] Ps. 105. 36-41; 106. 8-11.
[1] *A stranger there.*
[2] *My God is an help.*
[e] Dan. 6. 22. Acts 12. 11. 2 Cor. 1. 8-10.
[f] 24. 16, 17.
[g] Jud. 11. 34.
[h] Gen. 45. 15. Acts 20. 37.
[3] *Peace.*
[i] Neh. 9. 9-15.
[k] 15. 22-24; 18. 2.
[4] *Found them.*
[l] Rom. 12. 10, 15. 1 Cor. 13. 26.
[m] 1 Pet. 1. 3.
[n] 15. 11.
[o] 1 Sam. 2. 3.
[p] Gen. 12. 7.
[q] Lev. 7. 11-17.
[r] 2 Sam. 9. 7.
[s] Is. 16. 5. Rom. 12. 8; 13. 6.
[t] Lev. 24. 12-14.
[u] Deut. 17. 8-12.
[5] *A man and his fellow.*
[x] Num. 36. 6-9.
[6] *Fading thou wilt fade.*
[y] 2 Cor. 12. 15. Phil. 2. 30.
[z] Num. 11. 14-17.
[a] Josh. 1. 9. Matt. 28. 20.
[b] 4. 16.
[c] Deut. 4. 1, 5; 7. 11.
[d] Ps. 32. 8.
[e] Deut. 1. 18. Matt. 28. 20.
[f] 1 Kings 3. 9-12.
[g] 2 Sam. 23. 3.
[h] Job. 29. 16.
[i] Ps. 26. 9, 10. 1 Tim. 6. 9-11.
[k] Deut. 1. 15.
[l] Rom. 13. 6.
[m] Deut. 1. 17; 17. 8, 9.

cessity of society in the matter of devotion! The heart that would soon flag in solitary prayer, can continue by the hour together in company with fellow-worshippers.

Chap. XVIII. 1-18. We have here a beautiful example of the hospitable character of earlier times, and a specimen of the festivities of the Patriarchal families, who, like the first disciples, "did eat their bread with gladness and singleness of heart." Jethro was an observant and wise man, eminently fit for the office he sustained, and capable even of giving advice to Moses, such as was suitable to his circumstances, and calculated to promote alike his own comforts and the people's welfare. Enquiry of God meant more than prayer; it implied consultation in all cases of perplexity, and receiving the necessary instruction. Ver. 19-22. Jethro shewed how conversant he was with human nature when he proposed such men as those described in verse 21. It were impossible to combine a larger amount of excellent wisdom in the same space. "Able men, such as fear God, men of truth, hating covetousness." Would that all officers in the Church and in the nation were but stamped with

but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and [a]God command thee *so*, then thou shalt be able to endure, [c]and all this people shall also go to their place in peace.

24 So [p]Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: [q]the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses [r]let his father-in-law depart; and he went his way into his own land.

CHAPTER XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 16 *The fearful presence of God upon the mount.*

IN [s]the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [b]came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness: and there Israel [c]camped before the mount.

3 ¶ And Moses [d]went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have [e]seen what I did unto the Egyptians, and *how* [f]I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, [g]if ye will obey my voice indeed, and [h]keep my covenant, then ye shall be [i]a peculiar treasure unto me above all people; for [k]all the earth *is* mine.

6 And ye shall be unto me [l]a kingdom of priests, [m]and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for the elders of the people, [n]and laid before their faces all these words which the LORD commanded him.

B. C. 1491.

[a] 1 Sam. 8. 6, 7, 22. Gal. 2. 2.
[c] 2 Sam. 18. 3. Phil. 1. 24, 25.
[p] Exra 10. 3-5. 1 Cor. 12. 21.
[q] 1 Kings 3. 16-28. Job 29. 16.
[r] Num. 10. 29. Jud. 19. 9.

CH. XIX.
[s] Lev. 23. 16-18.
[b] Num. 33. 15.
[c] Acts 7. 30, 38. Gal. 4. 24.
[d] 24. 15-18.
[e] Is. 63. 9.
[f] Rev. 12. 14.
[g] Josh. 24. 24. Heb. 11. 8.
[h] Deut. 5. 2. Ps. 25. 10.
[i] Ps. 135. 4. Tit. 2. 14.
[k] Ps. 24. 1.
[l] Is. 61. 6. 1 Pet. 2. 5, 9. Rev. 1. 6.
[m] Deut. 28. 9. 1 Pet. 1. 15, 16.
[n] 4. 29, 30. 1 Cor. 15. 1.
[o] Deut. 28. 17-19.
[p] 1 Kings 8. 12. Matt. 17. 5. Rev. 1. 7.
[q] Deut. 4. 36. John 12. 29, 30.
[r] 2 Chr. 20. 20. Luke 10. 16.
[s] Josh. 3. 5. 1 Sam. 16. 5. 1 Cor. 6. 11.
[t] Zech. 3. 3, 4. Heb. 10. 22. Rev. 7. 14.
[u] Deut. 23. 2. Hab. 3. 3-6. John 3. 13.
[x] 34. 12. Deut. 4. 9.
[y] Heb. 12. 20, 21.
[z] 1 Cor. 15. 52. 1 Thes. 4. 16.
[1] *Cornet.*
[a] Am. 4. 12. Matt. 3. 10-12.
[b] 1 Sam. 21. 4, 5. 1 Cor. 7. 5.
[c] 1 Sam. 12. 17, 18. Ps. 29. 3-11; 97. 4. Heb. 12. 18, 19.
[d] 40. 32. 2 Chr. 5. 14.
[e] Rev. 1. 15; 4. 1.
[f] Deut. 5. 22. Ps. 68. 7, 8.
[g] 2 Thes. 1. 3. 2 Pet. 3. 10.
[h] Gen. 15. 17; 19. 23.
[i] Ps. 68. 8.

8 And all the people [o]answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, [p]Lo, I come unto thee in a thick cloud, [q]that the people may hear when I speak with thee, and [r]believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [s]sanctify them to-day and to-morrow, and let them [t]wash their clothes,

11 And be ready against the third day: for the third day [u]the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, [x]Take heed to yourselves, *that ye* go *not* up into the mount, [y]or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: [z]when the [1]trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, [a]Be ready against the third day: [b]come not at *your* wives.

16 And it came to pass on the third day, in the morning, that there were [c]thunders and lightnings, and a [d]thick cloud upon the mount, and the [e]voice of the trumpet exceeding loud: so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And [f]mount Sinai was altogether on a smoke, because the LORD descended upon it [g]in fire; and the smoke thereof ascended [h]as the smoke of a furnace, and the [i]whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

---

the same attributes! The idea of classification also is excellent. In some parts of the world, to this moment, it still prevails; and, indeed, the arrangements of our own King Alfred, in some respects, bear a strong resemblance to it.

Chap. XIX. 1-8. Moses now began to be sensible of his difficulties, and of the peculiarly arduous character of the labour he was called to sustain. To prepare him, he was summoned to an interview with the God of Abraham, that he might be taught how to proceed with the national organization. For the accomplishment of this, the children of Israel remained a long time at the foot of Mount Sinai, a fact which has rendered it renowned above all the mountains of the world. The eagle supplies fine similes for the explanation of scriptural subjects. That bird is remarkable for strength of wing, and rapidity of flight. Its affection for its young is also very great, and its own life very long. For these reasons, it is honoured to present an emblem of the Divine care over God's chosen people. "A kingdom of priests," and a "holy nation," is quite a new idea, which beautifully illustrates the character of the New Testament Church. No such kingdom had ever previously been heard of, and nothing has ever occurred on earth corresponding with it, but in connexion with Christianity. Ver. 9-24. The position of Moses, in the present circumstances, was one peculiarly awful and honourable. The voice of the Angel of the Covenant proceeded from the midst of the fire; the cloud strikingly represented his love, grace, and mercy to his chosen people. The grandeur of the scene was inexpressible. Justice, purity, and power were awfully set forth, and everything was done to produce upon the hearts of the people indelible impressions. The third day of the third new moon is computed to have been the fiftieth day after the Exodus, the day on which the law was delivered.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and [k]Moses went up.

21 And the LORD said unto Moses, Go down, [z]charge the people, lest they [1]break through unto the LORD to gaze, and many of them perish.

22 And let [m]the priests also, which come near to the LORD, sanctify themselves, lest the LORD [n]break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [o]Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: [p]but let not the priests and the people break through to come up unto the LORD, [q]lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAPTER XX.

1 *The ten commandments.* 22 *Idolatry forbidden.* 24 *Of what sort the altar should be.*

AND [a]God spake all these words, saying,

2 I *am* [b]the LORD thy God, which have [c]brought thee out of the land of Egypt, [d]out of the house of [1]bondage.

3 ¶ Thou shalt have [e]no other gods before me.

4 Thou [f]shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not [g]bow down thyself to them, nor serve them: [h]for I the LORD thy God *am* a jealous God, [i]visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of [k]them that hate me;

6 And [l]shewing mercy unto thousands of them that [m]love me, and keep my commandments.

7 Thou shalt not [n]take the name of the LORD thy God in vain: for the LORD will not hold him [o]guiltless that taketh his name in vain.

8 [p]Remember the sabbath-day, to keep it holy.

9 [q]Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* [r]thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor [s]thy stranger that *is* within thy gates:

11 For *in* [t]six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ [u]Honour thy father and thy mother; [x]that thy days may be long upon the land which the LORD thy God giveth thee.

13 [y]Thou shalt not kill.

14 [z]Thou shalt not commit adultery.

15 [a]Thou shalt not steal.

16 [b]Thou shalt not bear false witness against thy neighbour.

17 [c]Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's [d]wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And [e]all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and, when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [f]Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to [g]prove you, and that [h]his fear may be before your faces, that ye sin not.

21 And the people stood afar off: and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that [i]I have talked with you from heaven.

23 Ye [k]shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. [l]In all places where I record my name I will come unto thee, and I will [m]bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not [2]build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that [n]thy nakedness be not discovered thereon.

B. C. 1491.

[k] 34. 2, 4.
[z] *Context.* 13. 3, 5.
[m] Lev. 10. 1-3. [n] 1 Chr. 13. 9-11.
[o] Jos. 3. 4, 5.
[p] Heb. 4. 16; 10. 19-22; 12. 18-25, 29.
[q] Rom. 4. 15. 2 Cor. 3. 7-9. Gal. 3. 10.

CH. XX.

[a] Deut. 5. 22. Acts 7. 38-53.
[b] Deut. 6. 4, 5. Rom. 3. 29.
[c] 10; 16.
[d] Deut. 5. 15; 26. 6-8.
[1] *Servants.*
[e] Josh. 24. 18-24. Matt. 4. 10.
[f] Acts 17. 29. Rom. 1. 23.
[g] Josh. 23. 7, 16. Matt. 4. 9.
[h] Ps. 78. 58. 1 Cor. 10. 22.
[i] Job 5. 4. Matt. 23. 34-36.
[k] John 7. 7. Rom. 1. 30; 8. 7.
[l] Jer. 32. 39, 40. Rom. 11. 28, 29.
[m] John 14. 15, 21.
[n] Matt. 5. 33-37. Jam. 5. 12.
[o] Ex. 17. 13-19.
[p] Is. 58. 13.
[q] Luke 13. 14-16.
[r] Num. 15. 32-36.
[s] Deut. 16. 11, 12.
[t] John 20. 19, 26.
[u] Luke 18. 20. Rom. 13. 7.
[x] Deut. 4. 26, 40; 6. 2.
[y] Matt. 5. 21, 22.
[z] Matt. 1. 27, 28.
[a] John 12. 6.
[b] Matt. 26. 59, 60.
[c] John 12. 6.
[d] Matt. 5. 28.
[e] 19. 16-18.
[f] Gal. 3. 19. Heb. 12. 18, 19.
[g] 15. 25, 26.
[h] Prov. 1. 7.
[i] Deut. 4. 36. Heb. 12. 25, 26.
[k] 1 Sam. 5. 4, 5.
[l] Deut. 16. 5, 6. Matt. 18. 20.
[m] Num. 6. 24-27.
[2] *Build them with hewing.*
[n] Lev. 10. 3.

The giving of the law was by far the most solemn scene of which the people had yet been witness. Its importance was manifest by the circumstances attending its proclamation. The dispensation under which Christians are called to live, is altogether different. Love here takes the lead of power, and mercy of justice. The one Mediator between God and man, the man Christ Jesus, has secured for his people the privileges of adoption, whereby they become the children of God, and have access at all times through the Son to the Father.

Chap. XX. 1-17. The proclamation of the commandments was an important event. It convinced the people at once of the necessity of a Mediator, as also a sacrifice to expiate their guilt, and inspire them with confidence before God. These laws, though here rehearsed and arranged, were not newly instituted; they were felt and acted on by Adam in the days of his innocence, and hence they had only to be revived. Alike universal and unchangeable, they extended to the thoughts and the desires, which shewed their divine character and perfect adaptation to human nature. The laws of man can take cognisance only of his actions; it is the province of God alone to deal with the springs of thought. Nothing is wanted but the universal prevalence of obedience to these laws to produce universal happiness. The establishment of this law would render useless and needless all the laws of men concerning personal conduct.

CHAPTER XXI.

1 *Laws for men-servants.* 5 *For the servant whose ear is bored.* 7 *For women-servants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.*

NOW these *are* [a]the judgments [b]which thou shalt set before them.

2 If thou buy [c]an Hebrew servant, six years he shall serve; [d]and in the seventh he shall go out free for nothing.

3 If he came in [1]by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And [e]if the servant [2]shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto [f]the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him [g]for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she [3]please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, [h]seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that [i]smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but [k]God deliver *him* into his hand; then [l]I will appoint thee a place whither he shall flee.

14 But if a man come [m]presumptuously upon his neighbour, to [4]slay him with guile; thou shalt [n]take him from mine altar, that he may die.

15 ¶ And he that [p]smiteth his father or his mother shall be surely put to death.

16 ¶ And he that [q]stealeth a man, and

B. C. 1491.

CH. XXI.

[a] Deut. 6. 1, 31; 6. 20.
[b] 24. 3, 4. Matt. 28. 20. 1 Thes. 4. 1, 2.
[c] Lev. 25. 39, 44. Matt. 18. 25. 1 Cor. 6. 20.
[d] Lev. 25. 40-43, 45.
[1] *With his body.*
[e] Deut. 15. 16, 17.
[2] *Saying shall say.*
[f] 18. 21-28. Zeph. 3. 3.
[g] Deut. 15. 17. 1 Sam. 1. 22; 27. 12.
[3] *Be evil in the eyes of.*
[h] Jud. 9. 19. Job 6. 15. Mal. 2. 11-15.
[i] 20. 13. Gen. 9. 6. Lev. 24. 17.
[k] 1 Sam. 24. 4, 10, 18. 2 Sam. 16. 10. Is. 10. 7.
[l] Num. 35. 11. Josh. 20. 2-9.
[m] Num. 15. 30, 31. Deut. 1. 43.
[n] Deut. 27. 24. 2 Sam. 3. 27; 20. 9, 10.
[o] 1 Kings 1. 50, 51; 2. 28-34.
[p] Deut. 21. 18-21. 1 Tim. 1. 9.
[q] Gen. 11. 15. Deut. 24. 7. 1 Tim. 1. 10.
[r] Lev. 20. 9. Prov. 20. 20; 30. 11, 17.
[4] *Revileth.*
[5] *His neighbour.*
[s] 2 Sam. 3. 29. Zech. 8. 4.
[6] *His causing.*
[t] Deut. 19. 21. Is. 58. 3, 4.
[u] Gen. 9. 6. Num. 35. 30-33.
[7] *Avenged.*
[x] Lev. 26. 45, 46.
[y] 18.
[z] Deut. 22. 18, 19.
[a] Num. 35. 31.
[b] Deut. 19. 21. Matt. 5. 38-40; 7. 2. Rev. 16. 6.
[c] Deut. 16. 19. Ps. 9. 12. Eph. 6. 9.
[d] Gen. 9. 5, 6. Lev. 20. 15, 16.
[e] Deut. 21. 1-9.
[f] Num. 35. 31-33.

selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And [r]he that [s]curseth his father or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite [5]another with a stone, or with *his* fist, and he die not, but keepeth *his* bed;

19 If he rise again, and walk abroad [t]upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [6]the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man [u]smite his servant, or his maid, with a rod, and he die under his hand; [v]he shall be surely [7]punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for [x]he *is* his money.

22 ¶ If men [y]strive and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay [z]as the judges *determine.*

23 And if *any* mischief follow, then thou shalt [a]give life for life,

24 [b]Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man [c]smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then [d]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and [e]his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give, [f]for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

Chap. XXI. 1-10. As a first step towards the regular organization of the people, Moses here sets forth the laws which were to govern their economy. These precepts are merely the development of the ten commandments, which, while primarily and specially addressed to the Jews, are, in their principles, applicable to the whole human race. Slavery among the Jews was little more than a sort of apprenticeship, a service of seven years, after which the party was to be set at liberty. A malefactor was sold by the judge as a species of punishment, corresponding with our modern banishment. But in the case of the poor, the act was voluntary: they sold themselves. The slave of that day was held for either a limited period or for life, and laboured for a consideration. Regard being had to the intellectual and social condition of man, and the political and religious state of the neighbouring nations, slavery, so called, amongst the Jews, as regulated by the law of Moses, was, comparatively, a substantial good, although in itself comprising the principle of essential evil. The boring of the ear was indeed a mark of perpetual slavery; but still the act was voluntary. The Jewish system knew nothing of compulsory thraldom in perpetuity. The jubilee, or the death of the master, always brought deliverance. Girls were not to be sold on the same condition as young men: they were to be properly used as wives, or at once restored to liberty. Ver. 11-33. Altars, in heathen countries, were places of refuge, of which we have many examples in ancient history. But such was the regard of the Jewish law for life, that even the altar could not protect the murderer, forasmuch as the God of the altar had condemned him to death. In ancient times it was not so customary as now to punish opulent evil-doers by imposing a pecuniary fine. The law of retaliation was

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master [f]thirty shekels of silver, [h]and the ox shall be stoned.

33 ¶ And if a man shall [i]open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The [k]owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or [l]if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

1 *Of theft.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of bestiality.* 20 *Of idolatry.* 21 *Of widows and fatherless.* 25 *Of usury.* 28 *Of reverence to magistrates.*

IF a man shall steal an ox, or a [l]sheep, and kill it, or sell it; [a]he shall restore [b]five oxen for an ox, and four sheep for a sheep.

2 If a thief be found [c]breaking up, and be smitten that he die, *there shall* [d]no blood *be shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution: if he have nothing, [e]then he shall be sold for his theft.

4 If the theft be certainly [f]found in his hand alive, whether it be ox, or ass, or sheep, [g]he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, [h]shall he make restitution.

6 ¶ If fire break out, and catch in thorns, [i]so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* [k]he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; [l]if the thief be found, [m]let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto [n]the judges, *to see* whether he have put his hand unto his neighbour's goods.

B. C. 1491.

[f] Gen. 37. 28. Matt. 26. 15.
[h] 28, 29.
[i] Ps. 9. 15; 119. 85.
[k] 22. 6, 14.
[l] 29.

CH. XXII.

1 *Goat.*
[a] Lev. 6. 1-6. Prov. 6. 31. Luke 19. 8.
[b] Prov. 14. 4.
[c] Job 24. 14. Matt. 6. 19, 20. 1 Thes. 5. 2.
[d] Num. 35. 27.
[e] *See on* 21. 2. Is. 50. 1.
[f] 21. 16.
[g] Prov. 6. 31. Is. 40. 2. Rev. 18. 6.
[h] Job 20. 18.
[i] Jud. 15. 4, 5. 2 Sam. 14. 30, 31.
[k] 21. 33, 34.
[l] Prov. 6. 30, 31. John 12. 6. 1 Cor. 6. 10.
[m] *See on* 4.
[n] Deut. 16. 18; 19. 17, 18. Ps. 82. 1.
[o] Num. 5. 6, 7.
[p] Deut. 19. 16-18.
[q] 4. 7.
[r] Luke 12. 48. 2 Tim. 1, 12.
[s] Lev. 5. 1. Prov. 30. 9. Heb. 6. 16.
[t] 23. 1.
[u] Gen. 31. 39.
[x] Ex. 4. 14. Mic. 5. 8. Nah. 2. 12.
[y] Prov. 15. 19, 20.
[z] 21. 34. Lev. 24. 18.
[a] Zech. 8. 10.
[b] Gen. 34. 2-4.
[c] Deut. 7. 3, 4.
[d] *Weight.* Gen. 34. 12. 1 Sam. 18. 25.
[e] Deut. 18. 10, 11. Is. 19. 3.
[f] Lev. 18. 23. Deut. 27. 21.
[g] Num. 25. 2-5. Deut. 13. 1-15.
[h] Num. 21. 3.
[i] Deut. 10. 19. Jer. 22. 3.
[k] Deut. 10. 19; 23. 7.
[l] Deut. 10. 18. Ps. 94. 6.
[m] Deut. 15. 9. Job 31. 33, 39. Luke 18. 7.
[n] Ps. 146. 7-9. Prov. 23. 22, 23.
[o] Job 31, 23. Rom. 2. 5-9.
[p] Job 27. 13-15.

9 For all manner of [o]trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, [p]the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall [q]pay double unto his neighbour.

10 If a man [r]deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall [s]an oath of the LORD be between them both, [t]that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And if it be [u]stolen from him, he shall make restitution unto the owner thereof.

13 If it be [x]torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man [y]borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely [z]make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, [a]it came for his hire.

16 ¶ And if [b]a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her father [c]utterly refuse to give her unto him, he shall [d]pay money according to the [d]dowry of virgins.

18 ¶ Thou [e]shalt not suffer a witch to live.

19 ¶ Whosoever [f]lieth with a beast shall surely be put to death.

20 ¶ He that [g]sacrificeth unto *any* god, save unto the LORD only, he shall be [h]utterly destroyed.

21 ¶ Thou shalt neither [i]vex a stranger, nor oppress him: [k]for ye were strangers in the land of Egypt.

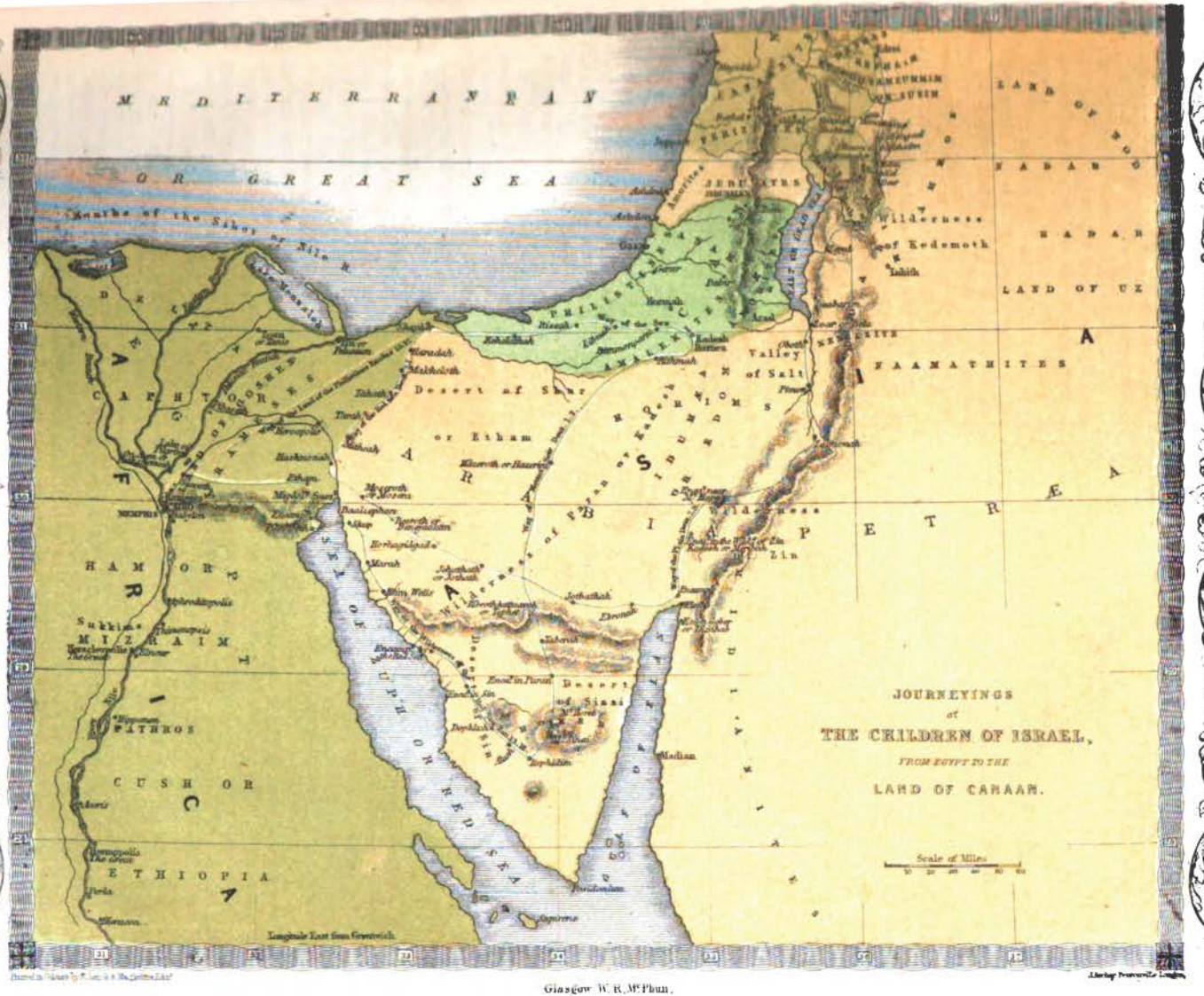
22 ¶ Ye [l]shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they [m]cry at all unto me, [n]I will surely hear their cry:

24 And [o]my wrath shall wax hot, and I will kill you with the sword; and [p]your wives shall be widows, and your children fatherless.

very common, both among the Greeks and Romans in their democratic period; "An eye for an eye, and a tooth for a tooth," which was deemed a more equitable punishment than any pecuniary exaction, since it placed the rich and the poor on the same foundation. In Eastern countries, in Arabia especially, it is common to dig for springs, and to construct large pits or ponds to receive rain-water, into which, if unprotected, men or beasts might fall and perish.

Chap. XXII. 1-20. A higher compensation is required for sheep and cattle than for other things, probably inasmuch as the risk is greater, since it is impossible to keep them so closely protected. Fire-raising appears to have been a very ancient crime, always severely punished; and in the East, from the dry state of the materials, such fires were peculiarly dangerous. The term here employed "witch," is derived from a word signifying to juggle or to deceive. The crime was great; and the punishment corresponded with it. The condition of the Jewish people may, perhaps, account for the severity of the penalty. They were surrounded by idolatrous nations, their enemies, also the enemies of their religion; and it was indispensable to prevent the incursion of its principles among the chosen people. Persons in a low state of civilisation, and imperfectly taught the knowledge of the true God, were liable to be carried away by diviners and sorcerers. Ver. 21-31. The term "stranger," as used in the Mosaic writings, signifies not merely Gentile proselytes, but all people of other nations and religions, who happen to sojourn in Judea, or to be passing through the land. The injunctions here given relative to the widow and the fatherless are inexpressibly compassionate, and such as are not to be found in the laws of any other



Glasgow W. R. M'Phun.

25 ¶ If thou [q]lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment [r]to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only; it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, [s]when he crieth unto me, that I will hear; [t]for I *am* gracious.

28 ¶ Thou shalt not revile the gods, [u]nor curse the ruler of thy people.

29 ¶ Thou [x]shalt not delay *to offer* [3]the first of thy ripe-fruits, and of thy [4]liquors: [y]the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be [z]holy men unto me: [a]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER XXIII.

1 *Of slander and false witness:* 2 *of other offences and duties.* 20 *An Angel promised, with a blessing, if they obey him.*

THOU shalt not [1]raise a false report: put not thine hand with the wicked to be [a]an unrighteous witness.

2 ¶ Thou shalt not [b]follow a multitude to *do* evil; neither shalt thou [2]speak in a cause [c]to decline after many to wrest *judgment:*

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet [d]thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and [3]wouldest forbear to help him; thou shalt surely help with him.

6 ¶ Thou shalt not [e]wrest the judgment of thy poor in his cause.

7 Keep thee [f]far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And [g]thou shalt take no gift: for the gift blindeth [4]the wise, and perverteth the words of the righteous.

9 ¶ Also [h]thou shalt not oppress a stranger: for ye know the [5]heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But [i]the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [6]oliveyard.

12 ¶ [k]Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you [l]be circumspect: and [m]make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep [n]the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:)

16 And the [o]feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year [p]all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the [q]blood of my sacrifice with leavened bread; neither shall the fat of my [7]sacrifice remain until the morning.

19 The [r]first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an [s]Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 [t]Beware of him, and obey his voice, provoke him not; for [u]he will not pardon your transgressions: for [x]my name *is* in him.

22 But if thou shalt indeed obey his

B. C. 1491.

q Lev. 25. 35-37.
r Job 24. 3-9.
s Ps. 34. 6.
t 34. 6. Ps. 136. 10,11.
u 1 Sam. 24. 6, 10.
x Matt. 6. 33. Rom. 8. 23.
3 *Thy fulness.*
4 *Tear.*
y Lev. 12. 2, 3.
z Lev. 11. 45.
a Deut. 14. 21. Acts 10. 14.

CH. XXIII.

1 *Receive.*
a Deut. 19. 16-21.
b Num. 14. 1-10.
2 *Answer.*
c Ps. 72. 2.
d Matt. 5. 44.
3 *Wilt thou cease to help him?* or, *wouldst cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.*
e Ps. 82. 3, 4. Jam. 2. 5, 6.
f Prov. 4. 14, 15. Eph. 4. 25. 1 Thes. 5. 22.
g Deut. 16. 19. Acts 24. 26.
4 *The seeing.*
h *See on* 22. 21. Mal. 3. 5.
5 *Soul.*
i *See on* Lev. 25. 2-7.
6 *Olive-trees.*
k *See on* 20. 8-11. Luke 13. 14.
l Josh. 22. 5. Heb. 12. 15.
m Josh. 23. 7. Eph. 5. 12.
n Deut. 16. 1-8. Mark 14. 12. 1 Cor. 5. 7, 8.
o Lev. 23. 9-21.
p Deut. 12. 5. Ps. 84. 7.
q 34. 25. Deut. 16. 4.
7 *Feast.*
r Lev. 23. 10-17. 1 Cor. 15. 20.
s Num. 20. 16. Josh. 5. 13. Is. 63. 9. Mal. 3. 1.
t Ps. 2. 12. Heb. 12. 25.
u Deut. 18. 19. Heb. 10. 26-29. 1 John 5. 16.
x 34. 6, 7. Is. 9. 6. John 5. 23.

ancient people. Deprived of their natural protectors, the Lord himself, in the multitude of his tender mercies, espoused their cause and took them under his special care. Usury, properly understood, means compound interest. The loan of money among the Israelites was considered as an act of kindness; and, therefore, interest was not exacted; where the borrowers were strangers, it was otherwise.

Chap. XXIII. 1-19. Bribery is as old as society, and has always been employed to "blind the wise and pervert the words of the righteous." No matter what government, whether free or despotic, there were always those who would give, and those who would receive bribes, and fulfil the condition of the infamous transaction. The seventh year of rest served to promote a variety of important ends. Among others, it gave the nation abundant opportunities for attending the means of instruction, and in particular of visiting the tabernacle, when the law that year was read in the hearing of all the people. It is remarkable that the Jews were interdicted the mention of the very names of the gods of the heathen, even to revile them. The threefold feast—the Passover, Pentecost, and the Feast of Tabernacles—during the year, were important arrangements, since they required the assembling of the whole body of the people, which tended at once to promote the spirit of brotherhood and piety. The reason of this injunction touching the "seething" of a kid, had its foundation in a custom of idolaters, who, after gathering their fruits, sprinkled their trees with milk in which a kid had been boiled; a practice allied to magic, and which was therefore to be frowned upon by the Jews. Ver. 20-33. The warnings here given touching the Angel are very solemn,

voice, and do all that I speak; then I will be [y] an enemy unto thine enemies, and [z] an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring [a] thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor [b] do after their works; but thou shalt utterly [b] overthrow them, and quite break down their images.

25 And [c] ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I [d] will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren, in thy land: [e] the number of thy days I will fulfil.

27 I will send [f] my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their [g] backs unto thee.

28 And I will send [g] hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee [h] in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [i] I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will [k] deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou [l] shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [m] it will surely be a snare unto thee.

CHAPTER XXIV.

1 *Moses is called up into the mountain.* 3 *The people promise obedience.* 6 *Moses sprinkleth the blood of the covenant;* 15 *he goeth up into the mount.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab and Abihu, and [a] seventy of the elders of Israel: and worship ye afar off.

B. C. 1491.

[y] Num. 24. 9. Acts 9. 4, 5.
[z] *I will afflict them that afflict thee.*
[a] Josh. 24. 8-11. Is. 63.
[b] Lev. 8. 26-30. Deut. 12. 30, 31.
[b] Num. 33. 52. Deut. 12. 3.
[c] Deut. 28. 1-6.
[d] Deut. 7. 15. Is. 33. 24.
[e] Job 5. 26. Is. 65. 20.
[f] Deut. 2. 25.
[g] *Neck.*
[g] Deut. 7. 20.
[h] Deut. 7. 22. Jud. 2. 1-4.
[i] Num. 34. 2-15.
[k] Josh. 10. 8, 19.
[l] Deut. 7. 2. Josh. 9. 14-22.
[m] Josh. 23. 13. Ps. 106. 36. 2 Tim. 2. 26.

CH. XXIV.

[a] Ex. 6. 11. Luke 10. 1, 17.
[b] Heb. 11. 24; 10. 21, 22.
[c] Deut. 5. 27, 28.
[d] Josh. 24. 27. Gal. 2. 9.
[e] Num. 17. 2. Luke 22. 30.
[f] Lev. 3; 7. 11-21.
[g] Col. 1. 20. Heb. 12. 24.
[h] Lev. 1. 5, 11; 4. 6.
[i] Deut. 31. 11-13. 1 Thes. 5. 27.
[k] *See on* 6. Is. 52. 15. Heb. 9. 13, 19.
[l] Eph. 1. 7. Heb. 9. 20; 13. 20.
[m] *See on* 1.
[n] Gen. 32. 30. John 1. 18.
[o] Ez. 1. 26, 27. Rev. 4. 3.
[p] Cant. 5. 10. Matt. 17. 2.
[q] Jud. 5. 13. Jer. 14. 3.
[r] Gen. 32. 24, 33.
[s] *See on* 10. Gen. 16. 13.
[t] Deut. 12. 7. 1 Cor. 10. 16-18.
[u] Jer. 31. 33. 2 Cor. 3. 3, 7.
[x] Deut. 4. 14. Matt. 5. 14.
[y] 17. 9-14. Num. 11. 28.
[z] Gen. 22. 5.
[a] 17. 10, 12.

2 And Moses [b] alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [c] All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and [d] twelve pillars, [e] according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed [f] peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of [g] the blood he sprinkled [h] on the altar.

7 And he took the book of the covenant, and [i] read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and [k] sprinkled *it* on the people, and said, Behold [l] the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then [m] went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel;

10 And they [n] saw the God of Israel: and *there was* under his feet as it were a paved work [o] of a sapphire-stone, and as it were the body of heaven [p] in *his* clearness.

11 And upon the [q] nobles of the children of Israel he [r] laid not his hand: also [s] they saw God, and [t] did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee [u] tables of stone, and a law, and commandments which I have written; [x] that thou mayest teach them.

13 And Moses rose up, and [y] his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, [z] Tarry ye here for us, until we come again unto you: and, behold, Aaron and [a] Hur *are*

reminding us that forgiveness was extended, and mercy dispensed, that God might be feared, and not presumed upon. With respect to hornets, ancient authors inform us that they have expelled whole nations from their countries.

Chap. XXIV. 1-9. The Jews had already received abundance of laws, and had given their solemn promise of obedience. They seldom failed in the matter of promise, however lamentably they came short of performance. In this respect they exemplified human nature as it is found to exist at the present day. Obedience was enforced by a reference to the mighty deliverance vouchsafed from Egyptian bondage, the Lord's manifold goodness present and prospective, and the successive displays of his glory. None were allowed to enter the cloud but Moses; nevertheless, his brother Aaron, his sons, and the seventy elders, were permitted to witness the event. The great thing aimed at was to keep these facts ever uppermost in the minds of the people. The twelve pillars were a notable symbol, addressing itself to the naked eye, constituting a memorial of the transactions between Jehovah and his people. In the earliest times this was a common method of perpetuating the remembrance of great events, especially those pertaining to covenants. The burnt-offerings were expiatory, and, as such, were wholly consumed; whereas, the peace-offerings were partly a feast, and partly a sacrifice. The sprinkling of the blood on the people, and on all things connected with the covenant, was a very significant act, clearly and vividly pointing to the better blood which in due season was to be shed. Ver. 10-18. This was a very grand display of the Divine glory, and calculated deeply to affect the hearts of all that beheld it. On few occasions had the people such a view of the Most High. There was, of course, no similitude, notwithstanding the glorious object

with you: if any [b]man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and [c]a cloud covered the mount.

16 And [d]the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the [e]seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* [f]like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses [g]went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount [h]forty days and forty nights.

CHAPTER XXV.

1 *The offering for the tabernacle.* 10 *The form of the ark;* 17 *the mercy-seat;* 23 *the table;* 31 *the candlestick.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that [a]they [1]bring me an [2]offering: of every man that giveth it [b]willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And [c]blue, and purple, and scarlet, and [3]fine linen, and goats' *hair*,

5 And [d]rams' skins dyed red, and badgers' skins, and [e]shittim-wood,

6 [f]Oil for the light, [g]spices for anointing oil, and for sweet incense,

7 [h]Onyx-stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me [i]a sanctuary; that [k]I may dwell among them.

9 According to all that I shew thee, *after* [l]the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ And they shall make [m]an ark *of* shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt [n]overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about.

12 And thou shalt cast [o]four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make [p]staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [q]The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark [r]the testimony which I shall give thee.

17 ¶ And thou shalt make [s]a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make [t]two cherubims *of* gold; *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* [4]of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, [u]covering the mercy-seat with their wings, and their faces *shall look* one to another; [x]toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt [y]put the mercy-seat above upon the ark; and [z]in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, [a]and I will commune with thee from above the mercy-seat, from [b]between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make [c]a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt [d]overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make [e]a golden crown to the border thereof round about.

26 And thou shalt make for it [f]four

B. C. 1491.

b 18. 25, 26.
c 19. 9, 16. Matt. 17. 5.
d Ex. 1. 28. 2 Cor. 4. 6.
e Rev. 1. 10.
f Heb. 12. 18, 29.
g Prov. 33. 1.
h Deut. 10. 10.

CH. XXV.

a Num. 7. 3-83.
1 *Take for me.*
2 *Heave-offering.*
b Jud. 5. 9.
c 26. 1; 29. 3.
3 *Silk.*
d 26. 14.
e 27. 1; 30. 20.
f 27. 20; 30. 24, 25.
g 30. 23-38.
h 28. 9-21.
i Heb. 9. 1, 2.
k 1 Kings 6. 13. 2 Cor. 6. 16. Heb. 3. 6.
l 1 Chr. 28. 11-19. Heb. 8. 5; 9. 9.
m Deut. 10. 1-3. Heb. 9. 4. Rev. 11. 19.
n 1 Kings 6. 20. 2 Chr. 3. 4.
o 26. 29; 38. 7.
p Num. 4. 6-14. 1 Chr. 15. 15.
q 1 Kings 8. 8. 2 Chr. 5. 9.
r Deut. 10. 2-5. 1 Kings 8. 9. 2 Kings 11. 12.
s 26. 34. Lev. 16. 12-15. Rom. 3. 25. Heb. 4. 16. 1 John 2. 2.
t 37. 7-9. Gen. 3. 24. 1 Kings 6. 23-28; 8. 6, 7. Heb. 9. 5.
4 *Of the matter of the mercy-seat.*
u Ex. 28. 14.
x Is. 6. 1-5. Eph. 3. 10. 1 Pet. 3. 22.
y 26. 34. Rom. 10. 4.
z *See on* 16.
a Num. 7. 89. Deut. 5. 26-31. Jud. 20. 27.
b 1 Sam. 4. 4. 2 Sam. 6. 2. Ps. 80. 1.
c 37. 10-16. Num. 3. 31. 1 Kings 7. 48. Heb. 9. 2.
d *See on* 11. 1 Kings 6. 20-22.
e 30. 3; 37. 2.
f *See on* 12.

that dazzled and delighted the spectators. On the present occasion, the typical character of Moses comes very boldly out. Never before had he enjoyed such an audience, nor has it been permitted to any ever since. In this respect, therefore, he presents the most remarkable type of the Mediator to be found in the ancient economy. The indulgence here granted to Joshua, who accompanied Moses up the mount, and there tarried till his return, was meant to initiate him into the work to which he was to be called on the death of Moses. This is the second time that Moses put honour upon him in the presence of the people. The forty days and nights, it is to be presumed, included the six days in which he was within the cloud, previous to his ascending to the top of the mount. During the whole of this period, he was without food, and, consequently, sustained by the power of the Most High, into whose presence he had been summoned.

Chap. XXV. 1-9. The offerings here referred to were those of a free-will character, for only such were suitable to the condition of the creature, or worthy of Divine acceptance. Unless love and gratitude prompted the deed, it was worthless. Sheep-skin coats, with the wool side inward, are at this present time worn by the Arabs. Such were of great antiquity. The oldest of the Greek poets mentions them. The sanctuary, or holy place, was sacred to intercourse between God and his people. The formation of the holy place is the grand object of the Divine dispensations in relation to our world. Ver. 10-40. The Ark was a sort of chest, the covering of which was called the mercy-seat. The rods fixed in it were intended to carry it from place to place. It became the depository of things of special value, such as the law, the manna, and the rod of Moses; and it is worthy of notice, that, like many other things, it has been imitated

rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be [g]for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that [h]the table may be borne with them.

29 And thou shalt make [i]the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, [5]to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [k]shew-bread before me alway.

31 ¶ And thou shalt make [l]a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, [m]his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; [n]and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same; all of it *shall be* one [o]beaten work *of* pure gold.

37 And thou shalt make the [p]seven lamps thereof; and [q]they shall [6]light the lamps thereof, that they may [r]give light over against [7]it.

38 And [s]the tongs thereof, and the [t]snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look [u]that thou make *them* after their pattern, which [8]was shewed thee in the mount.

B. C. 1491.

[g] 14. 28.
[h] Num. 10. 17. Acts 9. 15.
[i] Num. 4. 7. Ezra 1. 9-11.
[5] *To pour out withal.*
[k] Num. 4. 7. 2 Chr. 13. 11. Matt. 12. 4.
[l] 37. 17-24. Heb. 9. 2. Rev. 1. 12, 20; 2. 1, 5.
[m] 1 Kings 6. 18; 7. 24.
[n] 37. 19, 20. Zech. 4. 3.
[o] Num. 8. 4. 2 Chr. 9. 15.
[p] 37. 23. Rev. 2. 1; 4. 5.
[q] Lev. 24. 2-4. 2 Chr. 13. 11.
[6] *Cause to ascend.*
[r] Prov. 6. 23. Is. 8. 20. John 8. 12.
[7] *The face of it.*
[s] 2 Chr. 4. 21. Is. 6. 6.
[t] Num. 4. 9. 2 Kings 12. 13. Jer. 52. 18.
[u] Num. 8. 4. Ez. 43. 11, 12. Heb. 8. 5.
[8] *Thou wast caused to see.*

CH. XXVI.

[a] 36. 8, 9. 1 Chr. 21. 29. John 1. 14; 2. 21. Heb. 8. 2; 9. 9, 23, 24.
[b] 25. 4. Rev. 19. 8.
[c] *See on* 25. 18.
[1] *The work of a cunning workman* or *embroiderer.*
[d] Num. 4. 25. 2 Sam. 7. 2. 1 Chr. 17. 1.
[e] John 17. 21. 1 Cor. 12. 4, 12-27. Col. 2. 2, 19.
[f] 36. 11, 12, 17.
[g] 36. 11; 39. 33.
[h] Eph. 1. 22, 23; 4. 16. 1 Pet. 2. 4, 5.
[i] 36. 14-18. Num. 4. 25. Ps. 45. 13. 1 Pet. 3. 4; 5. 5.
[k] 25. 4; 35. 6, 23.
[l] Is. 4. 5.
[m] 50. 9, 12.
[n] 2. 13.
[o] 3.
[p] 4, 5.
[2] *Covering.*
[q] *See on* 3, 6.
[r] 9.
[s] 2, 8.

CHAPTER XXVI.

1 *The ten curtains of the tabernacle.* 31 *The vail for the ark.*

MOREOVER, thou shalt make [a]the tabernacle *with* ten curtains *of* [b]fine twined linen, and blue, and purple, and scarlet: *with* [c]cherubims of [1]cunning work shalt thou make them.

2 The length of one [d]curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be [e]coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make [f]loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty [g]taches of gold, and couple the curtains together with the taches; and it shall be [h]one tabernacle.

7 ¶ And thou shalt make [i]curtains *of* [k]goats' *hair*, to be [l]a covering upon the tabernacle; [m]eleven curtains shalt thou make.

8 The [n]length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple [o]five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make [p]fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the [2]tent together, [q]that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth [r]shall hang over the backside of the tabernacle.

13 And [s]a cubit on the one side, and a

among divers nations, both of the old and the new world. The shew-bread had a special significance, intimating that, in the Divine presence there was abundant provision to feed the whole of the people of God. The candlestick, or lamp-stand, may be viewed as symbolical of the Church, whose mission is to enlighten a dark world. It is proper to notice the precision of the injunctions contained throughout this chapter. Nothing was left to human whim or fancy. "According to all that I shewed you, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." This particularity is not found in the Christian system, which to the utmost is simple and flexible, but its simplicity is only an increased reason for a careful adherence to the "all things whatsoever" the Head of the Church has "commanded."

Chap. XXVI. 1-30. Notwithstanding the cruel bondage in which the people had been held, the construction of the tent implied no mean knowledge of the mechanical and ornamental arts. A people who could execute the specifications here set forth, were far removed from barbarism. The needlework, too, is a species of embroidery, or tapestry, things never found but in an advanced state of society. The tent was admirably fitted at once to secure, and to conceal the holy things contained therein from the rude gaze of the people. It has been conceived that the tabernacle was a figure of the spiritual beauty of the Church, as well as of her separation from the world, and her safety from all evil, as hid in the Divine pavilion. Ver. 31-37. The vail separated the holy from the most holy place, and is viewed as an emblem of the body of Christ, the crucifixion corresponding with the

cubit on the other side, [s]of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side, and on that side, to cover it.

14 And thou shalt make [t]a covering for the tent *of* [u]rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make [x]boards for the tabernacle [y]*of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [z]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make [a]forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets *of* silver; [b]two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [c]coupled together beneath, [d]and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make [e]bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt [f]overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt [g]rear up the tabernacle [h]according to the fashion thereof which was shewed thee in the mount.

B. C. 1491.

[s] *In the remainder*, or *surplusage*.
[t] Num. 4. 5. Ps. 27. 5; 121. 4, 5. Is. 4. 6; 25. 4.
[u] 25. 5; 39. 34. Num. 4. 10. Ez. 16. 10.
[x] 36. 20-33. Num. 4. 31, 32. Eph. 2. 20, 21.
[y] 25. 5.
[z] *Bands.*
[a] 36. 24-26; 38. 27, 30, 31. Num. 3. 36; 4. 31, 32. Cant. 5. 15.
[b] 19.
[c] *Twined.*
[d] 36. 29, 30. Ps. 133. 1-3. 1 Cor. 1. 10.
[e] 36. 31-33. Num. 3. 36. Rom. 15. 1. Gal. 6. 1, 2.
[f] *See on* 25. 11, 12.
[g] 40. 2, 17. Num. 10. 21. Josh. 18. 1. Heb. 8. 2.
[h] 27. 8. Acts 7. 44. Heb. 8. 5.
[i] Lev. 16. 2, 15. 2 Chr. 3. 14. Matt. 27. 51. Eph. 2. 14.
[k] 25. 4; 36. 8.
[l] 28. 15. 2 Chr. 2. 7-13. Ps. 137. 5. Cant. 7. 1.
[m] *See on* 25. 18.
[n] 26. 28. Esth. 1. 6.
[o] 27. 10; 36. 36.
[p] Heb. 9. 4, 5.
[q] *See on* 25. 16; 40. 21.
[r] 1 Kings 8. 6, 10. 1 Chr. 5. 7-10. Heb. 9. 2, 3.
[s] *See on* 25. 21; 40. 21. Heb. 9. 5.
[t] *See on* 40. 22. Heb. 9. 2, 8, 9.
[u] *See on* 25. 31-37; 40. 24.
[x] 36. 37; 40. 28. John 10. 9; 14. 6.
[y] 2 Sam. 7. 6.

CH. XXVII.
[a] 38. 1-7. 2 Chr. 4. 1, Heb. 13. 10.
[b] Lev. 8. 15. 1 Kings 1. 50.
[c] Num. 16. 38, 39.
[d] Lev. 16. 12. 2 Chr. 4. 11.
[e] 24. 6.
[f] Num. 4. 14. 2 Chr. 4. 10.
[g] 2 Kings 25. 15. Jer. 3. 19.
[h] 35. 16.
[i] *See on* 25. 12.
[k] *See on* 25. 13-15.

31 ¶ And thou shalt make a [g]vail *of* [h]blue, and purple, and scarlet, and fine twined linen, of [i]cunning work: with [k]cherubims shall it be made.

32 And thou shalt hang it upon four [l]pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under [m]the taches, that thou mayest bring in thither [n]within the vail [o]the ark of the testimony: and the vail shall divide unto you between [p]the holy *place* and the most holy.

34 And thou shalt [q]put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set [r]the table without the vail, and [s]the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make an [t]hanging for the door of [u]the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 *The altar of burnt-offering, with the vessels.* 9 *The court of the tabernacle.* 20 *The oil for the lamp.*

AND thou shalt make an [a]altar *of* shittim-wood, five cubits long, and five cubits broad: the altar shall be foursquare; and the height thereof *shall be* three cubits.

2 And thou shalt make the [b]horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt [c]overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and [d]his shovels, and his [e]basons, and his [f]flesh-hooks, and his [g]fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it [h]a grate of net-work *of* brass; and upon the net shalt thou make four brasen [i]rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make [k]staves for the altar, staves *of* shittim-wood, and overlay them with brass.

---

rending of the vail. When the Lord died the vail was rent: and then it became the privilege of all believers to enter into the holiest by the blood of Jesus. It was called the Ark of the Testament, as containing the tables of the law.

Chap. XXVII. 1-8. As in the Jewish worship the altar was an object of paramount importance, everything connected with it is minutely explained, and solemnly enjoined. Nothing was left to the option of the priests, whose duty was to obey the Divine commands, not to endeavour to improve thereupon. Ver. 9-21. The court of the tabernacle was a curtain of large dimensions, encompassing the tent, and sufficing to surround the congregation, when they assembled for worship and sacrifice. The court consisted of pillars, posts, and hangings, the latter about nine feet high; the tabernacle was double the height, and visible from without. In length, the court extended about fifty-eight yards, and the breadth about half that number. The character of the oil to be employed, which was to be "pure oil-olive, beaten," shews that the best of everything was to be used for

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to [l]bear it.

8 Hollow with boards shalt thou make it: [m]as [l]it was shewed thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make [n]the court of the tabernacle: for the south side southward *there shall be* [o]hangings for the court *of* fine twined linen, of an hundred cubits long, for one side.

10 And the twenty pillars thereof, and their twenty [p]sockets, *shall be of* brass: the hooks of the pillars and their [q]fillets *shall be of* silver.

11 And likewise for the north side in length, *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The [r]hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, [s]*of* blue, and purple, and scarlet, and fine twined linen, wrought with [t]needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The [u]length of the court *shall be* an hundred cubits, and the breadth [2]fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle, in all the service thereof, and [x]all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee [y]pure oil-olive beaten [z]for the light, to cause the lamp [a]to burn always.

B. C. 1491.

[l] 25. 28. Num. 4. 13, 14.
[m] 1 Chr. 28. 11, 19. Col. 2. 20-23. Heb. 8. 5.
[l] *He shewed.*
[n] 1 Kings 6. 36. Ezr. 46. 20-24.
[o] 26. 31-37; 36. 35.
[p] *See on* 26. 19-21.
[q] 36. 38.
[r] 26. 36.
[s] *See on* 26. 31, 36.
[t] 39. 29. Ps. 45. 14.
[u] 9-13.
[2] *Fifty by fifty.*
[x] Num. 3. 37. Ex. 9. 6. Is. 22. 23-25.
[y] Lev. 24. 2-4. Rev. 11. 4.
[z] *See on* 25. 31-37.
[a] *To ascend up.*
[a] Lev. 8. 3. Num. 8. 9.
[b] 26. 31-33; 40. 3.
[c] *See on* 16. 34; 25. 16, 21.
[d] 1 Sam. 3. 3. John 5. 35. 2 Cor. 4. 6. 2 Pet. 1. 19.
[e] Lev. 24. 3. Ps. 134. 1.
[f] Lev. 3. 17.

CH. XXVIII.
[a] Num. 16. 9-11. Heb. 5. 1-5.
[b] Num. 18. 7. Deut. 10. 6.
[c] Lev. 10. 1, 12.
[d] Ps. 132. 9, 16. Rom. 3. 22.
[e] Ps. 90. 16, 17. Is. 4. 2.
[f] 35. 31-35. Is. 28. 24-26.
[g] Is. 11. 2. Eph. 1. 17.
[h] Is. 59. 17. Eph. 6. 14. 1 Thes. 5. 8. Rev. 9. 17.
[i] Lev. 8. 7, 8. 1 Sam. 2. 18.
[k] 39. 25, 26.
[l] 39. 3. Lev. 8. 7.
[m] Lev. 8. 9. Zech. 3. 5.
[n] *See on* 25. 3, 4; 30. 2, 3.
[o] Is. 11. 5. 1 Pet. 1. 13. Rev. 1. 13.
[1] *Embroidered.*
[p] Job 28. 16.
[q] 2 Chr. 2. 7. Is. 49. 16.
[r] Zech. 3. 9. Eph. 1. 13; 4. 30. 2 Tim. 2. 19. Rev. 7. 2.

21 In [a]the tabernacle of the congregation [b]without the vail, which *is* before the [c]testimony, [d]Aaron and his sons shall order it from [e]evening to morning before the LORD. *It shall be* [f]a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 *Aaron and his sons are separated for the priest's office.* 6 *The ephod, breastplate, and other holy garments appointed.*

AND [a]take thou unto thee Aaron thy brother, and his sons with him, from [b]among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, [c]Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make [d]holy garments for Aaron thy brother, for [e]glory and for beauty.

3 And thou shalt speak unto all *that are* [f]wise-hearted, whom I have [g]filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; [h]a breastplate, and an [i]ephod, [k]and a robe, and [l]a broidered coat, a [m]mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take [n]gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And [o]the [1]curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two [p]onyx-stones, and [q]grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the [r]engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou

the service of the Lord, who would not accept that which cost the people nothing. From chapter xxx. verse 8, it would seem, that "burning always," signified from evening to morning; but some of the earlier Jewish writers tell us that the lamps were kept burning all day, as well as all night; and if so, it must have been a corruption of the original institution. One thing is certain, that lights were burnt by the heathen day and night before their idols. There can be no doubt that they borrowed the night lights from the Jews, and by way of improvement, added those of the day, and that Popery has adopted the corruption.

Chap. XXVIII. 1-14. The "holy things" for the service of the Lord, having been ordered and settled, the next step was to make arrangements for the priesthood; and here it is distinctly assumed, that entrance on the office was not to be an optional affair. It required a special appointment of God; and by consequence, a line was established in the person of Aaron, who, with his sons, constituted a type of Christ, with all his people. Prior to this period, every head of a house was both king and priest; now, however, that the people no longer existed in a scattered and patriarchal form, but were being organised into a great community, it was not only practicable, but necessary to typical and other ends, to establish an order of priesthood. The garments were designated "holy," from the circumstance of their being used only during the performance of the sanctuary services. It is here again shewn, that God supplies men with special gifts for special work. He filled the "wise hearted" with the "spirit of wisdom." The fact is remarkable,

B. C. 1491.

shalt make them to be set in [a]ouches of gold.

12 And thou shalt put the two stones upon [t]the shoulders of the ephod, *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD, upon his two shoulders, for a [u]memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* [x]wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make [y]the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And [z]thou shalt [2]set in it settings *of stones, even* four rows of stones: *the first* row *shall be* [3]a [3]sardius, [b]a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an [c]emerald, [d]a sapphire, and [e]a diamond.

19 And the third row a ligure, [f]an agate, and an amethyst.

20 And the fourth row [g]a beryl, and an onyx, and [h]a jasper: they shall be set in gold in their [4]inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be [i]according to the twelve tribes.

22 And thou shalt make [k]upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* [l]on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above [m]the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with [n]a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel [o]in the breastplate of judgment [p]upon his heart, when he goeth in unto the holy *place*, for [q]a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment [r]the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall [s]bear the judgment of the children of Israel [t]upon his heart before the LORD continually.

31 ¶ And thou shalt make [u]the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, [x]as it were the hole of an habergeon, [y]that it be not rent.

33 ¶ And *beneath* [z]upon the [5]hem of it, thou shalt make [a]pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and [b]bells of gold between them round about:

34 A [c]golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he [d]goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate *of* pure gold, and [e]grave upon it, *like* the engravings of a signet, [f]HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre: upon the forefront of [g]the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [h]bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [i]accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* [k]needle-work.

40 ¶ And for Aaron's sons [l]thou shalt make coats, and thou shalt make for them

---

[a] 39. 6, 13, 18.
[t] Ps. 89. 19. Zech. 6. 13, 14. Heb. 7. 25-28.
[u] Gen. 9. 12-17. Num. 16. 40. Acts. 10. 4.
[x] 1 Kings 7. 17. 2 Chr. 4. 12, 13.
[y] 39. 8. Lev. 8. 8.
[z] 39. 10.
[2] *Fill in it fillings of stones.*
[a] Ez. 28. 13. Rev. 21. 19-21.
[3] *Ruby.*
[b] Job 28. 19. Rev. 21. 20.
[c] 39. 11. Ez. 27. 16.
[d] Job 28. 6, 16. Rev. 4. 3.
[e] Jer. 17. 1. Ez. 28. 13.
[f] Is. 54. 12.
[g] Ez. 10. 9. Rev. 21. 20.
[h] Rev. 4. 3; 21. 11, 18.
[4] *Fillings.*
[i] Luke 22. 30. Rev. 7. 4-8.
[k] 14.
[l] 7.
[m] *See on* 8.
[n] 39. 21, 31. Num. 15. 38.
[o] *See on* 15, 30.
[p] *See on* 12. Jer. 30. 21. Rom. 10. 1.
[q] Cant. 8. 6. Is. 49. 15, 16.
[r] Lev. 8. 8. Ezra 2. 63.
[s] Zech. 6. 13.
[t] 2 Cor. 6. 11, 12; 12. 15. Heb. 2. 17; 4. 16; 9. 12, 24.
[u] 39. 22. Lev. 8. 7.
[x] 2 Chr. 26. 14. Job 41. 26.
[y] John 19. 23, 24. Eph. 4. 8-16.
[z] 39. 24-26.
[5] *Skirts.*
[a] 1 Kings 7. 18. 2 Kings 25. 17.
[b] Zech. 14. 20.
[c] Ps. 89. 15. John 15. 4-8, 16. Col. 1. 5, 6, 10.
[d] Lev. 16. 2. Heb. 9. 12.
[e] *See on* 9, 11.
[f] Lev. 8. 9. Heb. 7. 26; 12. 14. 1 Pet. 1. 15, 16; 2. 9.
[g] 39. 6. Zech. 3. 5.
[h] Is. 53. 6, 11, 12. John 1. 29. 2 Cor. 5. 21. 1 Pet. 2. 24; 3. 18.
[i] Lev. 1. 4; 22. 27. Is. 56. 7.
[k] Ps. 45. 14.
[l] Lev. 8. 13. Ex. 44. 17.

and authorises the belief, that, down to the present hour, men are still so prepared for the development of the powers of nature, and the accomplishment of the purposes of Providence. Much that has been put down to the inventions of genius, is to be viewed as the special gift of God, in the person of man. Ver. 15-43. The "breastplate of judgment" was full of mystic import—while it reminded the high priest of the love he should bear to the people, and the fervour with which he should offer up supplications and intercessions on their behalf, it also directed attention to the love of the Saviour towards his people, and his advocacy in heaven. The judges of ancient Egypt, as well as of China, are known to have worn breastplates resembling that of the Jewish high priest, from which they were clearly derived. The whole of Aaron's dress is strikingly emblematic of the attributes and character of the Lord Jesus. The plate of gold, on which was engraven "holiness to the Lord," is entitled to particular notice: as worn on the forehead of Aaron, and connected with the bearing of the "ini-

girdles, and bonnets shalt thou make for them, [m] for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [n] anoint them, [o] and [6] consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen [p] breeches to cover their [7] nakedness; from the loins even unto the thighs they shall [8] reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they [q] bear not iniquity, and die. *It shall be* [r] a statute for ever unto him, and his seed after him.

CHAPTER XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.*
38 *The continual burnt-offering.*

AND this *is* the thing that thou shalt do unto them, to [a] hallow them, [b] to minister unto me in the priest's office: [c] Take one young bullock, and two [d] rams without blemish.

2 And [e] unleavened bread, and cakes unleavened [f] tempered with oil, and [g] wafers unleavened anointed with oil; *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them [h] in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring [i] unto the door of the tabernacle of the congregation, and shalt [k] wash them with water.

5 And thou shalt take the [l] garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the [m] mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the [n] anointing oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring [o] his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and [l] put the bonnets on them; and [p] the priest's office shall be theirs for a perpetual statute: and thou shalt [2] consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall [q] put their hands upon the head of the bullock.

11 And [r] thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of [s] the blood of the bullock, and put *it* upon [t] the horns of the altar with thy finger, and [u] pour all the blood beside the bottom of the altar.

13 And thou shalt take [x] all the fat that covereth the inwards, [y] and the [3] caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and [z] burn *them* upon the altar.

14 But [a] the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: [b] it *is* a sin-offering.

15 ¶ Thou shalt also take [c] one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and [d] wash the inwards of him, and his legs, and put *them* [4] unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* [e] a burnt-offering unto the LORD: it *is* [f] a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take [g] the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and [h] put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and [i] sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [k] the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he [l] shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also [m] thou shalt take of the ram the fat, and [n] the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and [o] the right shoulder; for it *is* a ram of consecration:

B. C. 1491.

[m] 1 Tim. 2. 9, 10. 1 Pet. 3. 3, 4; 5. 5.
[n] Is. 61. 1. John 3. 34.
[o] Lev. 8. 33. Heb. 7. 28.
[6] *Fill their hand.*
[p] Lev. 6. 10. Rev. 3. 18.
[7] *Flesh of their nakedness.*
[8] *Be.*
[q] Lev. 5. 1, 17. Matt. 22. 12, 13.
[r] 27. 21. Lev. 17. 7.

CH. XXIX.

[a] 20. 11. Matt. 6. 9.
[b] *See on* 28. 3.
[c] Lev. 8. 2.
[d] Lev. 4. 3. Heb. 7. 26. 1 Pet. 1. 19.
[e] Lev. 6. 20-22. 1 Cor. 5. 7.
[f] Lev. 7. 10.
[g] Lev. 7. 12.
[h] Lev. 8. 2, 26, 31.
[i] 40. 28.
[k] Deut. 23. 11. Tit. 3. 5. Rev. 1. 5, 6.
[l] *See on* 28. 2, 4.
[m] *See on* 28. 36-38.
[n] Ps. 89. 20. 1 John 2. 27.
[o] 28. 40. 41.
[1] *Bind.*
[p] Num. 18. 7. Heb. 5. 4, 5, 10.
[2] *Fill the hand of.*
[q] Is. 53. 6. 2 Cor. 5. 21.
[r] Lev. 1. 4, 5; 9. 8, 12.
[s] Lev. 8. 15. Heb. 9. 13, 14, 22; 10. 4.
[t] 27. 2; 38. 2.
[u] Lev. 4. 7, 18; 5. 9; 9. 9.
[x] Lev. 3; 4; 6.
[y] Lev. 8. 16, 25; 9. 10, 19.
[3] *Midriff.*
[z] Lev. 1. 9, 15.
[a] Lev. 4. 11, 12, 21.
[b] Lev. 4; 5.
[c] Lev. 8. 18-21.
[d] Lev. 1. 9, 13; 8. 21. Matt. 23. 26.
[4] *Upon.*
[e] Gen. 22. 2, 7, 13.
[f] Gen. 8. 21. Eph. 5. 2. Phil. 4. 18.
[g] Lev. 8. 22-29.
[h] Is. 50. 5. Mark 7. 33.
[i] Is. 52. 15.
[k] Lev. 14. 15-18.
[l] Heb. 9. 22; 10. 29.
[m] Lev. 8. 25-27.
[n] Lev. 3. 9; 9. 19.
[o] Lev. 9. 21.

quity of the holy things," it points directly to the Great High Priest in the heavens. Nothing more remarkably indicated the typical character of Aaron, and the peculiar position he occupied as standing apart from the nation. As the high priest, he represented the people of Israel, and made an atonement for their sins, and thus he sustained the character of the great antitype, the Lamb of God, who alone could "bear the griefs and carry the sorrows" of a lost world.

Chap. XXIX. 1-8. The process of hallowing was accomplished by sacrifice, washing, and anointing. The body of each priest was washed at his consecration; previously to entering on the daily services the hands and the feet were washed, but the body was not then subjected to any ablution. These washings were strongly significant of the cleansing influences of the Spirit of God, through the application of the blood of Christ; that is, leading the soul to exercise a cordial faith in the doctrines of the atonement. In earlier times, it was customary to use oil in setting apart prophets, priests, and kings to their special service; an impressive emblem of the baptism of the Holy Spirit. The Saviour himself, in allusion to this practice, was designated the Anointed One, which

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD.

24 And thou shalt [p]put all in the hands of Aaron, and in the hands of his sons, and shalt [s]wave them *for* [q]a wave-offering before the LORD.

25 And [r]thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* [s]an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify [t]the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of [u]the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 And [x]it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* [y]an heave-offering: and it shall be an heave-offering from the children of Israel of [z]the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And [a]the holy garments [b]of Aaron shall be his sons' after him, to be [c]anointed therein, and to be consecrated in them.

30 *And* [d]that son that is priest in his stead shall put them on [d]seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take [e]the ram of the consecration, and [f]seethe his flesh in the holy place.

32 And [g]Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall [h]eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but [i]a stranger shall not eat *thereof*, because they *are* [k]holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt [l]burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And [m]thus shalt thou do unto Aaron, and to his sons, [n]according to all *things* which I have commanded thee: [o]seven days shalt thou consecrate them.

36 And thou shalt offer [p]every day a bullock *for* a sin-offering for atonement: and thou shalt [q]cleanse the altar, when thou hast made an atonement for it, and thou shalt [r]anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, [s]and sanctify it; and [t]it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; [u]two lambs of the first year, day by day continually.

39 The one lamb thou shalt offer [x]in the morning, and the other lamb thou shalt offer at even:

40 And with the one lamb [y]a tenth-deal of flour mingled with the fourth part of an [z]hin of beaten oil; and the fourth part of an hin of wine *for* [a]a drink-offering.

41 And the other lamb thou shalt [b]offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a [c]continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD; [d]where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and [7]*the tabernacle* shall be [e]sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will [f]sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will [g]dwell among the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAPTER XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The laver.* 22 *The holy anointing oil.* 34 *The composition of the perfume.*

AND thou shalt make [a]an altar to burn incense upon: *of* shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof, (foursquare shall it be,) and two cubits *shall*

B. C. 1491.

[p] Lev. 8. 27.
[s] *Shake to and fro.*
[q] Lev. 7. 30; 10. 14.
[r] Lev. 7. 29-31.
[s] Lev. 1. 9, 13; 2; 3. 1 Sam. 2. 28.
[t] Lev. 7. 31-34. Num. 6. 20.
[u] Lev. 7. 37; 8. 28-31.
[x] Lev. 7. 32-34. Deut. 18. 3.
[y] Lev. 7. 14. Num. 15. 19, 20; 31. 29, 41.
[z] Lev. 3; 7. 11, &c.
[a] 28. 3, 4.
[b] Num. 20. 26-28.
[c] Lev. 8. 7-12. Num. 18. 8.
[d] He *of his sons.*
[d] Josh. 6. 14, 15.
[e] *See on* 27.
[f] Lev. 8. 31.
[g] 24. 9-11.
[h] Ps. 22. 26. John 6. 53-56. 1 Cor. 11. 24, 26.
[i] Lev. 22. 10-13, Num. 3. 10, 38.
[k] Num. 16. 5.
[l] Lev. 7. 18, 19; 10. 16.
[m] 40. 12-15.
[n] 40. 46. John 15. 14.
[o] 40. 13. Lev. 14. 8-11.
[p] *See on* 10-14. Ez. 45. 18-20.
[q] Heb. 9. 22, 23.
[r] 40. 9-11. Lev. 8. 10, 11.
[s] 40. 10. Dan. 9. 24.
[t] 30. 29. Matt. 23. 17, 19.
[u] Ezra 3. 3. John 1. 29.
[x] 2 Kings 16. 15. Ps. 5. 3; 55. 16, 17.
[y] Num. 15. 4, 9; 28. 5.
[z] Num. 15. 4. Ez. 4. 11.
[a] Deut. 32. 38. Is. 57. 6.
[b] Ezra 9. 4. Ps. 141. 2.
[c] Num. 28. 6.
[d] Lev. 1. 1.
[7] *Israel.*
[e] Is. 6. 1-3; 60. 1.
[f] Lev. 21. 15. John 2. 6.
[g] John 14. 17, 23.

CH. XXX.
[a] Lev. 4. 7, 18. Rev. 8. 3.

is the import of the term Messiah. It is shewn in ver. 21, that there was a mixture of oil and blood employed in the anointing of Aaron, which appears to point very strongly to the Spirit of grace, and the blood of sprinkling. Ver. 9-43. The consecration of Aaron and his sons, which implied their special setting apart, teaches Christians that having been made, by electing love and special grace, "kings and priests unto God," it behoves them to offer up soul, body, and spirit, as a reasonable service to Christ, whether they eat, or drink, or whatever they do, doing all to his glory. The bullock was offered as a sin-offering, in all sacrifices for the high priest, with imposition of hands, and special confession, in which, by a figure, guilt was transferred from him to the victim. The doctrine of imputed righteousness is here very strikingly set forth, exhibiting at once the creature's helplessness and the justice of the Lord, combined with his overflowing mercy. The place here assigned to Moses, is superior to that of Aaron and his sons, for whom he acts in the character of a high priest by special authority, which would appear to teach, that our great High Priest was not to proceed from the line of the Aaronic priesthood, but from another tribe. The promise, that Jehovah would dwell among the children of Israel, and be their God, was full of encouragement, and the blessing, in a higher degree although in a modified form, is still the portion of his Church on earth.

Chap. XXX. 1-17. It has been assumed, that perfumes were required to sweeten a place where animals were continually being slaughtered, and such may be the

be the height thereof; [b]the horns thereof *shall be* of the same.

3 And thou shalt [c]overlay it with pure gold, the [1]top thereof, and the [2]sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden [d]rings shalt thou make to it under the crown of it, by the two [3]corners thereof; upon the two sides of it shalt thou make *it:* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the [e]staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the [f]vail that *is* by the ark of the testimony, before [g]the mercy-seat that *is* over the testimony, where [h]I will meet with thee.

7 And Aaron shall burn thereon [4]sweet incense every morning: when he [i]dresseth the lamps, he shall burn incense upon it.

8 And when Aaron [5]lighteth the lamps [6]at even, he shall burn incense upon it; [k]a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no [l]strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And [m]Aaron shall make an atonement upon the horns of it once in a year with the blood of [n]the sin-offering of atonements; once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou [o]takest the sum of the children of Israel, after [7]their number, then shall they give every man [p]a ransom for his soul unto the LORD, when thou numberest them; that there be [q]no plague among them, when *thou* numberest them.

13 This they shall *give*, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (ra shekel *is* twenty gerahs:) [s]an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, [t]from twenty years old and above, shall give an offering unto the LORD.

15 The [u]rich shall not [8]give more, and the poor shall not [9]give less, than half a shekel, when *they* give an offering unto the LORD, to make [x]an atonement for your souls.

B. C. 1491.

[b] *See on* 27. 2. 1 Kings 6. 20.
[c] 25. 11, 24.
[1] *Roof.*
[2] *Walls.*
[d] 26. 29.
[3] *Ribs.*
[e] 25. 13, 27.
[f] 26. 31-35. Matt. 27. 51. Heb. 9. 3, 4.
[g] Lev. 16. 13. Heb. 4. 16; 9. 5.
[h] 29. 42, 43.
[4] *Incense of spices.*
[i] 1 Sam. 2. 28. Luke 1. 9. Acts 6. 4.
[5] *Setteth up; causeth to ascend.*
[6] *Between the two evens.*
[k] Rom. 8. 34. 1 Thes. 5. 17. Heb. 7. 25; 9. 24.
[l] Lev. 10. 1.
[m] Lev. 16. 29, 30. Heb. 1. 3; 9. 22, 23.
[n] Lev. 16. 5, 6.
[o] Num. 1. 2-5.
[7] *Them that are to be numbered.*
[p] Num. 31. 50. Matt. 20. 28. 1 Tim. 2. 6. 1 Pet. 1. 18, 19.
[q] 2 Sam. 24. 13, 15.
[r] Lev. 27. 25.
[s] 38. 26. Matt. 17. 24.
[t] Num. 14. 29; 32. 11.
[u] Job 34. 19. Eph. 6. 9. Col. 3. 25.
[8] *Multiply.*
[9] *Diminish.*
[x] Lev. 17. 11.
[y] 38. 25-31.
[z] Num. 16. 40. Luke 22. 19.
[a] Lev. 8. 11. Tit. 3. 5. *Gr.* 1 John 1. 7.
[b] 40. 7, 30-32.
[c] Ps. 26. 6. John 13. 8-10. 1 Cor. 6. 9-11. Tit. 3. 5. Heb. 10. 22. Rev. 1. 5, 6.
[d] Lev. 10. 1-3. Heb. 12. 28, 29.
[e] 28. 43.
[f] Ps. 45. 8.
[g] Num. 3. 47. Ez. 45. 12.
[h] 29. 40.
[i] *Perfumer.*
[i] Num. 35. 25. Heb. 1. 9.
[k] Is. 61. 1. 2 Cor. 1. 21, 22. 1 John 2. 20, 27.
[l] Lev. 6. 18. Matt. 23. 17, 19.
[m] Lev. 8. 12, 30.
[n] *See on* 28. 3; 29. 9, 35.
[o] Lev. 8. 12.

16 And thou shalt take the atonement-money of the children of Israel, and shalt [y]appoint it for the service of the tabernacle of the congregation; that it may be [z]a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make [a]a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt [b]put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall [c]wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they [d]die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be [e]a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto [f]thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after [g]the shekel of the sanctuary, and of oil-olive an [h]hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [i]apothecary: it shall be [i]an holy anointing oil.

26 And thou shalt [k]anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [l]whatsoever toucheth them shall be holy.

30 And thou shalt [m]anoint Aaron and his sons, and [n]consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be [o]an

fact; but it would seem that the incense was subservient to another and a higher end, since by ascending towards the mercy-seat, it represented the Divine compassion, and a preparedness through the intercession of the high priest, the type of Christ, to receive the supplications which were presented. The promise given that there the Lord would meet his servant, is most precious, since it secured for the people, through the high priest, the assurance that their worship would be accepted. The altar, in verse 10, was not used for sacrifice, and it was, therefore, sprinkled once annually in common with the mercy-seat, on the great day of atonement, impressively shewing, that the most acceptable services derived their efficacy from blood—a doctrine which, in the New Testament, connects every gospel blessing with the perfect sacrifice of the Son of God. All distinctions are lost before the mercy-seat. Rich and poor, high and low, are there placed upon a level, and mercy is extended to the penitent without respect to social position, or other circumstances. Ver. 18-37. Daily wants, we are here

holy anointing oil unto me throughout your generations.

32 Upon [p]man's flesh shall it not be poured; neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever [q]compoundeth *any* like it, or whosoever putteth *any* of it upon [r]a stranger, shall even be [s]cut off from his people.

34 ¶ And the LORD said unto Moses, Take [t]unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure [u]frankincense: of each shall there be a like *weight*.

35 And thou shalt make it a [x]perfume, a confection after the art of the apothecary, [y]tempered together, pure *and* holy.

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, [z]where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: [a]it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAPTER XXXI.

1 *Bezaleel and Aholiab are called for the work of the tabernacle.* 12 *Of the sabbath.* 18 *Moses receiveth the two tables.*

AND the LORD spake unto Moses, saying,

2 See, [b]I have called by name [c]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have [d]filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To [e]devise cunning works, to work in gold, and in silver, and in brass,

5 And [f]in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, [g]I have given with him [h]Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are [i]wise-hearted I have put wisdom, that they may make all that I have commanded thee;

7 The [j]tabernacle of the congregation, and the [k]ark of the testimony, and the mercy-seat that *is* thereupon, and all the [l]furniture of the tabernacle,

8 And [l]the table and his furniture, and the [m]pure candlestick with all his furniture, and [n]the altar of incense,

9 And [o]the altar of burnt-offering with all his furniture, and [p]the laver and his foot,

10 And [q]the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And [r]the anointing oil, and [s]sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [t]Verily my sabbaths ye shall keep: for it *is* a [u]sign between me and you throughout your generations; [x]that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye shall [y]keep the sabbath therefore; for it *is* holy unto you. [z]Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 [a]Six days may work be done; but in the seventh *is* [b]the sabbath of rest, [z]holy to the LORD: [c]whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* [d]a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for *in* [e]six days the LORD made heaven and earth, and on the seventh day he rested, and [f]was refreshed.

18 ¶ And he [g]gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the [h]finger of God.

B. C. 1491.

[p] Lev. 21. 10. Matt. 7. 6.
[q] Luke 12. 1, 2. Heb. 10. 26-29.
[r] 30. 33.
[s] Gen. 17. 14. Lev. 7. 20, 21.
[t] 25. 6; 37. 29.
[u] Lev. 2. 1, 15. 1 Chr. 9. 29. Matt. 2. 11.
[x] Prov. 27. 9. John 12. 3.
[y] *Salted.*
[z] 25. 22. Lev. 16. 2.
[a] 29. 37.

CH. XXXI.

[a] Mark 2. 15-19. John 3. 27.
[b] 37. 1. 1 Chr. 2. 19, 20.
[c] Is. 28. 6, 26. 1 Cor. 12. 4-11.
[d] 35. 32-35.
[e] 28. 9-21.
[f] 6. 26. Matt. 10. 2-4.
[g] 36. 1.
[h] 1 Kings 2. 12. Jam. 1. 15-17.
[i] 28; 35. 8-38.
[k] 25. 10-22.
[l] *Vessels.*
[l] 25. 23-30; 37. 10-16.
[m] 25. 31-40; 37. 17-24.
[n] 30. 1-10.
[o] 27. 1-8; 38. 1-7.
[p] 30. 18-21; 38. 8.
[q] 35.
[r] 30. 23-33; 37. 29.
[s] 30. 34-38.
[t] Lev. 19. 3, 30; 26. 2.
[u] Ex. 20. 12, 20; 44. 24.
[x] John 17. 17, 19. 1 Thes. 5. 23.
[y] Deut. 5. 12-15.
[z] Is. 56. 2, 6. Ex. 20. 12.
[a] 16. 26. Luke 13. 14.
[b] Lev. 23. 3, 32. Heb. 4. 9. *Or.*
[z] *Holiness.*
[c] Num. 15. 32-36.
[d] Gen. 17. 11.
[e] Gen. 2. 2, 3. Heb. 4. 3, 4, 10.
[f] Job 38. 7. Jer. 33. 41.
[g] Deut. 5. 22. 2 Cor. 3. 3.
[h] Jer. 31. 33. Luke 11. 20.

taught, should prompt daily prayer, and a habitual walking with God. The worship of Jehovah is a matter requiring both time and substance, and in proportion as the heart is right, it will be ever ready to supply both. The prime lesson here set forth, is the necessity of approaching the throne of grace, at all times, with clean hands and a good conscience; and in case of sin, of feeling it and confessing it with all sincerity.

Chap. XXXI. 1-18. Here, again, we have the same important idea of the communication of special gifts for special work. Bezaleel was expressly "filled with the Spirit of God in wisdom, and in understanding, and in knowledge, for all manner of workmanship." With such a doctrine we ought to consider all architects, engineers, inventors and discoverers, as in like manner receiving special gifts, constituting a special mission for the good of the world. Even the very heathen, walking in the glimmering light of a borrowed wisdom, ascribed the knowledge of the arts and the sciences to their divinities. But if gifts connected with the arts and the sciences be specially ascribed to God, how much more those connected with religion! We are distinctly told, indeed, that the Saviour gave prophets, pastors, teachers, evangelists and others for the work of the gospel. The solemnity with which the observance of the Sabbath is enforced, is entitled to particular attention. Its perpetuity is imperatively enjoined, and the essential connexion between its observance and the growth of piety is unequivocally set forth. The fact of its violation having been pronounced a capital offence, suffices alone to demonstrate its importance. Under the Christian economy, the mode of its observance, as a matter of course, has undergone a change, but the spirit of the institution remains intact, and will continue till the end of all things.

CHAPTER XXXII.

1 *The people cause Aaron to make a calf.* 7 *God is angered thereby.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 25 *Moses causeth the idolaters to be slain.*

AND when the people saw that Moses [a]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b]Up, [c]make us gods, which shall go before us; for *as for* this Moses, [d]the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the [e]golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand; and [f]fashioned it with a graving-tool, after he had made it a molten [g]calf: and they said, [h]These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when [i]Aaron saw *it*, he built an altar before it; and Aaron [k]made proclamation, and said, To-morrow *is* [l]a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people [m]sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, [n]Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have [o]corrupted *themselves:*

8 They [p]have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [q]I have seen this people, and, behold, it *is* [r]a stiff-necked people:

10 Now therefore [s]let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.

11 ¶ And Moses besought [t]the LORD his God, and said, LORD, [u]why doth thy wrath wax hot against thy people, which

B. C. 1491.

CH. XXXII.

[a] Deut. 9. 9. 2 Pet. 3. 4.
[b] Gen. 19. 14. Josh. 7. 13.
[c] Deut. 4. 15-18. Acts 7. 40; 19. 26.
[d] 16. 3. Hos. 12. 13. Mic. 6. 4.
[e] Jud. 8. 24-27. Hos. 2. 8.
[f] Ps. 106. 19-21. Is. 44. 9, 10.
[g] 1 Kings 12. 28, 32.
[h] Is. 40. 18. Rom. 1. 21-23.
[i] 1 Sam. 14. 35. Hos. 8. 11, 14.
[k] 1 Kings 21. 9. 2 Chr. 30. 5.
[l] 1 Kings 12. 32, 33.
1 Or. 5. 8.
[m] Am. 8. 10. 1 Cor. 10. 7. Rev. 11. 10.
[n] 19. 24; 32. 1. Deut. 9. 12.
[o] Gen. 6. 11, 12. Deut. 32. 5.
[p] Deut. 9. 16. Jud. 2. 17.
[q] Deut. 9. 13. Hos. 6. 10.
[r] Deut. 9. 6. Ps. 78. 8. Prov. 29. 1. Is. 48. 4.
[s] Gen. 32. 28-28. Jam. 5. 16.
[t] *The face of the LORD.*
[u] Ps. 74. 1, 2. Is. 63. 17.
[v] Josh. 7. 9. Ps. 74. 18.
[x] Josh. 7. 26. Ps. 78. 38.
[y] Deut. 32. 36. Ps. 106. 45. Jon. 3. 9.
[z] Lev. 26. 42. Luke 1. 54, 55.
[a] Gen. 22. 16. Heb. 6. 13.
[b] Gen. 12. 2, 7; 15. 5, 18.
[c] 2 Sam. 24. 16. Ps. 106. 45. Jon. 3. 10.
[d] Deut. 5. 22. Ps. 19. 7.
[e] Deut. 9. 9-11. Heb. 8. 10.
[f] 1 Sam. 4. 5, 6. Job. 39. 25.
2 *Weakness.*
[g] Matt. 5. 22. Eph. 4. 26.
[h] Deut. 9. 17. Jer. 31. 32.
[i] Deut. 7. 5, 25. 2 Kings 23. 6, 15.
[k] Deut. 13. 6-8. 2 Kings 21. 9-11.

thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore [v]should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? [x]Turn from thy fierce wrath, and [y]repent of this evil against thy people.

13 [z]Remember Abraham, Isaac, and Israel, thy servants, [a]to whom thou swarest by thine own self, and saidst unto them, [b]I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [c]repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of [d]the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And [e]the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, [f]*There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for [2]being overcome; *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' [g]anger waxed hot, and he cast the tables out of his hands, and [h]brake them beneath the mount.

20 And he [i]took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it.*

21 And Moses said unto Aaron, [k]What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods which shall go before us: for *as for* this

Chap. XXXII. 1-5. The people's conduct on the present occasion, awfully demonstrates their remaining darkness, and proneness to idolatry, notwithstanding the wondrous displays of power which they had witnessed. Envy of Moses may have prompted the deed. They appear to be by no means sorrowful for his absence, and not at all concerned to inquire what had become of him. The rebellion, moreover, was greatly inflamed by the conduct of Aaron, who, instead of repressing, encouraged it. Divers defences have been set up for Aaron, but none of them are satisfactory. He was clearly guilty of cowardice, the fruit of unbelief. The infatuated multitude were delighted with the calf, which was the emblem of their Egyptian god, to whom they madly ascribed their great deliverance. Nothing could more dishonour the God of Abraham than their infatuated exclamation, "These be thy gods, O Israel! that brought thee out of the land of Egypt." Ver. 6-35. The attribute, "stiff-necked," but too aptly describes the people, who resembled the restiveness, the waywardness, and the plunging of a bullock unaccustomed to the yoke. The whole of their pilgrimage in the wilderness was one continued warfare against Moses, and against God. The slaughter of three thousand men on account of this rebellion, was a terrible display of Divine justice, and an awful warning for the future. The carnage was indiscriminate, which shews that the rebellion had been general; and that in making an example, there was, therefore, no need for selection. The Levites performed their duty with great boldness and decision; and from this time they were set apart, not to the service of the sword, but to the business of religion, and taught to cultivate the arts of peace. The atonement was performed in a manner which illustrated the greatness of

Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. [l]So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* [m]naked, (for [n]Aaron had made them naked unto *their* [o]shame among [p]their enemies,)

26 Then Moses stood in the gate of the camp, and said, [p]Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [q]slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and [r]there fell of the people that day about three thousand men.

29 [4]For [s]Moses had said, [5]Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, [t]Ye have sinned a great sin: and now I will go up unto the LORD; [u]peradventure I shall make an [x]atonement for your sin.

31 And Moses [y]returned unto the LORD, and said, Oh! this people have [z]sinned a great sin, and have made them gods of gold!

32 Yet now, [a]if thou wilt forgive their sin—: and if not, [b]blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of [c]my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee. Behold, [d]mine Angel shall go before thee: nevertheless, in [e]the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because [f]they made the calf which Aaron made.

B. C. 1491.

[l] Gen. 3. 12, 13. Rom. 3. 10.
[m] Gen. 3. 10. Rev. 3. 17, 18.
[n] Deut. 9. 20.
[o] Dan. 12. 2. Rom. 6. 21.
[p] *Those that rose up against them.*
[p] Josh. 5. 13. Matt. 12. 30.
[q] Deut. 33. 8, 9. 2 Cor. 5. 16.
[r] 1 Cor. 10. 8.
[4] *And Moses said, Consecrate yourselves to-day to the* LORD; *because every man* hath been *against his son, and against his brother, &c.*
[s] Deut. 13. 6-11. Matt. 10. 37.
[5] *Fill your hands.*
[t] 1 Sam. 2. 17. Luke 7. 47.
[u] 2 Sam. 16. 12. 2 Tim. 2. 25.
[x] Num. 16. 47. Rom. 9. 3.
[y] 34. 28.
[z] Neh. 9. 33.
[a] Dan. 9. 18, 19. Luke 23. 34.
[b] Ps. 69. 28. Rom. 9. 3.
[c] Ps. 109. 13, 14. Rev. 13. 8.
[d] 23. 20.
[e] Num. 14. 27-30.
[f] Matt. 27. 3-7. Acts 7. 41.

CH. XXXIII.

[a] 32. 34.
[b] 17. 8; 32. 1, 7.
[c] Gen. 22. 16-18; 28. 13-15.
[d] Gen. 13. 14-17; 15. 18.
[e] 23. 20; 32. 34.
[f] Deut. 7. 22.
[g] Lev. 20. 24.
[h] Deut. 32. 26, 27.
[i] Deut. 9. 6-13.
[k] Num. 16. 45.
[l] Num. 14. 39.
[m] Lev. 10. 6.
[n] Lam. 4. 6.
[o] Gen. 18. 21.
[p] Jer. 2. 19.
[q] Prov. 15. 29.
[r] Deut. 4. 29.
[s] Heb. 13. 11-13.
[t] *See on* 13. 21, 22.
[u] Gen. 17. 22.
[x] 1 Kings 8. 14, 22.
[y] Num. 12. 8.
[z] Job 16. 21. John 3. 29.

CHAPTER XXXIII.

1 *The Lord refuseth to go with the people.* 9 *The Lord talketh with Moses.* 12 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, [a]Depart, *and* go up hence, thou and the people which [b]thou hast brought up out of the land of Egypt, unto [c]the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [d]Unto thy seed will I give it:

2 And I will send [e]an Angel before thee; and I will drive out [f]the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto [g]a land flowing with milk and honey: [h]for I will not go up in the midst of thee; for thou *art* [i]a stiff-necked people: [k]lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, [l]they mourned: [m]and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people; I will come up into the midst of thee [n]in a moment, and consume thee: therefore now put off thy ornaments from thee, that [o]I may know what to do unto thee.

6 And the children of Israel [p]stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, [q]afar off from the camp, and called it The Tabernacle of the Congregation. And it came to pass, *that* every one which [r]sought the LORD [s]went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the [t]cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* [u]talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people rose up and [x]worshipped, every man *in* his tent-door.

11 And the LORD [y]spake unto Moses face to face, as a man speaketh unto [z]his

---

the transgression. Here we behold, in figure, the glorious character of the Son of God, first atoning, and then interceding for the sins of mankind. It is uncertain whether the "plague" had its interpretation in the death of the three thousand, or whether, in addition to this, the people were afflicted by some fresh destructive malady.

Chap. XXXIII. 1-12. The angel here mentioned as being sent before, was clearly not the Angel of the Covenant, the Messiah himself, but an angel, his servant, appointed to accomplish his purpose. The Angel of the Covenant himself declared, that he would not go up in the midst of them, which seems an intimation of his displeasure at their recent act of idolatry. When the people heard this, they mourned, as they well might, for their sin was wholly without excuse. The consideration shewn to Moses on this trying occasion was full of gracious condescension. He was no party to the transgression, which had almost broken his heart, and the Lord was ready to strengthen as well as to guide his servant. Ver. 13-23. Moses was clearly anxious for instruction relative to the future. The "way" of the Lord was a term signifying the Divine pleasure concerning his people for the time to come. The anxiety of Moses for a glimpse of the Divine glory indicates the transcendent spirituality of his mind. He seemed almost to forget the difficulties attendant on the gratification of his desire. He spake as a man who wished almost to die, that in the fullest sense, he might live: to be absent from the body, that he might be present with the Lord. The language is doubtless figurative,

friend. And he turned again into the camp: but [a]his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, [b]I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, [c]shew me now thy way, [d]that I may know thee, that I may find grace in thy sight; and [e]consider that this nation *is* thy people.

14 And he said, [f]My presence shall go *with thee*, and I will give thee [g]rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not [h]in that thou goest with us? so shall we be [i]separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, [k]I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I beseech thee, [l]shew me thy glory.

19 And he said, I will make [m]all my goodness pass before thee, and I will [n]proclaim the name of the LORD before thee; and will [o]be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, [p]Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [q]in a clift of the rock, and will [r]cover thee with my hand while I pass by:

23 And I will take away mine hand, and [s]thou shalt see my back parts; but my face shall not be seen.

B. C. 1491.

[a] 17. 9; 33. 17.
[b] Gen. 18. 19. 2 Tim. 2. 19.
[c] Ps. 25. 4; 86. 11.
[d] John 17. 3. Eph. 1. 17.
[e] Is. 63. 17, 19. Rom. 11. 28.
[f] Josh. 1. 5. Matt. 28. 20.
[g] Jos. 21. 44. Matt. 11. 28.
[h] Num. 14. 14. Matt. 1. 23.
[i] Deut. 4. 7, 34.
[k] Is. 65. 24. John 16. 23.
[l] John 1. 18. 2 Cor. 3. 18; 4. 6.
[m] Ps. 25. 13. Rom. 2. 4. Eph. 1. 6-8.
[n] 34. 5-7. 9. 6; 12. 4.
[o] Rom. 9. 15-18, 23.
[p] Gen. 32. 30. John 1. 18. Rev. 1. 16, 17.
[q] Ps. 18. 2. 1 Cor. 10. 4. 2 Cor. 5. 19.
[r] Deut. 33. 12.
[s] Job 11. 7. 1 Cor. 13. 12. 1 Tim. 6. 16.

CH. XXXIV.

[a] 32. 16. Deut. 10. 1.
[b] Deut. 10. 2-4.
[c] Ps. 119. 89.
[d] 32. 19. Deut. 9. 15-17.
[e] 1 Tim. 2. 4. Heb. 12. 20.
[f] Num. 11. 17, 25. Luke 9. 34, 35.
[g] Deut. 32. 3.
[h] 33. 20-23.
[i] Num. 14. 17-19. Is. 12. 4.
[k] Deut. 5. 10. Rom. 2. 4.
[l] Ps. 31. 19. Rom. 5. 20, 21. Eph. 1. 7, 8.
[m] Ps. 111. 8. John 1. 17.
[n] Deut. 5. 10.
[o] Ps. 130. 4. Eph. 1. 7.
[p] Rom. 2. 4-9; 3. 19-26.
[q] Gen. 17. 3.
[r] *See on* 33. 14-16.
[s] *See on* 32. 9.
[t] Num. 14. 19.
[u] Deut. 32. 9.
[x] Deut. 29. 12-14.
[y] Josh. 10. 12.

CHAPTER XXXIV.

1 *The tables are renewed.* 5 *The Name of the* LORD *proclaimed.* 10 *God maketh a covenant with the Israelites.*

AND the LORD said unto Moses, [a]Hew thee two tables of stone like unto the first; and [b]I will write upon *these* tables [c]the words that were in the first tables, [d]which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall [e]come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first: and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD [f]descended in the cloud, and stood with him there, and proclaimed [g]the name of the LORD.

6 And the LORD [h]passed by before him, and [i]proclaimed, The LORD, The LORD God, [k]merciful and gracious, long-suffering, and [l]abundant in goodness and [m]truth,

7 [n]Keeping mercy for thousands, [o]forgiving iniquity, and transgression, and sin, and that [p]will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

8 ¶ And Moses made haste, and [q]bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, [r]let my Lord, I pray thee, go among us, (for it *is* [s]a stiffnecked people,) and [t]pardon our iniquity and our sin, and [u]take us for thine inheritance.

10 ¶ And he said, Behold, [x]I make a covenant: before all thy people I [y]will do marvels, such as have not been done in all the earth, nor in any nation: and all

but it indicates a strong display of the Divine glory. It has been supposed, not without reason, that there was presented to him the likeness of the Angel of the Covenant, the Lord Jesus in his glorified state, such as he appeared to Moses and Elias on the mount of transfiguration, one of the most extraordinary events in the history of the Redeemer upon earth. The effect of the Divine manifestation on the mind of Moses was indicated by the glory that surrounded his countenance, and which awed the people. There is here a striking illustration of the spirit and moral character which ought to be manifest amongst all the people of God, whom it behoves to shine in the beauty of holiness. The very heathen affirmed that virtue was awful: how much more is genuine piety, which never fails to impress, however it may offend ungodly men, who "admire, yet hate the change," which grace makes in conversion!

Chap. XXXIV. 1-8. Great offences on the part of the subject towards the sovereign, although they may be forgiven, from the nature of the case, for a time, interfere with the cordiality which had previously obtained. The same principle extends to God and his people. Although the Lord had exercised forgiveness, it was for them still to remember their sins, and to walk softly before him. But amidst all the Divine severity, still the God of Abraham delighted to proclaim himself "merciful and gracious, long-suffering, and abundant in goodness and truth." The declaration of his own character in ver. 5-11, is wonderfully calculated to work in a manner the most powerful on the hearts of the people. The display of love and mercy here set forth, is only more perfect, as embodied in the person of Christ, and developed by his work, offices, righteousness and grace. Ver. 9-35. The Lord wrote the Ten Commandments. Here, in verse 27, Moses himself is enjoined to write the supplemental instructions there set forth. The law of the Ten Commandments was intended to be of universal and perpetual obligation, whereas the minor arrangements were some of them of a local and temporary character. In the present, and in all other references to law, the principle of love is intended to bear as well as that of fear; and nothing can be more incorrect than to represent the obedience demanded as simply an exter-



P. de Champaigne

MOSES.

EXODUS CHAP. XXXIV. V.1

W. R. M'Phun, Publisher, Glasgow.



Drawn by W. Westall, A.R.A.

Engd by J. Le Keux

JERUSALEM.

REVELATION CHAP. XXI. V.2

W. R. M'Phun, Publisher, Glasgow.

the people among which thou *art* shall see the work of the LORD: for it *is* [s]a terrible thing that I will do with thee.

11 [t]Observe thou that which I command thee this day: behold, [b]I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [c]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, [d]lest it be for a snare in the midst of thee.

13 But [e]ye shall destroy their altars, break their [l]images, and cut down their groves.

14 For thou shalt [f]worship no other god: for the LORD, [g]whose name *is* Jealous, *is* a [h]jealous God:

15 Lest thou [i]make a covenant with the inhabitants of the land, and they go [k]a whoring after their gods, and do sacrifice unto their gods, and *one* [l]call thee, and thou [m]eat of his sacrifice;

16 And [n]thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee [o]no molten gods.

18 ¶ The [p]feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that [q]openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But [r]the firstling of an ass thou shalt redeem with a [2]lamb: and if thou redeem *him* not, then shalt thou break his neck. All [s]the first-born of thy sons thou shalt redeem; and [t]none shall appear before me empty.

21 ¶ [u]Six days thou shalt work; but on the seventh day thou shalt rest: in [x]earing time and in harvest thou shalt rest.

22 ¶ And thou shalt observe [y]the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the [z]year's end.

23 ¶ [a]Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.

24 For [b]I will cast out the nations before thee, and [b]enlarge thy borders; neither shall any man [c]desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 ¶ Thou shalt not offer the blood of my sacrifice with [d]leaven; neither shall the sacrifice of the feast of the passover [e]be left unto the morning.

B. C. 1491.

[s] Ps. 66. 5. Is. 64. 3.
[t] Deut. 4. 1, 2. John 14. 21.
[b] Gen. 15. 18-21.
[c] Deut. 7. 2.
[d] Deut. 7. 16.
[e] Deut. 7. 25, 26.
[l] *Statues.*
[f] Deut. 5. 7. Matt. 4. 10.
[g] Is. 9. 6; 57. 15.
[h] Jos. 24. 19. 1 Cor. 10. 22.
[i] 23. 32.
[k] Lev. 17. 7. Rev. 17. 1-5.
[l] Num. 25. 2.
[m] 1 Cor. 10. 27.
[n] 1 Cor. 10. 20, 21.
[n] 2 Cor. 6. 14-17.
[o] Acts 17. 29; 19. 26.
[p] Mark 14. 1. Luke 22. 1.
[q] Num. 18. 15-17. Luke 2. 23.
[r] 13. 13.
[2] *Kid.*
[s] 13. 15.
[t] Deut. 16. 16.
[u] Deut. 5. 12-15. Luke 23. 56.
[x] Deut. 21. 4.
[y] Num. 28. 16-31. John 7. 2.
[z] *Revolution of the year.*
[a] Deut. 16. 16.
[b] 23. 27-30.
[b] Deut. 12. 20.
[c] Gen. 35. 5.
[d] Deut. 16. 3.
[e] Lev. 7. 15.
[f] Prov. 3. 9, 10. Matt. 6. 33.
[g] 23. 19.
[h] 17. 14.
[i] *See on* 24. 18.
[k] Deut. 10. 2-4. 2 Cor. 3. 7.
[4] *Words.*
[l] *See on* 32. 15.
[m] Josh. 2. 4. John 5. 13.
[n] Matt. 17. 2. 2 Cor. 3. 7-9. Rev. 1. 16.
[o] Mark 9. 3, 15. Luke 5. 8.
[p] 1 Kings 22. 14. 1 Cor. 11. 23.
[q] Rom. 10. 4. 2 Cor. 3. 13-18.
[r] Heb. 4. 10; 10. 19-22.
[s] Dan. 12. 3. John 5. 35. Phil. 2. 15.

CH. XXXV.
[a] 25; 31. 1-11; 34. 32.
[b] Matt. 7. 21-27. Rom. 2. 13. Jam. 1. 22.
[c] 23. 12; 31. 15-16; 34. 21. Lev. 23. 3.
[1] *Holiness.*
[d] Num. 15. 32-36. John 5. 16. Heb. 2. 2, 3; 10. 28, 29.
[e] 16. 23. Is. 58. 13.
[f] *See on* 25. 2-7. 2 Cor. 8. 12; 9. 7.

26 The [f]first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not [g]seethe a kid in his mother's milk.

27 And the LORD said unto Moses, [h]Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD [l]forty days and forty nights; he did neither eat bread, nor drink water: and [k]He wrote upon the tables the words of the covenant, the ten [4]commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the [l]two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses [m]wist not that [n]the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were [o]afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he [p]gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [q]a vail on his face.

34 But when Moses went in before the LORD, to speak with him, [r]he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel [s]saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

CHAPTER XXXV.

2 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, [a]These *are* the words which the LORD hath commanded, that *ye* should [b]do them.

2 [c]Six days shall work be done; but on the seventh day there shall be to you [1]an holy day, a sabbath of rest to the LORD: [d]whosoever doeth work therein shall be put to death.

3 Ye shall [e]kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: [f]whosoever *is* of a willing

nal affair. Outward obedience possessed no value unless it proceeded from the heart. It had nothing moral in it; it was mere bodily service which could not profit him that offered it, and could not be acceptable to the God of truth, the Searcher of hearts, by whom motives are weighed.

Chap. XXXV. 1-35. The "kindling of the fire" here interdicted, involved no hardship to the people of a genial climate; but the application of the commandment was never meant to go beyond the locality of Judea. In cold climates, instead of furthering comfort and devotion, it would be a most serious inconvenience, mili-

heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And [g]blue, and purple, and scarlet, and fine linen, and [h]goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And [i]oil for the light, and [k]spices for anointing oil, and for the sweet incense,

9 And [l]onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every [m]wise-hearted among you shall come, and make all that the LORD hath commanded;

11 The [n]tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The [o]ark, and the staves thereof, *with* the mercy-seat, and [p]the vail of the covering;

13 The [q]table, and his staves, and all his vessels, and the shew-bread;

14 The [r]candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And [s]the incense-altar, and his staves, and the anointing oil, and the sweet incense, and [t]the hanging for the door at the entering in of the tabernacle;

16 The [u]altar of burnt-offering, with his brasen grate, his staves, and all his vessels; [x]the laver and his foot;

17 [y]The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 [z]The cloths of service, to do service in the holy *place;* [a]the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one [b]whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought [c]bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and [d]every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found [e]blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass, brought the LORD'S offering: and every man with whom was found shittim-wood, for any work of the service, brought *it*.

25 And all the women that were [f]wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women, [g]whose heart stirred them up in wisdom, spun goats' *hair*.

27 And the rulers brought [h]onyx-stones, and stones to be set, for the ephod, and for the breastplate;

28 And [i]spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, [k]whose heart made them willing to bring, for all manner of work which [l]the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, [m]See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And [n]he hath put in his heart that he may teach, *both* he and [o]Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and [p]of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAPTER XXXVI.

1 *The offerings delivered to the workmen.* 5 *The liberality of the people restrained.*

THEN wrought [a]Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding,

B. C. 1491.

[g] *See on* 26. 1, 31, 36; 28. 5, 6, 15, 33.
[h] *See on* 26. 7-14.
[i] *See on* 27. 20.
[k] *See on* 25. 6; 30. 23-28.
[l] *See on* 28. 9, 17-21; 39. 6-14.
[m] *See on* 31. 1-6; 35. 1-4.
[n] *See on* 31. 7-9; 35. 7-34.
[o] *See on* 25. 10-22; 37. 1-9.
[p] *See on* 26. 31-33; 35. 35, 36.
[q] *See on* 25. 23-30; 37. 10-16.
[r] *See on* 25. 31-39; 37. 17-24.
[s] *See on* 30. 1-10, 22-38; 37. 25-28.
[t] *See on* 26. 36, 37; 35. 37, 38.
[u] *See on* 27. 1-8; 38. 1-7.
[x] *See on* 30. 18-21.
[y] *See on* 27. 9-19.
[z] *See on* 31. 10; 39. 1, 41.
[a] *See on* 39. 1-31.
[b] Jud. 5. 3, 9. Jer. 30. 21.
[c] Is. 3. 19. Ez. 16. 11.
[d] 1 Chr. 29. 6, 7. 2 Chr. 24. 9-14. Neh. 7. 70-72. Is. 60. 9, 13. Matt. 2. 11. Mark 12. 41, 44.
[e] *See on* 6-10; 25. 2-7.
[f] 2 Kings 23. 7. Prov. 14. 1; 31. 19-24. Luke 8. 2, 3. Acts 9. 39. Rom. 16. 1-4.
[g] 35. 2.
[h] 9.
[i] 30. 23-31.
[k] 21, 22.
[l] Deut. 12. 32. Matt. 28. 20.
[m] *See on* 31. 2-6. 1 Kings 7. 14. Is. 28. 26. 1 Cor. 12. 4, 11. Jam. 1. 17.
[n] Ezra 7. 10, 27. Neh. 2. 12. Jam. 1. 16, 17.
[o] 2 Chr. 2. 14. 1 Cor. 1. 5-7; 12. 7.
[p] Job 7. 6. Is. 38. 12.

CH. XXXVI.
[a] *See on* 31. 1-6; 35. 30-35.

tating against both. In verse 21, we have an illustration of the direct influence of the Spirit of God upon the heart, stirring people up to the discharge of the duties enjoined them. It is there distinctly stated, that the "Spirit of the Lord" made them willing, in consequence of which they gave themselves to the work. There is here a principle which is still of universal application. Wherever we find the people of God ready, eager to give, to do, or to suffer on behalf of the kingdom, it ought to be ascribed directly to the influence of his Spirit working on the understanding and the heart. It is by a blending of all the gifts, and all the graces, that the kingdom of God is advanced. In this chapter we see a beautiful picture of this combination: some brought one thing, and some another; rich and poor, each had something to offer that was acceptable and useful. Just so it is now with the Church of God; some have money with little besides, except a heart to pray; others without wealth, have time, or strength, or talents; one can speak, another can act, and all can supplicate; thus each, according to the gift of God, is privileged to share in the honour of rearing the spiritual temple.

Chap. XXXVI. 1–38. As if men were prone to forget that it is the promise of God to work directly on the hearts of men, this chapter opens by again announcing the fact, that the "wise-hearted" were those in whom "the Lord had put wisdom, and understanding how to work all manner of work for the sanctuary." As if

to know how to work all manner of work [b]for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, [c]in whose heart the LORD had put wisdom, *even* every one [d]whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all [e]the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every [f]morning.

4 ¶ And all the [g]wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring [h]much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every [i]wise-hearted man, among them that wrought the work of the tabernacle, [k]made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [l]cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits; the curtains *were* all of one size.

10 And he [m]coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling; likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: [n]so it became one tabernacle.

14 ¶ And he made [o]curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

B. C. 1491.

[b] Num. 7. 9. Heb. 8. 2.

[c] 28. 3; 31. 6; 35. 10, 21-35. Acts 6. 3.

[d] 35. 21, 26. 1 Chr. 29. 5.

[e] *See on* 35. 5-29.

[f] Ps. 5. 3. Is. 1. 4. Jer. 21. 12.

[g] Matt. 24. 45. Luke 12. 42. 1 Cor. 3. 10.

[h] 2 Chr. 24. 14; 31. 6-10. 2 Cor. 8. 2, 3. Phil. 4. 18.

[i] *See on* 31. 6; 35. 10.

[k] *See on* 26. 1-6.

[l] *See on* 25. 18-22.

[m] Zeph. 3. 9. Acts 2. 1. Eph. 4. 3-6. Phil. 2. 2.

[n] 1 Cor. 12. 20. Eph. 2. 20-22. 1 Pet. 2. 4, 5.

[o] *See on* 26. 7-13.

[p] *See on* 26. 14.

[q] *See on* 26. 15-25; 40. 18, 19.

[r] 25. 5, 10. Num. 25. 1. Deut. 10. 3.

[1] *Twined.*

[2] *Two sockets, two sockets under one board.*

[s] *See on* 26. 26-29; 30. 5.

[t] *See on* 26. 31-35; 30. 6. Matt. 27. 51. Heb. 10. 20.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 ¶ And he made a [p]covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

20 ¶ And he made [q]boards for the tabernacle *of* [r]shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side, southward.

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [1]coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, [2]under every board two sockets.

31 ¶ And he made [s]bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [t]a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

intended by repeated strokes to impress this doctrine on the heart, it is iterated and reiterated. These divinely prepared men entered most cordially into the enterprise, receiving the minute instructions of Moses concerning everything connected with the undertaking. The willingness of the people shewed itself in the excess of their contributions; and the honesty of the chiefs in communicating the act to Moses. Moses' restraint of the people from increased contribution, was one of the few gratifying edicts he had to issue. His painful province con-

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold; their hooks *were of* gold: and he cast for them four sockets of silver.

37 ¶ And he made [u]an hanging for the tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, of [s]needle-work;

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

CHAPTER XXXVII.

1 *The ark.* 6 *The mercy-seat with cherubims.* 10 *The table.* 17 *The candlestick;* 25 *and altar of incense.*

AND Bezaleel made [a]the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [b]mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two [c]cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub [1]on the end on this side, and another cherub [2]on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the [d]cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; [e]*even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made [f]the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [g]dishes, and his spoons, and his bowls, and his covers to [3]cover withal, *of* pure gold.

17 ¶ And he made [h]the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his [i]seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the [k]incense-altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square,) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

B. C. 1491.

[u] *See on* 26. 36, 37.

[s] *The work of a needle-worker, or, embroiderer.*

C. XXXVII.

[a] *See on* 25. 10-16; 26. 33; 31. 6; 40. 2, 20, 21. Num. 10. 33-36.

[b] *See on* 25. 17-22. Lev. 16. 12-15. Rom. 3. 25. 1 John 2. 2.

[c] 1 Kings 6. 23-29. Ps. 80. 1; 104. 4. Ez. 10. 2.

[1] *Out of,* &c.

[2] *Out of,* &c.

[d] Gen. 3. 24; 28. 12. John 1. 51. 1 Tim. 3. 16. Heb. 1. 14.

[e] Eph. 3. 10. 1 Pet. 1. 12.

[f] *See on* 25. 23-30; 35. 13; 40. 4, 22, 23. Ex. 40. 39-42.

[g] *See on* 25. 29.

[3] *Pour out withal.*

[h] *See on* 25. 31-39; 40. 24, 25. Zech. 4. 2, 11. Matt. 5. 15. John 1. 4-9. Phil. 2. 15. Rev. 1. 20.

[i] Rev. 1. 12, 20; 2. 1; 4. 5.

[k] *See on* 30. 1-5; 40. 5, 26, 27. Luke 1. 9. Rev. 8. 3, 4.

---

sisted much in complaint, correction and menace. The best proof that Christians can give that they are the temples of the Holy Ghost, is by their forwardness to works of faith and labours of love.

Chap. XXXVII. 1-9. It was not permitted to the people to inspect the interior of the tabernacle; and, therefore, they were furnished with an ample and a minute description. The most important portion of the chapter is that contained in verse 9, which so strikingly depicts the things appertaining to the mercy-seat. There is difficulty in determining the precise form assumed by the cherubim. The human figure is by most preferred, since it is easy to conceive two human faces turned towards each other, while their eyes were directed towards the Mercy-Seat. But these are very secondary considerations: the great matter is the mercy-seat itself; a thing of infinite importance to the countless millions of a guilty world. There, so to speak, the Most High waits to be gracious to every returning penitent of the human family: how great soever his guilt, greater still is the Divine mercy. All sinners are welcome, and all saints have constant cause to repair thither, that they may obtain pardon for their shortcomings, and grace to help

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And [1]he made the holy anointing oil, and the pure [m]incense of sweet spices, according to the work of [n]the apothecary.

CHAPTER XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of the offerings.*

AND he made [a]the altar of burnt-offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof, (*it was* four-square,) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the [b]laver *of* brass, and the foot of it *of* brass, [o]of the [1]looking-glasses of *the women* [2]assembling, which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made [d]the court: on the south side southward, the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty: the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen:

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [e]pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the [f]tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [g]by the hand of [h]Ithamar, son to Aaron the priest.

22 And [i]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All [k]the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after [l]the shekel of the sanctuary:

26 [m]A bekah for [3]every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [n]six hundred thousand, and three thousand, and five hundred and fifty *men*.

B. C. 1491.

[1] *See on* 30. 23, 33. Is. 11. 2; 61. 1. John 3. 34. 2 Cor. 1. 21, 22. 1 John 2. 20, 27.

[m] Ps. 141. 2. Heb. 7. 25.

[n] Ec. 10. 1.

C. XXXVIII.

[a] *See on* 27. 1-8; 40. 6, 29. 2 Chr. 4. 1. Ez. 43. 13-17. Heb. 13. 10.

[b] *See on* 30. 18, 21; 40. 7, 30-33. 1 Kings 7. 23-26, 38. Zech. 13. 1. John 13. 10. Tit. 3. 5, 6. Heb. 9. 10.

[o] Job 37. 18. Is. 3. 23. Jam. 1. 23, 24.

[1] *Brasen glasses.*

[2] *Assembling by troops.*

[d] *See on* 27. 9-19; 40. 8, 33. 1 Kings 6. 36. Ps. 92. 13; 100. 4.

[e] 27. 19. Ezra 9. 8. Ec. 12. 11. Is. 22. 23. Eph. 2. 21, 22. Col. 2. 19.

[f] 25. 16; 40. 3. Num. 1. 50, 53; 9. 15; 10. 11; 17. 7, 8; 18. 2. Acts 7. 44. Rev. 11. 19.

[g] Num. 4. 28, 33. Ezra 8. 27-30.

[h] 6. 23. 1 Chr. 6. 3; 24. 4.

[i] 31. 2, 6; 35. 30-35.

[k] 1 Chr. 22. 14-16; 29. 2-7. Hag. 2. 8.

[l] 30. 13, 24. Lev. 5. 15; 27. 3, 25. Num. 3. 47; 18. 16.

[m] 30. 15, 16.

[3] *A poll.*

[n] 12. 37. Num. 1. 46; 26. 51.

them amid all their trials, toils, and dangers. Mercy is only required where there is sin; and nothing can meet the sinner's case but mercy: there is mercy, however, only through Christ, and in him it is an ocean without a bottom and without a shore!

Chap. XXXVIII. 1–31. From verse 8, we learn that looking-glasses were an early invention. The expression, "the looking-glasses of the women" assembling "at the door of the tabernacle of the congregation," would indicate that the article was held in special estimation by that sex. Travellers tell us that looking-glasses are still part of the dress of the women of Barbary; they wear them on their breasts, and do not lay them aside even in the midst of their most laborious employments. The Indians, too, have mirrors made of brass well polished, and clearly reflecting the human countenance. Why are such mirrors so prized? It can only be because they accomplish that which nothing else can realise—enabling persons, so to speak, to step out of their own bodies and to look at themselves. But if a mirror which reflects the human form is so prized, what should be thought of the Inspired Word which mirrors forth human nature from its dungeon-darkness, and exhibits the heart in all the workings of its hidden depravity? Above all, what should be thought of the Son of God, who reveals the Godhead bodily? The amount of gold contributed on the occasion shews the wealth of the people, which, of course, they obtained from the Egyptians on their departure. It is computed that the entire sum of gold

27 And of the hundred talents of silver were cast [o]the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made [p]the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

1 *The cloths of service, and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod, and other garments.*

AND of [a]the blue, and purple, and scarlet, they made [b]cloths of service, to do service in the [c]holy *place*, and made [d]the holy garments for Aaron; as the LORD commanded Moses.

2 And he made [e]the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the [f]curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought [g]onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for [h]a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the [i]breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

B. C. 1491.

[o] 26. 19, 21, 25, 32.

[p] 26. 37; 27. 10, 17.

CH. XXXIX.

[a] 25. 4; 35. 23.

[b] 31. 10; 35. 19.

[c] Ex. 43. 12. Heb. 9. 12, 25.

[d] 28. 2, 4; 31. 10. Ex. 42. 14.

[e] *See on* 28. 6-12. Lev. 8. 7.

[f] *See on* 29. 9. Is. 11. 5. Rev. 5. 13.

[g] *See on* 35. 9. Job 28. 16. Ez. 28. 13.

[h] 28. 29. Josh. 4. 7. Mark 14. 9, 22-25.

[i] *See on* 28. 4, 15-29. Lev. 8. 8, 9. Is. 59. 17. Eph. 6. 14.

[k] *See on* 28. 17, 21. Rev. 21. 19-21.

[l] *Ruby.*

[l] Cant. 1. 10.

[m] *See on* 28. 31-35.

9 It was four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones; [k]*the first* row *was* [l]a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate [l]chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made [m]the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

---

expended in the tabernacle was 148,719*l.* sterling; and that the silver amounted to 37,721*l.* 17*s.* 6*d.* sterling.

Chap. XXXIX. 1-43. Throughout the Scriptures, both of the Old and New Testament, it may be noticed that particular attention has been paid to "fine linen," which is employed to illustrate moral purity, the righteousness of the saints. For this purpose, it is the richest illustration that can be supplied from the whole range of created or existing things. It may not be easy to determine precisely whence it arises, but the fact is indubitable, that the beauty and propriety of the simile strongly commend themselves to the hearts of mankind. While those heaven-prepared men, whom we would call "men of genius," unitedly achieved their work in the most masterly manner in conformity with their instructions, Moses was very careful with his own eyes to examine it throughout, comparing the specifications with the execution. There is something remarkably graceful and hearty in the account given of his proceeding. "He looked upon all the work, and behold they had done it as the Lord had commanded, even so had they done it; and Moses blessed them." It was a happy moment for Moses; and he had special pleasure in thus emphatically expressing his happiness in a manner the most honourable and gratifying to these gifted men. It was, in

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates:

26 A bell and a [n]pomegranate, a bell and a pomegranate, round about the [o]hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made [p]coats *of* fine linen, *of* woven work, for Aaron, and for his sons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen;

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made [q]the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, [r]HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [s]according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, [t]the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the shew-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the [z]sweet incense, and the hanging for the tabernacle-door;

39 The brasen altar, and his grate of brass, his staves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The [a] cloths of service to do service in the holy *place;* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses [x]did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses [y]blessed them.

CHAPTER XL.

1 *The tabernacle is commanded to be reared;* 9 *and anointed.* 13 *Aaron and his sons to be sanctified.*

AND the LORD spake unto Moses, saying,

2 On the first day of [a]the first month shalt thou set up the [b]tabernacle of the tent of the congregation;

3 And thou shalt put therein [c]the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in [d]the table, and set in order [1]the things that are to be set in order upon it; and thou shalt bring in [e]the candlestick, and light the lamps thereof.

5 And thou shalt set [f]the altar of gold for the incense before the ark of the testimony, and [g]put the hanging of the door to the tabernacle.

6 And thou shalt set [h]the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set [i]the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up [k]the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt take [l]the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and [m]sanctify the altar: and it shall be an altar [2]most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt [n] bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and [o]anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an [p]everlasting priesthood throughout their generations.

B. C. 1491.

[n] Cant. 4. 13; 6. 7.
[o] Deut. 22. 12. Matt. 9. 20.
[p] *See on* 28. 40-42. Lev. 8. 13. Rom. 3. 22; 13. 11. Gal. 3. 27. 1 Pet. 1. 13.
[q] *See on* 28. 36-38. Heb. 7. 26.
[r] Zech. 14. 20. Tit. 2. 14. Rev. 5. 10.
[s] 25. 40. Deut. 12. 32. 1 Sam. 15. 22. 1 Chr. 28. 19. Matt. 28. 20.
[t] *See on* 31. 7-11; 35. 11-19.
[z] *The incense of sweet spices.*
[a] 31. 10.
[x] Gen. 1. 31.
[y] Gen. 14. 19. Lev. 9. 22, 23. Num. 6. 23-27. 2 Sam. 6. 13. 1 Kings 8. 14. 2 Chr. 30. 22.

CH. XL.

[a] 12. 1, 2; 13. 4. Num. 7. 1.
[b] 26. 7, 30; 27. 21; 30. 36; 35. 11; 36. 13. Job 21. 28, *many.*
[c] *See on* 25. 17-22; 26. 33, 34. Num. 4. 5. Rev. 11. 19; 15. 5.
[d] *See on* 25. 23-30.
[1] *The order thereof.*
[e] *See on* 25. 31-39.
[f] *See on* 30. 1-5; 37. 25-28. 1 John 2. 1, 2.
[g] 26. 36, 37; 36. 37, 38.
[h] *See on* 27. 1-8; 38. 1-7.
[i] *See on* 30. 18-21; 38. 8. Ps. 26. 6. Zech. 13. 1.
[k] *See on* 27. 9-19; 38. 9-19.
[l] 30. 23-33; 37. 29. Ps. 45. 7. Is. 11. 2; 61. 1. Matt. 3. 16. John 3. 34. 1 John 2. 20.
[m] 29. 36, 37. Lev. 8. 11.
[2] *Holiness of holinesses.*
[n] *See on* 29. 1-35. Lev. 8. 1-13.
[o] *See on* 28. 41. John 3. 34; 17. 19. Heb. 10. 10, 29. 1 John 2. 20, 27.
[p] 12. 14; 30. 21. Heb. 7. 3, 17, 24.

B. C. 1490.

effect, a sort of typical anticipation of the Master's own declaration, when in the end he will pronounce upon all his people who have been careful to shew their love by keeping his commandments, "Well done, good and faithful servants!"

Chap. XL. 1-33. The idea of an "everlasting priesthood" throughout their generations, is an expression deserving of notice. None of the priests of Aaron continued by reason of death, but provision was made for the chain which in its unity was to represent the individuals, while the Son of God, the great antitype, exhibits in his own glorious person the perpetuity required by the necessities of man. Moses, like Noah, is a lovely example of universal obedience. "According to all that the Lord commanded him, so did he." It would seem, from verse 17, that the preparation of the Tabernacle required six months, a period but short, when it is remembered how much was to be done. In the work of rearing it, Moses occupied the first place, as

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in [q]the first month, in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses [r]reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad [s]the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put [t]the testimony into the ark, and set the staves on the ark, and put the [u]mercy-seat above upon the ark.

21 And [x]he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And [y]he put the table in the tent of the congregation, upon the side of the tabernacle [z]northward, without the vail.

23 And he [a]set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put [b]the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the [c]golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

B. C. 1490.

[q] Num. 7. 1; 9. 1.
[r] 26. 15-30; 36. 20-34.
[s] 26. 1-14; 36. 8-19.
[t] 16. 34; 25. 16-21; 31. 6. Ps. 40. 8.
[u] 37. 6-9. Rom. 3. 25; 10. 4. Heb. 4. 16; 10. 19-21. 1 John 2. 2.
[x] 26. 33; 35. 12.
[y] 4.
[z] 26. 35.
[a] 25. 30.
[b] 25. 31-35; 37. 17-24. John 8. 12. Rev. 1. 20; 2. 5.
[c] 30. 1-10. Rev. 8. 3, 4.
[d] 26. 36, 37; 35. 9-19.
[e] 27. 1-8; 38. 1-7. Heb. 13. 10.
[f] 30. 18-21; 38. 8. Ez. 36. 25.
[g] John 13. 10.
[h] 27. 9-16.
[i] 39. 32. 1 Kings 6. 9. Zech. 4. 9. John 4. 34; 17. 4. 2 Tim. 4. 7. Heb. 3. 2-6.
[k] 13. 21, 22; 14. 19, 20, 24; 25. 8, 22; 29. 43; 33. 9. Num. 9. 15-23. 1 Kings 8. 10. 2 Chr. 5. 13. Is. 6. 4.
[l] 1 Kings 8. 11. 2 Chr. 5. 14; 7. 2. Rev. 15. 8.
[m] Num. 10. 11-13, 33-36. 1 Cor. 10. 1.
[n] Ps. 78. 14; 105. 39.

28 ¶ And he [d]set up the hanging *at* the door of the tabernacle.

29 And he put [e]the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set [f]the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons, [g]washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up [h]the court round about the tabernacle and the altar, and set up the hanging of the court-gate: [i]so Moses finished the work.

34 ¶ Then [k]a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses [l]was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And [m]when the cloud was taken up from over the tabernacle, the children of Israel [n]went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and [n]fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

THE THIRD BOOK OF MOSES, CALLED
LEVITICUS.

This Book is devoted to the Laws of Moses concerning sacrifices, meats, drinks, divers offerings, and other peculiarities. The spirit of these institutions was thoroughly Evangelical: they were so many figurative exhibitions of the blood of the Atonement, and the work of the Holy Spirit. There is, nevertheless, a slight intermixture both of history and of prophecy: some of the historic parts, such as that referring to Nadab and Abihu, are highly important, while the prophecy, relative to the future of Israel, is being fulfilled at this moment; notwithstanding their persecutions, their dispersions, and all attempts at their annihilation, they are a distinct, numerous, and wealthy people, clearly reserved for stupendous purposes yet to be accomplished in the earth.

CHAPTER I.

1 *The burnt-offerings,* 3 *of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD [a]called unto Moses, and spake unto him [b]out of the tabernacle of the congregation, saying,

B. C. 1490.

CH. I.

[a] Ex. 19. 3.
[b] Ex. 25. 22.
[c] 22. 18, 19.
[d] 6. 9-13; 8. 18-21.

2 Speak unto the children of Israel, and say unto them, [c]If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* [d]a burnt-sacrifice of

became him, as the chief type of the Lord Jesus. The first day of the month, and the six days that ensued, were employed in setting it up and in consecrating it; while the consecration of the priests themselves would require the next seven days, employing together fourteen days; and on the fifteenth began the grand festival of the passover. Ver. 34-38. A great point was established by this Divine manifestation. It was thus shewn that, for the future, the Tabernacle was to be the Holy Place to which all who would worship the Most High were to look, since he had graciously condescended to fill it with his glory. This was now the standard of the camp; the cloud was the voice of the Lord; as it moved, they moved, as it rested, they rested. Thus with the cloud by day, and the fire by night, in the sight of all the house of Israel, through all their journeyings, they had a constant symbol of the Divine presence.

Chap I. 1-3. The voice proceeded from the cloud of glory that rested on the Tabernacle, and being a new

the herd, let him offer [c]a male without blemish: he shall offer it of [f]his own voluntary will, [g]at the door of the tabernacle of the congregation, before the LORD.

4 And he shall [h]put his hand upon the head of the burnt-offering; and it shall [i]be accepted for him, to make [k]atonement for him.

5 And he shall [l]kill the bullock before the LORD; and [m]the priests, Aaron's sons, shall bring the blood, and [n]sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall [o]flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put [p]fire upon the altar, and [q]lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall [r]lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his [s]inwards and his legs shall he wash in water: and the priest shall [t]burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a [u]sweet savour unto the LORD.

10 ¶ And if his offering *be* [x]of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it [y]a male without blemish.

11 And [z]he shall kill it on the side of the altar [a]northward before the LORD: [b]and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

B. C. 1490.

[c] 3. 1; 4. 23; 22. 19-25.
[f] 7. 16.
[g] 16. 7; 17. 4.
[h] 3. 2, 8, 13. 2 Cor. 5. 21.
[i] 22. 21, 27. Phil. 4. 18.
[k] 4. 20, 26, 31. Rom. 3. 25; 5. 11.
[l] 3. 2, 8, 13.
[m] Heb. 10. 11.
[n] 3. 2, 8, 13. 1 Pet. 1. 2.
[o] 7. 8.
[p] 6. 12, 13.
[q] Gen. 22. 9.
[r] 8. 18-21.
[s] 8. 21.
[t] 2. 11. Heb. 9. 14.
[u] Gen. 8. 21. 2 Cor. 2. 15. Eph. 5. 2.
[x] Gen. 4. 4; 8. 20. John 1. 29. Acts 8. 32.
[y] *See on* 3; 4. 23; 22. 19.
[z] *See on* 5.
[a] 6. 25; 7. 2.
[b] *See on* 7-9; 9. 12-14.
[c] 5. 7; 12. 8. Luke 2. 24. 2 Cor. 8. 12.
[1] *Pinch off the head with the nail.*
[2] *The filth thereof.*
[d] 4. 12; 6. 10, 11.
[e] Gen. 15. 10.
[f] Rom. 12. 1. Heb. 10. 6-12; 13. 15, 16.

CH. II.

[g] 6. 14-18. John 6. 35.
[b] Ex. 29. 2.
[c] 7, 10-12. 1 John 2. 20, 27. Jude 20.
[d] Mal. 1. 11. Rev. 8. 3.
[e] 6. 15. Acts 10. 4.
[f] 7. 9.

13 But he shall wash the inwards and the legs with water; and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD [c]*be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [f]wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with [2]his feathers, and cast it beside the altar, on the east part, [d]by the place of the ashes.

17 And he shall cleave it with the wings thereof, *but* [e]shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: [f]*it is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II.

1 *The meat-offering of flour with oil and incense:* 13 *and of the first-fruits in the ear.* 13 *The salt of the meat-offering.*

AND when any will offer a [a]meat-offering unto the LORD, his offering shall be *of* [b]fine flour; and he shall [c]pour oil upon it, and put [d]frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [e]the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD.

3 And [f]the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a

mode of manifestation, doubtless it impressed the hearts of the people with great solemnity. The expression, "If any man shall bring," is not to be confounded with mere choice, whether he should bring it or not. The obligation to bring is assumed, and the manner of so doing is pointed out. The principal thing to be noted, is the specialty and minuteness of the injunctions which are here given, from which we are to gather the danger of leaving too much to man's discretion in matters of religious obedience, which, unless love shall abound, would infallibly lead to negligences. Great stress seems to be laid on the voluntary character of the offerings: "The Lord loveth a cheerful giver;" in proportion as religious service is compulsory, it becomes worthless. The covenant of mercy, and Christ the great subject of it, were the spontaneous effect of Divine love towards perishing men; and accordingly, true religion consists in the reciprocation of that love. No offering with a blemish was to be brought, since it misrepresented the character of the Lord Jesus, to whom all the sacrifices pointed, and who was himself "holy, harmless, and undefiled." Ver. 4-17. Atonement is synonymous with propitiation or expiation; it is that which renders it consistent with justice to exercise mercy. It is a means of magnifying the Law, and vindicating the honour of the Lawgiver. The primary import of the term is happily expressive of the object: it signifies to cover, to shelter; and it is therefore applied to the Mercy Seat which covered the Ark and all contained therein. The notion is that of one suffering in the stead of another: so that, in punishment, innocence suffers, and guilt is allowed to go free. The death of a creature could be nothing more than a mere figure, but as a figure it was the best possible illustration of Divine mercy. The great thing both with the Patriarchs and the children of Israel, when organised into a nation and a church, was the Atonement as pointing to the sufferings of the "Seed of the woman," who was to destroy the serpent. The fire of the altar was an object of the deepest interest: originally it came down from heaven and consumed the sacrifice, which was a token of the Divine acceptance. Of heavenly origin, it was to be continued through future ages by a constant supply of natural fuel, strikingly exemplifying the nature of the work of the Spirit of God in the heart of man. A variety of creatures were available for sacrifice, so that even the poorest need not go without the privilege of appearing before his God. The idea of an atonement for sin has prevailed throughout the whole human race, a fact which can only be accounted for by the assumption of its unity, and the communication of instruction upon the matter of sacrifice to the Primeval Pair. The heathen have greatly corrupted the institution of sacrifice; they have largely offered men, and even horses, asses, and other animals, but this by no means militates against the notion of its origin and object. All, then, conspires constantly to direct the attention of man to the blood of Christ as the only means of obtaining the forgiveness of sin, and the acceptance of the person of the penitent believer.

Chap. II. 1-3. The meat-offering was a voluntary expression of thanksgiving to God for his temporal mercies, and as such it consisted of flour, corn, wine, oil, and other products of the earth. It was nevertheless accepted from the very poor as a sin-offering; but in that case neither oil nor frankincense was to be mingled with it. This sacrifice is deemed a figure of the sacrifice of Christ, as also of the fruits of the Holy Ghost dwelling in be-

thing [e]most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a [h]meat-offering baken in the oven, *it shall be* [i]unleavened cakes of fine flour mingled with oil, or unleavened [k]wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* [l]in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt [l]part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made [m]*of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* [n]an offering made by fire, of a sweet savour unto the LORD.

10 And [o]that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn [p]no leaven, nor any [q]honey, in any offering of the LORD made by fire.

12 ¶ As for [r]the oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be [2]burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season [s]with salt; neither shalt thou suffer [t]the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer [u]a meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* [x]corn beaten out of full ears.

15 And thou shalt [y]put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn [z]the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

B. C. 1490.

[e] 6. 17. Num. 18. 9.
[h] 1 Chr. 23. 29. Ex. 46. 20.
[i] Ex. 12. 8. 1 Cor. 5. 7.
[k] Ex. 16. 31; 29. 2.
[l] *Or, a flat plate, or slice.*
[l] 1. 6.
[m] *See on* 1. 2.
[n] Ex. 29. 18. Rom. 12. 1; 15. 16. Phil. 2. 17.
[o] *See on* 3.
[p] Ex. 12. 19, 20. Matt. 16. 12. Gal. 5. 9.
[q] Pro. 24. 13. Acts 14. 22. 1 Pet. 4. 2.
[r] Ex. 22. 29. Deut. 26. 10. Rev. 14. 4.
[2] *Ascend.*
[s] Ezra 7. 22. Matt. 5. 13. Mark 9. 49, 50. Col. 4. 6.
[t] Num. 18. 19. 2 Chr. 13. 5.
[u] Deut. 26. 2. Prov. 3. 9, 10.
[x] 2 Kings 4. 42.
[y] *See on* 1.
[z] *See on* 2, 9. Ps. 141. 2.

CH. III.

[a] Ex. 24. 5. Rom. 5. 1, 2. Col. 1. 20. 1 John 1. 3.
[b] *See on* 1. 3.
[c] Ex. 29. 10. 2 Cor. 5. 21. 1 John 1. 9, 10.
[d] Zech. 12. 10. Acts 2. 36-38; 3. 15, 26; 4. 10-12, 26-28.
[e] 4. 8, 9.
[1] *Suet.*
[2] *Midrif over the liver, and over the kidneys.*
[f] Ex. 29. 13. 1 Sam. 2. 15, 16.
[g] 6. 12. 1 Pet. 2. 5.
[h] 1. 2, 10. Is. 60. 7.
[i] Gal. 3. 28.
[k] Eph. 5. 2. Heb. 9. 14.
[l] *See on* 2-5.
[m] 7. 3; 9. 19.
[n] 22. 25. Mal. 1. 7-12. Rev. 3. 20.
[o] 10. 16. Matt. 25. 32, 33. Rom. 8. 3. 2 Cor. 5. 21.
[p] *See on* 2-5. 1 Pet. 2. 24; 3. 18.

CHAPTER III.

1 *The peace-offering of the herd; 6 of the flock; 7 either a lamb, 12 or a goat.*

AND if his oblation *be* [a]a sacrifice of peace-offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it [b]without blemish before the LORD.

2 And he shall [c]lay his hand upon the head of his offering, and [d]kill it *at* the door of the tabernacle of the congregation; and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; [e]the [1]fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the [2]caul above the liver, with the kidneys, it shall he take away.

5 And [f]Aaron's sons shall burn it on the altar [g]upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering, for a sacrifice of peace-offering unto the LORD, [h]be *of* the flock, [i]male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he [k]offer it before the LORD.

8 And [l]he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat thereof, *and* [m]the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [n]the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* [o]a goat, then he shall offer it before the LORD.

13 And he shall [p]lay his hand upon the

---

lievers, and in them leading to good works. The "handful of flour," by way of memorial, signified that the party presenting it loved the Lord, desiring him to remember the covenant made with Abraham and his seed for ever. Ver. 4-16. Leaven was probably interdicted as a thing that soon became corrupt in warm countries, so that it was not suitable for use; and the Apostle Paul, in 1 Cor. v. 6-8, employs the idea to illustrate the corrupt affections of the human heart. Honey was ever deemed an eligible article of food, if eaten in moderation; but in excess it is, like everything else, hurtful. It is thought that the prohibition of honey here set forth, may have been intended to warn the people from the practices of idolatry, since it constituted a considerable element in Egyptian sacrifice, in the chief of which the body of a heifer was actually stuffed with bread and honey, and red grapes, and perfumes, and then cut up and eaten by the worshippers. Great stress is laid upon salt throughout these sacrificial arrangements. Salt was a special preservative of food: and by consequence illustrated the conservating power of the grace of God. It is an emblem of Divine knowledge, comprising both the law and the promise, which exercised a purifying effect on the heart; and its use in all that appertains to the sacrificial system, strikingly illustrated the need of grace to savour all our thoughts, words and deeds.

Chap. III. 1-17. The sacrifice of peace was oft-times the expression of holy zeal, and was in its nature a feast-offering. Still it pointed to the voluntary sacrifice of Christ to God on behalf of a lost world. The spirit of the offering seems to have exhibited the peace of be-

head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: [q]*it is* the food of the offering made by fire, for a sweet savour. All [r]the fat *is* the LORD's.

17 *It shall be* [s]a perpetual statute for your generations, throughout all your dwellings, that ye [t]eat neither fat nor [u]blood.

CHAPTER IV.

1 *The sin-offering of ignorance: 3 for the priest: 13 for the congregation: 22 for a ruler: 27 and for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin [a]through ignorance against any of the commandments of the LORD, *concerning things* [b]which ought not to be done, and shall do against any of them:

3 If [c]the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, [d]a young bullock without blemish unto the LORD [e]for a sin-offering.

4 And he shall [f]bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall [g]lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall [h]take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall [i]dip his finger in the blood, and sprinkle of the blood [k]seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon [l]the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [m]all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it [n]all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering.

11 And [o]the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth [1]without the camp unto a clean place, where [p]the ashes are poured out, and burn him on the wood with fire: [2]where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin [q]through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and [r]are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a [s]young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And [t]the elders of the congregation shall [u]lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And [x]the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

B. C. 1490.

¶ *See on* 11.
[r] 4. 8-10. 1 Sam. 2. 15, 16. Matt. 22. 37.
[s] 6. 18. Num. 19. 21.
[t] Deut. 32. 14. Neh. 8. 10.
[u] 17. 10-14. Gen. 9. 4. Deut. 12. 16, 23. Matt. 26. 28. 1 Tim. 4. 4.

CH. IV.
[a] 5. 15, 17. Deut. 19. 4. Ps. 19. 12. Heb. 5. 2; 9. 7.
[b] Gen. 20. 9. Jam. 3. 10.
[c] 8. 12; 21. 10-12.
[d] 9. 2; 16. 6, 11. Ez. 43. 19.
[e] Ex. 29. 14. Num. 8. 8. Rom. 8. 3. 2 Cor. 5. 21.
[f] Ex. 29. 10, 11.
[g] *See on* 1. 4; 16. 21. Is. 53. 6. Dan. 9. 26.
[h] 16. 14, 19. Num. 19. 4. 1 John 1. 7.
[i] 8. 15; 9. 9. Num. 19. 4.
[k] 14. 16, 27; 26. 8. Josh. 6. 4, 8.
[l] 8. 15; 9. 9. Ex. 30. 1-10.
[m] 5. 9; 8. 15. Eph. 2. 13.
[n] *See on* 3. 3-5, 9-11, 14-16.
[o] 6. 30; 8. 14-17. Num. 19. 5. Ps. 103. 12. Heb. 13. 11-13.
[1] *To without the camp.*
[p] 6. 10, 11.
[2] *At the pouring out of the ashes.*
[q] *See on* 1, 2. Num. 15. 25, 29. Josh. 7. 24-26. 1 Tim. 1. 13. Heb. 10. 26-29.
[r] 5. 5, 17. Ezra 10. 19. Hos. 5. 15, *marg.* 1 Cor. 11. 27.
[s] *See on* 3.
[t] Ex. 24. 1, 9. Num. 11. 16, 25. Deut. 21. 3-9.
[u] *See on* 4; 1. 4; 16. 21.
[x] *See on* 5-12. Heb. 9. 12-14.

---

levers, the bond of union which obtains between them, and the golden link whereby they are united to God the Father. The burnt-offering, on the contrary, was entirely consumed, whereby it impressively shadowed forth the propitiatory character of the Saviour's death. The meat-offering had respect to the wants of the priests; and typified the gratitude and devotedness of the followers of the Lord. The feast-offering, however, was of a more social character: it was a species of religious banquet between the worshipper and his associates, corresponding with the "feast of charity" which obtained in the primitive church.

Chap. IV. 1-10. It is impossible to ascertain whether the priest here mentioned be the high priest or a member of the priesthood generally. It is clear, however, that in the case of his departure from the law, an atonement was demanded for the removal of his guilt; and till that was done he was not in a position to appear on behalf of the people. From the nature of his office, he was required to have "clean hands," and to exemplify the doctrines he taught; but if, instead of this, he mingled with transgressors and followed their ways, he ceased to be a guide, and became a stumblingblock. The number "seven," here set forth in verse 6, has been deemed a mystical number. It is one which frequently occurs in the word of God; and is supposed to denote perfection. Ver. 11-35. The removal of the bullock "without the camp" was intended to indicate the exceeding sinfulness of sin, especially in those who ought to be patterns of purity, as well as the removal of the iniquity thus contracted, and the preservation of the camp for the future from its contamination. It is with reference to this that the Lord Jesus Christ "suffered

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an [r]atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* [s]a sin-offering for the congregation.

22 ¶ When a [t]ruler hath sinned, and [b]done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or [c]if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, [d]a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it [e]in the place where they kill the burnt-offering before the LORD: [f]it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and [g]put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as [h]the fat of the sacrifice of peace-offerings: and the priest shall make [i]an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if [s]any one of the [4]common [k]people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, [l]for his sin which he hath sinned.

29 And he shall [m]lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away [n]all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for [o]a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring [p]a lamb for a sin-offering, he shall bring it a female [q]without blemish.

33 And [r]he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon [t]the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [t]according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

1 *Of him that concealeth his knowledge in touching of an unclean thing; 4 or in making an oath.* 14 *The trespass-offering in sacrilege;* 17 *and in sins of ignorance.*

AND if [a]a soul sin, and [b]hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall [c]bear his iniquity.

2 Or if a soul [d]touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch [e]the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips [f]to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [g]confess that he hath sinned in that *thing*.

6 And he shall bring his [h]trespass-offering unto the LORD, for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And [i]if [1]he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, [k]two turtledoves, or two young pigeons, unto the LORD; [l]one for a sin-offering, and the other for a burnt-offering.

B. C. 1490.

r 5. 6; 6. 7; 12. 8. Rom. 5. 11. Gal. 3. 13. Heb. 1. 3; 2. 17; 9. 14; 10. 10-12. 1 John 1. 7; 2. 2.
s 2 Chr. 29. 21-24. Matt. 20. 28. 2 Cor. 5. 21. 1 Tim. 2. 5, 6.
t Ex. 18. 21. Num. 16. 2.
b *See on* 2, 13.
c 2 Kings 22. 10-13.
d 9. 3; 23. 19. Rom. 8. 3.
e 1. 11; 6. 25; 7. 2.
f *See on* 3.
g 8. 15; 9. 9; 16. 18. Heb. 9. 23.
h *See on* 3. 5; 6. 20-30.
i *See on* 20. Num. 15. 28.
3 *Any soul.*
4 *People of the land.*
k *See on* 2, 13.
l Gal. 3. 28.
m *See on* 4, 15, 24. Heb. 10. 4-14.
n 3. 14.
o 3. 5. Matt. 3. 17. Eph. 5. 2. 1 Pet. 2. 4, 5.
p John 1. 29. 1 Pet. 1. 19, 20.
q Eph. 5. 27. Heb. 9. 14. 1 Pet. 2. 22; 3. 18.
r *See on* 4. 29-31.
s John 17. 19.
t *See on* 3. 5.

CH. V.

a 4. 2. Ex. 18. 4, 20.
b Ex. 22. 11. Matt. 26. 63.
c 7. 18; 19. 8. Num. 9. 13. 1 Pet. 2. 24.
d 7. 21; 11. 24, 28, 31, 39. 2 Cor. 6. 17.
e 13. 45, 46; 15; 22. 4-6.
f Josh. 2. 14. Ec. 5. 2-6. Matt. 14. 7, 9. Acts 23. 12.
g Num. 5. 7. 1 John 1. 8-10.
h 7. 1-7. Num. 6. 12. Ez. 42. 13; 46. 20.
i 12. 8. 2 Cor. 8. 12. Jam. 2. 5, 6.
1 *His hand cannot reach to the sufficiency of a lamb.*
k 1. 14, 15. Matt. 3. 16. Luke 2. 24.
l 9. 3; 16. 5. Heb. 10. 6-10.

without the gate." The "congregation" is a term which always implied the whole people, shewing that the church of God is one body, notwithstanding the diversity of aspects it may bear, and the great variety of subjects it may contain. It is here assumed that there may be such a thing as congregational sin; a sin of a national character. Where all, as transgressors, have rendered themselves liable to correction, they require penitence and confession in order to forgiveness. The ruler also, as such, and apart from the congregation, may transgress, and he is required to act accordingly. The position of the transgressor materially aggravates the guilt of the transgression. Those who "know their master's will and do it not," are justly "beaten with many stripes."

Chap. V. 1-19. In all ages, testimony has been necessary to the purposes of justice; and it has been ever deemed a serious crime against society to violate truth by concealment, falsehood, or any mixture of modification. Moses directs the severest threatenings against this species of transgression. Vows are in effect

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall [m]sprinkle of the blood of the sin-offering upon the side of the altar; and the [n]rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the [o]manner; and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of [p]fine flour for a sin-offering: he shall put [q]no oil upon it, neither shall he put *any* frankincense thereon; [r]for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* [s]a memorial thereof, and burn *it* on the altar, [t]according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* [u]shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, [v]in the holy things of the LORD; then he shall bring for his trespass unto the LORD [x]a ram without blemish out of the flocks, with [y]thy estimation by shekels of silver, after [z]the shekel of the sanctuary, for a trespass-offering.

16 And he shall [a]make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: [b]and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [c]though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, [d]for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist *it* not; and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly [e]trespassed against the LORD.

CHAPTER VI.

1 *The trespass-offering for sins done wittingly.* 19 *The offering at the consecration of a priest.*

AND the LORD spake unto Moses, saying,
2 If a soul sin, and [a]commit a trespass against the LORD, and [b]lie unto his neighbour [c]in that which was delivered him to keep, or [1]in fellowship, or in a thing taken away by violence, or hath [d]deceived his neighbour;

3 Or [e]have found that which was lost, and lieth concerning it, and [f]sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, [g]because he hath sinned, and is guilty, that he shall restore that [h]which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [i]restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day [2]of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, [k]a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall [l]make an atonement for him before the LORD; and it shall be forgiven him, for anything of all that he hath done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of [m]the burnt-offering: It *is* the burnt-offering, [3]because of [n]the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his [o]linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath [p]consumed with the burnt-offering on the altar, and he shall put them [q]beside the altar.

11 And he shall [r]put off his garments, and put on other garments, and carry forth the ashes [s]without the camp unto a clean place.

B. C. 1490.

[m] *See on* 1. 5; 4. 25; 7. 2.
[n] 4. 7, 18, 25.
[2] *Ordinance.*
[o] Num. 7. 13; 15. 4-9.
[p] Num. 5. 15.
[q] 2 Cor. 5. 21.
[r] 2. 2, 9; 6. 15. Acts 10. 4. Eph. 5. 2.
[s] 1. 9, 13; 2. 9; 4. 35.
[t] 2. 3, 10; 7. 6. 1 Sam. 2. 28. 1 Cor. 9. 13.
[u] 22. 1-16. Deut. 12. 5-12; 26. 1-15.
[v] 6. 6. Ezra 10. 19.
[x] 27. 2-8.
[y] Ex. 30. 13.
[z] Ex. 22. 1, 3, 4. Luke 19. 8. Acts 26. 20.
[a] Heb. 9. 13, 14. 1 John 2. 1.
[b] Ps. 19. 12. Luke 12. 48. Rom. 14. 23.
[c] 6. 6. 1 Tim. 2. 5, 6.
[d] Ezra 10. 2. Ps. 51. 4. Mal. 3. 3.

CH. VI.

[e] 5. 15, 19. Num. 5. 6-8. Ps. 51. 4.
[b] Gen. 26. 7. John 8. 44. Eph. 4. 25. Col. 3. 9. Rev. 22. 15.
[c] Ex. 22. 7-10.
[1] *In dealing.* Heb. *In putting of the hand.*
[d] Prov. 24. 28. Is. 59. 13-15.
[e] Ex. 23. 4. Deut. 22. 1-3.
[f] Ex. 22. 9-11. Jer. 7. 9. Mal. 3. 5.
[g] 4. 13-15; 5. 3, 4.
[h] Gen. 21. 25. Is. 59. 6. Zeph. 1. 9.
[i] Ex. 22. 1, 4. Luke 19. 8.
[2] *Of his being found guilty.* Heb. *Of his trespass.*
[k] 5. 15, 18. Is. 53. 10, 11.
[l] 4. 20, 26. Mic. 7. 18.
[m] *See on* 1. Num. 28. 3.
[3] *For the burning.*
[n] 12, 13.
[o] Ex. 28. 40-43. Rev. 7. 13.
[p] Num. 16. 21, 35.
[q] 1. 16.
[r] 16. 23, 24.
[s] 4. 12, 21. Heb. 13. 11-13.

oaths, and ought therefore to be made warily, and fulfilled to the letter. Men are not bound to form such vows; but once made, they cannot be broken without doing violence to conscience. It is, of course, assumed that the vow was to be lawful, otherwise the very making of it was sin. The "holy things," referred to in ver. 15, necessarily comprehended everything that appertained to religion and its ordinances; and wherever that was done which admitted of reparation, the offender was required to make it. Amidst these figures, the great truth is everywhere manifest that iniquity is a thing of the heart, and that as such it must be steadfastly resisted. It is a serious thing to rob our fellowmen, but it is still a more heinous offence to rob our God. We have now done with the ceremonial law, but not with the higher law of Christ—the law of love extending to everything affecting God or man.

Chap. VI. 1-30. Fellowship means joint participation with one or more in anything, whether good or bad. In ver. 2, it appears also to signify the entrusting of anything to the care of another. The fire, referred to in ver. 12, as stated in a previous chapter, was the original fire which came down from heaven, and which was to be preserved in perpetuity. Our information concerning this fire is limited to scripture; but a tradition has come down among the Jews which is by no means improbable, that it was never extinguished till the Babylonian captivity. The heathen who borrowed almost everything connected with their system from the Jews, adopted

12 And [t]the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall [u]burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the law of [x]the meat-offering: The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* [y]the memorial of it, unto the LORD.

16 And [z]the remainder thereof shall Aaron and his sons eat: with [a]unleavened bread [b]shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be [c]baken with leaven. I have given it *unto them for* their portion of my offerings made by fire: [d]it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 [e]All the males among the children of Aaron shall eat of it. [f]*It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [g]every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* [h]the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed; [i]the tenth part of an ephah of fine flour for [k]a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In [l]a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons, that [m]is anointed in his stead, shall offer it: *it is* a statute for ever unto the LORD; it shall be [n]wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: [o]it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* [p]the law of the sin-offering: [q]In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [r]it *is* most holy.

B. C. 1490.

[t] Num. 4. 13, 14.
[u] Ex. 29. 38-42.
[x] *See on* 2. 1, 2.
[y] *See on* 2. 2, 9.
[z] 2. 3, 10.
[a] Ex. 12. 8.
[b] 10. 12, 13.
[c] 1 Pet. 2. 22.
[d] Ex. 29. 33, 34, 37.
[e] 21. 21, 22. Num. 18. 10.
[f] *See on* 3. 17.
[g] Ex. 29. 37. Hag. 2. 12-14. 1 Pet. 1. 16; 2. 9.
[h] Num. 18. 26-32. Heb. 5. 1; 8. 3, 4.
[i] 5. 11. Ex. 16. 36.
[k] 2. 1, &c. 12. 5. 1 Chr. 9. 31.
[m] Deut. 10. 6. Heb. 7. 23.
[n] Ex. 29. 22-25. Is. 53. 10.
[o] 2. 10.
[p] *See on* 4. 3, &c.
[q] 1. 3, 5, 11; 4. 33.
[r] 21. 22.
[s] 10. 17, 18. Ex. 44. 29. Hos. 4. 8.
[t] Ex. 27. 9-18; 40. 33. Ez. 42. 3.
[u] Ex. 29. 37; 30. 29. Hag. 2. 12.
[x] 11. 32. 2 Cor. 7. 1, 11.
[y] 15. 12. Heb. 9. 9, 10.
[z] *See on* 18.
[a] 4. 3-21. Heb. 9. 11; 13. 11.

CH. VII.

[a] 5; 6. 1-7. Num. 6. 12.
[b] 6. 17; 21. 22.
[c] 1. 3, 5; 4. 24, 29; 6. 25.
[d] 3. 2, 8. Heb. 9. 19-22; 11. 28; 12. 24. 1 Pet. 1. 2.
[e] *See on* 3. 3-5. Ps. 51. 6, 17.
[f] 1. 9, 13. Gal. 2. 20; 5. 24. 1 Pet. 4. 1, 2.
[g] 6. 16-18, 29. Num. 18. 9, 10.
[h] 6. 25, 26; 14. 13.
[i] 1. 6. Gen. 3. 21. Rom. 13. 14.
[k] 2. 4-7.
[l] *Or the flat plate*, or *slice*.
[m] 6. 16-18. 1 Cor. 9. 7, 13. Gal. 6. 6.
[n] Ex. 16. 18. 2 Cor. 8. 14.
[o] *See on* 3; 22. 18-21.

26 The [s]priest that offereth it for sin shall eat it; in the holy place shall it be eaten, [t]in the court of the tabernacle of the congregation.

27 Whatsoever shall [u]touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt [x]wash that whereon it was sprinkled in the holy place.

28 But [y]the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All [z]the males among the priests shall eat thereof: it *is* most holy.

30 And [a]no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire.

CHAPTER VII.

1 *The law of the trespass-offering,* 11 *and of the peace-offerings.* 22 *The fat,* 26 *and the blood are forbidden.*

LIKEWISE this *is* [a]the law of the trespass-offering: [b]it *is* most holy.

2 In [c]the place where they kill the burnt-offering shall they kill the trespass-offering: and [d]the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [e]all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall [f]burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 Every [g]male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin-offering *is*, so *is* [h]the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself [i]the skin of the burnt-offering which he hath offered.

9 And all [k]the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and [l]in the pan, [l]shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, [m]one *as much* as another.

11 ¶ And this *is* the law of [n]the sacrifice of peace-offerings, which he shall offer unto the LORD.

this. Hence at Rome, the vestal virgins were appointed to feed the fires of the temple; the Greeks followed the same course in the temple of Delphi; the Persians also had a usage of a corresponding character, all shewing the extent to which the tradition prevailed in ancient times. The perpetuity of the fire has a very important theological bearing, since it indicates the Divine abhorrence of sin, the necessity of its continual remembrance on the part of the sinner, and a habitual looking to him, who, by one offering up of himself, has perfected for ever them that are sanctified.

Chap. VII. 1–38. The trespass-offering was a matter of great moment in the Jewish economy. It was presented for sins committed through ignorance or thoughtlessness against man; and therefore, it differed in principle from the sin-offering, which more directly pointed to sins committed against God. The skins mentioned in verse 8, belonged to the priests, and were a considerable perquisite. It is curious to observe, that the same thing obtained amongst the idolatrous priests of the heathen; these skins by them were made the instruments of imposture, as a means of communing with the

12 If he offer it for a °thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and ᵖunleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering ᑫleavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* ʳan heave-offering unto the LORD, *and* it shall be ˢthe priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall ᵗbe eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering ᵘ*be* a vow, or ˣa voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow ʸalso the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice ᶻon the third day shall be ᵃburnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, ᵇit shall not be accepted, neither shall it ᶜbe imputed unto him that offereth it: it shall be ᵈan abomination, and the soul that eateth of it shall ᵉbear his iniquity.

19 And the flesh that ᶠtoucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, ᵍhaving his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing*, *as* ʰthe uncleanness of man, or *any* ⁱunclean beast, or any ᵏabominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be ˡcut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of ᵐfat, of ox, or of sheep, or of goat.

24 And the fat of the ²beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the ³beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* ⁿshall be cut off from his people.

B. C. 1490.

° 2 Chr. 29. 31. Ps. 50. 13,14. Eph. 5. 20. Heb. 13. 15.
ᵖ 2. 4; 6. 16. Num. 6. 15.
ᑫ Am. 4. 5. Matt. 13. 33. 1 Tim. 4. 4.
ʳ *See on* Ex. 29. 27, 28. Num. 15. 19-21.
ˢ Num. 18. 8-11.
ᵗ *See on* Ex. 12. 10. Ec. 9. 10. John 9. 4.
ᵘ 22. 18-21. Ps. 66. 13; 116. 14, 18.
ˣ 22. 23, 29. Deut. 12. 6. Ex. 40. 12.
ʸ 19. 5-8.
ᶻ Gen. 22. 4. 1 Cor. 15. 4.
ᵃ 10. 16.
ᵇ Jer. 14. 10, 12. Mal. 1. 10, 13.
ᶜ Num. 18. 27. Rom. 4. 11.
ᵈ Is. 1. 11-14; 66. 4. Luke 16. 15.
ᵉ 10. 17. Is. 53. 11, 12. Heb. 9. 28.
ᶠ Num. 19. 11-16. Luke 11. 41.
ᵍ 15. 2, &c.
ʰ 13. 1-3. Num. 19. 11-16.
ⁱ 11. 24-42. Deut. 14. 12-20.
ᵏ 11. 10-13. Ex. 4. 14.
ˡ 17. 10, 14. Gen. 17. 14.
ᵐ 4. 8-10. Deut. 32. 38. Rom. 8. 13.
² *Carcase.*
³ *Carcase.*
ⁿ 21.
° 17. 10-14. Gen. 9. 4.
ᵖ Heb. 10. 29.
ᑫ 3. 1. Col. 1. 20. 1 John 1. 7.
ʳ 3. 3, 4, 9. Ps. 110. 3. 2 Cor. 8. 12.
ˢ 8. 27. *See on* Ex. 29. 24-28. Num. 6. 20.
ᵗ 5. 13; 6. 16, 26.
ᵘ 1 Cor. 9. 13, 14.
ˣ 6. 26.
ʸ *See on* 30-32.
ᶻ *See on* 3. 17.
ᵃ Ex. 40. 13-15. John 3. 34. 2 Cor. 1. 21. 1 John 2. 20, 27.
ᵇ Ex. 28. 1. Num. 18. 7-19.
° 1; 6. 9-13.
ᵈ 2; 6. 14-18.
ᵉ 4; 6. 24-30.
ᶠ 5; 6. 1-7.
ᵍ 6. 20-23.
ʰ 3.
ⁱ *See on* 1. 1.

26 Moreover, °ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even ᵖthat soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, ᑫHe that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 ʳHis own hands shall bring the offerings of the LORD made by fire; the fat, with the breast, it shall he bring, that ˢthe breast may be waved *for* a wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar; but ᵗthe breast shall be Aaron's and his sons'.

32 And ᵘthe right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron ˣthat offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For ʸthe wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, ᶻby a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* ᵃof the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* ᵇhe presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* ᶜthe law of the burnt-offering, ᵈof the meat-offering, °and of the sin-offering, ᶠand of the trespass-offering, and ᵍof the consecrations, and ʰof the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he ⁱcommanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons;* 14 *their sin-offering;* 18 *their burnt-offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

invisible world, and getting at the secrets of futurity. The practice was to sleep on the skins, when it was pretended that the thing desired to be known was imparted in a dream. There was something alike peremptory and social in the matter of the peace-offering, where the party presenting it was required to make a feast, of which both his friends and the poor were invited to partake. This was one of the many paternal aspects in which the laws of Moses appear to incomparable advantage. The priests, from their position, could never accumulate wealth; all they received merely sufficed for the day that was passing over them. Under the Christian dispensation, ministers of the word, having renounced the gains of commerce, and the emoluments arising from the professions and other sources, have a claim of justice, not of charity, to a decent maintenance for themselves and their families.

Chap. VIII. 1-36. It is here shewn that they who are to propagate the doctrines of religion for the purpose

B. C. 1490.

CH. VIII.

2 Take [a] Aaron, and his sons with him, and [b] the garments, and the [c] anointing oil, and [d] a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And [e] gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses [f] did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD [g] commanded to be done.

6 And Moses brought Aaron and his sons, and [h] washed them with water.

7 And [i] he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put [k] the breastplate upon him: also he put in the breastplate [l] the Urim and the Thummim.

9 And he put [m] the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took [n] the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And [o] he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And [p] he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses [q] brought Aaron's sons, and put coats upon them, and girded them with girdles, and [l] put bonnets upon them; as the LORD commanded Moses.

14 ¶ And [r] he brought the bullock for the sin-offering: and Aaron and his sons [s] laid their hands upon the head of the bullock for the sin-offering.

15 And [t] he slew *it*; and [u] Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, [x] to make reconciliation upon it.

16 And he took [y] all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But [z] the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought [a] the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for [b] a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, [c] the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses [d] took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

25 And he took [e] the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread that *was* before the LORD he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, [f] and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: [g] they *were* consecrations for a sweet savour; it *is* an offering made by fire unto the LORD.

29 And Moses took [h] the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of [i] the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [k] Boil the flesh *at* the door of the tabernacle of the congregation: and there [l] eat it with the bread that *is* in the

CH. VIII.
[a] Ex. 29. 1-4.
[b] Ex. 28. 2-4; 39. 1-31, 41.
[c] Ex. 30. 23-37; 40. 12-15.
[d] *See on* Ex. 29. 1, 2. Heb. 7. 27.
[e] Num. 20. 8. Ps. 22. 25. Acts 2. 1.
[f] Ex. 39. 43. Deut. 12. 32. Matt. 28. 20. 1 Cor. 11. 23; 15. 3.
[g] Ex. 20. 4, &c.
[h] Ex. 29. 4. Eph. 5. 26. Heb. 9. 10. Rev. 1. 5, 6.
[i] *See on* Ex. 28. 4. Is. 61. 3, 10. Rom. 3. 22.
[k] Ex. 28. 15-29. Is. 59. 17. Eph. 6. 14.
[l] *See on* Ex. 28. 30. Ezra 2. 63.
[m] Ex. 28. 36-38; 29. 6. Zech. 3. 5.
[n] Ex. 30. 23-29; 40. 9-11.
[o] 4. 6, 17; 16. 14, 19. Ex. 30. 25. Tit. 3. 6.
[p] 4. 3.
[q] Ex. 28. 40, 41. 1 Pet. 2. 5, 9. Rev. 1. 6; 5. 10.
[l] *Bound.*
[r] 4. 3-12. Rom. 8. 3. 2 Cor. 5. 21. Heb. 7. 26-28. 1 Pet. 3. 18.
[s] *See on* 1. 4; 4. 4; 16. 21.
[t] 3. 2, 8.
[u] 4. 7, 17. Heb. 9. 13-23.
[x] 6. 30. Rom. 5. 10. 2 Cor. 5. 18-21. Eph. 2. 16. Col. 1. 21. Heb. 2. 17.
[y] *See on* 3. 3-5; 4. 8, 9.
[z] 6. 30. Gal. 3. 13. Heb. 13. 11-13.
[a] *See on* 1. 4-13.
[b] 2. 9. Gen. 8. 21. Eph. 5. 2.
[c] 7. 37. Rev. 1. 5, 6.
[d] Ex. 29. 20. Rom. 6. 13, 19; 12. 1. 1 Cor. 6. 20. Phil. 1. 20; 2. 17.
[e] *See on* 3. 9.
[f] *See on* 7. 30, 31.
[g] *See on* 22.
[h] Ex. 29. 26, 27. Is. 66. 20. 1 Cor. 10. 31.
[i] *See on* Ex. 29. 21. Gal. 5. 22-25. 1 Pet. 1. 2. 1 John 2. 27.
[k] 6. 23.
[l] 10. 17. John 6. 51, 53-56.

---

of faith, must be themselves believers; that they who are to recommend the Saviour, must themselves love him; that they who are to proclaim the beauties of holiness, must be themselves patterns. The position of Aaron and his sons was exalted; and in that proportion was their responsibility. Holiness, not talents or learning, was the great distinguishing feature of the priestly character. Thus it is with all Christians without regard to sects or social position. Holiness to the Lord, is to be their motto; whether they are more or less gifted, or cultivated, or learned, is a minor consideration; but this attribute of holiness is to be the common

basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which [m]remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [n]seven days shall he consecrate you.

34 As [o]he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [p]keep the charge of the LORD, that ye die not: for so I am commanded.

36 So [q]Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1, 8 Aaron's sin-offering, and burnt-offering for himself and the people. 22 The people blessed. 24 Fire from heaven.

AND it came to pass on [a]the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee [b]a young calf for a sin-offering, and [c]a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [d]Take ye a kid of the goats for a sin-offering; and [e]a calf and a lamb, [f]*both* of the first year, without blemish, for a burnt-offering;

4 Also [g]a bullock and a ram for peace-offerings, to sacrifice before the LORD; [h]and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation; [i]and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and [k]the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and [l]offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and [m]offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, [n]and slew the calf of the sin-offering which *was* for himself.

B. C. 1490.

[m] 7. 17.
[n] Ex. 29. 30-35.
[o] Heb. 7. 16, 27; 10. 11, 12.
[p] Num. 3. 7. 1 Tim. 1. 3, 4, 18; 5. 21; 6. 13, 17, 20. 2 Tim. 4. 1.
[q] Ex. 39. 43.

CH. IX.

[a] 8. 33; 15. 14. Ex. 43. 27.
[b] 4. 3. Heb. 7. 27; 10. 10-14.
[c] 8. 18.
[d] Ezra 6. 17. Is. 53. 10. Rom. 8. 3. 2 Cor. 5. 21. Heb. 9. 26-28. 1 Pet. 2. 24; 3. 18.
[e] *See on* 2.
[f] 12. 6; 14. 10; 23. 12. Ex. 12. 5.
[g] *See on* 3; 4. 14-21.
[h] *See on* 2. Num. 15. 3-9.
[i] Ex. 19. 17. Deut. 31. 12. Neh. 8. 1.
[k] Ex. 16. 10; 24. 16. 14. 3, 20. 1 Sam. 3. 14. Heb. 5. 3; 7. 27; 9. 7.
[l] 4. 16-20. Heb. 5. 1.
[m] 1. 4, 5; 4. 4, 29.
[n] 4. 6, 7; 8. 15. Heb. 9. 22, 23; 10. 4-10.
[o] *See on* 3. 3, 5; 4. 8-12. Ps. 51. 17.
[p] 4. 8.
[q] *See on* 4. 11; 8. 17; 16. 27, 28.
[r] *See on* 1; 8. 19-21. Eph. 5. 2, 25-27.
[s] *See on* 4. 27-31. Is. 53. 10.
[t] *Ordinance.*
[u] 2. 1, 2.
[v] *Filled his hand out of it.*
[w] Ex. 29. 38-42.
[x] *See on* 3. Rom. 6. 1, 10. Eph. 2. 14-17. Col. 1. 20.
[y] *See on* 10.
[z] 7. 29-34.
[a] 3. 14-17.
[b] 7. 30-34.
[c] Gen. 14. 18-20. Num. 6. 23-27. 2 Cor. 13. 14. Heb. 7. 6, 7. 1 Pet. 3. 9.
[d] Luke 1. 21, 22. Heb. 9. 24-28.
[e] *See on* 6. Num. 14. 10; 16. 19, 42.
[f] Gen. 4. 3, 4; 15. 17.

9 And the sons of Aaron brought the blood unto him; and [o]he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But [p]the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; [q]as the LORD commanded Moses.

11 And [r]the flesh and the hide he burnt with fire without the camp.

12 And he slew [s]the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took [t]the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the [l]manner.

17 And he brought [u]the meat-offering, and [v]took an handful thereof, and burnt *it* upon the altar, [x]beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* [y]a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And [z]the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And [a]they put the fat upon the breasts, and he [b]burnt the fat upon the altar:

21 And [c]the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron [d]lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and [e]came out, and blessed the people: and [f]the glory of the LORD appeared unto all the people.

24 And [g]there came a fire out from before the LORD, and consumed upon the

---

pursuit, and its possession to constitute the common ornament.

Chap. IX. 1-24. All creatures were unclean or ceremonially imperfect till the eighth day, and on that day Aaron and his sons entered on active service. Aaron for the first time appeared in the peculiar typical attitude of blessing the people at the close of the altar service, where he had presented the sin-offering, the burnt-offering, and the peace offerings; and as if significant of the gracious character of the gospel, both he and Moses, having entered the tabernacle, came forth and again blessed the people, to whom the glory of the Lord straightway appeared, when fire came out from his presence consuming the burnt-offering, which so excited and gladdened the multitude that they shouted and fell on their faces. The conduct of Moses and Aaron in this matter of blessing, will suggest to the mind of the reader the Saviour's blessing of the disciples previous to his departure for the heavenly world. Great and splendid as were these displays of the ancient glory, they are as nothing compared to those which have been made in the

altar the burnt-offering and the fat: *which* when all the people saw, [h] they shouted, and fell on their faces.

CHAPTER X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8. *The priests are forbidden wine when they are to go into the tabernacle.*

AND [a] Nadab and Abihu, the sons of Aaron, took either of them his [b] censer, and put fire therein, and [c] put incense thereon, and offered [d] strange fire before the LORD, [e] which he commanded them not.

2 And there went out [f] fire from the LORD, and devoured them; and [g] they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, [h] I will be sanctified in them that come nigh me, and [i] before all the people I will be glorified. And [k] Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of [l] Uzziel, the uncle of Aaron, and said unto them, Come near, [m] carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [n] Uncover not your heads, neither rend your clothes, [o] lest ye die, and lest [p] wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And [q] ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for [r] the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do [s] not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [t] *it shall be* a statute for ever throughout your generations:

B. C. 1490.

[h] Gen. 17. 3. 1 Kings 18. 39.

CH. X.

[a] Ex. 6. 23; 24. 1, 9.
[b] Ex. 27. 3. Heb. 9. 4.
[c] Ex. 30. 1-9. Ps. 141. 2.
[d] Num. 16. 18, 46.
[e] Ex. 30. 9.
[f] Num. 3. 3, 4. [g] 1 Sam. 6. 19. Acts 5. 5, 10.
[h] Ex. 14. 4. Deut. 32. 51.
[i] Is. 49. 3. John 13. 31, 32; 14. 13. Acts 5. 11-13. 2 Thes. 1. 10. 1 Pet. 4. 17.
[k] Gen. 18. 25. Job 1. 20, 21. Matt. 10. 37.
[l] Ex. 6. 18, 22. Num. 3. 19.
[m] Luke 7. 12. Acts 5. 6, 10; 8. 2.
[n] Num. 6. 18. Deut. 33. 9.
[o] Num. 16. 41-47. Josh. 7. 1, 11.
[p] Matt. 8. 21, 22. Luke 9. 60.
[q] Ex. 40. 13-15. Acts 10. 38. 2 Cor. 1. 21.
[r] Prov. 31. 4, 5. Luke 1. 15. Eph. 5. 18. 1 Tim. 3. 3, 8. Tit. 1. 7.
[s] *See on* 3. 17.
[t] Jer. 15. 19. Tit. 1. 15. 1 Pet. 1. 14-16.
[u] Deut. 24. 8. Matt. 28. 20. Acts 20. 27. 1 Thes. 4. 2.
[x] 2; 6. 15-18.
[y] 21. 22.
[z] Ex. 29. 24-28. John 4. 34.
[a] 6. 26, 30; 9. 3, 15.
[b] Ex. 32. 19-22. Matt. 5. 22. Mark 3. 5. Eph. 4. 26.
[c] 16. 22. Heb. 9. 28. 1 Pet. 2. 24.
[d] 6. 30.
[e] 6. 26.
[f] 9. 8, 12.

10 And that ye may [u] put difference between holy and unholy, and between unclean and clean;

11 And [u] that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, [x] Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: [y] for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [z] the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought [a] the goat of the sin-offering, and, behold, it was burnt: and he was [b] angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you [c] to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [d] the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, [e] as I commanded.

19 And Aaron said unto Moses, Behold, [f] this day have they offered their sin-offer-

person of the Lord Jesus, and in the establishment of his kingdom on the earth. They had the shadow, we have the substance; if they rejoiced in measure, our joy ought to be "unspeakable and full of glory."

Chap. X. 1-19. It is deeply affecting to find the sons of Aaron so speedily, by their unhallowed conduct, calling down the Divine displeasure. The fact is the more astonishing since the dreadful occurrence took place on the very first day of their ministry, when it might have been expected they would have proceeded with their heavenly work in "fear and trembling." Their offence was capital, and execution immediately followed. The Lord took the matter into his own hand, and a fire from his presence devoured them. The event doubtless contributed in a high degree to strike terror into the heart of the people, as also to arouse the priesthood to a sense of danger. Nothing could so fearfully impress upon them the peril of presumption, and the necessity of cultivating holiness of heart and life. The fire offered is said to be "strange;" understood to mean common fire instead of the fire which had been sent from heaven to consume the sacrifice, and which it was the duty of the priests to keep for ever burning on the altar. It is not easy to see the reasons which prompted them to prefer the one fire to the other, and it has therefore been supposed that they were under the influence of intoxication; a view which is confirmed by the injunction given, in verse 9, to Aaron and his sons to abstain from strong drink when they went into the tabernacle of the congregation "lest they should die." The deportment both of Moses and Aaron on the occasion was very remarkable. At such a time, and under such circumstances, they had no room for the indulgence of common grief. They were overwhelmed by the event, and concerned only for its practical improvement. "Aaron held his peace." Whatever the depth of his grief he was speechless. He was even passive as it respected the bodies of his sons, leaving it for Moses to call for two of his relatives to remove them out of the camp. This, like the removal of Ananias and Sapphira in after-times, must have been a scene unspeakably awful and monitory. Moses peremptorily interdicted any signs of mourning "lest they should die," and lest "wrath should come upon the people;" it was, nevertheless, permitted to the whole house of Israel to bewail the burning which the Lord had kindled. This event is fraught with instruction to all Christians, all preachers, and all pastors. It is never to

ing and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, [g]should it have been accepted in the sight of the LORD?

20 And when Moses heard *that,* [h]he was content.

CHAPTER XI.

1 *What beasts may,* 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a]These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever [b]parteth the hoof, and is cloven-footed, *and* [c]cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat of them that chew the cud, or of them that *divide the hoof*: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And [d]the coney, because he cheweth the cud, [e]but divideth not the hoof; he *is* unclean unto you.

6 And the [f]hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the [g]swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; [h]they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: [i]Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, [k]they *shall be* an abomination unto you.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: [l]The eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every [m]raven after his kind;

16 And [n]the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that [o]creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; [p]the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever [q]toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall [r]wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the [s]creeping things that creep upon the earth; The weasel, and the [t]mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them,

B. C. 1490.

[g] Deut. 12. 7. 1 Sam. 1. 7, 8. Mal. 2. 13. Phil. 4. 4.
[h] 2 Chr. 30. 18-20. Matt. 12. 3-7, 20.

CH. XI.
[a] Deut. 14. 3-8. Matt. 15. 11. Mark 7. 15-19. Rom. 14. 2, 3, 14, 15. 1 Tim. 4. 4-6. Heb. 13. 9.
[b] Ps. 1. 1. Prov. 9. 6. 2 Cor. 6. 17.
[c] Deut. 6. 6, 7. Ps. 1. 2. Acts 17. 11. 1 Tim. 4. 15.
[d] Ps. 104. 18. Prov. 30. 26.
[e] Job 36. 14. Matt. 7. 26. Rom. 2. 18-24. Phil. 3. 18, 19. 2 Tim. 3. 5.
[f] Rev. 21. 8.
[g] Is. 65. 4; 66. 3, 17. Matt. 7. 6.
[h] Is. 52. 11. Hos. 9. 3. Mark 7. 2, 15, 18.
[i] Deut. 14. 9, 10.
[k] Deut. 14. 3. Ps. 139. 21, 22.
[l] Deut. 14. 12, 20. Matt. 24. 28. Rom. 3. 13-17.
[m] Gen. 8. 7. Prov. 30. 17. Luke 12. 24.
[n] Ps. 102. 6. John 3. 19-21. Eph. 4. 18, 19; 5. 7-11. 1 Thes. 5. 5-7. Rev. 18. 2.
[o] Matt. 6. 24. Phil. 3. 18, 19. 1 John 2. 15, 17. Jude 10, 19.
[p] Matt. 3. 4. Mark 1. 6.
[q] 1 Cor. 15. 33. 2 Cor. 6. 17. Eph. 2. 1-3; 5. 11. Heb. 9. 26.
[r] 14. 8; 15. 5. Zech. 13. 1. John 13. 8. Acts 22. 16. Heb. 9. 10. Rev. 7. 14.
[s] Ps. 10. 3; 17. 14. Hab. 2. 6. Luke 12. 15; 16. 14. Col. 3. 5. 2 Tim. 3. 2-5.
[t] Is. 66. 17.

be forgotten that our heavenly Father is "the same yesterday, to-day, and for ever," and that offences in connexion with our holy things are of all offences most to be dreaded, since they will infallibly be visited with punishment. Of this we have a striking illustration in the case of the Corinthians, who erred in the mode of observing the Lord's Supper.

Chap. XI. 1-12. These verses clearly settle the question of animal food, so that the doctrines of Vegetarianism have not only no foundation in Scripture, but are actually condemned by it. But men are, of course, at *full* liberty if they please to abstain and live solely on the products of the earth. It is, nevertheless, certain that animal food, both in temperate and in colder climates, is essential to sustain human nature in full vigour. People whose food is mainly vegetable, are universally of feeble character, wanting in force, both physical and intellectual. The arrangement had, therefore, both a peculiar and a common object. It served to build up a wall of separation between them and the Gentiles; it further tended to preserve health, seeing that some of the creatures prohibited as food, could not have been used without danger in eastern regions, and amongst people liable to leprosy. The unclean animals specified by Moses, are often pointed to as representing infidels and idolaters. The whole of the enactments here set forth, are more or less connected with health, for nothing is permitted to be eaten but such as is entirely safe. The reason of the prohibition of swine's flesh is supposed to arise partly from its relation to idolatry, for it was offered in sacrifice to the moon, and partly from

when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean: whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be* wherein *any* work is done, [u]it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [x]ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, [1]*wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any [y]sowing-seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast of which ye may eat die; he that [z]toucheth the carcase thereof shall be unclean until the even.

40 And he that [a]eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever [b]goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever [2]hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye [c]shall not make [3]yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

B. C. 1490.

[u] 6. 28; 15. 12. Tit. 1. 14; 3. 5. 1 John 1. 7.
[x] 14. 45. 2 Cor. 6. 1-8. Phil. 3. 21.
[1] *A gathering together of waters.*
[y] 1 Cor. 15. 37.
[z] 15. 5, 7. Num. 19. 11.
[a] *See on* 25; 17. 15; 22. 8. 1 Cor. 6. 11. 1 John 1, 7.
[b] Gen. 3. 14, 15. Is. 65. 25. Mic. 7. 17. Matt. 3. 7; 23. 33. John 8. 44. 2 Cor. 11. 3, 13. Tit. 1. 12.
[2] *Doth multiply feet.*
[c] 11. 43; 20. 25.
[3] *Your souls.*
[d] *See on* Ex. 20. 2.
[e] 19. 2; 20. 7, 26. Is. 7. 3-5. Am. 3. 3. Matt. 5. 48. 1 Pet. 1. 15, 16; 2. 9.
[f] Ps. 105. 43-45.
[g] *See on* 44. 1 Thes. 4. 7.
[h] 7. 37; 14. 54; 15. 32. Ex. 43. 12.
[i] 19. 10. Mal. 3. 18. Rom. 14. 2, 3, 13-23.

CH. XII.

[a] Gen. 1. 28; 3. 16. Job 14. 4. Ps. 51. 5. Rom. 5. 12-19.
[b] 15. 19.
[c] Gen. 17. 12. Luke 2. 21. John 7. 22, 23. Rom. 4. 11, 12. Gal. 3. 17. Phil. 3. 5. Col. 2. 11.
[d] 15. 25-28.
[e] Gen. 3. 16. 1 Tim. 2. 14, 15.
[f] 5. 6-10. John 1. 29. 1 Pet. 1. 18, 19.
[1] *A son of his year.*
[g] *See on* 1. 4; 4. 20, 26. Job 1. 5.
[h] 15. 28-30.
[i] Gal. 3. 28.
[2] *Her hand find not sufficiency of.*
[k] 2 Cor. 8. 9.

44 For [d]I *am* the LORD your God: ye shall therefore sanctify yourselves, and [e]ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD [f]that bringeth you up out of the land of Egypt, to be your God: ye shall therefore [g]be holy; for I *am* holy.

46 This *is* [h]the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To [i]make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 *Women's purifications, 6 and offerings.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a]If a woman have conceived seed, and born a man-child: then she shall be unclean seven days; [b]according to the days of the separation for her infirmity shall she be unclean.

3 And in the [c]eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue [d]in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a [e]maid-child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring [f]a lamb [1]of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and [g]make an atonement for her; and she shall [h]be cleansed from the issue of her blood. This *is* the law for her that hath born [i]a male or a female.

8 And if [2]she be not [k]able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the

its tendency to produce in the East diseases of the skin. The prohibition touching fish would seem founded in nature. Men naturally take to such as have fins and scales, recoiling from those without them; the interdict is very strong against their use. From ver. 44,45, there would seem to be some moral connexion between the food of man and his character; certain food tends to debase and brutalise, and from all such there must be a rigid and conscientious abstinence.

Chap. XII. 1-8. It is here enjoined that, whether male or female, there shall be an offering: and that in both cases, the offering shall be alike. The institution seems to have possessed a Eucharistic, that is, a thanksgiving character, for life given, and life preserved. The sacrifice points very clearly to the state of mind which ought to animate the Christian mother, who, on being raised up, is to present herself with her offspring as a "sacrifice, holy and acceptable to the Lord, as a reasonable service." Moses here manifests his usual considerateness in cases of poverty. Whether the more or the less costly, the lamb or the pigeon, provided the latter was the result of poverty, it would be equally acceptable. From this we gather the poverty of Joseph and Mary, who, when presenting the Lord Jesus Christ at Jerusalem, offered "sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons." Mankind are here impressively reminded of their innate depravity, and the terrible consequences which have followed the Fall, shewing the absolute necessity of being born again, "the washing of regeneration, and the renewing of the Holy Ghost." From this, doubtless, has sprung the custom which obtains in some communions of what is called "churching;" an act of

burnt-offering, and the other for a sin-offering: and the priest shall [1]make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 *Tokens to discern the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a [1]rising, [a]a scab, or bright spot, and it be in the skin of his flesh *like* [b]the plague of leprosy; then [c]he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest [d]shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* [e]deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and [f]pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall [g]shut up *him that hath* the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall [h]pronounce him clean; it *is but* [i]a scab: and he shall [k]wash his clothes, and be clean.

7 But if [l]the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And *if* the priest see that, behold, the scab spreadeth in the skin; then the priest shall [m]pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest [n]shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [2]quick raw flesh in the rising,

11 It *is* an old leprosy in the skin of his flesh: and the priest shall pronounce him unclean, and shall not shut him up; for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy [o]cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague; it is all turned white: he *is* clean.

14 But when [p]raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh [q]turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a [r]boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* [s]in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot [t]stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* [3]a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be [u]turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean; it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; [x]then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean; [y]it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the

B. C. 1490.

[1] 4. 26.

CH. XIII.

[1] *Swelling.*

[a] 14. 56. Deut. 28. 27. Is. 3. 17.

[b] 14. 3, 35. Ex. 4. 6, 7. Num. 12. 10, 12. 2 Chr. 26. 19-21.

[c] Deut. 17. 8, 9; 24. 8. Matt. 8. 4. Mark 1. 44. Luke 5. 14; 17. 14.

[d] 2; 10. 10. Hag. 2. 11. Mal. 2. 7.

[e] 2 Tim. 2. 16, 17; 3. 13.

[f] Matt. 16. 19; 18. 17, 18. John 20. 23. 1 Cor. 5. 4-6. 2 Thes. 3. 14, 15. 1 Tim. 1. 20.

[g] Deut. 13. 14. 1 Tim. 5. 24.

[h] Is. 11. 3, 4; 42. 3. Rom. 14. 1. Jude 22, 23.

[i] 2. Deut. 28. 5. Jam. 3. 2.

[k] 11. 25, 28, 40; 14. 8. Ps. 19. 12. Heb. 9. 10.

[l] 27, 35, 36. Ps. 38. 3. Is. 1. 5, 6. Rom. 6. 19-14.

[m] *See on* 3. Acts 8. 21. 2 Pet. 2. 19.

[n] Num. 12. 10-12. 2 Kings 5. 27.

[2] *The quickening of living flesh.*

[o] 1 Kings 8. 38. Job 40. 4. Rom. 7. 14.

[p] 10.

[q] Rom. 7. 14-24. Gal. 1. 14-16. Phil. 3. 6-8. 1 Tim. 1. 13-15.

[r] Ex. 9. 9; 15. 26. 2 Kings 20. 7. Job 2. 7. Ps. 38. 3-7. Is. 38. 21.

[s] *See on* 3. Matt. 12. 45. John 5. 14. 2 Pet. 2. 20.

[t] Gen. 38. 26. 2 Sam. 12. 13. 1 Chr. 19. 2, 3. Job 34. 31, 32; 40. 4, 5. Prov. 28. 13. Matt. 23. 7-5. 1 Cor. 5. 5. 2 Cor. 2. 7. Gal. 6. 1. 1 Pet. 4. 2, 3.

[3] *A burning of fire.*

[u] 4, 18-20.

[x] 4, 5, 33.

[y] *See on* 2.

---

which the principle is excellent; and it is only to be regretted that this, as everything appertaining to religion, has been abused through its incorporation with worldly institutions.

Chap. XIII. 1-59. The leprosy was in former times a malady very common in Eastern countries; it was a cutaneous or skin disease, and hence the Lord Jesus Christ is represented not as healing, but as "cleansing" the lepers. The malady was one of a peculiarly filthy nature; but it is not certain that it was infectious. The circumstances, however, of the separation of the

burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague [z]upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry [a]scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no [b]yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more.

34 And in [c]the seventh day the priest shall look on the scall: and, behold, *if* the scall [d]be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: [e]and he shall wash his clothes, and be clean.

35 But if the scall [f]spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, [g]*if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose [4]hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

B. C. 1490.

[z] 1 Kings 12. 28. Ps. 53. 5. Is. 1. 5; 5. 20; 9. 15. Mic. 3. 11. Matt. 6. 23; 13. 14, 15. John 16. 2, 3. Acts 22. 3, 4; 26. 9, 10. 2 Cor. 4. 3, 4. 2 Thes. 2. 11, 12.

[a] 34-37; 14. 54.

[b] 30. Matt. 23. 5. Luke 18. 9-12. Rom. 2. 23.

[c] 1 John 4. 1. Jude 22. Rev. 2. 2.

[d] 23.

[e] *See on* 6.

[f] 7. 27. 2 Tim. 2. 16, 17.

[g] Ec. 7. 20. Rom. 7. 22, 25. Jam. 3. 2.

[4] *Head is pilled.*

[h] Job 36. 14. Matt. 6. 23. 2 Pet. 2. 1, 2. 2 John 8-10.

[i] Gen. 37. 29. Job 1. 20. Jer. 3. 25. Joel 2. 13.

[k] Ex. 24. 17, 22. Mic. 3. 7.

[l] Job 13. 6. Is. 6. 5; 52. 11; 64. 6. Lam. 4. 15. Luke 5. 8; 7. 6, 7; 17. 12.

[m] Num. 5. 2; 12. 14, 15. 2 Kings 7. 3; 15. 5. 2 Chr. 26. 21. Lam. 1. 8. 1 Cor. 5. 9-13. 2 Thes. 3. 6, 14. 1 Tim. 6. 5. Heb. 12. 15, 16. Rev. 21. 27; 22. 15.

[n] Is. 3. 16-24; 59. 6; 64. 6. Ez. 16. 16. Rom. 13. 12. Eph. 4. 22. Col. 3. 8. Jude 23.

[5] *Work of.*

[6] *Vessel,* or *instrument.*

[o] *See on* 2.

[p] 11. 35. Deut. 7. 25, 26. Is. 30. 22. Acts 19. 19, 20.

[q] 14. 44, 45.

[r] Ex. 24. 13. Heb. 6. 4-7. 2 Pet. 1. 9; 2. 20-22.

[7] *It be bald in the head thereof, or in the forehead thereof.*

[s] Is. 33. 14. Matt. 22. 7; 25. 41. Rev. 21. 8, 27.

44 He is a leprous man, he *is* unclean: the priest shall pronounce him [h]utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, [i]his clothes shall be rent, and his head bare, and he shall [k]put a covering upon his upper lip, and shall cry, [l]Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [m]without the camp *shall* his habitation *be*.

47 ¶ The [n]garment also that the plague of leprosy is in, *whether it be* a woollen garment or a linen garment,

48 Whether *it be* in the warp or woof, of linen, or of woollen, whether in a skin, or in any [5]thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any [6]thing of skin; [o]it *is* a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin, the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore [p]burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a [q]fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague, [r]after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread, it *is* unclean; thou shalt burn it in the fire: it *is* fret inward, *whether* [7]it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague:* thou [s]shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp or

leper from society led to the general belief that it was so. It was a great affliction to the subject of it, a thing which marred the comfort of his existence, and also impaired his physical strength, incapacitating him entirely for the duties of life. No malady to which humanity is exposed so strikingly represents the depravity of man's nature. The notion of infection, however, supposing it to be true, would add very much to the completeness of the emblem, for undoubtedly the tendency of depravity is to infect all who come into contact with it. Again, the leprosy was incurable by human power, a point in which it closely resembles sin. Outward ceremonies

woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall [t]be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signs of leprosy in a house.* 48 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 This shall be [a]the law of the leper [b]in the day of his cleansing: [c]He shall be brought unto the priest.

3 And the priest shall go forth [d]out of the camp: and the priest shall look, and, behold, *if* the plague of leprosy [e]be healed in the leper;

4 *Then* shall the priest command to take for him that is to be cleansed [f]two [1]birds alive *and* clean, and [g]cedar-wood, and [h]scarlet, and [i]hyssop.

5 And the priest shall command that one of the birds be killed in an [k]earthen vessel over running water.

6 As for [l]the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall [m]dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall [n]sprinkle upon him that is to be cleansed from the leprosy [o]seven times, and shall [p]pronounce him clean, and shall [q]let the living bird loose [2]into the open field.

8 And he that is to be cleansed shall [r]wash his clothes, and shave off all his hair, and [s]wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent [t]seven days.

9 But it shall be on the seventh day, that he shall [u]shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on [x]the eighth day he shall [y]take two [z]he-lambs without blemish, and one [a]ewe-lamb [3]of the first year without blemish, and [b]three tenth-deals of fine flour *for* [c]a meat-offering, mingled with oil, and one [d]log of oil;

11 And the priest that maketh *him* clean shall [e]present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for [f]a trespass-offering, and the log of oil, and [g]wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [h]in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for [i]as the sin-offering *is* the priest's, *so is* the trespass-offering; [k]it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [l]upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of [m]oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times [n]before the LORD.

17 And of the rest of the oil that *is* in his hand shall the priest put upon [o]the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And [p]the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make [q]an atonement for him before the LORD.

19 And the priest shall offer [r]the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall [s]offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* [t]poor, and [4]cannot get so much; then he shall take [u]one lamb *for* a trespass-offering [5]to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And [x]the priest shall take the lamb of the trespass-offering, and the log of oil;

B. C. 1490.

[t] 2 Kings 5. 10, 14. Ps. 51. 2. Heb. 9. 10. Rev. 1. 5; 7. 14.

CH. XIV.

[a] 54-57; 13. 59.
[b] Num. 6. 9.
[c] Matt. 8. 2-4.
[d] 13. 46.
[e] Ex. 15. 26. Luke 4. 27; 17. 15-19. 1 Cor. 6. 9-11.
[f] 1. 14; 5. 7.
[1] *Sparrows.*
[g] Num. 19. 6.
[h] Heb. 9. 19.
[i] Ex. 12. 22.
[k] Num. 5. 17. Heb. 2. 14.
[l] John 14. 19. Rev. 1. 18.
[m] Zech. 13. 1. Rev. 1. 5.
[n] Num. 19. 18, 19.
[o] 4. 6, 17.
[p] 13. 13, 17.
[q] Dan. 9. 24. Heb. 9. 26.
[2] *Upon the face of the field.*
[r] Num. 8. 7. Rev. 7. 14.
[s] 1 Pet. 3. 21. Rev. 1. 5, 6.
[t] 8. 33-35; 13. 5.
[u] Num. 6. 9; 8. 7.
[x] 9. 1; 15. 13, 14.
[y] Matt. 8. 4. Mark 1. 44. Luke 5. 14.
[z] John 1. 29. 1 Pet. 1. 19.
[a] 4. 32.
[3] *The daughter of her year.*
[b] 23. 13.
[c] 2. 1.
[d] 12, 15.
[e] 8. 3. Ex. 29. 1-4.
[f] 5. 2, 3, 6; 6. 6. Is. 53. 10.
[g] 8. 27-29.
[h] 1. 5, 11; 4. 4, 24.
[i] 7. 7; 10. 17.
[k] 2. 3; 7. 6; 21. 22.
[l] Is. 50. 5. Rom. 6. 13, 19; 12. 1.
[m] Ps. 45. 7. John 3. 34. 1 John 2. 20.
[n] Luke 17. 18. 1 Cor. 10. 31.
[o] Ex. 30. 27. Tit. 3. 3-6. 1 Pet. 1. 2.
[p] Ex. 29. 7. 2 Cor. 1. 21, 22. Eph. 1. 17, 18.
[q] 4. 26, 31; 5. 16.
[r] 12. 6-8. Rom. 8. 3. 2 Cor. 5. 21.
[s] Eph. 5. 2.
[t] 1 Sam. 2. 8. Jam. 2. 5, 6.
[4] *His hand reach not.*
[u] *See* on 10.
[5] *For a waving.*
[x] *See* on 10-13.

were utterly insufficient. So it is with human nature; nothing can reach the seat of the disorder but the grace of God.

Chap. XIV. 1-57. The whole of this chapter turns upon the subject of leprosy, further shewing its striking analogy to the sin of the human family. The two great ideas presented, are, depravity and sanctification, and the necessity of the latter in order to admission into the family of God. It is somewhat remarkable that the leprosy is an affair always appertaining to the priest, and in which no mention is made of the physician. Can it be doubted that this directs us to our Great High Priest with the blood of sprinkling? There is much scattered throughout the chapter, which, rightly understood, points the reader to the "fountain opened for sin and for uncleanness." The hyssop mentioned as being dipped in blood is unquestionably significant of some-

and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of [y] the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, [z] to make an atonement for him before the LORD.

30 And he shall offer the [a] one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the [b] law *of him* in whom *is* the plague of leprosy, [c] whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When [d] ye be come into the land of Canaan, [e] which I give to you for a possession, and [f] I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [g] a plague in the house:

36 Then the priest shall command that they [g] empty the house, before the priest go *into it* to see the plague, that all that *is* in the house [h] be not made unclean; and afterward the priest shall go in to see the house.

37 And he shall look on the plague: and, behold, *if* the plague *be* in the walls of the house [i] with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be [k] spread in the walls of the house;

40 Then the priest shall command that they [l] take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city [m] into an unclean place.

42 And [n] they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if [o] the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* [p] a fretting leprosy in the house; it *is* unclean.

45 And he shall [q] break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city [r] into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up [s] shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall [t] wash his clothes.

48 And if the priest [r] shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, [u] because the plague is healed.

49 And he shall take [x] to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* [y] the law for all manner of plague of leprosy, and [z] scall,

55 And for [a] the leprosy of a garment, and of a house,

B. C. 1490.

[y] *See on* 14-20. Ps. 40. 16. Ec. 5. 1.
[z] John 17. 19. 1 John 2. 1, 2; 5. 6.
[a] 15. 14, 15. Luke 2. 24. Rom. 8. 3.
[b] 54-57; 13. 59.
[c] *See on* 10, 21. Ps. 72. 13-14. 1 Cor. 1. 27, 28.
[d] 23. 10. Num. 35. 10. Deut. 12. 1, 10; 26. 1; 27. 3.
[e] Gen. 12. 7; 17. 8. Num. 32. 32. Deut. 32. 49. Josh. 13. 1.
[f] Deut. 7. 15. 1 Sam. 2. 6. Is. 45. 7. Mic. 6. 9.
[g] 1 Sam. 3. 13-14. Ps. 91. 10. Prov. 3. 33. Zech. 5. 4.
[g] *Prepare.*
[h] 1 Cor. 15. 53. 2 Tim. 2. 17, 18. Heb. 12. 15. Rev. 18. 4.
[i] 13. 3, 19.
[k] 13. 7, 8.
[l] Prov. 22. 10; 26. 4, 5. Is. 1. 25, 26. John 15. 2. 1 Cor. 5. 5, 6, 13. Tit. 3. 10. Rev. 2. 14-16.
[m] Is. 65. 4. Matt. 24. 51. 1 Tim. 1. 20. Rev. 22. 15.
[n] Gen. 18. 19. 2 Chr. 17. 7-9. Acts 1. 20-26. 1 Tim. 5. 9, 10. 2 Tim. 2. 2. Tit. 1. 5-9.
[o] Jer. 6. 28-30. Ez. 24. 13.
[p] 13. 51, 52.
[q] 2 Kings 17. 20-23. Ez. 5. 4. Matt. 22. 7. Rom. 11. 7-11. Rev. 11. 2.
[r] *See on* 41.
[s] 15. 5-8; 17. 15. Num. 19. 7-10, 21, 22.
[t] *See on* 8, 9.
[r] *In coming in, shall come in,* &c.
[u] Job 5. 18. Hos. 6. 1. Luke 7. 21.
[x] *See on* 4-7.
[y] 6. 9, 14; 11. 46. Num. 5. 29.
[z] 13. 30, 31.
[a] 13. 47-59.

thing far beyond what at first sight appears. If it does not signify "the belief of the truth," it may at least be likened to it; faith in the blood of Christ, however contemptible with men, possesses a power above all other powers, and is the only power capable of accomplishing moral purposes. The hyssop was dipped in blood and water, which would seem to point to the result of the piercing of the Saviour's side by the soldier's spear. The power of sin must be destroyed in the soul, and then will its practice no longer appear in the life. Filthiness of the flesh and of the spirit once removed, the believer will endeavour to perfect holiness in the fear of God.

56 And [b]for a rising, and for a scab, and for a bright spot;

57 To [c]teach [g]when *it is* unclean, and when *it is* clean: [d]this *is* the law of leprosy.

CHAPTER XV.

1, 19 *Uncleanness by issues;* 13, 28 *their cleansing.*

AND the LORD spake unto Moses and [a]to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, [b]When any man hath a [1]running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed whereon he lieth that hath the issue is unclean; and every [2]thing whereon he sitteth shall be [c]unclean.

5 And whosoever toucheth his bed shall [d]wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall [e]wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And [f]the vessel of earth that he toucheth which hath the issue shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself [g]seven days for his cleansing, [h]and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [i]two turtle doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, [k]the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make [l]an atonement for him before the LORD for his issue.

16 And [m]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be [n]unclean until the even.

19 ¶ And if a woman have an issue, *and* [o]her issue in her flesh be blood, she shall be [3]put apart seven days; and whosoever toucheth her shall be unclean until the even.

20 And [p]every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if [q]any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood [r]many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and [s]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall [t]number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall

B. C. 1490.

[b] 13. 2.
[c] Jer. 15. 19. Ez. 44. 23.
[g] *In the day of the uncleanness, and in the day of the clean.*
[d] Deut. 24. 8.

CH. XV.

[a] 11. 1; 13. 1.
[b] 22. 4. Num. 5. 2. 2 Sam. 3. 29. Mark 7. 20-23.
[1] *Running of the reins.*
[2] *Vessel.*
[c] Tit. 1. 15.
[d] 11. 25, 28; 14. 8, 9, 46, 47; 17. 15. Num. 19. 10. Heb. 10. 22. Rev. 7. 14.
[e] Is. 1. 16. Jam. 4. 8.
[f] 6. 28; 40. 33, 33. 2 Cor. 5. 1. Phil. 3. 21.
[g] 28; 8. 33; 9. 1; 14. 8. Num. 12.14; 19. 11, 12.
[h] Jer. 33. 8. Ez. 36. 25-29. 2 Cor. 7. 1.
[i] 29,30; 12. 6,8; 14. 22, 23.
[k] 5. 7-10; 14. 19, 20, 30, 31.
[l] *See on* 4. 20; 12. 7. Num. 15.25; 25. 13.
[m] 22. 4. Deut. 23. 10, 11.
[n] Ex. 19. 15. 1 Sam. 21. 4, 5. Ps. 51. 5. 1 Cor. 6. 12. 1 Thes. 4. 4, 5. Heb. 13. 4.
[o] 12. 2. Lam. 1. 8, 9, 17. Ez. 36. 17.
[3] *In her separation.*
[p] *See on* 4-9.
[q] 33; 20. 10. Ez. 18. 6; 22. 10.
[r] Matt. 9. 20. Mark 5. 25. Luke 8. 43.
[s] 5-8; 13. 21; 17. 15, 16. Ezek. 13. 4.
[t] *See on* 13-15.

Remembering whose he is, he will serve the Lord that bought him, labouring not only to shun evil, but the very appearance of it.

Chap. XV. 1-33. Although these laws, like many of those which have preceded, have no power over Christians, they are, nevertheless, fraught with instruction to those who are capable of exercising spiritual discernment. The great copiousness with which they are set forth by Moses, must of necessity have commanded a large measure of public attention, and have contributed to fix the mind very deeply on the nature of the evils to which they refer. We are now taught, without a figure, that "the heart is deceitful above all things, and desperately wicked," and are pointed to the only means of its purification. The great thing which Moses strained at, was the promotion and maintenance of purity of mind, in which consists the very essence of piety. "As a man's heart is, so is he." The laws of man are merely an external affair. If the law be observed in the letter

take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus [u]shall ye separate the children of Israel from their uncleanness; [x]that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* [y]the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And [z]of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, [a]and of him that lieth with her that is unclean.

CHAPTER XVI.

11 *The high priest's sin-offering.* 20 *The scape-goat.* 29 *The feast of expiation.*

AND the LORD spake unto Moses, after [a]the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that [b]he come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark, [c]that he die not: for I will appear [d]in the cloud upon [e]the mercy-seat.

3 Thus shall [f]Aaron come into the holy *place;* with [g]a young bullock for a sin-offering, and [h]a ram for a burnt-offering.

4 He shall put on the [i]holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; [k]therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel [l]two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering [m]which *is* for himself, and make [n]an atonement for himself, and for his house.

7 And he shall take the two goats, and [o]present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall [p]cast lots upon the two goats; one lot for the LORD, and the other lot for the [1]scape-goat.

9 And Aaron shall bring the goat [q]upon which the LORD's lot [2]fell, and offer him *for* a sin-offering:

10 But the goat, on which the lot fell to be [r]the scape-goat, shall be presented alive before the LORD, [s]to make an atonement with him, *and* to [t]let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring [u]the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer full of burning coals of fire [x]from off the altar before the LORD, and his hands full of [y]sweet incense beaten small, and bring *it* within the vail.

13 And he shall put the incense upon the fire before the LORD, that [z]the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

14 And he shall take of [a]the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then [b]shall he kill the goat of the sin-offering that *is* for the people, and [c]bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make [d]an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that [3]remaineth among them in the midst of their uncleanness.

17 And there shall be [e]no man in the tabernacle of the congregation when he

B. C. 1490.

[u] 11. 47; 13. 59. Heb. 12. 15.
[x] 19. 20; 21. 23. Ex. 5. 11; 23. 38. 1 Cor. 3. 17.
[y] 1-18; 13. 59; 14. 2, 32, 54-57.
[z] 19-30.
[a] 24; 20. 18.

CH. XVI.

[a] 10. 1, 2.
[b] 1 Kings 8. 6. Heb. 9. 3, 7.
[c] Matt. 27. 51. Heb. 4. 14-16; 10. 19.
[d] 1 Kings 8. 11, 12.
[e] Ex. 25. 17-22.
[f] Heb. 9. 7, 12, 24, 25.
[g] 8. 14.
[h] 1. 3, 10; 9. 3.
[i] Ex. 28. 40-43. Phil. 2. 7. Heb. 2. 14; 7. 26.
[k] Ex. 29. 4; 30. 20. Rev. 1. 5, 6.
[l] 9. 8-16. Rom. 8. 3. Heb. 7. 27, 28; 10. 5-14.
[m] 8. 14-17. Heb. 9. 7.
[n] Ezra 10. 18, 19.
[o] Matt. 16. 21. Rom. 12. 1.
[p] Prov. 16. 33. John 1. 7.
[1] *Azazel.*
[q] Acts 2. 23; 4. 27, 28.
[2] *Went up.*
[r] 21, 22.
[s] Is. 53. 10, 11. Rom. 4. 25. Heb. 7. 26.
[t] 14. 7.
[u] *See on* 3, 6.
[x] Heb. 9. 14. 1 John 1. 7.
[y] Ex. 30. 34-38. Rev. 8. 3, 4.
[z] Heb. 4. 14-16; 7. 25; 9. 24.
[a] Rom. 3. 24-26. Heb. 9. 7, 25; 10. 10-12; 12. 24.
[b] Heb. 2. 17; 5. 3; 9. 7, 25.
[c] Heb. 6. 19; 9. 3, 7, 12.
[d] John 14. 3. Heb. 9. 22, 23.
[3] *Dwelleth.*
[e] Is. 53. 4. Acts 4. 12. 1 Tim. 2. 5. Heb. 1. 3. 1 Pet. 2. 24; 3. 18.

of it, the ruler can look no further, although seeming loyalty may clothe the most deadly treason. An air of justice may be connected with the most unquestionable rapacity. From these scriptures we may gather the necessity of constant watchfulness over our hearts, and by consequence, continuous repentance for all conscious shortcoming, accompanied with a habitual reference to the blood of Christ. We should be more concerned about the power than about the form of godliness; the power secured, the observance of the commandments will follow as a matter of course.

Chap. XVI. 1-19. It is worthy of particular notice, that among the many things heathenism has borrowed of the Jews, is their imitation of the "holy place" within the vail. They considered that the innermost sanctuary was the peculiar residence of "the god" to whom the temple was dedicated; and hence no man besides the priest was permitted to enter. They who dared to violate the sacred prohibition paid the penalty of death. In some of the more remarkable temples, such as that of Dindymene, it was unlawful to open the holy place more than one day in the year; such, too, was the case with the temple of Orcus. Who does not see in this the great day of the atonement, which is by far the most important ordinance that has yet been brought forward? On that occasion the high priest appeared as the representative of all Israel, and thus he became himself emphatically a type of the Saviour of the world. The references to the Epistle to the Hebrews will furnish a complete explanation. The two goats, the one dying and the other living, were a strikingly original and successful method of illustrating two points, which no *one* creature can exemplify—the death and the resurrection of the Lord Jesus. The high priest, to prepare himself for his sublime and awful work, required first to make an atonement for his own sins—a fact in which the type fell short of the Antitype, since the Lord Jesus had no sin. The high priest, after killing the sacrifice, burned incense to prepare for the sprinkling of blood in the holy place, this being an emblem of prayer (Rev. viii. 3, 4.) Thus it is that our Great High Priest prepared himself by prayer, previous to his entrance into heaven, with his own blood, as our Great Intercessor. Ver. 20-34. The

goeth in to make an atonement in the holy *place*, until he come out, [f]and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall [g]go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [h]hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [i]reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the [k]live goat:

21 And Aaron shall [l]lay both his hands upon the head of the live goat, and [m]confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [n]putting them upon the head of the goat, and shall send *him* away by the hand of [4]a fit man into the wilderness.

22 And the goat shall [o]bear upon him all their iniquities unto a land [5]not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and [p]shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall [q]wash his flesh with water in the holy place, and put on [r]his garments, and come forth, and offer [s]his burnt-offering, and the burnt-offering of the people, [t]and make an atonement for himself, and for the people.

25 And [u]the fat of the sin-offering shall he burn upon the altar.

26 And [x]he that let go the goat for the scape-goat shall [y]wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* [z]the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth [a]without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them [b]shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you, *that* [c] in the seventh month, on the tenth *day* of the month, ye [d]shall afflict your souls, and [e]do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, [f]to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* [g]a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And [h]the priest whom he shall anoint, and whom he shall [6]consecrate [i]to minister in the priest's office in his father's stead, shall make the atonement, and shall [k]put on the linen clothes, *even* the holy garments:

33 And he shall make [l]an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be [m]an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, [n]once a year. And he did as the LORD commanded Moses.

CHAPTER XVII.

1 *Blood of slain beasts must be offered at the tabernacle door.* 10 *Blood forbidden.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* [a]of the house of Israel [b]that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And [c]bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, [d]blood shall be imputed unto that man; [e]he hath shed blood: and that man shall [f]be cut off from among his people;

5 To the end that the children of Israel may bring their sacrifices which they offer [g]in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, [h]and offer them *for* peace-offerings unto the LORD.

6 And the priest shall [i]sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [k]burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their

B. C. 1490.

f 10, 11.
g John 17. 19. Heb. 2. 11; 5. 7, 8.
h Ex. 43. 18-22.
i 2 Cor. 5. 19. Col. 1. 20.
k Rom. 4. 25; 8. 34. Heb. 7. 25. Rev. 1. 18.
l See on 1. 4.
m Ezra 10. 1. Dan. 9. 3-20.
n Is. 53. 6. 2 Cor. 5. 21.
4 *A man of opportunity.*
o Is. 53. 11, 12. John 1. 29. Gal. 3. 13. Heb. 9. 28. 1 Pet. 2. 24.
5 *Of separation.*
p Rom. 8. 3. Phil. 2. 6-11. Heb. 9. 28.
q Heb. 9. 10; 10. 19-22. Rev. 1. 5, 6.
r Ex. 28. 4; 29. 5.
s 3, 5.
t 17.
u 4. 8-10.
x 10, 21.
y 15. 6-11. Heb. 7. 19.
z 4. 11, 12; 8. 17.
a Matt. 27. 31-33. Heb. 13. 11-14.
b See on 26.
c Ex. 30. 10. 1 Kings 8. 2.
d Ps. 35. 13; 69. 10. 1 Cor. 11. 31. 2 Cor. 7. 10, 11.
e Ex. 20. 10. Is. 58. 13. Heb. 4. 10.
f Ps. 51. 2, 7, 10. Eph. 5. 26. Tit. 2. 14. Heb. 9. 13, 14; 10. 1, 2. 1 John 1. 7, 9.
g Ex. 31. 15; 35. 2.
h 4. 3, 5.
6 *Fill his hand.*
i Ex. 29. 29, 30.
k See on 4.
l See on 16, 18, 24.
m 23. 31. Num. 29. 7.
n Heb. 9. 7, 25; 10. 3, 14.

CH. XVII.

a 8, 12, 13.
b Deut. 12. 11-15.
c 1, 3. John 10. 7, 9; 14. 6.
d Ps. 32. 2. Rom. 4. 6; 5. 18, 22. Philem. 18, 19.
e Is. 66. 3.
f 20, 3, 16. Gen. 17. 14.
g Gen. 21. 33. Ex. 20. 25.
h 3; 7. 11-21.
i 3. 2, 8.
k 3, 5, 11. Ex. 29. 18.

doctrine of substitution is set forth with explicitness and solemnity in ver. 21. While substitution was everywhere implied or expressed in sacrifice, the annual atonement, as if with the sound of a trumpet, proclaimed above all the other sacrifices the great truth that Jesus was to die, "the just for the unjust," and that this was the sole condition of the exercise of mercy. There is something so self-evidencing about the whole system of substitution, crowned as it is by this great annual sacrifice, as to proclaim its perfect truth and Divine origin, in a manner which can scarcely be expressed. The whole presents a grand and all-subduing exhibition of blended justice and mercy. It is the very essence of the Gospel salvation.

Chap. XVII. 1-16. The worship of the Most High at the tabernacle, signified the sinner's drawing nigh to God in Christ through his mediation. The doctrine of the life being in the blood, as set forth in verse 11, has excited much attention. Harvey, an eminent English physician, was the first to announce the doctrine of the

sacrifices [l]unto devils, after whom they have [m]gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [n]that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, [o]that eateth any manner of blood; [p]I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and [q]I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, [r]neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which [1]hunteth and catcheth any beast or fowl that may be eaten; he shall even [s]pour out the blood thereof, and cover it with dust.

14 For *it is* [t]the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

15 ¶ And [u]every soul that eateth [2]that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall [x]both wash his clothes, and bathe *himself* in water, and be unclean until the even; then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh, then [y]he shall bear his iniquity.

CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I [a]*am* the LORD your God.

B. C. 1490.

[l] Deut. 32. 17. John 13. 31; 14. 30. 1 Cor. 10. 20. 2 Cor. 4. 4. Eph. 2. 2. Rev. 9. 20.
[m] Deut. 31. 16. Jer. 3. 1. Rev. 17. 1-5.
[n] Judg. 6. 26. 1 Kings 18. 30-38. Mal. 1. 11.
[o] Gen. 9. 4. Deut. 12. 16, 23. Acts 15. 20, 29. Heb. 10. 29.
[p] 20. 3-6. Ps. 34. 16. Jer. 21. 10.
[q] 16, 14-19. Matt. 20. 28; 26. 28. Rom. 3. 25; 5. 9. Eph. 1. 7. Col. 1. 14, 20. Heb. 9. 22. 1 Pet. 1. 2. 1 John 1. 7. 2. 2. Rev. 1. 5.
[r] Ex. 12. 49.
[1] *Hunteth any hunting.*
[s] Deut. 12. 16. Job 16. 18.
[t] Gen. 9. 4. Deut. 12. 23.
[u] Deut. 14. 21. Ez. 4. 14.
[2] *A carcase.*
[x] Num. 19. 8, 19, 21. Rev. 7. 14.
[y] 20. 17, 19. Is. 53. 11. John 13. 8.

CH. XVIII.
[a] Gen. 17. 7. Ex. 6. 7.
[b] Ex. 20. 7, 8. Eph. 5. 7-11. 1 Pet. 4. 2-4.
[c] Deut. 12. 4, 30. Rom. 12. 2.
[d] 20. 22. Luke 1. 6. John 15. 14.
[e] Luke 10. 28. Rom. 10. 5. Gal. 3. 12.
[f] Ex. 6. 2, 6. Mal. 3. 6.
[1] *Remainder of his flesh.*
[g] 20. 17-21.
[h] Gen. 35. 22; 49. 4. 1 Cor. 5. 1.
[i] 20. 17. 2 Sam. 13. 11-14.
[k] 20. 19.
[l] 20. 20.
[m] 20. 12.
[n] Deut. 25. 5. Matt. 14. 3, 4; 22. 24. Luke 3. 19.
[o] 20. 14. Deut. 27. 23.

3 After [b]the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and [c]after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall [d]do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; [e]which if a man do, he shall live in them: [f]I *am* the LORD.

6 ¶ None of you shall approach to any that is [1]near of kin to him, [g]to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness [h]of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of [i]thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy [k]father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy [l]father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy [m]daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy [n]brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of [o]a woman and her daughter, neither shalt thou take her son's daughter,

vitality of the blood, which was afterwards adopted by the celebrated Dr Hunter. Here, however, Moses, 3600 years before, announced the same fact. It has been thought that Moses probably had some reference to the idolatrous customs of neighbouring nations in using the blood both of man and of beast. Even in later times, the Saracens are recorded to have sucked the blood from the throats of their slain enemies! It has been demonstrated by an appeal to facts, that the extensive use of blood at an early age, in England, was detrimental to health, and that those nations who lived most on it were particularly fierce, savage, and barbarous, as the Scythians, Tartars, Arabs, and others, who drink the blood of their enemies, making cups of their skulls! From this we see at once the wisdom and the benevolence of Moses' injunction in ver. 14, that they should "eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off." The importance of an injunction sustained by such a penalty was doubtless great. While the life is in the blood, the blood of Christ has been the price of life to the world. That blood, therefore, is only to be thought of, and spoken of, with holy awe and trembling veneration.

Chap. XVIII. 1-30. What individuals are to each other in point of influence for good or evil, that are nations to each other; and hence the danger of the children of Israel from the countries with which they were surrounded. To protect them against the infection of idolatry is the leading object of all these laws. Everything was out of joint among the Canaanites, and therefore the only course of safety for the Hebrews was, to have no communication whatever with them, and to walk in none of their ways. The terrible portrait here

or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: [p]it *is* wickedness.

18 Neither shalt thou take [2]a wife to her sister, [q]to vex *her*, to uncover her nakedness, besides the other in her lifetime.

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness [r]as long as she is put apart for her uncleanness.

20 Moreover, [s]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [t]pass through *the fire* [u]to Molech, neither shalt thou [x]profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with [y]mankind as with womankind: it *is* abomination.

23 Neither shalt thou lie with any [z]beast, to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* [a]confusion.

24 [b]Defile not ye yourselves in any of these things: [c]for in all these the nations are defiled which I cast out before you.

25 And [d]the land is defiled: [e]therefore I do visit the iniquity thereof upon it, and the land itself [f]vomiteth out her inhabitants.

26 Ye shall therefore [g]keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, [h]nor any stranger that sojourneth among you;

27 (For all these [i]abominations have the men of the land done which *were* before you, and the land is defiled;)

28 That the land [k]spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be [l]cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these [m]abominable customs, which were committed before you, and that ye defile not yourselves therein: [n]I *am* the LORD your God.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them,

B. C. 1490.

p 20. 14.
2 One *wife to another.*
q Gen. 30. 15.
r 15. 19-24.
s Ex. 20. 14. Gal. 5. 19.
t Deut. 12. 31. Jer. 7. 31.
u 1 Kings 11. 7, 33. Acts 7. 43, *Molock.*
x 20. 2-5. Rom. 1. 23; 2. 24.
y Gen. 19. 5. Jude 7.
z 20. 15, 16.
a 20. 12.
b Matt. 15. 18-20. 1 Cor. 3. 17.
c 20. 22, 23.
d Ps. 106. 38. Rom. 8. 22.
e Is. 26. 21.
f 20. 22.
g Deut. 4. 1, 2, 40. Ps. 105. 44, 45. Luke 8. 15.
h 17. 8, 10.
i Deut. 20. 18; 27. 15.
k Ez. 36. 13, 17. Rev. 3. 16.
l 20. 6. *See on* Ex. 12. 15.
m *See on* 27.
n *See on* 2.

CH. XIX.

a Is. 6. 3, 4. 2 Cor. 6. 14-16.
b Ex. 20. 12. Prov. 6. 20, 21. Eph. 6. 1-3.
c Ex. 20. 8.
d *See on* Ex. 20. 3-5.
e Ex. 20. 23.
f 3. Eph. 2. 13, 14.
g 1. 3; 22. 19, 23.
h 7. 11-17.
i Is. 1. 13.
k *See on* 7. 18-21; 22. 23, 25.
l Deut. 24. 19-21. Ruth 2. 2, 16.
m Ex. 20. 15, 17.
n Ps. 116. 11. Rom. 3. 4.
o Ex. 20. 7.
p Prov. 20. 10. 1 Thes. 4. 6.
q Rom. 13. 14. 1 Cor. 8. 8-13.
r Deut. 1. 17.
s Ps. 15. 3. 1 Tim. 3. 11.
t Ex. 20. 16. Matt. 26. 60, 61. Acts 6. 11-13.
u Gen. 37. 41.
x Prov. 9. 8. Matt. 18. 15-17. Gal. 2. 11-14.
l *That thou bear not sin for him.*

[a]Ye shall be holy: for I the LORD your God *am* holy.

3 ¶ Ye shall [b]fear every man his mother and his father, and [c]keep my sabbaths: I *am* the LORD your God.

4 Turn ye [d]not unto idols, nor make to yourselves [e]molten gods: I *am* the LORD your God.

5 ¶ And if ye offer [f]a sacrifice of peace-offerings unto the LORD, [g]ye shall offer it at your own will.

6 It [h]shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* [i]abominable; [k]it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 ¶ And when [l]ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye [m]shall not steal, neither deal falsely, neither [n]lie one to another.

12 ¶ And [o]ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ Thou shalt not [p]defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not [q]curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye shall do [r]no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down [s]*as* a tale-bearer among thy people; neither shalt thou [t]stand against the blood of thy neighbour: I *am* the LORD.

17 ¶ Thou shalt not [u]hate thy brother in thine heart: thou shalt in any wise [x]rebuke thy neighbour, [l]and not suffer sin upon him.

---

exhibited as a beacon to the Jews, was but too correct a transcription of what was actually taking place among idolaters on all sides. The severest measures, therefore, became necessary to prevent intercourse, and hence it is interdicted by capital punishment. Nothing can more strikingly illustrate the embruted condition of the Pagan world, and exhibit its darkness, and consequent need of the light of revelation, than the picture here set forth; and no two states can present a more perfect contrast than that of the Gentile world then, and our own nation at the present hour. The vain philosophy of the Pagan world did nothing for the morals of the millions, and very little for that of individuals. No system which does not include, as its cardinal doctrine, the idea of the one living and true God, as a God of justice and a God of mercy, can medicate the maladies of human nature. A single psalm of David was of more value than all the poetry of Greece or Rome. It was with the best reason that Paul declared that he was "not ashamed of the gospel of Christ, forasmuch as it was the power of God unto salvation to every one that believed;" an affirmation which could be made of no system of heathen philosophy.

Chap. XIX. 1-37. The children ought to resemble their parents; this is the substance of the whole of the moral injunctions with which this chapter is so richly adorned. Without holiness we can neither see God, nor enjoy fellowship with him. The strength of nations is their families: as they are, such is the community; and

18 ¶ Thou shalt not [y]avenge, nor bear any grudge against the children of thy people; but [z]thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with [a]mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman that *is* a bond-maid, [2]betrothed to an husband, and not at all redeemed, nor freedom given her; [3]she shall be scourged: [b]they shall not be put to death, because she was not free.

21 And he shall bring his [c]trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD, for his sin which he hath done; [d]and the sin which he hath done shall be forgiven him.

23 ¶ And [e]when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as [f]uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year [g]all the fruit thereof shall be [4]holy, to praise the LORD *withal.*

25 And in the fifth year shall ye eat of the fruit thereof, [h]that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* [i]with the blood; neither shall ye [k]use enchantment, nor observe times.

27 ¶ Ye shall not [l]round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not [5]prostitute thy daughter, [m]to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and [n]reverence my sanctuary: I *am* the LORD.

31 ¶ Regard not them that have [o]familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt [p]rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not [6]vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and [q]thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just [7]weights, a just ephah, and a just hin, shall ye have: [r]I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye [s]observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

1 *Of giving seed to Moloch.* 6 *Of wizards.* 9 *Of cursing parents, &c.*

AND the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, [a]Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that [b]giveth *any* of his seed unto Molech, he shall surely be put to death: [c]the people of the land shall stone him with stones.

3 And [d]I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, [e]to defile my sanctuary, and to [f]profane my holy name.

4 ¶ And if the people of the land do any ways [g]hide their eyes from the man, when he giveth of his seed unto Molech, [h]and kill him not;

5 Then I will set my face against that man, and [i]against his family, and will cut him off, and all that go a [k]whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have [l]familiar spirits, and after wizards, to [m]go a whoring after them, I will even set my face against that soul, and will [n]cut him off from among his people.

B. C. 1490.

y Matt. 5. 43, 44. Rom. 12. 17, 19.
z Matt. 5. 43. Gal. 5. 14.
a Matt. 9. 16, 17. 2 Cor. 6. 14-17.
2 *Abused by any.* Heb. *reproached by, or, for man.*
3 *They.* Heb. *There shall be a scourging.*
b Ex. 21. 20, 21.
c 5; 6. 1-7.
d *See on* 4. 20, 26.
e *See on* 14. 34.
f 22. 27. Acts 7. 51.
g Num. 18. 12, 13. Deut. 12. 17, 18.
4 *Holiness of praises to the LORD.*
h Prov. 3. 9, 10. Hag. 1. 9-11.
i *See on* 3. 17; 17. 10-14.
k Ex. 7. 11. Mal. 3. 5.
l Is. 15. 2. Jer. 10. 6. Ez. 7. 18.
5 *Profane.*
m Deut. 23. 17.
n Ps. 89. 7. Ec. 5. 1.
o Gal. 5. 20. Rev. 21. 8.
p Lam. 5. 12. Rom. 13. 7.
6 *Oppress.*
q *See on* 16. Matt. 5. 43.
7 *Stones.*
r *See on* Ex. 20. 2.
s *See on* 18. 4, 5. Deut. 4. 1, 2, 5; 5. 1; 6. 1, 2. 1 John 3. 22, 23.

CH. XX.

a 17. 8, 13.
b Deut. 12. 31. Acts 7. 43, *Moloch.*
c Deut. 17. 5-7. Acts 7. 58, 59.
d *See on* 17. 10. 1 Pet. 3. 12.
e Num. 19. 20.
f 18. 21. 2 Cor. 6. 16.
g Acts 17. 30.
h Josh. 7. 12. Rev. 2. 14.
i Ex. 20. 5.
k 17. 7. Ps. 106. 39.
l *See on* 19. 26, 31. Deut. 18. 10-14.
m Num. 15. 39. Ps. 73. 27.
n 1 Chr. 10. 13, 14.

---

the strength of households is the affection which unites parents and children, masters and domestics. The injunction in verse 3, to "fear every man his mother and father," and "keep the sabbaths of the Lord," is an embodiment of the great principles on which piety and morality must ever turn. Contempt of parents is a preparative for the perpetration of any crime. An appeal to the experience of every age will demonstrate that filial affection is always a pledge of excellent character. He who loves his mother will love his wife. As a rule, a good son never made a bad husband; and the reverse holds equally true.

Chap. XX. 1-5. The humanity of the Divine system comes forth here with great force. Child-murder, even under the pretence of presenting an offering to a heathen god, was interdicted as a capital crime. There was nothing to which the heathen were more prone; and there is no deed to which Moses points with greater pungency of expression; he ranks it in the very first class of enormities. The act is one so abhorrent to nature, that people require a lengthened course of severe preparation before they can embrue their hands in the blood of their offspring. From the feeling which religion has engendered even amongst the unchristian masses of our country, we believe few among them are able to listen to the idea without horror. Before Protestant missionaries went to the South Seas, child-murder everywhere, to a fearful extent, prevailed; but the glorious Gospel of the blessed God put an end to that, as well as to the offering of human sacrifice. Ver. 6-9. Let all young persons into whose hands these pages may fall, ponder ver. 9, which points to a crime which, we fear, is too common in our own day. To "curse" is a term compre-

7 ¶ [o]Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And [p]ye shall keep my statutes, and do them: I *am* the LORD which [q]sanctify you.

9 ¶ For every one that [r]curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; [s]his blood *shall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, [t]the adulterer and the adulteress shall surely be put to death.

11 And the man that [u]lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; [x]their blood *shall be* upon them.

12 And if a man [y]lie with his daughter-in-law, both of them shall surely be put to death: they have wrought [z]confusion; their blood *shall be* upon them.

13 ¶ If a man also [a]lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take [b]a wife and her mother, it *is* wickedness: they shall be [c]burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man [d]lie with a beast, he shall surely be put to death; and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and [e]the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his [f]sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman [g]having her sickness, and shall uncover her nakedness, he hath [1]discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy [h]mother's sister, nor of thy father's sister; for he [i]uncovereth his near kin: they shall bear their iniquity.

B. C. 1490.

[o] Eph. 1. 4. Phil. 2. 12, 13. 1 Thes. 4. 3, 7. Heb. 12. 14.
[p] *See on* 18. 4, 5. Matt. 5. 19. John 13. 17.
[q] Ex. 31. 13. Ez. 37. 28.
[r] Deut. 27. 16. Prov. 20. 20.
[s] Josh. 2. 19. Matt. 27. 25.
[t] Deut. 22. 22. John 8. 4, 5.
[u] Amos 2. 7. 1 Cor. 5. 1.
[x] *See on* r 9.
[y] Gen. 38. 16, 18.
[z] 18. 23.
[a] Gen. 19. 5. Jude 7.
[b] 18. 17. Deut. 27. 23.
[c] 21. 9.
[d] 18. 23. Deut. 27. 21.
[e] Ex. 19. 13; 21. 28, 32.
[f] 18. 9.
[g] 18. 19. Ez. 18. 6.
[1] *Made naked.*
[h] 18. 13, 13.
[i] 18. 6.
[k] 18. 14.
[l] Job 18. 19.
[m] 18. 16. Matt. 14. 4.
[2] *A separation.*
[n] 18. 4, 5, 26; 19. 37. Ps. 19. 8-11.
[o] Deut. 4. 45.
[p] 18. 25-28.
[q] 18. 3, 24, 30. Jer. 10. 1, 2.
[r] Deut. 9. 5. Ps. 78. 59.
[s] *See on* Ex. 3. 8, 17; 6. 8.
[t] Ex. 19. 5, 6. Deut. 7. 6. John 15. 19. 2 Cor. 6. 17. 1 Pet. 2. 9.
[u] 11. Acts 10. 11-15, 28.
[x] 11. 43.
[3] *Moveth.*
[y] Ps. 99. 5, 9. 1 Pet. 1. 15, 16. Rev. 4. 8.
[z] Tit. 2. 14.
[a] Deut. 18. 10-12. 1 Sam. 28. 7, 8.
[b] *See on* 9.

CH. XXI.

[a] Hos. 5. 1. Mal. 2. 1, 4.
[b] 5. 2.
[c] 18. 6. 1 Thes. 4. 13.
[1] Being an *husband among his people, he shall not defile himself* for his wife.
[d] 19. 27, 28. Is. 15. 2. Jer. 16. 6.

20 And if a man shall lie with his [k]uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die [l]childless.

21 And if a man shall take [m]his brother's wife, it *is* [2]an unclean thing; he hath uncovered his brother's nakedness: they shall be childless.

22 ¶ Ye shall therefore keep all my [n]statutes, and all my [o]judgments, and do them; that the land, whither I bring you to dwell therein, [p]spue you not out.

23 And ye shall not walk [q]in the manners of the nations which I cast out before you: for they committed all these things, and [r]therefore I abhorred them.

24 But [s]I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, [t]which have separated you from *other* people.

25 Ye shall therefore [u]put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls [x]abominable by beast, or by fowl, or by any manner of living thing that [3]creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I [y]the LORD *am* holy, and have [z]severed you from *other* people, that ye should be mine.

27 ¶ A man also, or woman, that hath [a]a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; [b]their blood *shall be* upon them.

CHAPTER XXI.

1 *Of the priests' mourning:* 7 *marriages:* 16 *and blemishes.*

AND the LORD said unto Moses, [a]Speak unto the priests the sons of Aaron, and say unto them, [b]There shall none be defiled for the dead among his people:

2 But for his [c]kin that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* [1]he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall [d]not make baldness upon

---

hensive of something more than an oath. Contempt, scorn, rebellion, outrage of feeling, and disregard of authority, these are the things which find their embodiment in the crime of cursing a father or a mother; and the punishment is the severest that can be inflicted: "His blood shall be upon him;"—he deserves death. Although the Mosaic law is no longer in force, it may be clearly gathered from this awful enactment, that filial disobedience is peculiarly heinous in the sight of God. Ver. 10-27. The doctrine of familiar spirits and wizards was extensively prevalent among the heathen, and there was danger lest it should find access to the Jewish mind. Divination, sorcery, and necromancy generally, were everywhere employed to support idolatry; and hence it became important by express interdict to condemn them, and to award punishment to those who transgressed the commandment. There is now an end to the temporal penalties of the Jewish economy; but these penalties shew the guilt which attaches to all such things, and the condemnation which will certainly follow them.

Chap. XXI. 1-24. The reason of the injunction given to the priests concerning the dead, may not be at first sight obvious; but the ideas of death, corruption, and consequent pollution, have in all ages been inseparable; and hence even the heathen required their priesthood to stand aloof from a corpse; a usage, very probably derived, like everything else in their religion, from the Hebrews. Personal purity, and the service of the gods, appeared to

their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be [e]holy unto their God, and not [f]profane the name of their God: for the offerings of the LORD made by fire, *and* the [g]bread of their God, they do offer: therefore they shall be holy.

7 ¶ They shall not take a wife [h]*that is* a whore, or profane; neither shall they take a woman [i]put away from her husband: for he *is* holy unto his God.

8 Thou shalt [k]sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: [l]for I the LORD, which sanctify you, *am* holy.

9 ¶ And [m]the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be [n]burnt with fire.

10 ¶ And *he that is* the high priest among his brethren, [o]upon whose head the anointing oil was poured, and that is [p]consecrated to put on the garments, shall not [q]uncover his head, [r]nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for [s]his father, or for his mother;

12 Neither shall he [t]go out of the sanctuary, nor profane the sanctuary of his God; [u]for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take [x]a virgin of his own people to wife.

15 Neither shall he [y]profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* [z]blemish, [a]let him not approach to offer the [2]bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; [b]a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or [3]a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [c]hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh [d]to offer the bread of his God.

22 He shall eat the bread of his God, *both* [e]of the most holy, and [f]of the holy;

23 Only he shall not [g]go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he [h]profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto [1]Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 *The priests in their uncleanness to abstain from holy things.* 10 *Who may eat of the holy things.* 18 *Divers laws for offerings.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they [a]separate themselves from the holy things of the children of Israel, and that they [b]profane not my holy name *in those things* which they [c]hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [d]having his uncleanness upon him, that soul shall be cut off [e]from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* [f]a leper, or hath a [1]running issue, he shall not eat of the [g]holy things, [h]until he be clean. And whoso toucheth any thing *that is* [i]unclean *by* the dead, or a [k]man whose seed goeth from him;

5 Or [l]whosoever toucheth any creeping thing, whereby he may be made unclean, [m]or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The [n]soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, [o]because it *is* his food.

8 That which [p]dieth of itself, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they [q]bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ There shall [r]no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with [2]his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto [3]a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [s]returned unto her father's house,

B. C. 1490.

[e] Ex. 28. 36. 1 Pet. 2. 9.
[f] 18. 21. Mal. 1. 6, 11.
[g] 3. 11. Mal. 1. 7.
[h] Ex. 44. 22. 1 Tim. 3. 11.
[i] Deut. 24. 1, 2. Is. 50. 1.
[k] Ex. 19. 10, 14; 28. 41.
[l] 20. 7, 8. John 10. 36; 17. 19. Heb. 7. 26.
[m] 1 Sam. 2. 17, 34. 1 Tim. 3. 4, 5. Tit. 1. 6.
[n] 20. 14. Gen. 38. 24.
[o] 10. 7. Ps. 133. 2.
[p] 8. 7-9.
[q] 13. 45. 2 Sam. 15. 30.
[r] Gen. 37. 34.
[s] Deut. 33. 9. Matt. 12. 46-50. Luke 9. 59, 60.
[t] 10. 7.
[u] Ex. 28. 36. Is. 61. 1.
[x] 2 Cor. 11. 2. Rev. 14. 4.
[y] Neh. 13. 23-29. Mal. 2. 11, 15.
[z] 22. 20-25. 1 Thes. 2. 10. Heb. 7. 26.
[a] Num. 16. 5. Ps. 65. 4.
[2] *Food.*
[b] Is. 56. 10. 1 Tim. 3. 2, 3. Tit. 1. 7, 10.
[3] *Too slender.*
[c] Deut. 23. 1.
[d] 6, 8.
[e] 2. 3, 10.
[f] 22. 10-13. Num. 18. 19.
[g] Ex. 30. 6-8.
[h] *See on* 15. 31.
[i] Mal. 2. 1-7. Col. 4. 17. 2 Tim. 2. 2.

CH. XXII.

[a] 15. 31. Num. 6. 3-8.
[b] 18. 21; 19. 12; 21. 6.
[c] Ex. 13. 12. Num. 18. 32.
[d] 7. 20, 21.
[e] Ps. 16. 11; 51. 11. Matt. 25. 41.
[f] *See on* 13. 2, 3, 44-46.
[1] *Running of the reins.*
[g] 6. 25-29.
[h] 14. 2, &c.; 15. 13-15.
[i] 21. 1.
[k] 15. 16.
[l] 11. 43, 44.
[m] 15. 5, 19.
[n] Num. 19. 7-10. 1 Cor. 6. 11. Heb. 10. 22.
[o] Num. 18. 11-19. 1 Cor. 9. 4, 13, 14.
[p] Ex. 22. 31. Deut. 14. 21.
[q] 10. 1, 2.
[r] 1 Sam. 21. 6. Matt. 12. 4.
[2] *The purchase of his money.*
[3] *A man a stranger.*
[s] Gen. 38. 11.

be notions intimately associated in the public mind. This arrangement has a strong moral signification as bearing on Christians generally, and Christian ministers in particular. All are required to be patterns of purity, and to stand aloof from everything that would tend to defile. "Be ye holy, for I am holy," is an instruction not less obligatory upon all Christians than it was upon the Hebrews.

Chap. XXII. 1-15. "Holy things" signify the parts of the sacrifice given to the priests, the shew-bread, and other things presented to the Lord. Of these some were

[t]as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ And if a man [u]eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not [x]profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or [4]suffer them [y]to bear the iniquity of trespass when they eat their holy things: [z]for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [a]Whatsoever *he be* of the house of Israel, or [b]of the strangers in Israel, that will offer his oblation for all his [c]vows, and for all his [d]free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* at your own will [e]a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever [f]hath a blemish, *that* shall ye not offer; for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice [5]of peace-offerings unto the LORD [h]to accomplish *his* vow, or a free-will-offering in beeves or [5]sheep, it shall be perfect to be accepted: there shall be no blemish therein.

22 [i]Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a [6]lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or [k]broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from [l]a stranger's hand shall ye offer [m]the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be [n]seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

B. C. 1490.

[t]10. 14.
[u]5. 15-19; 27. 13, 15.
[x]Num. 18. 32. Ez. 22. 26.
[4]*Lade themselves with the iniquity of trespass in their eating.*
[y]Ps. 38. 4. Is. 53. 11, 12. 1 Pet. 2. 24.
[z]*See on* 20. 8.
[a]17. 10, 13.
[b]Num. 15. 14-16.
[c]Deut. 12. 6. John 1. 16. Acts 18. 18.
[d]Num. 15. 3.
[e]Ex. 12. 5. Matt. 27. 4, 24, 54. 2 Cor. 5. 21. Eph. 5. 27. Heb. 9. 14. 1 Pet. 1. 19; 2. 22-24; 3. 18.
[f]Deut. 15. 21; 17. 1. Mal. 1. 13, 14.
[g]3. 1, 6; 7. 11, &c.
[h]Gen. 28. 20; 35. 1-3. Ps. 50. 14.
[5]*Goats.*
[i]21. 18-21.
[6]*Kid.*
[k]Deut. 23. 1.
[l]Num. 15. 14-16.
[m]21. 21, 22.
[n]12. 2, 3.
[7]*She-goat.*
[o]Ex. 34. 26. Deut. 14. 21.
[p]Ps. 107. 22. Heb. 13. 15. 1 Pet. 2. 5.
[q]7. 15-18.
[r]*See on* 18. 4, 5. 1 Thes. 4. 1, 2.
[s]*See on* 2; 18. 21.
[t]Is. 5. 16. Matt. 6. 9. Luke 11. 2.
[u]Ex. 19. 5, 6. John 17. 17. 1 Cor. 1. 2.
[x]Ex. 6. 7; 20. 2.

CH. XXIII.

[a]Ex. 23. 14-17. John 5. 1. Col. 2. 16.
[b]Num. 10. 2, 3, 10.
[c]Ex. 16. 23, 29; 20. 8-11. Luke 13. 14. Rev. 1. 10.
[d]Ex. 12. 2-14. Matt. 26. 17. 1 Cor. 5. 7, 8.
[e]Ex. 12. 15, 16. Acts 12. 3, 4.
[f]Num. 28. 18-25.
[g]*See on* 14. 34.
[h]Ex. 23. 16, 19.
[1]*Handful.* Heb. *omer.*
[i]Prov. 3. 9, 10. Rom. 11. 16. 1 Cor. 15. 20-23. Jam. 1. 18.
[k]9. 21.
[l]Heb. 10. 10-12. 1 Pet. 1. 19.

28 And *whether it be* cow or [7]ewe, [o]ye shall not kill it and her young both in one day.

29 ¶ And when ye will offer [p]a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall [q]leave none of it until the morrow: I *am* the LORD.

31 Therefore shall ye [r]keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye [s]profane my holy name; but [t]I will be hallowed among the children of Israel: I *am* the LORD which [u]hallow you,

33 [x]That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

1 *Of sundry feasts.* 27 *The day of atonement.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [a]the feasts of the LORD, which ye shall [b]proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ [c]Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [d]In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* [e]the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day [f]ye shall have an holy convocation; ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation; ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come into the land which I give unto you, [h]and shall reap the harvest thereof, then ye shall bring a [1]sheaf of [1]the first-fruits of your harvest unto the priest:

11 And he shall [k]wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, [l]an he-lamb without

"most holy," and to be eaten only by the priests in the sanctuary: others were simply "holy," and to be eaten by them and their households. But the spirit of the passage is what we are concerned with; and here an important lesson is supplied not only to pastors of flocks and preachers of righteousness, but to the Lord's people of both sexes and all classes, whom it behoves, each for himself, to say, "I will wash mine hands in innocency: so will I compass thine altar, O Lord."

Chap. XXIII. 1-22. It was the business of the priests to attend to the seasons, and to mark out the annual feasts, that all the tribes might be duly apprised of the periods of assembling, so as to avoid confusion and disappointment. The greater feasts were a serious affair, since they required all the male inhabitants fit for travelling to join in the worship at Jerusalem. In addition to these the minor feasts were so numerous as to demand that there should be the most perfect under-

blemish, of the first year, for a burnt-offering unto the LORD.

13 And [m] the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour; and [n] the drink-offering thereof *shall be* of wine, [o] the fourth *part* of an hin.

14 And ye shall [p] eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: [q] *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you [r] from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete.

16 Even unto the morrow after the seventh sabbath shall ye number [s] fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations [t] two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baken with [u] leaven; *they are* [x] the first-fruits unto the LORD.

18 And ye shall offer with the bread [y] seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, [z] with their meat-offering and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice [a] one kid of the goats for a sin-offering, and [b] two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall [c] wave them, with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be [d] holy to the LORD for the priest.

21 And ye shall [e] proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* [f] a statute for ever in all your dwellings, throughout your generations.

22 ¶ And when ye reap the harvest of your land, [g] thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

B. C. 1490.

[m] 2. 14-16.
[n] Ex. 29. 40, 41. Num. 28. 10. Joel 1. 9, 13.
[o] Ex. 30. 24. Ez. 4. 11; 46. 14.
[p] 19. 23-25. Gen. 4. 4, 5.
[q] 3. 17. Deut. 16. 12. Ps. 19. 8.
[r] Ex. 34. 22.
[s] Acts 2. 1.
[t] Num. 28. 26.
[u] 7. 13. Matt. 13. 33.
[x] Ex. 22. 29. Rom. 8. 23. 1 Cor. 15. 20. Rev. 14. 4.
[y] Num. 28. 27-31.
[z] Num. 15. 4-12.
[a] 4. 23-28. Num. 15. 24. Rom. 8. 3. 2 Cor. 5. 21.
[b] 5; 7. 11-18.
[c] Ex. 29. 24. Luke 2. 14. Eph. 2. 14.
[d] 17. 31-34. Deut. 18. 4.
[e] Ex. 12. 16. Deut. 16. 11. Is. 11. 10.
[f] Gen. 17. 7. Ex. 12. 17. Num. 18. 23.
[g] Deut. 16. 11-14. Ruth 2. 3-7, 16. Luke 11. 41. 2 Cor. 9. 8-11.
[h] Num. 29. 1-6. 2 Chr. 5. 13. Ps. 81. 1-4. 1 Cor. 15. 52. 1 Thes. 4. 16.
[i] 16. 29, 30.
[k] Ps. 35. 13. Is. 58. 5. Dan. 10. 2, 3. Zech. 12. 10. Acts 2. 37, 38.
[l] 16. 11, 15, 24.
[m] Is. 53. 10. Dan. 9. 24. Rom. 5. 10, 11. Heb. 9. 12, 26; 10. 10, 14.
[n] *See on* 27, 32.
[o] Gen. 17. 14. Jer. 15. 7. Zeph. 2. 5. 1 Cor. 3. 17.
[p] *See on* 16. 31. Matt. 11. 28, 30.
[q] *See on* 27. Is. 58. 3-7.
[r] *Rest.*
[s] Ex. 23. 16. Neh. 8. 14. John 1. 14; 7. 2.
[t] 7, 8.
[u] Num. 29. 12-38.
[x] 2 Chr. 7. 8-11. Neh. 8. 18. John 7. 37.
[y] Day of *restraint.*
[z] *See on* 2, 4.
[a] *See on* 3. Gen. 2. 2, 3.
[b] Deut. 12. 6. 1 Chr. 29. 3-6. Ezra 2. 68, 69.

24 Speak unto the children of Israel, saying, [h] In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on [i] the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall [k] afflict your souls, and [l] offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it *is* [m] a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* [n] that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, [o] the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 *It shall be* unto you [p] a sabbath of rest, and ye shall [q] afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye [2] celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [r] The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* [s] an holy convocation; ye shall do no servile work *therein.*

36 [t] Seven days ye shall offer an offering made by fire unto the LORD; on [u] the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a [3] solemn assembly; *and* ye shall do no servile work *therein.*

37 These *are* [x] the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside [y] the sabbaths of the LORD, [z] and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

---

standing of the times. The days of festival, including the Sabbath, were upwards of eighty in number, fifty-nine of which were devoted to religious services, and twenty-three were of a less sacred character, so that "servile work" for the comfort of man might be performed on these days. Ver. 23-44. The blowing of the trumpets was a significant affair, although it lasted only for one day, which was the first of the civil year. It was proclaimed by the same trumpet which sounded in the jubilee, and is considered to be a type of the triumph resulting from the atonement to be subsequently made by the Son of God. The great annual atonement was the day of days, and, therefore, was strictly observed as a feast by the whole people. The feast of tabernacles was an occasion which spoke to the people's hearts, and it afforded an opportunity to them of exhibiting their gratitude to the Lord for his goodness. By following so hard upon the great day of atonement, it brought the two events together, the latter meetly illustrating the joy which was to flow from the former. As pointing to the weary pilgrimage made by their fathers in the wilderness, it may have been designed to shadow forth

39 Also in the fifteenth day of the seventh month, [a]when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: [b]on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day [c]the [4]boughs of goodly trees, branches [d]of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall [e]rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall dwell [f]in booths seven days; all that are Israelites born shall dwell in booths;

43 That [g]your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [h]declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy;* 17 *of murder;* 18 *of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, [a]that they bring unto thee pure oil-olive beaten for the light, to cause [b]the lamps to [1]burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the [c]pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake [d]twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them [e]in two rows, six on a row, upon the [f]pure table before the LORD.

7 And thou shalt put [g]pure frankincense upon *each* row, that it may be on [h]the bread for [i]a memorial, *even* an offering made by fire unto the LORD.

8 Every [k]sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

B. C. 1490.

[a] *See on* 34. Deut. 16. 13.
[b] *See on* 25, 30.
[c] Neh. 8. 15. Matt. 21. 8.
[4] *Fruit.*
[d] Ps. 92. 12. John 12. 13. Rev. 7. 9.
[e] Deut. 16. 14, 15. Is. 66. 10. John 16. 22.
[f] Gen. 33. 17. Num. 24. 2, 5. 2 Cor. 5. 1.
[g] Deut. 31. 10, 13. Ps. 78. 5, 6.
[h] Num. 12. 7. Matt. 28. 20.

CH. XXIV.
[a] Ex. 40. 24, 25. Num. 8. 2-4.
[b] Ps. 119. 105, 130. Is. 8. 20. Matt. 25. 1-8.
[1] *Ascend.*
[c] Ex. 25. 31-39. Zech. 4. 11-14. Heb. 9. 2.
[d] Ex. 25. 30. 1 Kings 18. 31. Jam. 1. 1.
[e] 1 Cor. 14. 40. Ex. 37. 10-16. Heb. 9. 2.
[f] Eph. 1. 6. Heb. 7. 25. Rev. 8. 3, 4.
[g] John 6. 35, 51.
[h] Ex. 12. 14. Acts 10. 4, 31. 1 Cor. 11. 23, 24.
[k] Neh. 10. 33. Matt. 12. 3-5.
[i] 1 Sam. 21. 6. Matt. 12. 4.
[m] 6. 16. Ex. 29. 32.
[n] Ex. 12. 38. Num. 11. 4.
[o] Ex. 20. 7. Ps. 74. 18, 22.
[p] Job 1. 5, 11. Is. 8. 21.
[q] Ex. 18. 22, 26.
[2] *To expound unto them according to the mouth of the LORD.*
[r] Ex. 18. 15, 16, 23. Num. 27. 5.
[s] 15. 46. Num. 5. 2-4.
[t] Deut. 13. 9; 17. 7.
[u] Deut. 13. 10. Josh. 7. 25.
[x] 20. 16, 17. Num. 9. 13.
[y] Matt. 12. 31. Jam. 2. 7.
[z] Ex. 21. 12-14. Num. 35. 31.
[3] *Smiteth the life of a man.*
[a] Ex. 21. 34-36.
[4] *Life for life.*
[b] Ex. 21. 23-25. Matt. 7. 2.
[c] Ex. 12. 49. Num. 9. 14.
[d] *See on* 14-16. Heb. 10. 28, 29.

9 And it shall be [l]Aaron's and his sons'; and [m]they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose [n]father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp.

11 And the Israelitish woman's son [o]blasphemed the name *of the LORD*, and [p]cursed. And they [q]brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, [2]that [r]the mind of the LORD might be shewed them.

13 ¶ And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed [s]without the camp, and let [t]all that heard *him* lay their hands upon his head, and [u]let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall [x]bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he [y]blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ And [z]he that [3]killeth any man shall surely be put to death.

18 And he [a]that killeth a beast shall make it good; [4]beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 [b]Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death.

22 Ye shall have [c]one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, [d]that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

---

the happy close of human labour—a departure from this world of affliction to that land where there is no more pain, nor sorrow, nor crying, and where God shall wipe away tears from all faces.

Chap. XXIV. 1-23. The loaves here presented are considered as typifying Christ, the bread of life, the food that nourishes his people. They were carried away by the priests, and eaten at the end of the week, and replaced by new ones. The lamps and the shew-bread, to the spiritually-minded among the Jews, were full of Gospel import. The people's supplying the oil strongly enforces the duty of every man maintaining a vigilant inspection of his own heart, with a view to the maintenance of the Divine life; while the shew-bread set forth the doctrine that the truth as it is in Jesus constituted a celestial provision made for the nourishment of the children of the kingdom. The case of the blasphemer supplies a fearful example of the baneful effects of bad company. It is not to be marvelled at, that the younger should imitate the elder; and that sons should walk in the downward steps of their fathers. Great is the misfortune of being descended from the enemies of God! Great is the privilege, and consequently the responsibility of being descended from a truly Christian parentage!

CHAPTER XXV.

8 *The jubilee.* 14 *Of oppression.* 35 *Of compassion.* 47 *Of redeeming servants.*

AND the LORD spake unto Moses [a]in mount Sinai, saying.

2 Speak unto the children of Israel, and say unto them, [b]When ye come into the land which I give you, then shall the land [1]keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But [c]in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which [d]groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of [2]thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; [e]for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number [f]seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet [3]of the [g]jubilee to sound, on the tenth *day* of the seventh month; in [h]the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and [i]proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return [k]every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not [l]oppress one another.

15 According [m]to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee.

B. C. 1490.

CH. XXV.

[a] Ex. 19. 1. Num. 10. 11, 12. Gal. 4. 24, 25.
[b] Deut. 32. 8, 49; 34. 4. Ps. 24. 1, 2.
[1] *Rest.*
[c] Ex. 23. 10, 11. 2 Chr. 36. 21.
[d] 2 Kings 19. 29.
[2] *Thy separations.*
[e] Ex. 23. 11. Acts 2. 44; 4. 32, 34, 35.
[f] 23. 15. Gen. 2. 2.
[3] *Loud of sound.*
[g] 27. 17, 24. Num. 36. 4.
[h] 16. 30, 30; 23. 24-27.
[i] Ex. 20. 2. Luke 4. 18. John 8. 32-36. Rom. 6. 17, 18. Gal. 4. 25-31. 1 Pet. 2. 16.
[k] 26-28; 27. 17-24.
[l] Deut. 16. 19, 20. 1 Sam. 12. 3, 4. Neh. 9. 36. Ps. 10. 18. Prov. 14. 31. 1 Cor. 6. 8. Jam. 5. 1-5.
[m] 27. 18-23. Phil. 4. 5.
[n] Gen. 20. 11. Ex. 20. 20. Ps. 19. 9. Prov. 1. 7. Mal. 3. 5. Luke 12. 5.
[o] 19. 37.
[p] Deut. 28. 1-14. Prov. 1. 33.
[q] Ps. 85. 12. Is. 65. 21, 22.
[r] 2 Kings 6. 15-17. Matt. 6. 25-34. Phil. 4. 6.
[s] Ex. 16. 29. Deut. 28. 3. Ps. 133. 3.
[t] 8-11.
[u] 2 Kings 19. 29. Is. 37. 30.
[x] Josh. 5. 11, 12.
[y] 1 Kings 21. 3. Ez. 48. 14.
[4] *To be quite cut off.* Heb. *for cutting off.*
[z] Deut. 32. 43. Ps. 24. 1. Is. 8. 8. Hos. 9. 3.
[a] Gen. 47. 9. Ps. 39. 12. 1 Pet. 2. 11.
[b] 51-53. Rom. 8. 23. 1 Cor. 1. 30.
[c] Ruth 4. 4-6. 2 Cor. 8. 9. Rev. 5. 9.
[5] *His hand hath attained, and found sufficiency.*
[d] 50-53.
[e] 1 Cor. 15. 52-54. 1 Pet. 1. 4, 5.
[6] *Redemption belongeth unto it.*
[f] Num. 35. 2-8. Josh. 21.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou [n]shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore [o]ye shall do my statutes, and keep my judgments, and do them; and [p]ye shall dwell in the land in safety.

19 And [q]the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [r]What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then [s]I will command my blessing upon you in the sixth year, and it shall bring forth fruit for [t]three years.

22 And ye shall sow the [u]eighth year, and eat *yet* of [x]old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store.*

23 ¶ The land [y]shall not be sold [4]for ever: [z]for the land *is* mine; for [a]ye *are* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a [b]redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and [c]if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and [5]himself be able to redeem it;

27 Then [d]let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and [e]he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country; [6]they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding [f]the cities of the

Chap. XXV. 1-55. The land referred to, of course, meant the promised land of Canaan, which at a distance of about thirteen years from this date they were to enter. The law of the Sabbath here set forth served to remind the people that the land was the Lord's, not theirs; and that they were only sojourners with him. During the seventh year he claimed to dispose of the produce at pleasure; all shared alike, without the right of the rich questioning the poor as to their appropriation. This seventh year was not merely a period of rest, a continued holiday, but of public instruction, since the law, as appears in a former chapter, was to be read in the

Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if [f]a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: [g]for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But [h]the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if [i]thy brother be waxen poor, and [j]fallen in decay with thee, [k]then thou shalt [p]relieve him; *yea, though he be* [l]a stranger, or a sojourner: that he may live with thee.

36 Take thou no [m]usury of him, or increase: but [n]fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 *I am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, [o]*and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and [p]be sold unto thee; thou shalt not [l]compel him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And [q]*then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* [r]my servants, which I brought forth out of the land of Egypt: they shall not be sold [s]as bond-men.

43 Thou shalt not [t]rule over him with rigour, [u]but shalt fear thy God.

44 Both [v]thy bond-men and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, [x]of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession:

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; [s]they shall be your bond-men for ever: but over your brethren the children of Israel ye shall not rule one over another with rigour.

47 ¶ And if [t]a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; [y]one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, [z]if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, [a]according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed [b]in these *years*, then [c]he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* [d]my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAPTER XXVI.

1 *Of idolatry.* 8 *A blessing promised.* 14 *A curse threatened.*

YE shall [e]make you no idols nor graven image, neither rear you up a [1]standing image, neither shall ye set up *any* [2]image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 Ye shall [b]keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ [c]If ye walk in my statutes, and keep my commandments, and do them;

4 Then [d]I will give you rain in due season, and [e]the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your [f]threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall [g]eat your bread to the full, and [h]dwell in your land safely.

6 And [i]I will give peace in the land, and [k]ye shall lie down, and none shall make *you* afraid; and I will [3]rid evil beasts out of the land, neither [l]shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

B. C. 1490.

f *One of the Levites to redeem them.*
g Num. 18. 20-24.
h Acts 4. 36, 37.
i Deut. 15. 7, 8. Jam. 2. 5, 6.
j *His hand faileth.*
k Ps. 37. 26. Gal. 2. 10.
p *Strengthen.*
l Deut. 10. 18, 19.
m Ps. 15. 5. Ez. 22. 12.
n Neh. 5. 9, 15.
o Num. 15. 41. Jer. 31. 1, 33. Heb. 11. 16.
p Deut. 15. 12. Jer. 34. 14.
l *Serve thyself with him with the service of.*
q John 8. 32. Rom. 6. 14. Tit. 2. 14.
r Rom. 6. 22. 1 Cor. 7. 21-23.
s *With the sale of a bondman.*
t Ex. 2. 23. Is. 47. 6; 58. 3. Eph. 6. 9. Col. 4. 1.
u *See on* 17. Deut. 25. 18.
v Ex. 12. 44. Ps. 2. 8, 9. Rev. 2. 26, 27.
x Is. 56. 3-6.
s *Ye shall serve yourselves with them.*
t *The hand of a stranger, &c., attain, &c.*
y *See on* 25. Gal. 4. 4, 5. Heb. 2. 11-13.
z *See on* 26.
a Deut. 15. 18. Job 7. 1, 2.
b *By these means.*
b Ex. 21. 2, 3. Is. 49. 9, 25; 52. 3.
c Ex. 13. 3; 20. 2. Rom. 6. 14, 17, 18, 22. 1 Cor. 7. 22, 23. Gal. 5. 13.

CH. XXVI.

e Ex. 20. 4, 5, 23. Is. 44. 9-20.
1 *Pillar.*
2 *Figured stone.* Heb. *a stone of picture.*
b *See on* 19. 30.
c Deut. 28. 1-14. Rom. 2. 7-10.
d Deut. 28. 12. Is. 5. 6. Matt. 5. 45.
e Ps. 85. 12. Ez. 36. 30.
f Matt. 9. 37, 38. John 4. 35, 36.
g Acts 14. 17. 1 Tim. 6. 17.
h Job 11. 18, 19. 1 Pet. 3. 5.
i Rom. 5. 1. Phil. 4. 7-9.
k Acts 12. 6.
3 *Cause to cease.*
l Ps. 137. 1, 2.

hearing of all the people. This year was a touching and beautiful type of the rest of heaven, where God's people will find one eternal sabbatism.

Chap. XXVI. 1-13. Nothing can be more explicit than the denunciation here made against idolatry in all its forms. Always the greatest of crimes against God, it is one of the most hurtful to mankind; nothing tends so much to enfeeble the intellect, to pollute the heart, and to debase the character. Man was made for God; and it is by the contemplation of his glorious Creator, that his mental and moral powers are developed, and his

8 And [m]five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For [n]I will have respect unto you, and [o]make you fruitful, and multiply you, and [p]establish my covenant with you.

10 And ye shall [q]eat old store, and bring forth the old because of the new.

11 And I will [r]set my tabernacle among you: and my soul shall not [s]abhor you.

12 And [t]I will walk among you, and [u]will be your God, and ye shall be my people.

13 [x]I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and [y]I have broken the bands of your yoke, and made you go upright.

14 ¶ But [z]if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall [a]despise my statutes, or if your [b]soul abhor my judgments, so that ye will not do all my commandments, *but* that ye [c]break my covenant:

16 I also will do this unto you; I will even [d]appoint [4]over you [e]terror, [f]consumption, and the burning ague, that shall [g]consume the eyes, and cause sorrow of heart: and [h]ye shall sow your seed in vain; for your enemies shall eat it.

17 And I will [i]set my face against you, and [k]ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall [l]flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [m]seven times more for your sins.

19 And [n]I will break the pride of your power; and [o]I will make your heaven as iron, and your earth as brass.

20 And [p]your strength shall be spent in vain: for [q]your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye [5]walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also send [r]wild beasts among you, which shall [s]rob you of your children, and destroy your cattle, and make you few in number; and [t]your *high*-ways shall be desolate.

23 And if [u]ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then [x]will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And [y]I will bring a sword upon you, that shall [z]avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, [a]I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when [b]I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also [c]in fury; and I, even I, will chastise you seven times for your sins.

29 And [d]ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And [e]I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and [f]my soul shall abhor you.

31 And [g]I will make your cities waste, [h]and bring your sanctuaries unto desolation, and [i]I will not smell the savour of your sweet odours.

32 And [k]I will bring the land into desolation; and [l]your enemies which dwell therein shall be astonished at it.

33 And [m]I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then [n]shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; [o]because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you [p]I will send a faintness into their hearts in the lands of their enemies; and [q]the sound of a [6]shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And [r]they shall fall one upon another, as it were before a sword, when none pursueth: and [s]ye shall have no power to stand before your enemies.

B. C. 1490.

[m] Deut. 28. 7. Josh. 23. 10.
[n] Ex. 2. 25. Heb. 8. 9.
[o] Gen. 17. 6, 7, 20; 28. 3, 14.
[p] Luke 1. 72.
[q] 25. 22. Luke 12. 17.
[r] Ex. 25. 8. Eph. 2. 22.
[s] Deut. 32. 19. Ps. 106. 40.
[t] Gen. 5. 22, 24. 2 Cor. 6. 16.
[u] Ex. 6. 6, 7. Matt. 22. 32.
[x] Ex. 20. 2. 1 Cor. 6. 19, 20.
[y] Ps. 116. 16. Is. 61. 23.
[z] Deut. 28. 15. Heb. 12. 25.
[a] Acts 13. 41. 1 Thes. 4. 8.
[b] Ps. 50. 17. Rom. 8. 7.
[c] Gen. 17. 14. Heb. 8. 9.
[d] Ps. 109. 6.
[4] *Upon you.*
[e] Job 15. 20, 21.
[f] Ex. 15. 26.
[g] Ps. 78. 33.
[h] Jud. 6. 3-6.
[i] Ps. 66. 1, 2.
[k] Deut. 28. 25.
[l] Ps. 53. 5.
[m] Dan. 3. 19.
[n] Is. 2. 12.
[o] Deut. 28. 23.
[p] Ps. 127. 1.
[q] Deut. 11. 17.
[5] *At all adventures with me.*
[r] Deut. 32. 24.
[s] 2 Kings 2. 24.
[t] Jud. 5. 6. Is. 24. 6.
[u] Is. 1. 16-20. Am. 4. 6-12.
[x] Job 9. 4. Ps. 18. 26.
[y] Deut. 32. 25, 41. Lam. 2. 21.
[z] Deut. 32. 35. Heb. 10. 28-30.
[a] Deut. 28. 21.
[b] Ps. 105. 16. Is. 3. 1.
[c] Is. 27. 4; 63. 3.
[d] Deut. 28. 53, 57. Matt. 24. 19.
[e] 1 Kings 13. 2.
[f] *See on* 11, 15; 20. 23.
[g] 2 Kings 25. 4-10. Is. 1. 7.
[h] Ps. 74. 1-8. Matt. 24. 1, 2.
[i] Is. 1. 11-14. Heb. 10. 26.
[k] Is. 1. 7, 8.
[l] Deut. 29. 24-28.
[m] Deut. 28. 64-66. Luke 21. 24.
[n] 25. 2-4.
[o] Is. 24. 5, 6. Rom. 8. 22.
[p] Deut. 28. 65-67.
[q] Deut. 1. 44.
[6] *Driven.*
[r] Jud. 7. 22.
[s] Josh. 7. 12, 13.

whole character perfected. He finds happiness in obedience, and misery in transgression. Ver. 14-46. Most of the chapter consists of a prophetical history of the chosen people, shewing the wonderful extent to which Moses was enlightened by the Spirit of God. In ver. 38, 39, Moses clearly refers to the ten tribes and their dispersion among the heathen. It has been frequently contended that they still exist in some undiscovered region of our globe, from which they will be forthcoming in due season to join their brethren in the land of their fathers; but the grounds of the inference are by no means satisfactory. Those Jews who, in their infatuation, rushed into Egypt, doubtless perished there; as did vast numbers in other nations among whom they were dispersed, so that they might be said literally to die out. In many countries, and in divers ages, the destruction and massacre of which they were the subject were so great as vastly to diminish their numbers. From that time to the advent of Christ and the national rejection of their King, they have continued the same stubborn unbelieving people, and have in consequence remained under the frown of the Lord, subjected to every species of insult and degradation. From the whole of the chapter it appears that sin and desolation go

38 And [t]ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you [u]shall pine away in their iniquity in your enemies' lands; [x]and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If [y]they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then [z]their uncircumcised hearts be [a]humbled, and [b]they then accept of the punishment of their iniquity:

42 Then [c]will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and [d]I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: [e]and they shall accept of the punishment of their iniquity; because, even because they [f]despised my judgments, and because [g]their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [h]I will not cast them away, neither will I abhor them, to destroy them utterly, and [i]to break my covenant with them: for I *am* the LORD their God.

45 But I will [k]for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* [l]the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, [m]by the hand of Moses.

CHAPTER XXVII.

2 *Concerning vows.* 28 *No devoted thing may be redeemed.* 33 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And [b]thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, [c]after the shekel of the sanctuary.

B. C. 1490.

[t] Deut. 4. 27. Is. 27. 13.
[u] Deut. 28. 65. Ez. 33. 10.
[x] Ex. 20. 5. Rom. 11. 8-10.
[y] Deut. 4. 29-31. 1 John 1. 8-10.
[z] Rom. 2. 28, 29. Col. 2. 11.
[a] 2 Chr. 12. 6, 7. Matt. 23. 12.
[b] Neh. 9. 33. Dan. 9. 7-14.
[c] Ex. 2. 24. Ps. 106. 45.
[d] Ps. 86. 1, 2. Ez. 36. 1-15.
[e] 1 Kings 8. 46-48. Job 5. 17.
[f] 2 Kings 17. 7-17.
[g] Ps. 50. 17. John 15. 23, 24.
[h] Deut. 4. 29, 30. Rom. 11. 2, 26.
[i] Jer. 14. 21; 33. 20, 21.
[k] Gen. 16. 18. 2 Cor. 3. 15, 16.
[l] Deut. 6. 1. John 1. 17.
[m] Num. 4. 37. Ps. 77. 20.

CH. XXVII.

[a] Gen. 28. 20-22. Num. 6. 2; 21. 2. Deut. 23. 21-23. Jud. 11. 30, 31. 1 Sam. 1. 11.
[b] 5. 15; 6. 6. Num. 18. 16. 2 Kings 12. 4, *marg.*
[c] 25. Ex. 30. 13.
[d] Zech. 11. 12, 13. Matt. 26. 15; 27. 9, 10.
[e] Num. 3. 40-43; 18. 14, 16.
[f] Ps. 90. 10.
[g] 5. 7; 12. 8; 14. 21, 22. Mark 14. 7. Luke 21. 1-4. 2 Cor. 8. 12.
[h] 14, 33. Jam. 1. 8.
[i] Deut. 23. 18. Mal. 1. 14.
[l] *According to thy estimation, O priest,* &c.
[k] 15, 19; 5. 16; 6. 4, 5; 22. 14.
[l] 25. 29-31. Num. 18. 14.
[m] 12.
[n] *See on* 13.
[o] Acts 4. 34-37; 5. 4.
[2] The land of an homer, &c.
[p] Is. 5. 10. Ez. 45. 11-14. Hos. 3. 2.
[q] 25. 15, 16, 27, 51, 52. Luke 4. 18.

4 And if it *be* a female, then thy estimation shall be [d]thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* [e]from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* [f]from sixty years old and above, if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be [g]poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He [h]shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any [i]unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest;

12 And the priest shall value it, whether it be good or bad: [l]as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, [k]then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall [l]sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: [m]as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, [n]then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* [o]of a field of his possession, then thy estimation shall be according to the seed thereof: [2]an [p]homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field [q]after the jubilee, then the priest shall reckon unto him the money according to the years

together, as cause and effect. The Lord is full of mercy, and great is his forbearance towards individuals and communities; but there is a bound which neither may pass without destruction. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." These are words that ought to sink deep into the heart of every reader.

Chap. XXVII. 1-11. The expression, "singular vow," is one of doubtful import. It may signify to exempt from common use, and to vow this or that thing to be the Lord's, which was not commanded by the law. Such vows were naturally accompanied with prayer; in fact, they were a part of it, and performed with thanksgiving. When a man vowed to devote his own person, or any other under his authority, to God, he might subsequently obtain a release by paying the value in money; the standard of valuation is expressly stated. It was not permitted, however, to redeem such as were devoted to death, but vows generally implied consecration to God for the promotion of his honour and glory. All might

that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, [r]then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, [s]when it goeth out in the jubilee, shall be holy unto the LORD, as a field [t]devoted; the possession thereof shall be the [u]priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [x]his possession;

23 Then the priest shall reckon unto him the worth of [y]thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* [z]to him to whom the possession of the land *did belong*.

25 And [a]all thy estimations shall be according to the shekel of the sanctuary: [b]twenty gerahs shall be the shekel.

26 ¶ Only the [3]firstling of the beasts, [c]which should be the LORD's firstling, no man shall sanctify it: whether *it be* ox or sheep, it *is* the LORD's.

B. C. 1490.

r *See on* 13.
s 26. 10, 28, 31.
t Deut. 13. 17. Josh. 6. 17. Ezra 10. 8. Ez. 44. 29, *marg.*
u Num. 18. 14. Ez. 44. 29.
x 25. 10, 25.
y 12, 18.
z 20; 26. 28.
a 3.
b Ex. 30. 13. Num. 3. 47; 18. 16. Ez. 45. 12.
3 *First-born, &c.*
c Ex. 13. 2, 12, 13; 22. 30. Num. 18. 17. Deut. 15. 19.
d Ex. 22. 20. Num. 21. 2, 3. Deut. 7. 1, 2; 13. 15, 16; 20. 16, 17; 25. 19. 1 Sam. 14. 24-28, 38-45; 15. 3, 18, 32, 33.
e Gen. 14. 20; 28. 22. Deut. 12. 5, 6; 14. 22, 23. 2 Chr. 31. 5, 6, 12. Matt. 23. 23. Luke 11. 42; 18. 12.
f 13.
g Jer. 33. 13. Ez. 20. 37. Mic. 7. 14.
h 10.
i 26. 46. Deut. 4. 45. John 1. 17.
k Num. 1. 1. Gal. 4. 24, 25. Heb. 12. 18-25.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding, [d]no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And [e]all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will [f]at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [g]passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, [h]neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the [i]commandments, which the LORD commanded Moses, for the children of Israel [k]in mount Sinai.

THE FOURTH BOOK OF MOSES, CALLED

NUMBERS.

This Book, which relates to the two numberings of the people, first at Sinai, and then in the plains of Moab, 39 years subsequently, illustrates the fulfilment of the promise made to Abraham, that his seed should "be as the stars of heaven for multitude." There is here a minute record of the rebellions of the people, and of divers events of importance which took place in the Wilderness, interspersed with moral and ceremonial Laws. The chief predictions are those of Balaam, which have been completely fulfilled up to the present time, thus proving, not only the truth of the history, but that Balaam, notwithstanding his covetous character, spake by the Spirit of God.

CHAPTER I.

1, 17 *The men of war are numbered.* 47 *The Levites are exempted.*

AND the LORD spake unto Moses [a]in the wilderness of Sinai, [b]in the tabernacle of the congregation, [c]on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye [d]the sum of all the congregation of [e]the children of Israel, [f]after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

B. C. 1490.

CH. I.

a 10. 12.
b Ex. 25. 22.
c 9. 1; 10. 11.
d 26. 2-4, 63, 64.
e Gen. 49. 1-3.
f 18, 22, 26, &c.
g 14. 29; 32. 11.
h Deut. 3. 18.
i 33. 1.
k 17. 3; 26. 4, 14.
l 2. 10; 7. 30; 10. 18.
m 2. 12; 7. 36; 10. 19.
n 2. 3; 7. 12; 10. 14. Matt. 1. 2-6, *Naasson.*

3 From [g]twenty years old and upward, all that are [h]able to go forth to war in Israel: thou and Aaron shall number them [i]by their armies.

4 And with you there shall be a man of every tribe; [k]every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: Of *the tribe of* Reuben; [l]Elizur the son of Shedeur.

6 Of Simeon; [m]Shelumiel the son of Zurishaddai.

7 Of Judah; [n]Nahshon the son of Amminadab.

vow to consecrate objects consistent with the spirit of the Divine law, but none might do so where it was contrary to it. Vows sometimes prove a snare, and are attended with great trouble of conscience. It therefore behoves all Christians to be cautious of vowing; but having, in the spirit of prayer, and with godly simplicity, from intense gratitude been prompted thereto, then they ought to make a conscience of fulfilling their promise.

Chap. I. 1-45. This book is cited no fewer than eighteen times in the New Testament. It is painful to observe, thus early, that the standard of manhood was ability "to go forth to war;" and none were deemed

8 Of Issachar; [o]Nethaneel the son of Zuar.

9 Of Zebulun; [p]Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; [q]Elishama the son of Ammihud: of Manasseh; [r]Gamaliel the son of Pedahzur.

11 Of Benjamin; [s]Abidan the son of Gideoni.

12 Of Dan; [t]Ahiezer the son of Ammishaddai.

13 Of Asher; [u]Pagiel the son of Ocran.

14 Of Gad; [x]Eliasaph the son of [1]Deuel.

15 Of Naphtali; [y]Ahira the son of Enan.

16 These *were* [z]the renowned of the congregation, princes of the tribes of their fathers, [a]heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month; and they declared [b]their pedigrees after their families, [c]by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 [d]As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, [e]Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* [f]forty and six thousand and five hundred.

22 ¶ Of the children of [g]Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, [h]*were* fifty and nine thousand and three hundred.

24 ¶ Of the children of [i]Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* [k]forty and five thousand six hundred and fifty.

26 ¶ Of the children of [l]Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* [m]threescore and fourteen thousand and six hundred.

28 ¶ Of the children of [n]Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* [o]fifty and four thousand and four hundred.

30 ¶ Of the children of [p]Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* [q]fifty and seven thousand and four hundred.

32 ¶ Of the children of [r]Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of [s]the tribe of Ephraim, [t]*were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* [u]thirty and two thousand and two hundred.

36 ¶ Of the children of [x]Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* [y]thirty and five thousand and four hundred.

38 ¶ Of the children of [z]Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* [a]threescore and two thousand and seven hundred.

40 ¶ Of the children of [b]Asher, by their generations, after their families, by the house of their fathers, according to

B. C. 1490.

[o] 2. 5; 7. 18; 10. 15.
[p] 2. 7; 7. 24; 10. 16.
[q] 2. 18; 7. 48; 10. 22.
[r] 2. 20; 7. 54; 10. 23.
[s] 2. 23; 7. 60; 10. 24.
[t] 2. 25; 7. 66; 10. 25.
[u] 2. 27; 7. 72; 10. 26.
[x] 7. 42; 10. 20.
[1] *Reuel.*
[y] 2. 29.
[z] Jud. 6. 15.
[a] Deut. 1. 15.
[b] Neh. 7. 61.
[c] *See on* 2.
[d] 2 Sam. 24. 1-10.
[e] Gen. 29. 32; 49. 3, 4. 1 Chr. 5. 1.
[f] 2. 10, 11.
[g] Gen. 29. 33; 34. 25-30; 42. 24; 49. 5, 6.
[h] 2. 13; 26. 8, 9, 14; 26. 14.
[i] Gen. 30. 10, 11; 49. 19.
[k] 2. 15; 26. 18.
[l] Gen. 29. 35; 49. 8-12. 1 Chr. 5. 2.
[m] 2. 3, 4; 26. 22. 2 Sam. 24. 9. 2 Chr. 17. 14-16.
[n] Gen. 30. 18; 49. 14, 15.
[o] 2. 6; 26. 25.
[p] Gen. 30. 20; 49. 13.
[q] 2. 8; 26. 27.
[r] Gen. 30. 24; 37; 39-45; 48; 49. 22-26.
[s] Gen. 48. 5. Deut. 33. 17.
[t] 2. 19; 26. 37.
[u] 2. 21; 26. 34. Gen. 48. 19, 20.
[x] Gen. 35. 16-18; 44. 20; 49. 27.
[y] 2. 23; 26. 41. Jud. 20. 44-46. 2 Chr. 17. 17, 18.
[z] Gen. 30. 5, 6; 49. 16, 17.
[a] 2. 26; 26. 43.
[b] Gen. 30. 12, 13; 49. 20.

adequate under 20 years. The figures here set forth give an interesting view of the increase of the seed of Abraham. Ver. 46-54. The Levites were not included in the census of the nation, since they were not warriors; and the rest were numbered, that they might thereby be reminded of their special call to fulfil the purposes of the Lord, according to the directions from time to time communicated. In this prodigious increase of the people, we have an impressive proof of the faithfulness of God; but if such has been the promise to Abraham, what may we not expect from the promise made to the Lord Jesus Christ? He must "see of the

the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* [c]forty and one thousand and five hundred.

42 ¶ Of the children of [d]Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* [e]fifty and three thousand and four hundred.

44 ¶ These [f]*are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered, were [g]six hundred thousand, and three thousand, and five hundred and fifty.

47 ¶ But [h]the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But [i]thou shalt appoint the Levites over [k]the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof: and they shall minister unto it, and shall [l]encamp round about the tabernacle.

51 And when the tabernacle setteth forward, [m]the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and [n]the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall [o]pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites [p]shall pitch round about the tabernacle of testimony, that [q]there be no wrath upon the congregation of the children of Israel: and [r]the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did [s]according to all that the LORD commanded Moses, so did they.

B. C. 1490.

[c] 2. 28; 26. 47.
[d] Gen. 30. 7, 8; 49. 21.
[e] 2. 30; 26. 50.
[f] 2-16; 26. 64.
[g] 2. 32; 26. 51. Gen. 13. 16. Ex. 12. 37. Deut. 10. 22. 1 Kings 4. 20. Heb. 11. 11, 12.
[h] 3. 4; 26. 57-62. 1 Chr. 6; 21. 6.
[i] 3. 5-10; 4. 25-33. Ex. 32. 26-29. 1 Chr. 23. 25, 26. Ezra 8. 25-30. Neh. 12. 8, 22; 13. 10-13.
[k] 20. 11. Ex. 38. 21. Ps. 122. 4.
[l] 2. 17; 3. 23-38; 10. 21.
[m] 4. 5-33; 10. 17-21.
[n] 3. 10, 38; 18. 22. Lev. 22. 10-13. 1 Sam. 6. 19. 2 Sam. 6. 7.
[o] 2. 2, 34.
[p] 50.
[q] 8. 19; 16. 46. Lev. 10. 6. Jer. 6. 31. Acts 20. 28-31.
[r] 3. 7, 8; 18. 3-5. 1 Chr. 23. 32. 2 Chr. 13. 10.
[s] 2. 34. Ex. 40. 16, 32. Matt. 28. 20.

CH. II.

[a] 1. 52; 10. 17, 18.
[b] Is. 11. 10-12.
[1] *Over against.*
[c] 1. 50, 53.
[d] Gen. 49. 8-10. Jud. 1. 1, 2. 1 Chr. 5. 2.
[e] 10. 14-16; 26. 19-22. Ruth 4. 20. 1 Chr. 2. 10. Matt. 1. 4. Luke 3. 32, 33. *Naasson.*
[f] 1. 37; 26. 22.
[g] 7. 18, 23; 10. 15.
[h] 1. 29; 26. 25.
[i] 7. 24, 29; 10. 16.
[k] 1. 31; 26. 26, 27.
[l] 10. 14.
[m] Gen. 49. 3, 4. 1 Chr. 5. 1.
[n] 1. 5; 7. 30, 35; 10. 18.
[o] 1. 21; 26. 7.
[p] 1. 6; 7. 36, 41; 10. 19.
[q] 1. 23; 26. 14.
[r] 1. 14; 7. 42, 47; 10. 20. *Deuel.*
[s] 1. 25; 26. 18.
[t] 9, 24, 31.

CHAPTER II.

1 *The order of the tribes in their tents.* 32 *The numbering of the people.* 33 *The Levites not numbered.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel [a]shall pitch by his own standard, with [b]the ensign of their father's house: [1]far off [c]about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side, toward the rising of the sun, shall they of [d]the standard of the camp of Judah pitch, throughout their armies: and [e]Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, [f]*were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: [g]and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* [h]fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and [i]Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* [k]fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: [l]these shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of [m]Reuben, according to their armies: and the captain of the children of Reuben *shall be* [n]Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* [o]forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* [p]Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* [q]fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* [r]Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* [s]forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* [t]an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their

travail of his soul, and be satisfied;" and neither earth nor hell can prevent it.

Chap. II. 1-34. The Israelites were instructed to encamp in four divisions, with the Tabernacle in the centre. On the North, was the Tribe of Dan; on the South, the Tribe of Reuben; on the East, the Tribe of Judah; and on the West, the Tribe of Ephraim; each being associated with two others. They are considered as having formed a square, each side of which was about 12 miles, and in this order as having marched through the Wilderness. There is somewhat strikingly beautiful in the idea, that the Tribes were thus encamped around the Most High, who was in their midst for rule,

armies: and [n]they shall set forth in the second rank.

17 ¶ Then [x]the tabernacle of the congregation shall set forward, with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ On the west side *shall be* the standard of the camp of [y]Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* [z]Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* [a]forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* [b]Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* [c]thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* [d]Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* [e]thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* [f]an hundred thousand, and eight thousand and an hundred, throughout their armies: [g]and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* [h]Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* [i]threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* [k]Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* [l]forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* [m]Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* [n]fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* [o]an hundred thousand, and fifty and seven thousand, and six hundred: [p]they shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, *were* [q]six hundred thousand, and three thousand, and five hundred and fifty.

33 But [r]the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did [s]according to all that the LORD commanded Moses: [t]so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

5 The Levites' service. 40 The first-born freed. 44 The overplus redeemed.

THESE also *are* the [a]generations of Aaron and Moses, in the day *that* the LORD [b]spake with Moses in mount Sinai.

2 And these *are* [c]the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [d]the priests which were anointed, [l]whom [e]he consecrated to minister in the priest's office.

4 And [f]Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: [g]and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 [h]Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall [i]keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to [k]do the service of the tabernacle.

8 And [l]they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And [m]thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and [n]they shall wait on their priest's office; [o]and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, [p]I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children

B. C. 1490.

[n] 10. 18.
[x] 1. 50-53; 10. 17-21. 1 Cor. 14. 40. Col. 2. 5.
[y] 10. 22. Gen. 48. 14-20. Deut. 33. 17. Ps. 80. 2.
[z] 1. 10; 7. 48, 53; 10. 22.
[a] 1. 33; 26. 37.
[b] 7. 54, 59; 10. 23.
[c] 1. 35; 26. 34.
[d] 1. 11; 7. 60, 65; 10. 24.
[e] 1. 37; 26. 41.
[f] 9, 16.
[g] 10. 22.
[h] 1. 12; 7. 66, 71; 10. 25.
[i] 1. 39; 26. 43.
[k] 7. 72, 77; 10. 26.
[l] 1. 41; 26. 47.
[m] 1. 15; 7. 78, 83; 10. 27.
[n] 1. 42, 43; 26. 50.
[o] 9. 16.
[p] 10. 25.
[q] 1. 46; 26. 51. Ex. 12. 37; 38. 26.
[r] 1. 47-49.
[s] 1. 54. Ex. 39. 42. Luke 1. 6.
[t] 10. 28; 23. 9, 10, 21; 24. 5, 6.

CH. III.

[a] Gen. 2. 4; 5. 1; 10. 1. Ex. 6. 16, 20, 26. Matt. 1. 1.
[b] 1. 1. Lev. 25. 1; 27. 34.
[c] 26. 60. Ex. 6. 23; 28. 1. 1 Chr. 6. 3; 24. 1.
[d] Ex. 28. 41; 40. 13, 15. Lev. 8. 12, 30.
[l] *Whose hand he filleth.*
[e] Ex. 29. 1-37. Lev. 8. 9. Heb. 7. 28.
[f] 26. 61. Lev. 10. 1. 1 Chr. 24. 2.
[g] 1 Chr. 24. 1-6.
[h] Ex. 32. 26, 29.
[i] 1 Chr. 23. 28-32.
[k] 1. 50; 8. 11, 15, 24-26.
[l] 4. 15, 28; 10. 17, 21. 1 Chr. 26. 20-28. Ezra 8. 24-30. Is. 52. 11.
[m] 8. 19; 18. 6. Eph. 4. 8.
[n] 18. 7. 1 Chr. 6. 49. Acts 6. 3, 4. Rom. 12. 7. 1 Tim. 4. 15, 16.
[o] 1. 51; 16. 35, 40; 18. 3. 1 Sam. 6. 19. 2 Sam. 6. 7. 2 Chr. 26. 16-21. Heb. 8. 4.
[p] 8. 16; 18. 6.

instruction, protection, and glory. It is worthy of notice, that the first place is assigned to Judah, out of which the Lord was to come. His fighting men were much more numerous than those of any other tribe, and nearly twice as numerous as those of some. Here may be seen the regard which was paid to order—illustrating, at this early day, the language of the Apostle, "God is not the author of confusion." Here, by a visible symbol of the Divine presence, the great truth was taught, that God dwells in his Church, while every individual believer is a Temple of the Holy Ghost.

Chap. III. 1-13. Moses sought no glory for his descendants; the honour of the Priesthood was conferred upon Aaron and his sons, while the relatives of Moses occupied the humble place of common Levites. The Levites were a species of assistants to the Priests in the work of the Temple, oft-times killing the sacrifices, while the Priests sprinkled the blood. In verse 12,

of Israel: therefore the Levites shall be mine;

13 Because [q]all the first-born *are* mine: *for* [r]on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: [s]every male from a month old and upward shalt thou number them.

16 And Moses numbered them, according to the [2]word of the LORD, as he was commanded.

17 And [t]these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon, by their families; [u]Libni, and Shimei.

19 And the sons of Kohath, by their families; [x]Amram, and Izhar, Hebron, and Uzziel.

20 And the sons of Merari, by their families; [y]Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon *was* the family [z]of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* [a]seven thousand and five hundred.

23 The families of the Gershonites shall pitch [b]behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [c]the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* [d]the tabernacle, and the tent, the covering thereof, and [e]the hanging for the door of the tabernacle of the congregation,

26 And [f]the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [g]the cords of it, for all the service thereof.

27 ¶ And [h]of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were*

B. C. 1490.

q 8. 17; 18. 15. Ex. 13. 2, 12; 34. 19. Lev. 27. 26. Luke 2. 23. Heb. 12. 23.
r Ex. 12. 29, 30; 13. 15.
s 18. 16; 26. 62.
2 *Mouth.*
t 26. 57, 58. Gen. 46. 11. Ex. 6. 16. 1 Chr. 6. 16-19, *Gershom*; 23. 6-23.
u Ex. 6. 17. 1 Chr. 6. 17, 20.
x Ex. 6. 18, 20. 1 Chr. 6. 18, 38; 23. 12, 13, *Izhar*.
y Ex. 6. 19. 1 Chr. 6. 19, 29, 47; 23. 21, 23.
z 18.
a 4. 38-40.
b 1. 53; 2. 17.
c 4. 24-28; 7. 7; 10. 17. 1 Chr. 9. 14-33; 23. 32; 26. 21, 22. 2 Chr. 31. 2, 11-18. Ezra 8. 20-30. Mark 13. 34. Rom. 12. 6-8. Col. 4. 17. 1 Tim. 1. 18.
d Ex. 25. 9. 26. 1-14; 36. 8-19; 40. 19.
e Ex. 26. 36, 37; 36. 37, 38; 40. 28.
f Ex. 27. 9-16; 38. 9-16.
g Ex. 35. 18.
h *See on* 19. 1 Chr. 23. 12; 26. 23.
i 4. 35, 36.
k 7. 31.
l 23; 1. 53.
m 4. 4-16. Ex. 25. 10-40; 37. 1-24.
n Ex. 27. 1-8; 30. 1-10; 37. 25, 29; 38. 1-7.
o Ex. 26. 31-33; 36. 35, 36.
p 4. 16, 27; 20. 28. 2 Kings 25. 18. 1 Chr. 9. 14-20; 26. 19-24.
q *See on* 20. 1 Chr. 6. 19; 23. 21.
r 4. 43, 44.
s 23, 29.
3 *The office of the charge.*
t 4. 29, 33. Ex. 26. 15-29; 27. 9-19; 36. 20-34; 38. 17-20.
u 23, 29, 35; 1. 53; 2. 3.
x 18. 1-5. 1 Chr. 6. 48, 49.
y *See on* 7, 8, 10.
z 4. 47, 48; 26. 62. Matt. 7. 14.
a *See on* 12, 15, 45. Ex. 32. 26-29.

[b]eight thousand and six hundred, [k]keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch [l]on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* [m]the ark, and the table, and the candlestick, and [n]the altars, and the vessels of the sanctuary wherewith they minister, and [o]the hanging, and all the service thereof.

32 And [p]Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* [q]the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* [r]six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: [s]*these* shall pitch on the side of the tabernacle northward.

36 And [3]*under* the custody and charge of the sons of Merari *shall be* [t]the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle [u]toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [x]keeping the charge of the sanctuary [y]for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* [z]twenty and two thousand.

40 ¶ And the LORD said unto Moses, [a]Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I *am* the LORD,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

God appoints the Tribe of Levi to take the place of the first-born, who belonged to him by right of redemption: "Mine shall they be, saith the Lord." The Tribe of Levi signifies the whole of his descendants, with the exception of the family of Aaron. The Levites, although not priests, were to be entirely devoted to the service of religion—a circumstance which led to their being almost overlooked as a tribe altogether, seeing that they had so little to do with matters of a secular character. Ver. 14-51. Moses alone took the census of the Levites, but he was assisted by Aaron in taking that of the Tribes. The people of God, then, notwithstanding the rapidity with which they were multiplied, and the amount of their absolute numbers, were comparatively but a handful of mankind: so it is still; but with this difference, the Jews were never intended to be other than a select, separate, typical community, whereas the Church of God is destined to absorb all nations and

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, [b]were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take [c]the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be [d]redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, [e]which are more than the Levites;

47 Thou shalt even take [f]five shekels a-piece by the poll; after [g]the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money; [h]a thousand three hundred and threescore and five *shekels,* after the shekel of the sanctuary:

51 And Moses [i]gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER IV.

1 *The Levites' services,* 17 *and offices.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of [a]Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From [b]thirty years old and upward, even until fifty years old, all that [c]enter into the host, to [d]do the work in the tabernacle of the congregation.

4 ¶ This *shall be* [e]the service of the sons of Kohath, in the tabernacle of the congregation, *about* the most holy things.

5 And [f]when the camp setteth forward, [g]Aaron shall come, and his sons, and they [h]shall take down the covering vail, [i]and cover the ark of testimony with it.

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* [k]a cloth wholly of blue, and shall put in [l]the staves thereof.

7 And upon [m]the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [1]cover withal: and the [n]continual bread shall be thereon.

8 And they shall spread upon them [o]a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover [p]the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, [q]within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon [r]the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all [s]the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away [t]the ashes from the altar, and spread [u]a purple cloth thereon.

14 And they shall put upon it [x]all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the [2]basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; [y]after that, the sons of Kohath shall come to bear *it:* but [z]they shall not touch *any* holy thing, lest they die. [a]These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to [b]the office of Eleazar, the son of Aaron the priest, *pertaineth* [c]the oil for the light, and [d]the sweet incense, and [e]the daily meat-offering, and the [f]anointing oil, [g]*and* the oversight of all the tabernacle, and of all that therein *is,* in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 [h]Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But [i]they shall not go in to see

B. C. 1490.

[b] 39.
[c] 41.
[d] 18. 15. Ex. 13. 13.
[e] 39. 43.
[f] 18. 16. Lev. 27. 6.
[g] Ex. 30. 13. Ex. 45. 12.
[h] 46, 47. Tit. 2. 14.
[i] 16. 15. 1 Sam. 12. 3, 4. Acts 20. 33. 1 Cor. 9. 12.

CH. IV.

[a] *See on* 3. 19, 27.
[b] 8. 24-26. Gen. 41. 46. 1 Chr. 23. 3, 24-27; 28. 12, 13.
[c] 2 Kings 11. 4-12. 2 Chr. 23. 1-11. 2Chr. 10. 3,4.
[d] 3. 7, 8; 16. 9. 1 Chr. 6. 48; 23. 4,5,28-32. 1 Tim. 3. 1.
[e] 24,30;3.30,31.
[f] 2.16,17;10.14.
[g] 15; 3. 27-32.
[h] Ex. 30. 31-33; 35. 35; 40. 9.
[i] Ex. 25.10-22; 37. 1-9.
[k] 7, 8, 11-13. Ex. 35. 19; 39. 1, 41.
[l] Ex. 25. 14,15. 1 Kings 8. 7, 8.
[m] Ex. 25. 23-30; 37. 10-16. Lev. 24. 5-8.
[1] *Pour out.*
[n] 2 Chr. 2. 4.
[o] 6, 7, 9, 11-13.
[p] Ex. 25. 31-39; 37. 17-24. Ps. 119. 105.
[q] 6, 12.
[r] Ex. 30. 1-10; 37. 25-28.
[s] 3. 8. Ex. 25. 9. 1 Chr. 9. 29.
[t] Ex. 27. 3-5.
[u] 6, 9, 11, 12. Ex. 39. 41.
[x] Ex. 38. 1, 7.
[2] *Bowls.*
[y] 8. 9; 10. 21. Deut. 31. 9.
[z] 3. 38. 1 Sam. 6. 19.
[a] 3. 30, 31.
[b] 3. 32.
[c] Ex. 25. 6; 27. 20, 21.
[d] Ex. 30. 34-38; 37. 29.
[e] Ex. 29. 40.
[f] Ex. 30. 23-33.
[g] Acts 20. 28.
[h] 16. 33; 17. 10; 18. 5. Lev. 10. 2. Jer. 38. 23.
[i] 15, 19. Ex. 19. 21. 1 Sam. 6. 19. Heb. 10. 19, 20. Rev. 11. 19.

peoples into itself. The glory of the Lord was then confined to Palestine; but all flesh are one day to see his salvation, and the whole earth is to be filled with his glory.

Chap. IV. 1-49. The Levites were arranged in three classes, the first consisting of those a month old and upwards, when they were consecrated to the service of God; the next at 25 years of age, when they commenced their preparation for public life in the Tabernacle; and the next at 30 years, as set forth in ver. 3, when they entered on full service, continuing to the age of 50; thus limiting the period of their active duty to 20 years. This was considered the proper age for entering on full work, since both mind and body had then reached maturity. This provision protected the service alike against the inexperience of youth, and the imbecility of age: only men in the prime of life, or the vigour of

when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also [k]the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From [l]thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to [3]perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for [4]burdens.

25 And they shall bear [m]the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the [5]appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* [n]under the hand of Ithamar, the son of Aaron the priest.

29 ¶ As for [o]the sons of Merari, thou shalt number them after their families, by the house of their fathers:

30 From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the [6]service, to do the work of the tabernacle of the congregation.

31 And this *is* [p]the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon [q]the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, [r]under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers,

B. C. 1490.

[k] *See on* 3. 15, 21, 24.

[l] *See on* 3.

[3] *To wage the warfare.*

[4] *Carriage.*

[m] *See on* 3. 25, 36; 7. 5-7.

[5] *Mouth.*

[n] 33. 1 Cor. 2. 5, 6.

[o] *See on* 3. 33-35.

[6] *Warfare.*

[p] *See on* 3. 36, 37; 7. 8, 9.

[q] 2, 8; 7. 1. Ex. 25. 9; 39. 17. 1 Chr. 9. 29.

[r] 28. Is. 3. 6.

[s] 8, 22, 30; 8. 24, 26. 1 Chr. 23. 3, 27.

[t] 3. 28.

[u] 3. 22.

[x] 3. 34.

[y] 15, 24, 37. Rom. 12. 6-8. 1 Cor. 12. 4-31.

[z] 3. 30.

35 From [s]thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them, by their families, were [t]two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD, by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were [u]two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were [x]three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward, even unto fifty years old, [y]every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, [z]were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

---

mature manhood, were deemed proper to accomplish this great work. The principle has, of course, no application to the Christian Ministry; under the Divine sanction, we find both persons in early life and in advanced years discharging the duties of the sacred function. This is a matter less of principle then of persons. Some are rich in grace and full of wisdom in early bloom; while others have a green old age and are full of life and vigour. With respect to either extreme, therefore, wisdom is profitable to direct.

CHAPTER V.

1 The unclean put out of the camp. 5 Restitution enjoined. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they [a]put out of the camp every leper, [b]and every one that hath an [c]issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, [d]without the camp shall ye put them; that they [e]defile not their camps, [f]in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [g]When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall [h]confess their sin which they have done: and he shall recompense his trespass [i]with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man [k]have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest, [l]beside the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every [l]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's [m]hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, [n]If any man's wife go aside, and commit a trespass against him,

13 And a man [o]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And [p]the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring [q]her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, [r]bringing iniquity to remembrance.

16 And the priest shall bring her near, and [s]set her before the LORD.

17 And the priest shall take [t]holy water in an earthen vessel; and [u]of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD, and [x]uncover the woman's head, [y]and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand [z]the bitter water that causeth the curse:

19 And the priest shall [a]charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [2]*with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with [b]an oath of cursing; and the priest shall say unto the woman, [c]The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to [3]rot, and thy belly to swell:

22 And this water that causeth the curse shall [d]go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And [e]the woman shall say, [f]Amen, amen.

23 And the priest shall [g]write these curses in a book, and he shall [h]blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: [i]and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest [k]shall take the jealousy-offering out of the woman's hand, and shall [l]wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* [m]the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to

B. C. 1490.

CH. V.

[a] Deut. 24. 8, 9. 2 Kings 7. 3.
[b] Lev. 15. 2-27.
[c] 9. 6-10. Lev. 21. 1.
[d] 1 Cor. 5. 7-13. 2 Cor. 6. 17. 2 Thes. 3. 6. Tit. 3. 10. Heb. 12. 15, 16. Rev. 21. 27.
[e] 19. 22. Hag. 2. 13, 14.
[f] Deut. 23. 14. 2 Cor. 6. 16. Rev. 21. 3.
[g] Lev. 5. 1-4, 17; 6. 2, 3.
[h] Josh. 7. 19. 1 John 1. 8-10.
[i] Lev. 5. 15. Luke 19. 8.
[k] Lev. 25. 25, 26.
[l] Lev. 6. 6, 7.
[l] *Heave-offering.*
[m] Lev. 7. 6-14. 1 Cor. 9. 7-13.
[n] Prov. 2. 16, 17.
[o] Lev. 18. 20. Prov. 7. 18, 19; 30. 20.
[p] Prov. 6. 34. 1 Cor. 10. 22.
[q] Lev. 5. 11. Hos. 3. 2.
[r] 1 Kings 17. 18. Heb. 10. 3.
[s] Jer. 17. 10. Heb. 13. 4. Rev. 2. 22, 23.
[t] 19. 2-9. Ex. 30. 18.
[u] Job 2. 12. John 8. 6, 8.
[x] Lev. 13. 45. 1 Cor. 11. 15. Heb. 4. 12, 13.
[y] 25, 26.
[z] Deut. 29. 18. Jer. 2. 19. Rev. 10. 9, 10.
[a] Matt. 26. 63.
[2] Being *in the power of thy husband.* Heb. *under thy husband.*
[b] Josh. 6. 26. Neh. 10. 29. Matt. 26. 74.
[c] Is. 65. 15. Jer. 29. 22.
[3] *Fall.*
[d] Ps. 109. 18. Prov. 1. 31. Ez. 3. 3.
[e] Deut. 27. 15-26. Job 31. 21, 22.
[f] Ps. 72. 13; 73. 19. John 3. 3, 11; 5. 24, 25; 6. 53. *Gr.*
[g] Deut. 31. 19. 1 Cor. 16. 21, 22. Rev. 20. 12.
[h] Ps. 51. 1, 9. Acts 3. 19.
[i] Zech. 5. 3, 4. Mal. 3. 5.
[k] 15, 18.
[l] Ex. 29. 24.
[m] Lev. 2. 2; 5. 12; 6. 15.

Chap. V. 1-31. Extraordinary provision is here made for the maintenance of domestic morality. While the cruelty of jealousy, on the one side, was prevented from proceeding to extremities, on the other provision was made for the discovery of hidden guilt. The test was one of a peculiarly awful nature, calculated to strike the deepest terror into the reflecting mind. It has been suggested, that Moses appointed this law for the purpose of mitigating the severity of the mode of trial which prevailed amongst neighbouring countries, in which fire was used, and also poisoned drinks—methods by which justice might be perverted and life destroyed, without remedy. In the present case miraculous interposition was employed to discover the truth, vindicating innocence or punishing guilt; and the judgment was of a nature so prompt, so certain, and so terrible, as most materially to contribute to work into the popular mind the idea of the omnipresent and heart-searching God, from whom no secrets can be hid. It is remarkable, that this trial by ordeal extensively prevailed in ancient times throughout the whole world. No fewer than nine different methods of it are practised among the Hindoos. There was no obligation among the Jews to resort to this method of discovery, which was mainly designed to

drink the water, then it shall come to pass, *that* [p]if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman [o]shall be a curse among her people.

28 And [p]if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* [q]the law of jealousies, [r]when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man [s]be guiltless from iniquity, and this woman shall [t]bear her iniquity.

CHAPTER VI.

1 *The law of the Nazarite.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When either man or woman shall [1]separate *themselves* [b]to vow a vow of a Nazarite, to separate *themselves* unto the LORD;

3 He shall separate *himself* [c]from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his [2]separation shall he eat nothing that is made of the [3]vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [d]razor come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD [e]he shall come at no dead body.

7 He shall not make himself [f]unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the [4]consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

B. C. 1490.

[p] Prov. 5. 4, 11. Ec. 7. 26. Rom. 6. 21. Heb. 10. 26-30. 2 Pet. 2. 10.
[o] Deut. 28. 37. Ps. 83. 9-11. Is. 65. 15. Zech. 8. 13.
[p] Mic. 7. 7-10. 2 Cor. 4. 17. 1 Pet. 1. 7.
[q] Lev. 7. 11; 14. 54-57; 15. 32, 33.
[r] 12-15.
[s] Ps. 87. 6.
[t] Lev. 20. 17-20. Ex. 18. 4. Rom. 2. 8, 9.

CH. VI.

[a] Prov. 13. 1. 2 Cor. 6. 17. Heb. 7. 26.
[1] *Make themselves Nazarites.*
[b] Lev. 27. 2. 1 Sam. 1. 28. Luke 1. 15. Acts 21. 24.
[c] Jud. 13. 14. Luke 7. 33, 34. Eph. 5. 18. 1 Tim. 5. 23.
[2] *Nazariteship.*
[3] *Vine of the wine.*
[d] Jud. 13. 5. Lam. 4. 7, 8. 1 Cor. 11. 10-15.
[e] Ez. 24. 16-18. Matt. 8. 21, 22. 2 Cor. 5. 16.
[f] Lev. 21. 10-12. Ez. 44. 25.
[4] *Separation.*
[g] 19. 14-19.
[h] Acts 18. 18; 21. 23, 24.
[i] Lev. 5. 7-10; 15. 14, 29.
[k] Lev. 5. 8-10; 14. 30, 31.
[l] 5.
[m] Lev. 5. 6; 14. 24.
[n] Matt. 3. 15. John 8. 29.
[5] *Fell.*
[o] Acts 21. 26.
[p] Lev. 1. 10-13. 1 Chr. 15. 26.
[q] Lev. 4. 32.
[r] Lev. 3. 6.
[s] Lev. 2. 4. John 6. 50-53.
[t] Ex. 29. 2.
[u] Is. 62. 9. 1 Cor. 10. 31.
[x] Acts 18. 18; 21. 24, 26.
[y] Luke 17. 10. Eph. 1. 5.
[z] Lev. 8. 31. 1 Sam. 2. 15.
[a] Ex. 29. 23-27. Lev. 7. 30; 8. 27.

9 And if any man die very suddenly by him, [g]and he hath defiled the head of his consecration; then he shall [h]shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [i]on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation;

11 And the priest shall [k]offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, [l]and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for [m]a trespass-offering: [n]but the days that were before shall [5]be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation [o]are fulfilled, he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his offering unto the LORD, [p]one he-lamb of the first year without blemish for a burnt-offering, and [q]one ewe-lamb of the first year without blemish for a sin-offering, and [r]one ram without blemish for peace-offerings,

15 And [s]a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread [t]anointed with oil, and their meat-offering, and their [u]drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram *for a* sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall [x]shave the head of his separation *at* the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, [y]and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the [z]sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall [a]put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

disburden the heart of the husband who loved his wife, and would by no means divorce her, unless by conscience compelled so to do. Although such tests are no longer of avail, yet God remains the same, and he will bring into judgment every work of man, whether it be good or evil.

Chap. VI. 1-21. The vow of the Nazarite, like all other vows, was, of course, voluntary; a species of solemn dedication of themselves to a life of severe and laborious consecration. It has been suggested, that this was a custom of the Egyptians, since among them those of the priests who were more zealous and anxious for their own entire consecration to the service of the gods abstained from many things which were thought to militate against moral purity. If so, Moses makes no attempt to abrogate the vow to which the people had been accustomed, but proceeds to regulate it. Ver. 22-27. This blessing of Moses is one of the finest expressions of the Divine benevolence that has yet come before us. It is a most striking illustration of the Divine love and mercy. In no position does the typical character of Aaron come forth with greater beauty, as pointing to the benediction which the Lord Jesus pours out upon his people. The Divine name, JEHOVAH, is thrice repeated in the blessing, which was considered by the ancient Jews to indicate something great, awful, and mysterious. The Christian form of benediction presents a striking analogy, most impressively setting forth the doctrine of the Trinity in Unity. Although there is now an end to the vow of the Nazarite, it is still permitted to men to abstain from the use of anything which they feel to be

20 And [b]the priest shall wave them *for* a wave-offering before the LORD: this *is* holy for the priest, [c]with the wave-breast, and heave-shoulder: and [d]after that the Nazarite may drink wine.

21 This *is* [e]the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, [f]beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise [g]ye shall bless the children of Israel, saying unto them,

24 [h]The LORD bless thee, and [i]keep thee:

25 The LORD [k]make his face shine upon thee, and be [l]gracious unto thee:

26 The LORD [m]lift up his countenance upon thee, and [n]give thee peace.

27 And they shall [o]put my name upon the children of Israel, and [p]I will bless them.

CHAPTER VII.

1 *The princes' offerings.* 89 *God speaketh to Moses from the mercy-seat.*

AND it came to pass on the day that Moses [a]had fully set up the tabernacle, and had [b]anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and [c]sanctified them,

2 That [d]the princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and [1]were over them that were numbered,) [e]offered.

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 [f]Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 [g]Two waggons and four oxen he gave unto the sons of Gershon, according to their service:

8 And [h]four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; [i]because the service of the sanctuary belonging unto them *was*, *that* they should bear upon their shoulders.

10 ¶ And the princes offered for [k]dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, [l]They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was [m]Nahshon the son of Amminadab, of the tribe of Judah.

13 And his offering *was* one silver [n]charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after [o]the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a [p]meat-offering:

14 One [q]spoon of ten *shekels* of gold, full of [r]incense:

15 [s]One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for [t]a sin-offering:

17 And for a sacrifice of [u]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day [x]Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He [y]offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for [z]a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of [a]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day [b]Eliab the son of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One [c]young bullock, one ram, one lamb of the first year, for a burnt-offering:

B. C. 1490.

[b] Lev. 9. 21; 23. 11.
[c] 18. 18. Lev. 7. 31, 34.
[d] Ps. 16. 10, 11. John 17. 4, 5. 2 Tim. 4. 7, 8.
[e] *See on* 5. 29.
[f] Ezra 2. 69. Gal. 6. 6. Heb. 13. 16.
[g] Gen. 14. 19, 20. Deut. 33. 1. Rom. 1. 7.
[h] Ps. 134. 3. Eph. 6. 24. Rev. 1. 4, 5.
[i] Ps. 121. 4-7. John 17. 11. 1 Pet. 1. 5.
[k] Ps. 21. 6. Dan. 9. 17.
[l] Ex. 33. 19. John 1. 17.
[m] Ps. 4. 6. Acts 2. 28.
[n] Is. 26. 3, 12. John 16. 33. Rom. 5. 1.
[o] Ex. 3. 13-15. Matt. 28. 19.
[p] Gen. 12. 2, 3. Eph. 1. 3.

CH. VII.

[a] Ex. 40. 17-19.
[b] Ex. 30. 23-30. Lev. 8. 10, 11.
[c] Gen. 2. 3. Matt. 23. 19.
[d] *See on* 1. 4-16.
[1] *Who stood.*
[e] Ex. 35. 27. 2 Chr. 35. 8.
[f] Ex. 25. 2; 35. 5. Tit. 3. 8.
[g] 3. 25, 26; 4. 24-26.
[h] 3. 36, 37; 4. 31-33.
[i] 3. 31; 4. 5-16. 1 Chr. 15. 3, 13; 23. 20.
[k] Deut. 20. 5. Ezra 6. 16. Ps. 30, *title*. John 10. 22.
[l] 1 Cor. 14. 33, 40.
[m] 2. 3; 10. 14. Matt. 1. 4. Luke 3. 32, *Naasson*.
[n] Ex. 25. 29. Ezra 1. 9, 10; 8. 25. Jer. 52. 19. Matt. 14. 8, 11.
[o] Ex. 30. 13. Lev. 27. 3, 25.
[p] Lev. 2. 1.
[q] 4. 7. Ex. 37. 16. 2 Kings 25. 14, 15. 2 Chr. 4. 22; 24. 14.
[r] Ex. 30. 7, 8, 34-38; 35. 8.
[s] Lev. 1.
[t] Lev. 4. 23.
[u] Lev. 3. 2 Cor. 5. 19-21.
[x] 1. 8; 2. 5.
[y] *See on* 12-17.
[z] Gen. 8. 20. Rom. 12. 1. Eph. 5. 2.
[a] Lev. 7. 11, 13. Prov. 7. 14. Col. 1. 20.
[b] 1. 9; 2. 7.
[c] Ps. 50. 8-14; 51. 16. Jer. 7. 22.

hurtful, and to regulate their system of eating and drinking according as their judgment and conscience may dictate. There is no absolute command, that men shall either eat this, or drink that; it is for every man to be satisfied in his own mind.

Chap. VII. 1-89. The "princes of Israel" acted a part highly honourable to them, and well befitting their exalted position; and they obtained, in consequence, a special token of the Divine approbation. By the command of God, the matter was gone about in a manner much calculated to excite public attention, as well as respect for the donors, and to stimulate the zeal of the people. It is meet that men of wealth should lead the way in all great enterprises on behalf of religion and humanity. The dedication of the Altar was an event to be long remembered. It occupied a period of no less than twelve days, each prince offering his gift in order. This voice of the Lord from the Mercy-seat formed a suitable close to the glorious ceremony. This is another

28 One kid of the goats for a sin-offering:
29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.
30 ¶ On the fourth day [d] Elizur the son of Shedeur, prince of the children of Reuben, *did offer*.
31 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
32 One golden spoon of ten *shekels*, full of [e] incense:
33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
34 One kid of the goats for a sin-offering:
35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.
36 ¶ On the fifth day [f] Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*.
37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
38 One golden spoon of ten *shekels*, full of incense:
39 One young bullock, one ram, [g] one lamb of the first year, for a burnt-offering:
40 One kid of the goats for a sin-offering:
41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.
42 ¶ On the sixth day [h] Eliasaph the son of Deuel, prince of the children of Gad, *offered*.
43 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour [i] mingled with oil, for a meat-offering:
44 One golden spoon of ten *shekels*, full of incense:
45 One [k] young bullock, one ram, one lamb of the first year, for a burnt-offering:
46 One kid of the goats for a sin-offering:
47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.
48 ¶ On the seventh day [l] Elishama the son of Ammihud, prince of the children of Ephraim, *offered*.
49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
50 One golden spoon of ten *shekels*, full of incense:
51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
52 One kid of the goats for a sin-offering:
53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.
54 ¶ On the eighth day *offered* [m] Gamaliel the son of Pedahzur, prince of the children of Manasseh.
55 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
56 One golden spoon of ten *shekels*, full of incense:
57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
58 One kid of the goats for a sin-offering:
59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.
60 ¶ On the ninth day [n] Abidan the son of Gideoni, prince of the children of Benjamin, *offered*.
61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
62 One golden spoon of ten *shekels*, full of [o] incense:
63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
64 One kid of the goats for a sin-offering:
65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.
66 On the tenth day [p] Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*.
67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

B. C. 1490.

d 1. 5; 2. 10.

e Ps. 66. 15. Mal. 1. 11. Luke 1. 10. Rev. 8. 3.

f 1. 6; 2. 12.

g Ex. 12. 5. John 1. 29. Acts 8. 32. 1 Pet. 1. 19. Rev. 5. 6.

h 1. 14; 2. 14, *Son of Reuel.*

i Lev. 2. 5; 14. 10. Heb. 1. 9. 1 John 2. 27.

k Ps. 40. 6. Is. 53. 4. 2 Cor. 5. 21.

l 1. 10; 2. 18.

m 1. 10; 2. 20.

n 1. 11; 2. 22.

o Ps. 141. 2. Is. 66. 20. Dan. 9. 27. Rom. 15. 16. Phil. 4. 18. Heb. 13. 15.

p 1. 12; 2. 25.

fine exhibition of the Voluntary Principle, with displays of which the Holy Scriptures abound. Benevolence is also exemplified. The altar was the common property of the people at large. It was, nevertheless, proper that they who most enjoyed the good things of this life should also secure for themselves a corresponding measure of the privilege of advancing the great object. It deserves to be noticed, however, that notwithstanding the praiseworthy character of these services, imperfection attached to them; and hence the necessity of the sin-offering

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day [q]Pagiel the son of Ocran, prince of the children of Asher, *offered*.

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day [r]Ahira the son of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 This *was* [s]the dedication of the altar (in the day when it was anointed) by the [t]princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* [u]two thousand and four hundred *shekels*, [x]after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve.

88 And all the oxen, for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after [y]that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation [z]to speak with [2]him, then [a]he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the [b]two cherubims: and he spake unto him.

B. C. 1490.

[q] 1. 13; 2. 27.
[r] 1. 15; 2. 29.
[s] *See on* 10. 1Chr. 29.6-8. Ezra 3.68,69. Neh.7.70,72. Is. 60. 6-10. Heb. 13. 10. Rev. 21. 14.
[t] Jud. 5. 9. Neh. 3. 9.
[u] 1Chr. 22. 14; 29. 4, 7. Ezra 8. 25, 26.
[x] *See on* 13.
[y] 1, 10, 84.
[z] 12. 8. Ex. 33. 9-11.
[2] That is, *God*.
[a] 1. 1. Ex. 25. 22. Lev. 1. 1. Heb. 4. 16.
[b] Ex. 25. 18-21. 1 Sam. 4. 4. 1Kings 6.28. Ps. 80. 1. 1 Pet. 1. 12.

CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so: he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

4 And [b]this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* [c]beaten work: according unto [d]the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and [e]cleanse them.

7 And thus shalt thou do unto them, to cleanse them: [f]Sprinkle [g]water of purifying upon them, and [1]let them shave all their flesh, and let them [h]wash their clothes, and *so* make themselves clean.

8 Then let them take a [i]young bullock with [k]his meat-offering, *even* fine flour mingled with oil, and [l]another young bullock shalt thou take for a sin-offering.

9 And [m]thou shalt bring the Levites before the tabernacle of the congregation; and thou [n]shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the LORD; and [o]the children of Israel shall put their hands upon the Levites:

11 And Aaron shall [2]offer the Levites

CH. VIII.

[a] Ps. 119. 105, 130. Is. 8. 20. Matt. 5. 14. John 1. 9. Rev. 1. 12, 20; 2. 1; 4. 5.
[b] Ex. 25. 31-39; 37. 17-24.
[c] Ex. 25. 18; 37. 7, 17, 22.
[d] Ex. 25. 9, 40. Heb. 8. 5; 9. 23.
[e] 2 Cor. 7. 1. Jam. 4. 8.
[f] 6. Is. 52. 15. Ex. 30. 25.
[g] 19. 9, 10. Ps. 51. 7.
[1] *Let them cause a razor to pass over, &c.*
[h] Ex. 19. 10. Ps. 51. 2. Matt. 23. 25, 26. 1 Pet. 3. 21.
[i] Ex. 29. 1, 3. Lev. 8. 2.
[k] 15. 8, 9. Lev. 2. 1.
[l] Is. 53. 10. Rom. 8. 3. 2 Cor. 5. 21.
[m] Ex. 29. 4; 40. 12.
[n] Lev. 8. 3.
[o] Acts 13. 2, 3. 1 Tim. 4. 14; 5. 22.
[2] *Wave.*

which was presented. Pride, truly, was not made for man; and never is it less seemly than when it stands connected with appearances before the Lord, either with thank-offerings or with burnt-offerings. Where dependance is entire, humility ought to be profound.

Chap. VIII. 1-26. Notwithstanding the prominence given to official men by Moses, large account was made of the people, who, as far as possible, are made parties to everything connected with the Hebrew economy. The Levites, for example, received a species of ordination at the people's hands. These officers had no peculiar costume, nor were they washed, or anointed, after the manner of priests. Thus they possessed less of a typical character, and occupied a position essentially inferior; yet in their appointment to the office there was a remembrance of sin, both as to its guilt and its defilement; a fact which shews us, that in the Christian Church, pastors, and other officers, and the people at large, all require to be washed by the same blood, and

before the LORD *for* an [s]offering of the children of Israel, that [4]they may [p]execute the service of the LORD.

12 And the [q]Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer [r]the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an [s]atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, [t]and offer them *for* an offering unto the LORD.

14 Thus shalt thou [u]separate the Levites from among the children of Israel; [x]and the Levites shall be mine.

15 And after that shall the Levites [y]go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, [z]and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; [a]instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 For [b]all the first-born of the children of Israel *are* mine, *both* man and beast: [c]on the day that I smote every first-born in the land of Egypt [d]I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And [e]I have given the Levites *as* [5]a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; [f]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites [g]were purified, and they washed their clothes; and Aaron [h]offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And [i]after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: [k]from twenty and five years old and upward they shall go in to [6]wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall [7]cease waiting upon the service *thereof*, and shall serve no more;

26 But shall minister with their brethren in the tabernacle of the congregation, [l]to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 *The passover enjoined.* 15 *A cloud guideth the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, [a]in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also [b]keep the passover at [c]his appointed season.

3 In the fourteenth day of this month, [1]at even, ye shall keep it in his appointed season: [d]according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: [e]according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were [f]defiled by the dead body of a man, that they could not keep the passover on that day: and [g]they came before Moses and before Aaron on that day.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that [h]we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, [i]Stand still, and [k]I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or *be* in a journey afar off, [l]yet he shall keep the passover unto the LORD.

11 The [m]fourteenth day of the second month at even they shall keep it, [n]*and* eat it with unleavened bread and bitter *herbs*.

12 They [o]shall leave none of it unto the morning, nor [p]break any bone of it: [q]according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and [r]forbeareth to keep the

B. C. 1490.

s *Wave-offering.*
4 *They may be to execute, &c.*
p 1. 49-53; 3. 6-43.
q Ex. 29. 10.
r Lev. 5. 9, 10; Heb. 10. 4-10.
s Lev. 16. 16-19. Heb. 9. 22.
t 18. 6. Rom. 12. 1.
u Deut. 10. 8. Rom. 1. 1. Heb. 7. 26.
x 18. 6.
y 3. 23-37.
z *See on* 11, 13; 3. 12.
a 3. 12, 45.
b Ex. 13. 2, 12, 13. Luke 2. 23.
c Ps. 78. 51. Heb. 11. 28.
d Ex. 13. 14, 15. John 17. 19. Heb. 10. 29.
e 3. 6-9. 1 Chr. 23. 28-32.
5 *Given.*
f 1 Sam. 6. 19.
g *See on* 7; 19. 12, 19.
h *See on* 11, 13; 3. 12.
i 2 Chr. 30. 15-17; 35. 8-15.
k 4. 3, 23. 1 Chr. 23. 24-27.
6 *War, the warfare of, &c.*
7 *Return from the warfare of.*
l 8. 32. 1 Chr. 26. 20-29.

CH. IX.

a *See on* 1. 1.
b Ex. 12. 2, 3, &c.
c Ex. 12. 6, 14. Mark 14. 12. Luke 22. 7. 1 Cor. 5. 7, 8.
1 *Between the two evenings.*
d *See on* Ex. 12. 7-11.
e Gen. 6. 22; 7. 5. Ex. 39. 32, 42. Matt. 28. 20. John 15. 14. Acts 26. 19. Heb. 3. 5; 11. 8.
f 6. 6, 7; 19. 11, 16.
g 27. 2. Ex. 18. 15, 19, 26.
h 2 Chr. 30. 17-19.
i Ex. 13. 3.
k John 7. 17; 17. 8. 1 Cor. 11. 23. Heb. 3. 5, 6.
l Matt. 5. 24. 1 Cor. 11. 28.
m 2 Chr. 30. 2-15.
n Ex. 12. 8.
o Ex. 12. 10.
p Ex. 12. 46. John 19. 36.
q Ex. 12. 43.
r Gen. 17. 14. Lev. 17. 14-16. Heb. 6. 6; 10. 26-29; 12. 25.

to drink of the same fountain. The Levites, after the sin-offering, and the burnt-offering, were presented to make an atonement before Aaron and his sons, that they might be offered personally, soul, body, and spirit, unto the Lord.

Chap. IX. 1-10. Spiritual trouble should prompt inquiry of spiritual counsellors; and these should at once have recourse to the law and to the testimony, taking care to speak as the Oracles of God. The example of Moses, in verses 7 and 8, is entitled to special attention. Ver. 11-14. The end is not to be sacrificed to the means; neither life nor death is to stand between the Church of God and the service of the Most High. It is here supposed that there might be men in the camp so irrational and apathetic as to neglect the observance of this great ordinance, which commemorated the marvellous deliverance of the people. Such disobedience

passover, even the same soul shall be cut off from his people: because he brought not the offering of the LORD in his appointed season, that man shall [a]bear his sin.

14 And [b]if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, [c]the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was [z]alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And [y]when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: [x]and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, [w]and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud [v]tarried long upon the tabernacle many days, then the children of Israel [u]kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud [t]abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [s]abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: [r]*they* kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

B. C. 1490.

[a] Lev. 20. 20. Ez. 23. 29. Heb. 9. 28.
[b] Lev. 24. 22. Is. 56. 3-7. Eph. 2. 19-22.
[c] Ex. 14. 19, 20; 40. 34. Ps. 78. 14; 105. 39. Ez. 10. 3, 4. 1 Cor. 10. 1.
[x] Ex. 13. 21, 22. Deut. 1. 33. Neh. 9. 12, 19.
[y] Ex. 40. 36, 37. Ps. 80. 1, 2.
[x] Ex. 33. 14, 15. Ps. 32. 8; 73. 24. John 10. 3, 4, 9.
[w] 10. 13. Ex. 17. 1. 2 John 6.
[v] *Prolonged.*
[u] *See on* 1. 52, 53; 3. 8.
[t] *Was.*
[s] Ex. 40. 36, 37. Deut. 2. 3, 4. Ps. 77. 20. Prov. 3. 5, 6. Acts 1. 4.
[r] Gen. 26. 5. Josh. 22. 3. Ez. 44. 8. Zech. 3. 7.

CH. X.

[a] 2 Kings 12. 13. 2 Chr. 5. 12.
[b] Ex. 25. 18, 31. Eph. 4. 5.
[c] Ps. 89. 15. Is. 1. 13.
[d] Jer. 4. 5. Joel 2. 15, 16.
[e] *See on* 1. 4-16. Deut. 1. 15.
[f] Is. 58. 1. Joel. 2. 1.
[g] 2. 3-9.
[h] 2. 10-16.
[i] 3, 4.
[k] Josh. 6. 4-16. 2 Chr. 13. 12-15.
[l] Jud. 2. 18; 4. 2; 7. 16-21. 1 Sam. 10. 18. Ps. 106. 42.
[m] Is. 18. 3. Jer. 4. 19, 21. Ez. 33. 3-6. 1 Cor. 14. 8.
[n] Ps. 106. 4. Luke 1. 73-74.
[o] Lev. 23. 24. 1 Chr. 15. 28. Ps. 89. 15. Is. 55. 1-4. Rev. 22. 17.
[p] Josh. 4. 7. 1 Cor. 11. 24-26.
[q] 9. 1, 5. Ex. 40. 2.
[r] *See on* 9. 17-23.
[s] Ex. 40. 36. Deut. 1. 19.
[t] 33. 15. Ex. 19. 1, 2.
[u] Gen. 21. 21. Deut. 33. 2. 1 Sam. 25. 1.
[x] 9. 23.

CHAPTER X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai.*

AND the LORD spake unto Moses, saying,

2 Make thee [a]two trumpets of silver; [b]of a whole piece shalt thou make them: that thou mayest use them for [c]the calling of the assembly, and for the journeying of the camps.

3 And when [d]they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [e]heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye [f]blow an alarm, then [g]the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then [h]the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, [i]ye shall blow, but ye shall not sound an alarm.

8 And [k]the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that [l]oppresseth you, [m]then ye shall blow an alarm with the trumpets; and ye shall be [n]remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [o]in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a [p]memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass [q]on the twentieth *day* of the second month, in the second year, that [r]the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel [s]took their journeys [t]out of the wilderness of Sinai; and the cloud rested in [u]the wilderness of Paran.

13 And they first [x]took their journey, according to the commandment of the LORD by the hand of Moses.

was an act peculiarly heinous, and would, therefore, be visited with the severest penalty. Christ is our passover, the "bread of life that came down from heaven;" and he who despises or rejects him, must perish. Verse 13 *suggests serious* inquiries to such as set light by the Lord's Supper. The New Testament shews the guilt of observing that Ordinance improperly. Is the utter neglect of it, then, attended with neither guilt nor danger? Even thus early the law glanced compassionately towards the poor heathen: the strangers in the land, too, if they desired it, might unite in the observance of the Passover with the Chosen People. Ver. 15-23. How beautiful the spectacle here presented! The Tabernacle, the constant symbol of the Divine presence, as the workmanship of man, under the Divine direction, was to be moved by man; and at all times the Lord was to communicate with his people; but all instruction relative to the journey was to emanate from the cloud and the fire. The moment the fire or the cloud moved, the whole camp was to be in motion. In everything God's time is man's time.

Chap. X. 1-10. From all this, then, it appears, that the trumpet was an instrument of great importance in the Hebrew economy, having to do alike with matters of peace, war, and religion. Verse 10 is very remarkable, and highly suggestive of things touching the Christian dispensation. The proclamation of the Gospel is to be amply blended with all the operations of the Evangelical economy. The inspiring peal of the trumpet mightily

14 ¶ In [y]the first *place* went the standard of the camp of the children of Judah, according to their armies: and over his host *was* [z]Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of [a]Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of [b]Zebulun *was* Eliab the son of Helon.

17 And [c]the tabernacle was taken down; and [d]the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of [e]the camp of Reuben set forward, according to their armies: and over his host *was* [f]Elizur the son of Shedeur.

19 And over the host of the tribe of the children of [g]Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of [h]Gad *was* Eliasaph the son of Deuel.

21 And [i]the Kohathites set forward, bearing the sanctuary; and [1]*the other* did set up the tabernacle against they came.

22 ¶ And the standard of [k]the camp of the children of Ephraim set forward, according to their armies: and over his host *was* [l]Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* [m]Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* [n]Abidan the son of Gideoni.

25 ¶ And the standard of [o]the camp of the children of Dan set forward, *which was* [p]the rere-ward of all the camps throughout their hosts: and over his host *was* [q]Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* [r]Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* [s]Ahira the son of Enan.

28 [2]Thus *were* the journeyings of the children of Israel, [t]according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of [u]Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which [x]the LORD said, I will give it you: [y]come thou with us, and we will do thee good; [z]for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I [a]will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [b]instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that [c]what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from [d]the mount of the LORD three days' journey: and [e]the ark of the covenant of the LORD [f]went before them in the three days' journey, to search out [g]a resting-place for them.

34 And [h]the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [i]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, [k]Return, O LORD, unto the [3]many thousands of Israel.

B. C. 1490.

y 26. 19-27.
z *See on* 1. 7; 7. 12.
a 7. 10.
b 7. 24.
c Heb. 9. 11; 12. 28.
d 4. 23-33; 7. 6-8.
e 2. 10-16; 26. 5-18.
f 7. 35.
g 7. 36.
h 2. 14, *son of Reuel*, 7. 42.
i 3. 37-32.
1 *The Gershonites and Merarites.*
k 2. 18-24.
l 1. 10; 7. 48.
m 1. 10; 7. 54.
n 1. 11; 7. 60.
o 26. 42-51.
p Josh. 6. 9. Is. 2. 12; 58. 8.
q 7. 66.
r 7. 72.
s 7. 78.
2 *These.*
t Cant. 6. 10.
u Ex. 2. 18, *Reuel*; 18. 1, 27.
x Gen. 12. 7. Acts 7. 5.
y Ps. 34. 8.
z Ex. 6. 7, 8. Tit. 1. 2.
a Gen. 12. 1. 2 Cor. 5. 16.
b Ps. 32. 8. Gal. 6. 2.
c Jud. 1. 16. 1 John 1. 3.
d Ex. 3. 1; 24. 17, 18.
e Deut. 31. 26. Heb. 9. 9.
f Deut. 1. 33.
g Is. 66. 1.
h Ex. 13. 21, 22.
i Ps. 132. 8.
k Ps. 90. 13-17.
3 *Ten thousand thousands.*

CHAPTER XI.

4 *Manna loathed.* 16 *The seventy elders.* 31 *Quails given.*

AND [a]*when* the people [1]complained, [2]it displeased the LORD: and the LORD heard *it;* and his anger was kindled: and [b]the fire of the LORD burnt among them, and consumed *them that were* in [c]the uttermost parts of the camp.

2 And the people [d]cried unto Moses; and when Moses [e]prayed unto the LORD, [f]the fire [3]was quenched.

3 And he called the name of the place [4]Taberah: because the fire of the LORD burnt among them.

4 ¶ And [g]the mixed multitude that *was* among them [5]fell a lusting: and [h]the children of Israel also [6]wept again, and said, [i]Who shall give us flesh to eat?

5 We remember [k]the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

CH. XI.

a Ex. 17. 2, 3.
1 *Were as it were complainers.*
2 *It was evil in the ears of the LORD.*
b Deut. 32. 22. Heb. 12. 29.
c Deut. 25. 18.
d Jer. 33. 3. Acts 8. 24.
e Ps. 106. 23.
f Heb. 7. 28.
3 *Sunk.*
4 *A burning.*
g Ex. 12. 38.
5 *Lusted a lust.*
h 1 Cor. 15. 33.
6 *Returned and wept.*
i Rom. 13. 14.
k Ex. 16. 3.

enlivened and ennobled the silent solemnities of the burnt-offering, and the peace-offerings. Just so it is still with works of faith and labours of love. The joyful sound of the glorious Gospel stirs the hearts, and nerves the arms of the servants of the Most High in all their struggles, trials, and conflicts. The mighty work in the hands of Ezra prospered through the "prophesying of Haggai." Ver. 11-32. The conduct of Moses is generous and noble; while full of faith, and fired with zeal, he yet abounded with natural affection. Hobab does not appear to advantage; he was governed solely by personal and local considerations; he had no sympathy with the mighty enterprise of Moses, and was but little concerned for the fulfilment of the promise made to Abraham. Ver. 33-36. Moses, the Ruler and the Representative of the people, was ever in the fullest sympathy with his Lord and Master. The Divine procedure was always approved. It was right and it was best. Moses was ready to move when the cloud moved, and to stop when it stopped. It is one of the highest attainments of piety to have our mind always in harmony with the mind of God.

Chap. XI. 1-9. When murmurs instead of thanksgivings break forth from the lips of a people loaded with mercies without limit and beyond conception, the act is peculiarly wicked, and may well call down the Divine judgments. The "mixed multitude" is an expression full of significance. In all Christian churches these, down to the present time, have been prime troublers of the peace of Israel. In the whole history of human nature, there are few things so humbling to its pride as the conduct of these emancipated people. They displayed in the highest degree a spirit of ungovernable sensuality, "weeping," like children, over the remembrance of their Egyptian luxuries, crying out for flesh to eat. They

6 But now [l]our soul *is* dried away: *there is* nothing at all, besides this manna, *before* our eyes.

7 And [m]the manna *was* as coriander-seed, and the [n]colour thereof as the colour of [o]bdellium.

8 *And* [p]the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and [p]baked *it* in pans, and made cakes of it: and the [q]taste of it was as the taste of fresh oil.

9 And when [r]the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and [s]the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, [t]Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [u]Carry them in thy bosom (as a nursing father beareth the sucking child) unto [x]the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am [y]not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [z]kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy [a]men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And [b]I will come down and talk with thee there: and I [c]will take of the spirit which *is* upon thee, and will put *it* upon them; and [d]they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [e]Sanctify yourselves against to-morrow, and ye shall eat flesh: (for [f]ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt:) therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even [g]a whole month, until it come out at your nostrils, [g]and it be loathsome unto you: because that ye have [h]despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I *am*, *are* [i]six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall [k]the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [l]Is the LORD's hand waxed short? [m]thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [n]came down in a cloud, and spake unto him, and [o]took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, [p]they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, [q]My lord Moses, forbid them.

29 And Moses said unto him, [r]Enviest thou for my sake? [s]Would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from

B. C. 1490.

[l] 2 Sam. 13. 4.
[m] Ex. 16. 14, 15, 31.
[n] *Eye of it as the eye of.*
[o] Gen. 2. 12.
[p] Ex. 16. 16-18.
[q] Ex. 16. 23.
[r] Ex. 16. 31.
[s] Deut. 32. 22. Ps. 78. 21, 59. Is. 5. 25. Jer. 17. 4.
[t] 15. Ex. 17. 4. Jer. 20. 14-18. Mal. 3. 14. 2 Cor. 11. 28.
[u] Is. 40. 11. John 10. 11.
[x] Gen. 22. 16, 17; 26. 3. Ex. 13. 5.
[y] Deut. 1. 9-12. Ps. 89. 19. Is. 9. 6. Zech. 6. 13. 2 Cor. 2. 16.
[z] 1 Kings 19. 4. Job 3. 20-22. Jon. 4. 8, 9. Phil. 1. 20-24. Jam. 1. 4.
[a] Luke 10. 1, 17.
[b] 1. Gen. 11. 5. Ex. 19. 11, 20. John 3. 13.
[c] 2 Kings 2. 9, 15. Is. 44. 3. John 7. 39. 1 Cor. 12. 4-11. 1 Thes. 4. 8. 2 Pet. 1. 22.
[d] Ex. 18. 22. Acts 6. 3, 4.
[e] Ex. 19. 10, 15. Josh. 7. 13.
[f] Ex. 16. 3-7. Jud. 21. 2.
[g] *Month of days.*
[h] Ps. 78. 27-30. Prov. 27. 7.
[i] 2 Sam. 12. 10. Acts 13. 41. 1 Thes. 4. 8.
[k] Gen. 12. 2. Ex. 12. 37; 38. 26.
[l] 2 Kings 7. 2. Luke 1. 18, 34.
[m] Gen. 18. 14. Is. 1. 2.
[n] 2 Kings 7. 2, 17-19.
[o] Ex. 40. 38. Ps. 99. 7. Luke 9. 34, 35.
[p] 2 Kings 2. 15. Jam. 1. 17.
[q] 1 Sam. 19. 20-24. Acts 2. 17, 18. 1 Cor. 14. 1-3. 2 Pet. 1. 21.
[r] Mark 9. 38, 39. John 3. 26.
[s] 1 Cor. 3. 3, 21. Phil. 2. 3. Jam. 3. 14, 15. 1 Pet. 2. 1.
[t] Acts 26. 29. 1 Cor. 14. 5. Phil. 1. 15-18.

said, they "remembered the fish, the cucumbers, the melons, the leeks, the onions, and the garlic!" but there is no remembrance of their toils, their afflictions, their tears, their groans, and the mighty works whereby their tyrant was destroyed, and themselves emancipated. Ver. 10-35. The weeping was universal, and such that Moses could not endure it: his very life became a weariness to him: he preferred death to such an existence. How agonising his entreaty: "Kill me, I pray thee, out of hand; let me not see my wretchedness." The Lord, patient with the rebellious, and compassionate to his servant, heard his cry, and granted him assistance. The introduction of the Seventy Elders was a great comfort to the afflicted Lawgiver. The unbelief of the people received an awful rebuke in the supply of their inordinate appetite; flesh came, but it was only another name for death! The anointing of the Seventy Elders with the Spirit of the Lord was a preparation for the high office. Where the Spirit is, there is always liberty. These chosen men "prophesied, and did not cease." The spirit of Moses was tested by this division of labour and of honour, but how nobly he stood the trial! So far from envy, his desire was that "all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Here is an example to pastors of churches, and preachers of the Word. Nothing can be

the LORD, and brought [t]quails from the sea, and let *them* fall by the camp, as it were [g]a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [u]homers; and they spread *them* all abroad for themselves round about the camp.

33 And [x]while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD [y]smote the people with a very great plague.

34 And he called the name of that place [1]Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people [z]journeyed from Kibroth-hattaavah [a]unto Hazeroth; and [2]abode at Hazeroth.

CHAPTER XII.

1 *Miriam and Aaron's sedition.* 10 *Miriam's leprosy;* 14 *is healed.*

AND [a]Miriam and Aaron spake against Moses because of the [1]Ethiopian woman whom he had married: [b]for he had [2]married an Ethiopian woman.

2 And they said, [c]Hath the LORD indeed spoken only by Moses? [d]hath he not spoken also by us? And the [e]LORD heard *it*.

3 (Now the man Moses *was* [f]very meek, [g]above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down [h]in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be [i]a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

B. C. 1490.

[t] Ex. 16. 13. Ps. 78. 26-28; 105. 40.
[g] *The way of a day.*
[u] Ex. 16. 36. Ex. 45. 11.
[x] Ps. 78. 30, 31; 106. 14, 15.
[y] 25. 9.
[1] *The graves of lust.*
[z] 33. 17. Deut. 1. 1.
[a] 12. 16.
[2] *They were in, &c.*

CH. XII.

[a] John 15. 20. Gal. 4. 16.
[1] *Cushite.*
[b] Gen. 24. 3, 37. Ex. 34. 16.
[2] *Taken.*
[c] Ex. 15. 20, 21. Mic. 6. 4.
[d] Prov. 13. 10. Phil. 2. 3, 14. 1 Pet. 5. 5.
[e] Ps. 94. 7-9.
[f] Ps. 147. 6. Matt. 5. 5. 2 Cor. 10. 1. 1 Pet. 3. 4.
[g] Ps. 106. 32, 33. Jam. 3. 2, 3.
[h] Ex. 40. 38. Ps. 99. 7.
[i] Gen. 20. 7. Ps. 105. 15.
[k] Matt. 11. 9, 11. Acts 3. 22, 23.
[l] 1 Tim. 3. 15. Heb. 3. 2-6.
[m] Deut. 34. 10. 1 Tim. 6. 16.
[n] John 15. 15. 1 Cor. 13. 12.
[o] Ex. 34. 5-7. John 14. 7-10. Col. 1. 15. Heb. 1. 3.
[p] Luke 10. 16. 2 Pet. 2. 10.
[q] Ex. 33. 7-10. Matt. 25. 41.
[r] Lev. 13. 2, 3.
[s] Ex. 12. 32. Rev. 3. 9.
[t] Ps. 38. 1-5. Prov. 30. 32.
[u] Eph. 2. 1-5. Col. 2. 13.
[x] Job 3. 16. 1 Cor. 15. 8.
[y] Lev. 13. 45, 46.
[z] Lam. 3. 32.
[a] Gen. 21. 21. Hab. 3. 3.

CH. XIII.

[a] Deut. 1. 22-25. Josh. 2.
[b] 1. 4; 34. 18.
[c] 11. 16.
[d] *See on* 12. 16; 32. 8. Deut. 1. 19; 9. 23.

7 My servant [k]Moses *is* not so, who *is* [l]faithful in all mine house.

8 With him will I speak [m]mouth to mouth, even apparently, and not in [n]dark speeches; and the [o]similitude of the LORD shall he behold: wherefore then [p]were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 ¶ And [q]the cloud departed from off the tabernacle; and, behold, Miriam *became* [r]leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas! my lord, [s]I beseech thee, [t]lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be [u]as one dead, [x]of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? [y]let her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not [z]till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the [a]wilderness of Paran.

CHAPTER XIII.

1 *The names,* 17 *instructions,* 21 *and acts of the spies.*

AND the LORD spake unto Moses, saying,

2 [a]Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: [b]of every tribe of their fathers shall ye send a man, every one [c]a ruler among them.

3 And Moses, by the commandment of the LORD, sent them [d]from the wilderness of Paran: all those men *were* heads of the children of Israel.

more unlike to the spirit of Moses than the spirit of Popery, a spirit which but too frequently appears in one or other of even our Protestant communities. Contentment is a lesson to be learned by all Christians; but that is not enough. There is not in the family of God man or woman, who has not abundant reason for thanksgiving, constant, fervent, and always increasing.

Chap. XII. 1-16. The depravity, with illustrations of which the books of Moses so affectingly abound, is nowhere more remarkably exemplified than in the family of the Lawgiver himself. Never did rebellion come so near him as when it broke out in the language of Miriam and Aaron, she clearly leading the way in this rising against their favoured brother. They must needs insult Moses because, yielding to the force of circumstances, he had married an Ethiopian woman. Not satisfied with this, they bring against him a charge of arrogance and assumption, in which they give but a slender proof of the very thing they aimed at, a perfect equality with him. A rebellion of this character was of a nature so serious as to call for reproof and punishment. Accordingly, no time was lost in bringing them before the Tabernacle of the congregation, that the matter, as between Moses, Aaron, and Miriam, might be at once settled. The process was summary, and the chastisement appropriate to the transgression. On Miriam, as the leader, the rod of the Divine displeasure fell in the shape of a leprosy, white as snow; the heaviest blow, probably, that could have been inflicted on a proud and imperious woman. This was a solemn moment both with her and Aaron: they were at once brought to their senses, and realised their guilt, which was very promptly confessed by Aaron. He seemed shocked at the consequences of their rebellion, and with the deepest humility, sued to Moses for her recovery. The end was accomplished, and the Lord was gracious: but mercy was displayed in a manner calculated to deepen the impression, and to work the lesson thoroughly into her heart. Seven days' separation gave her time for reflection, confession, and humiliation.

Chap. XIII. 1-33. This chapter presents another striking development of human nature among the chosen

4 And these *were* their names: Of the tribe of Reuben; Shammua the son of Zaccur.

5 Of the tribe of Simeon; Shaphat the son of Hori.

6 Of the tribe of Judah; [c]Caleb the son of Jephunneh.

7 Of the tribe of Issachar; Igal the son of Joseph.

8 Of the tribe of Ephraim; [f]Oshea the son of Nun.

9 Of the tribe of Benjamin; Palti the son of Raphu.

10 Of the tribe of Zebulun; Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh; Gaddi the son of Susi.

12 Of the tribe of Dan; Ammiel the son of Gemalli.

13 Of the tribe of Asher; Sethur the son of Michael.

14 Of the tribe of Naphtali; Nahbi the son of Vophsi.

15 Of the tribe of Gad; Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [f]Oshea the son of Nun, [h]Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [i]southward, and go up into [k]the mountain;

18 And see [l]the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strongholds;

20 And what the land *is*, [m]whether it *be* fat or lean, whether there be wood therein, or not: and be ye of [n]good courage, and bring of the fruit of the land. (Now the time *was* the time of [o]the first-ripe grapes.)

21 ¶ So they went up, and searched the land, [p]from the wilderness of Zin unto [q]Rehob, as men come to [r]Hamath.

22 And they ascended by the south, and came unto Hebron; where [s]Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now [t]Hebron was built seven years before [u]Zoan in Egypt.)

23 And they came unto the [1]brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the [2]brook [3]Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after [x]forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to [y]Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely [z]it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* [a]strong that dwell in the land, and the cities *are* walled, *and* very great: and, moreover, we saw the children of Anak there.

29 The Amalekites dwell in the land of the south; and [b]the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [c]Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, [d]We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a [e]land that eateth up the inhabitants thereof; and all the people that we saw in it *are* [4]men of a great stature.

33 And there we saw [f]the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

B. C. 1490.

[c] Josh. 14. 6-15; 15. 13-19. Jud. 1. 10-15.
[f] *Jehoshua.* Ex. 17. 9-13; 32. 17. Deut. 31. 7, 8, 14, 23; 34. 9. Josh. 1. 1-9, 16, *Joshua.*
[h] Hos. 1. 1. Rom. 9. 25.
[h] Matt. 1. 21-23. Acts 7. 45. Heb. 4. 8, *Jesus.*
[i] Gen. 12. 9; 13. 1. Josh. 15. 3. Jud. 1. 16.
[k] Gen. 14. 10. Deut. 1. 44. Jud. 1. 9, 19.
[l] Ex. 3. 8. Ez. 34. 14.
[m] Neh. 9. 25, 35.
[n] Deut. 31. 6-8, 23. 1 Chr. 22. 11. Heb. 13. 6.
[o] Mic. 7. 1.
[p] 33. 36; 34. 3, 4. Deut. 32. 51. Josh. 15. 1.
[q] Josh. 19. 28.
[r] 2 Sam. 8. 9. Am. 6. 2.
[s] Josh. 11. 21, 22; 15. 13, 14. Jud. 1. 10.
[t] Gen. 13. 18; 23. 2. Josh. 14. 13-15; 21. 13. 2 Sam. 2. 1, 11.
[u] Ps. 78. 12, 43. Is. 19. 11; 30. 4.
[1] *Valley.*
[2] *Valley*, 23.
[3] *A cluster of grapes.*
[x] 14. 33, 34. Ex. 24. 18; 34. 28.
[y] 32. 8. Deut. 1. 19. Josh. 14. 6.
[z] Ex. 3. 8, 17; 33. 3. Lev. 20. 24. Deut. 1. 25; 6. 3; 31. 20. Josh. 5. 6.
[a] Deut. 1. 28; 2. 10, 11, 21; 3. 5; 9. 1, 2.
[b] *See on* Gen. 15. 19-21. Ex. 3. 8, 17.
[c] Josh. 14. 6, 7. Is. 41. 10-16. Rom. 8. 31. Phil. 4. 13. Heb. 11. 33.
[d] Deut. 1. 28. Josh. 14. 8. Heb. 3. 19.
[e] *See on* 28. Ez. 36. 13. Am. 2. 9.
[4] *Men of statures.*
[f] Deut. 1. 28. 1 Sam. 17. 4-7. 2 Sam. 21. 20-22. 1 Chr. 11. 23.

people. As they approached the promised land, it was deemed expedient to send individuals to examine it, and to report their observations. This proposal originated not with Moses, but with the people; and the Lord, through him, was pleased to comply with their request, while the matter was conducted on the most popular principles, every tribe sending a man. The chief thing that appears to have struck them was the grapes, an article for which Palestine is still famous. Clusters are found there weighing from 20 lbs. to 40 lbs. and upwards. These were brought, therefore, as an earnest of the produce of the land, and have been considered as an emblem of the consolations of the Holy Spirit. The survey took up the long period of forty days. The trying moment was that in which the spies returned. They did not deny that the land was excellent, flowing with milk and honey; but then the people were "giants," and the cities were walled, and it was impossible to make head against them. The spies were in their sight as grasshoppers! The notion, therefore, of invasion was preposterous. Throughout the whole of this lamentable outcry, there is not one word of the Divine promise, or the Divine power. Both the spies and the people appear to have forgotten the strong hand and the outstretched arm, which brought them forth from Egypt, and had maintained them so long in the wilderness. How nobly Caleb contrasts with these faint-hearted men! His exhortation was alike spirited and well-principled; but it was thrown away on this faithless multitude. The history is full of instruction to the people of God. There is still a lion in the way in every path to the faint-hearted, but all things are possible to him that believeth.

CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.*

AND all the congregation [a]lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel [b]murmured against Moses and against Aaron; and the whole congregation said unto them, [c]Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!

3 And wherefore hath [d]the LORD brought us unto this land, to fall by the sword, that [e]our wives and our children should be a prey? Were it not better for us to return into Egypt?

4 And they said one to another, [f]Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron [g]fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And [h]Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, [i]rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* [k]an exceeding good land.

8 If the LORD [l]delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 [m]Only rebel not ye against the LORD, neither fear ye the people of the land; for they [n]*are* bread for us: their [l]defence is departed from them, and [o]the LORD *is* with us: fear them not.

10 But [p]all the congregation bade stone them with stones. And [q]the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, [r]How long will this people [s]provoke me? and how long will it be ere they [t]believe me, for all the signs which I have shewed among them?

12 I will [u]smite them with the pestilence, and disinherit them, and [x]will make of thee a greater nation and mightier than they.

13 ¶ And Moses said unto the LORD, [y]Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them,)

B. C. 1490.

CH. XIV.

[a] 11. 1-4. Deut. 1. 45.
[b] Ex. 17. 3. Ps. 106. 25. 1 Cor. 10. 10.
[c] 1 Kings 19. 4. Job 3. 11. Jon. 4. 3, 8.
[d] Ps. 78. 40. Jer. 9. 3.
[e] 31, 32.
[f] Deut. 28. 68. Heb. 11. 15. 2 Pet. 2. 21, 22.
[g] Gen. 17. 3. Rev. 4. 10.
[h] 13. 6, 8.
[i] Josh. 7. 6.
[k] Deut. 6. 10, 11; 8. 7-9.
[l] Ps. 22. 8. Rom. 8. 31.
[m] Is. 63. 10. Phil. 1. 26.
[n] Deut. 32. 42.
[l] *Shadow.*
[o] Deut. 20. 1-4. Rom. 8. 31.
[p] 1 Sam. 30. 6. Matt. 22. 37.
[q] Ex. 16. 7, 10.
[r] Ex. 16. 28. Matt. 17. 17.
[s] Deut. 9. 7, 8. Heb. 3. 8, 16.
[t] John 10. 38.
[u] Ex. 5. 3.
[x] *See on* Ex. 32. 10.
[y] Deut. 32. 27.
[z] Ex. 15. 14.
[a] Deut. 34. 10. John 1. 18; 14. 9. 1 John 3. 2.
[b] Neh. 9. 12, 19. Ps. 105. 39.
[c] Jud. 6. 16.
[d] Deut. 32. 25, 27. Josh. 7. 9.
[e] Ex. 34. 6, 7. Rom. 3. 24, 26; 5. 21. Eph. 1. 7, 8.
[f] Ex. 34. 9.
[g] Is. 55. 7. Tit. 3. 4-7.
[h] Ex. 32. 10-14. Jon. 3. 10. 1 John 5. 14-16.
[i] *Hitherto.*
[k] Deut. 32. 40.
[l] Ps. 72. 19. Matt. 6. 10.
[m] Deut. 1. 31-34. Heb. 3. 17.
[n] Ps. 95. 9. 1 Cor. 10. 9. Heb. 3. 9.
[o] Gen. 31. 7, 41.
[p] *If they see,*
[q] Deut. 1. 35. Heb. 3. 18; 4. 3.
[r] 13. 30; 26. 65.
[s] Deut. 6. 5. Josh. 14. 8, 9. Prov. 23. 26. Eph. 6. 6.
[t] Ps. 81. 11-13. Prov. 1. 31.
[u] Ex. 16. 28. Mark 9. 19.
[x] *See on* Ex. 16. 12. 1 Cor. 10. 10.
[y] 32. 11. Deut. 1. 35. Ps. 90. 8, 9.

14 And they will tell *it* to the inhabitants of this land: *for* [z]they have heard that thou, LORD, *art* among this people; that thou, LORD, [a]art seen face to face; and *that* [b]thy cloud standeth over them; and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

15 Now, *if* thou shalt kill *all* this people [c]as one man, then the nations, which have heard the fame of thee, will speak, saying,

16 Because [d]the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* [e]long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty;* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 [f]Pardon, I beseech thee, the iniquity of this people, [g]according unto the greatness of thy mercy, [h]and as thou hast forgiven this people from Egypt, even [l]until now.

20 And the LORD said, I have pardoned, according to thy word:

21 But [l]*as* truly *as* I live, [k]all the earth shall be filled with the glory of the LORD.

22 Because all those men [l]which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have [m]tempted me now these [n]ten times, and have not hearkened to my voice;

23 [s]Surely [o]they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But [p]my servant Caleb, because he had another spirit with him, and hath [q]followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow [r]turn you, and get you into the wilderness, by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 [s]How long *shall I bear with* this evil congregation, which murmur against me? [t]I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [u]*As truly as* I live,

Chap. XIV. 1-25. The rebellion now reached a crisis, and the people, as usual, took to crying. "They wept that night," and in the morning were unanimous in their murmurs against Moses and Aaron, impiously exclaiming, "Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!" Such conduct, but for experience, would be deemed impossible. On this occasion the rebellion reached a fearful height, which required a resolute hand and severe measures to check it. Ver. 10 shews that the people were unanimous in their desire that a murder might be perpetrated on Moses and Aaron; and nothing preserved them but the glory of the Lord appearing in the Tabernacle of the congregation! On this occasion, the punishment was of a nature to prove overwhelmingly afflictive even to the hard hearts of the people. They now learned the consequences, when too late, of their transgression, forasmuch as the wilderness was to be their dwelling, and their grave. The promised land they should not see; but their children, over whom they so unbelievingly wailed, would be conducted thither, and receive the fulfilment of the promise made by the God of Abraham. The history is fraught with a solemn admonition to Christian pilgrims: they, too, are in

saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your [x]carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land *concerning* which I [d]sware to make you dwell therein, [y]save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your [z]little ones, which ye said should be a prey, them will I bring in, and they shall [a]know the land which ye have despised.

32 But *as for* you, your carcases, they *shall* fall in this wilderness.

33 And your children shall [5]wander in the wilderness [b]forty years, and [c]bear your whoredoms, until your carcases be wasted in the wilderness.

34 [d]After [e]the number of the days in which ye searched the land, *even* forty days, (each day for a year,) [f]shall ye bear your iniquities, *even* forty years; and [g]ye shall know my [6]breach of promise.

35 I the LORD have said, [h]I will surely do it unto all [i]this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And [k]the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [l]died by the plague before the LORD.

38 But [m]Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people [n]mourned greatly.

40 ¶ And they [o]rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath [p]promised: for we have sinned.

41 And Moses said, Wherefore now [q]do ye transgress the commandment of the LORD? [r]but it shall not prosper.

42 [s]Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For [t]the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: [u]because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But [x]they presumed to go up unto the hill-top: nevertheless [y]the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then [z]the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [a]Hormah.

CHAPTER XV.

2 *The law of sundry offerings.* 32 *The sabbath-breaker stoned.* 37 *The law of fringes.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When ye be come into the land of your habitations, which I give unto you,

3 And [b]will make an offering by fire unto the LORD, [c]a burnt-offering, or [d]a sacrifice in [1]performing a vow, [e]or in a free-will offering, or [f]in your solemn feasts, to make [g]a sweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring [h]a meat-offering of a tenth-deal of flour, mingled with [i]the fourth *part* of an hin of oil.

5 And [k]the fourth *part* of an hin [l]of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or [m]for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or [n]peace-offerings unto the LORD;

9 Then shall he bring with a bullock [o]a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

10 And thou shalt bring for [p]a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

B. C. 1490.

x 1 Cor. 10. 5. Heb. 3. 17.
4 *Lifted up my hand.*
y 32. 12. Deut. 1. 36-38.
z 26. 4, 64. Deut. 1. 39.
a Ps. 106. 24. Prov. 1. 25-30. Acts 13. 41. Heb. 12. 16, 17.
5 *Feed.*
b 33. 38. Deut. 2. 14.
c 5. 31. Ez. 23. 43-49.
d 13. 25. 2 Chr. 36. 21.
e Ps. 95. 10. Dan. 9. 24. Rev. 11. 3.
f Lev. 20. 19. Ps. 38. 4. Ez. 14. 10.
g 1 Kings 8. 56. Ps. 105. 42. Heb. 4. 1.
6 *Altering of my purpose.*
h 23. 19.
i 1 Cor. 10. 5, 11. Heb. 3. 19.
k 13. 31-33.
l Jer. 28. 16, 17. 1 Cor. 10. 10.
m 26. 65. Josh. 14. 6-10.
n Prov. 19. 3. Heb. 12. 17.
o Ec. 9. 3. Matt. 7. 21-23.
p Ex. 12. 25.
q 2 Chr. 24. 20.
r Job 4. 9.
s Josh. 7. 8, 12.
t Lev. 26. 17. Deut. 28. 25.
u Jud. 16. 20. Is. 63. 10.
x 15. 30. Deut. 1. 43.
y 10. 33. 1 Sam. 4. 3-11.
z Deut. 32. 30.
a 21. 3. Jud. 1. 17.

CH. XV.

a Lev. 23. 10. Deut. 7. 1, 2.
b Ex. 29. 18, 25, 41.
c Lev. 1. 1.
d Lev. 7. 16. Deut. 12. 11.
1 *Separating.*
e Lev. 22. 21, 23.
f 28. 16-19.
g Gen. 8. 21. Matt. 3. 17.
h Ex. 29. 40.
i Ex. 29. 40. Lev. 2. 15; 23. 13. Jud. 9. 9.
k 28. 7, 14.
l Ps. 116. 13. Cant. 1. 4. Zech. 9. 17. Matt. 26. 28, 29. Phil. 2. 17. 2 Tim. 4. 6.
m 28. 12-14.
n *See on* Lev. 3. 1, 7, 11-18.
o Lev. 6. 14; 14. 10. Neh. 10. 33. Joel 1. 9; 2. 14.
p *See on* 5; 6. 15.

danger of rebelling, and subjecting themselves to fatherly chastisement. It is for them to take a lesson from the history of the chosen people, pursuing, in almost every thing, a contrary course. Let them still look forward to the heavenly Canaan, holding fast the word of promise, and suffering nothing to depress or discourage, but fighting the good fight of faith, that they may lay hold on life eternal.

Chap. XV. 1–16. Here the Lord begins again, in rich mercy, to lift on his offending people the light of his countenance. Although the rebels were destined to live and die in the wilderness, he omits any further reference to their offences, and addresses the camp as if all were to enter the promised land. Ver. 17–41. It is not easy for us, Gentiles, to get at the precise spiritual import of these and similar laws, but the general bearing may, to an edifying extent, be ascertained. Festivity and social intercourse were everywhere indicated; and the whole has been properly considered as representing communion with God, and the felicity thence derived by his people. The presentation of the "first

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [q]One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, [r]an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law, and one manner, shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, [s]When ye come into the land whither I bring you;

19 Then it shall be, that, [t]when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up [u]a cake of the first of your dough *for* an heave-offering: as *ye do* [x]the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD [y]an heave-offering in your generations.

22 ¶ And [z]if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, [a]if *ought* be committed by ignorance, [2]without the knowledge of the congregation, that all the congregation shall offer [b]one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the [3]manner, and [c]one kid of the goats for a sin-offering.

25 And [d]the priest shall make an atonement for all the congregation of the children of Israel, and it shall be [e]forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if [f]any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And [g]the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have [h]one law for him that [4]sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that [4]doeth *ought* [5]presumptuously, (*whether he be* born in the land, or a stranger,) the same [k]reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath [l]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off: [m]his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man [n]that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks [o]brought him unto Moses and Aaron, and unto all the congregation.

34 And they [p]put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, [q]The man shall be surely put to death: all the congregation shall [r]stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them [s]fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and [t]remember all the commandments of the LORD, and do them; and that [u]ye seek not after your own heart, and your own eyes, after which ye use to [x]go a whoring:

40 That ye may remember, and do all my commandments, and [y]be holy unto your God.

41 I *am* the LORD your God, which [z]brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAPTER XVI.

1 *The rebellion of Korah, &c.:* 31 *their punishment.* 46 *Aaron, by incense, stayeth the plague.*

NOW [a]Korah, the son of Izhar, the son of Kohath, the son of Levi; and

B. C. 1491.

[q] Ex. 12. 49. Lev. 24. 22. Gal. 3. 28. Eph. 2. 11-22. Col. 3. 11.
[r] Ex. 12. 14, 24, 43. 1 Sam. 30. 25.
[s] *See on* 2. Deut. 26. 1.
[t] Josh. 5. 11, 12.
[u] Ex. 23. 19. Matt. 6. 33. Rom. 11. 16. 1 Cor. 15. 20. Jam. 1. 18. Rev. 14. 4.
[x] Lev. 2. 14; 23. 10, 16, 17.
[y] 18. 26. Ex. 29. 28.
[z] Lev. 4. 2, 13; 5. 15-17. Ps. 19. 12. Luke 12. 48.
[a] *See on* Lev. 4. 13.
[2] *From the eyes.*
[b] *See on* Lev. 4. 14-21.
[3] *Ordinance.*
[c] Lev. 4. 23. 2 Chr. 29. 21-24. Ezra 6. 17; 8. 35.
[d] *See on* Lev. 4. 20, 26. Rom. 3. 29. 1 John 2. 2.
[e] Luke 23. 34. Acts 13. 39.
[f] Acts 3. 17; 17. 30. 1 Tim. 1. 13.
[g] Lev. 4. 35.
[h] Lev. 16. 29; 17. 15. Rom. 3. 29, 30.
[4] *Doeth.*
[i] Gen. 17. 14. Ex. 21. 14. Matt. 12. 32. Heb. 10. 26, 29. 2 Pet. 2. 10.
[5] *With an high hand.*
[k] Ps. 69. 9; 89. 51. Prov. 14. 31. Is. 57. 23, 24.
[l] Lev. 26. 15, 43. 1 Thes. 4. 8. Heb. 10. 28.
[m] Ps. 38. 4. 1 Pet. 2. 24.
[n] Ex. 16. 27, 28; 20. 8-10; 35. 2, 3.
[o] John 8. 3, &c.
[p] Lev. 24. 12.
[q] Ex. 31. 14, 15.
[r] 1 Kings 21. 13. Acts 7. 58. Heb. 13. 11, 12.
[s] Deut. 22. 12. Matt. 9. 20. Luke 8. 44.
[t] Ex. 13. 9. Prov. 3. 1.
[u] Deut. 29. 19. Job 31. 7. Prov. 28. 26.
[x] Ex. 34. 15, 16. Jam. 4. 4.
[y] Rom. 12. 1. Eph. 1. 4.
[z] Lev. 25. 38. 1 Pet. 2. 9, 10.

CH. XVI.
[a] Ex. 6. 18, 21. Jude 11.

cake" was calculated to teach the doctrine of dependance upon God for everything, as well as the obligation of all the chosen to live to him. The "presumptuous" sin, mentioned in verse 30, is a matter deserving particular consideration, since it is a danger to which even Christians are still exposed. Such sins were, of course, sins against light, and in contempt of authority; and were peculiarly heinous, subjecting the sinner to severe punishment. The case of the Sabbath-breaker supplied an example: he knew his duty, but he did it not. The punishment of this man was gone about in a manner strongly calculated to admonish the people, and to form a beacon against similar transgression. Moses sought instruction, and the answer came forth in a sentence of death, which the people themselves were to execute. This fact remains, and will remain to the end of time, a terrible warning against presumptuous transgression.

Chap. XVI. 1-11. Moses was seldom delivered from one affliction caused by the rebellion of the people till

Dathan and Abiram the sons of Eliab; and On the son of Peleth, [b]sons of Reuben, took *men:*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [c]famous in the congregation, men of renown:

3 And they [d]gathered themselves together against Moses and against Aaron, and said unto them, [1]*Ye take* too much upon you, seeing [e]all the congregation *are* holy, every one of them, and [f]the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [g]he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow [h]the LORD will shew who *are* his, and [i]*who is* holy; and [k]will cause *him* to come near unto him: [l]even *him* whom he hath chosen will he cause to come near unto him.

6 This do: [m]Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be, [n]*that* the man whom the LORD doth choose, he *shall be* holy: *ye take* [o]too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 *Seemeth it but* [p]a small thing unto you, that the God of Israel hath [q]separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: [r]and seek ye the priesthood also?

11 For which cause, *both* thou and all thy company *are* gathered together [s]against the LORD: and [t]what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram: the sons of Eliab; [u]which said, We will not come up:

13 *Is it* [x]a small thing that thou hast brought us up [y]out of a land that floweth with milk and honey, [z]to kill us in the wilderness, except [a]thou make thyself altogether a prince over us?

14 Moreover, [b]thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [2]put [c]out the eyes of these men? we will not come up.

15 And Moses was [c]very wroth, and said unto the LORD, [d]Respect not thou their offering: [e]I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, [f]Be thou and all thy company [g]before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And [h]Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [i]the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 [k]Separate yourselves from among this congregation, [l]that I may consume them in a moment.

22 And [m]they fell upon their faces, and said, O God, [n]the God of the spirits of all flesh, shall [o]one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, [p]Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and [q]the elders of Israel followed him.

26 And he spake unto the congregation, saying, [r]Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every

B. C. 1471.

[b] Gen. 49. 3, 4. 1 Chr. 5. 1, 2.
[c] Gen. 6. 4. 1 Chr. 12. 30. Ex. 28. 40.
[d] Ps. 106. 16. Acts7. 39,51.
[1] It is much for you.
[e] Is. 1. 11-16. Mark 3. 9, 10.
[f] Ex. 29. 45, 46.
[g] 20. 6. Josh. 7. 6.
[h] Mal. 3. 18. 2 Tim. 2. 19.
[i] Is. 61. 5, 6. 1 Pet. 2. 5-9. Rev. 1. 6.
[k] Ex. 28. 43. Ps. 65. 4. Eph. 2. 13.
[l] Ps. 105. 26. John 15. 16. Acts 13. 2; 15. 7.
[m] Lev. 10. 1.
[n] Eph. 1. 4. 2 Thes. 2. 13. 1 Pet. 2. 9.
[o] 1 Kings 18. 17, 18.
[p] 1 Sam. 18. 23. 1 Cor. 4. 3.
[q] Deut. 10. 8. Acts 13. 2.
[r] Prov. 13. 10. Rom. 12. 10. Phil. 2. 3.
[s] 1 Sam. 8. 7. John 13. 20. Rom. 13. 2.
[t] Ex. 16. 7, 8; 17. 2. 1 Cor. 3. 5.
[u] Prov. 29. 9. Is.3.5. 1Pet. 2. 13, 14.
[x] *See on* 9.
[y] Ex. 1. 11, 22; 2. 23.
[z] Ex. 17. 3.
[a] Ex. 2. 14. Ps. 2. 2, 3.
[b] Ex. 3. 8, 17. Lev. 20. 24.
[2] *Bore out.*
[c] Matt. 5. 22. Mark 3. 5.
[d] Gen. 4. 4, 5.
[e] Acts 20. 33, 34.
[f] *See on* 6, 7.
[g] 1 Sam. 12. 7.
[h] 1, 2.
[i] Ex. 16. 7, 10.
[k] Gen. 19. 15-22. 2 Cor. 6. 17. Eph. 5. 6, 7.
[l] Ex. 33. 10. Ps. 73. 19. Is. 37. 36.
[m] 45; 14. 5.
[n] Ec. 12. 7. Heb. 12. 9.
[o] Gen. 18. 23-25. 2 Sam. 24. 1, 17. 1 Cor. 13. 7.
[p] *See on* 21.
[q] 11. 16, 17, 25, 30.
[r] Gen. 19. 12-14. Is.52.11. Acts 13. 51.

he was overtaken by another. Korah, the leader in the rebellion, was cousin to Moses and Aaron. It might have been thought, that the fearful example which had been presented in the case of Miriam, might have secured him, at least, from any further vexation in his own immediate circle. But then, as now, even judgments were thrown away on perverse men. Korah's relation to Moses, doubtless, gave him consequence among the people, which he employed not to support, but to subvert the authority of the Lawgiver. It may comfort pastors and officers of the Church of God, when unreasonable and unruly men rise up against them, bringing unfounded charges of arrogance and presumption, and the adoption of courses at variance with the liberties of the churches. Often has it been said, as to Moses, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them," even when nothing has been done that was not consistent, laudable, and even imperative. The rebellion was organised on a vast and an alarming scale: "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," implied a great multitude to back them. The case was more serious than anything which had yet occurred; and, therefore, called for a prompt decision. The deportment of Moses was peculiarly forbearing, dignified, and becoming. His grief was great; but the Lord undertook his cause, and pleaded it with vengeance. Ver. 12-35. The conduct of Dathan and Abiram towards Moses was peculiarly insulting. They preposterously and maliciously pronounced Egypt, the land of their bondage, "a land that flowed with milk and honey;" and charged Moses with having brought them thence to "kill" them in the wilderness, and having broken all his promises relative to

side: and Dathan and Abiram came out, and [s]stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, [t]Hereby ye shall know that the LORD hath sent me to do all these works; (for *I have* not *done them* [u]of mine own mind;)

29 If these men die [s]the common death of all men, or if they be [x]visited after the visitation of all men, *then* [y]the LORD hath not sent me:

30 But if the LORD [z]make [a]a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and [b]they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that [b]the ground clave asunder that *was* under them:

32 And [c]the earth opened her mouth, and swallowed them up, and their houses, and [d]all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive [e]into the pit, and the earth closed upon them: and [f]they perished from among the congregation.

34 And all Israel that *were* round about them [g]fled at the cry of them: for they said, [h]Lest the earth swallow us up *also*.

35 And there [i]came out a fire from the LORD, and consumed the [k]two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up [l]the censers out of the burning, and scatter thou the fire yonder; for they are [m]hallowed.

38 The censers of these [n]sinners against their own souls, let them make them broad plates *for* a covering of the altar; for they offered them before the LORD, therefore they are hallowed: and they shall be [o]a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar;

40 *To be* a memorial unto the children of Israel, [p]that no stranger, which *is* not of the seed of Aaron, [q]come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow [r]all the congregation of the children of Israel murmured against Moses and against Aaron, saying, [s]Ye have killed the people of the LORD.

42 And it came to pass, [t]when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and [u]the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [x]Get you up from among this congregation, that I may consume them as in a moment. [y]And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein [z]from off the altar, [a]and put on incense, and go quickly unto the congregation, and make [b]an atonement for them: for [c]there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, [d]and ran into the midst of the congregation; and, behold, the plague was begun among the people: [e]and he put on incense, and made an atonement for the people.

48 And [f]he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were [g]fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron [h]returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

1 *Aaron's rod budding,* 10 *is laid up for a monument.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers, of [a]all their princes, according to the house of their fathers, twelve [b]rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall*

B. C. 1471.

[s] 2 Kings 9. 30, 31.
[t] Ex. 4. 1-9. John 5. 36; 14. 11.
[u] 1 Kings 12. 24. Jer. 23. 16. John 5. 30; 6. 38.
[s] *As every man dieth.*
[x] Ex. 20. 5.
[y] 1 Kings 22. 28.
[z] *Create a creature.*
[a] Job 31. 3.
[b] Ps. 55. 15.
[b] 26. 10.
[c] Gen. 4. 11. Is. 5. 14. Rev. 12. 16.
[d] 1 Chr. 6. 22, 37. Ps. 84; 88; *titles.*
[e] Ps. 55. 23; 143. 7.
[f] Jude 11.
[g] Is. 33. 3.
[h] 17. 12, 13.
[i] Lev. 10. 2.
[k] *See on* 2.
[l] *See on* 17, 18.
[m] *See on* Lev. 27. 28.
[n] 1 Kings 2. 23.
[o] Ex. 14. 8. 1 Cor. 10. 11. 2 Pet. 2. 6.
[p] Lev. 22. 10.
[q] 1 Kings 13. 1-8. 2 Chr. 26. 16-21.
[r] Ps. 106. 13, 23.
[s] 1 Kings 18. 17. Matt. 5. 11. Acts 5. 28. 2 Cor. 6. 8.
[t] 19.
[u] Ex. 16. 7, 10; 40. 34, 35. Lev. 9. 23.
[x] *See on* 21, 26.
[y] 1 Chr. 21. 16. Matt. 26. 39.
[z] Is. 6. 6, 7. Rom. 5. 9, 10. Heb. 7. 25-27; 9. 25, 26. Rev. 8. 3-5.
[a] Ps. 112. 2.
[b] Ex. 30. 7-10.
[c] 1 Chr. 27. 24. Ps. 106. 29.
[d] Matt. 5. 44. Rom. 12. 21.
[e] Deut. 33. 10, 11. Is. 53. 10-12.
[f] 2 Sam. 24. 16, 17. 1 Tim. 2. 5, 6. Jam. 5. 16. 1 John 5. 14.
[g] 1 Chr. 21. 14. Heb. 2. 1-3; 10. 28, 29; 12. 25.
[h] 1 Chr. 21. 26-30.

CH. XVII.

[a] 2. 3-30; 10. 14-27.
[b] Gen. 49. 10. Ex. 4. 2, 17. Ps. 110. 2. Ex. 37. 16-20.

---

the land of Canaan. Their refusal to appear before the Lawgiver availed them not. The hand of vengeance found them. While they stood in the door of their tents, and their household around them, the earth opened her mouth, swallowing them up, and all that appertained to them. "They went down alive into the pit, and thus they perished in the face of the whole people." But this was only the first step in the tremendous visitation. The second was the consumption, by fire from heaven, of the two hundred and fifty men that offered incense. Ver. 36–50. The occasion was beyond description terrible, and calculated to make an indelible impression upon the minds of all. It is, therefore, not a little extraordinary that, so early as next day, the whole people again rose against Moses and Aaron, as having "killed the people of the Lord," forgetting that, in such language, they were guilty of arraigning the justice of the Most High. We have here a sin of the most presumptuous character, calculated to call down the Divine wrath to the uttermost: and so it was. In a moment, the Angel of Destruction laid prostrate 14,700 men! The facts of this awful history deserve, in particular, the consideration of "false accusers, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

Chap. XVII. 1–13. This chapter presents a beautiful blending of compassion and of miracle. The appointment of the priesthood in the family of Aaron was already a thing established, notwithstanding the rebellion which had once and again been made against him. On

be for [c]the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation [d]before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod, [e]whom I shall choose, shall [f]blossom; and [g]I will make to cease from me the murmurings of the children of Israel, whereby [h]they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him [1]a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods; and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in [i]the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was [k]budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD, unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, [l]Bring Aaron's rod again before the testimony, to be kept [m]for a token against the [2]rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, [n]Behold, we die, we perish, we all perish.

13 [o]Whosoever cometh [p]any thing near unto the tabernacle of the LORD shall die: shall we be [q]consumed with dying?

CHAPTER XVIII.

1 *The charge of the priests and Levites.* 9 *The priests',* 21 *and the Levites' portion.*

AND the LORD said unto Aaron, [a]Thou, and thy sons, and thy father's house with thee, shall [b]bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [c]joined unto thee, and [d]minister unto thee: [e]but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: [f]only they shall not come nigh the vessels of the sanctuary and the altar, that [g]neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and [h]a stranger shall not come nigh unto you.

5 And [i]ye shall keep the charge of the sanctuary, and the charge of the altar; that there be [k]no wrath any more upon the children of Israel.

6 And [l]I, behold, [m]I have taken your brethren the Levites from among the children of Israel; to you *they are* [n]given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [o]within the vail; and ye shall serve: I have given your priest's office *unto you* [p]*as* a service of gift: and the [q]stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee [r]the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, [s]by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: Every oblation of theirs, [t]every meat-offering of theirs, and [u]every sin-offering of theirs, [x]and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.

10 In [y]the most holy *place* shalt thou eat it; [z]every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [a]the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them [b]unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever; [c]every one that is clean in thy house shall eat of it.

12 All the [1]best of the oil, and all the best of the wine, and of the wheat, [d]the

B. C. 1471.

c 18. 1, 7.
d Ex. 25. 16-22; 29. 42, 43.
e *See on* 16. 5.
f Is. 5. 24; 11. 1; 27. 6.
g Ja. 13. 11.
h *See on* 16. 11.
1 *A rod for one prince, a rod for one prince.*
i Ex. 38. 21. Acts 7. 44.
k Gen. 40. 10.
l Heb. 9. 4.
m Ex. 16. 32.
2 *Children of rebellion.*
n Prov. 19. 3. Heb. 12. 5.
o 1. 51-53; 18. 4-7.
p Gen. 3. 3.
q Deut. 2. 16. Ps. 90. 7. Is. 10. 22.

CH. XVIII.

a 17. 3, 7. Heb. 4. 15.
b Ex. 28. 38. Acts 20. 28, 27.
c Gen. 29. 34.
d *See on* 3. 6-9; 8. 19, 22.
e 1 Chr. 16. 39, 40. 2 Chr. 30. 16.
f *See on* 3. 25, 31; 4. 19, 20.
g 4. 15.
h 1 Sam. 6. 19.
i Ex. 27. 21.
k 8. 19.
l Gen. 6. 17; 9. 9.
m *See on* 3. 12, 45.
n *See on* 3. 9; 8. 16-19.
o Lev. 16. 2, 12-14. Heb. 9. 3-6.
p 1 Sam. 2. 28. John 3. 29. Rom. 15. 15, 16. Eph. 3. 8.
q 3. 38; 16. 40.
r Lev. 6. 16, 18; 7. 32-34; 10. 14, 15.
s Ex. 29. 21, 29. Heb. 1. 9. 1 John 2. 20, 27.
t Lev. 2. 2, 3; 10. 12, 13.
u Lev. 4. 22, 27; 10. 17.
x Lev. 5. 6; 7. 1; 14. 13.
y Ex. 29. 31, 32.
z Lev. 6. 18, 29; 21. 22.
a Ex. 29. 27, 28.
b Lev. 10. 14.
c Lev. 22. 2, 3, 11-13.
1 *Fat.*
d Ex. 22. 29. Lev. 2. 14. Deut. 18. 4; 26. 2. Neh. 10. 35-37.

the present occasion, it pleased the Lord to put an end, in a very remarkable manner, to these attempts at disputing his authority. Nothing could be more interesting or convincing than the exhibition of these rods; which, doubtless, excited universal wonder. While it was calculated to silence for ever the rebels, it served also as an emblem of the lengthened course of office and of honour which awaited Aaron's house. The intimation given by Moses, that future murmuring would be certain destruction, inspired terror, and prompted an inquiry actually approximating to complaint! The people appeared to have deemed it their privilege to rise against the authority, both of God and of his servants, at pleasure, and with impunity! It was then as now; there was a constant tendency amongst transgressors and their friends to extenuate guilt, and to exaggerate punishment.

Chap. XVIII. 1–19. The arrangement made at the outset of this chapter is a following up of the language contained in the close of the last. While Aaron enjoyed the pre-eminence of the priesthood, he was also clothed with its responsibilities. It behoved him and his successors to discharge, in full measure, all the services of the sanctuary; and neglect or defect would be visited with appropriate punishment. None but the high priest was permitted to minister before the tabernacle of witness; the sons of Aaron were united with him only as intended to succeed in the office. The conjunction of the Levites with the priests was a meet emblem of the union of Christians with their Great High Priest. Ver. 20–32. Seeing that Aaron had no inheritance in the land, it became needful that the Lord should provide for him and his family: therefore, a tithe of the produce was demanded as God's right, the bulk of which he pre-

first-fruits of them, which they shall offer unto the LORD, them have I given thee.

13 *And* [c]whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat *of* it.

14 Every thing [f]devoted in Israel shall be thine.

15 Every thing that [g]openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless [h]the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a month old shalt thou redeem, [i]according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [k]which *is* twenty gerahs.

17 But [l]the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: [m]thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, [n]as the wave-breast and as the right shoulder are thine.

19 All [o]the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* [p]a covenant of salt for ever before the LORD unto thee, and to thy seed with thee.

20 And the LORD spake unto Aaron, [q]Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I [r]*am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I have given the children of Levi all [s]the tenth in Israel for an inheritance, for their service which they serve, [t]*even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth [u]come nigh the tabernacle of the congregation, lest they [x]bear sin, [z]and die.

23 But the Levites shall [r]do the service of the tabernacle of the congregation, and they shall bear their iniquity. *It shall be* a statute for ever throughout your generations, that [s]among the children of Israel they have no inheritance.

24 But [s]the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, [b]then ye shall offer up an heave-offering of it for the LORD, *even* [c]a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, [d]as though *it were* [e]the corn of the thrashing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel; [f]and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the [g]best thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved [g]the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 And ye shall eat it [h]in every place, ye and your households: for it *is* [i]your reward for your service in the tabernacle of the congregation.

32 And ye shall [k]bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [l]pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

1 *The water of separation.* 11 *The use of it for purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* [a]the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee [b]a red heifer without spot, wherein *is* [c]no blemish, *and* [d]upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth [e]without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and [f]sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; [g]her skin, and her flesh, and her blood, with her dung, shall he burn.

B. C. 1471.

[c] Ex. 22. 29. Jer. 24. 5. Hos. 9. 10. Mic. 7. 1.
[f] Lev. 27. 28. Ez. 44. 29, *marg.*
[g] Ex. 13. 2, 12; 34. 20. Lev. 27. 26.
[h] Ex. 13. 13; 31. 20. Lev. 27. 27.
[i] 3. 47. Lev. 27. 5-7.
[k] Ex. 30. 13. Lev. 27. 25.
[l] Deut. 15. 19-23.
[m] *See on* Lev. 3. 2-5.
[n] Ex. 29. 26-28. Lev. 7. 31-34.
[o] Lev. 7. 14.
[p] Lev. 2. 13.
[q] Deut. 10. 9; 12. 12; 14. 27, 29. Josh. 14. 3.
[r] Josh. 13. 14, 33. Ps. 16. 5; 73. 26; 142. 5. Lam. 3. 24. 1 Cor. 3. 21-23. Rev. 21. 3.
[s] Lev. 27. 30-32. Deut. 14. 22-29. Neh. 10. 37-39. Heb. 7. 5-9.
[t] 1 Cor. 9. 13, 14. Gal. 6. 6.
[u] 1. 51; 3. 10, 38.
[x] Lev. 20. 20; 22. 9.
[z] *To die.*
[r] *See on* 3. 7.
[s] *See on* 20.
[a] Mal. 3. 8-10.
[b] *See on* 19.
[c] Neh. 10. 38.
[d] Lev. 6. 19-23.
[e] Deut. 15. 14. Hos. 9. 1, 2.
[f] Gen. 14. 18. Heb. 6. 20; 7. 1-10.
[g] *Fat.*
[s] Deut. 6. 5. Prov. 3. 9, 10. Matt. 6. 33; 10. 37, 39. Phil. 3. 8, 9.
[h] Deut. 14. 22, 23.
[i] Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 10-14. Gal. 6. 6.
[k] Lev. 19. 8; 22. 16.
[l] Lev. 22. 2, 15.

CH. XIX.

[a] Heb. 9. 10.
[b] Is. 1. 18. Rev. 1. 5.
[c] Lev. 22. 20-25. Luke 1. 35. Heb. 7. 26. 1 Pet. 1. 19; 2. 22.
[d] 1 Sam. 6. 7. John 10. 17, 18. Phil. 2. 6-8.
[e] Lev. 4. 12, 21. Heb. 13. 11-13.
[f] Heb. 9. 13, 14; 12. 24. 1 Pet. 1. 2.
[g] Lev. 4. 11, 12, 21. Ps. 22. 14. Is. 53. 10.

sented to Aaron's family, awarding a portion also to the Levites. This important arrangement appears to embody a great principle—that men, engaged in the propagation of the Gospel, should, as much as may be, remain unencumbered by the affairs of this life, that they may prosecute their high and holy work without care, in peace, prayerfulness, and entire consecration. It will be observed, that the liberality here displayed in the Divine arrangements towards the priests, was such as to raise them far above carefulness; and, doubtless, the fact is intended to convey a lesson to Christian churches relative to a proper maintenance of those who labour for them in word and doctrine.

Chap. XIX. 1-22. It has been supposed, that the red heifer was chosen with a view to detach the children of Israel from Egyptian association: the true reason it is impossible to ascertain. This slaughter without the camp was intended to indicate uncleanness. That was, therefore, the place assigned for the execution of male-

6 And the priest shall take [b]cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall [l]wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* [k]clean shall gather up the ashes of the heifer, and [l]lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for [m]a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall [n]wash his clothes, and be unclean until the even: and [o]it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that [p]toucheth the dead body of any [l]man shall be unclean seven days.

12 He shall [q]purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the [r]third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and [s]purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because [t]the water of separation was not sprinkled upon him, he shall be unclean; [u]his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: All that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And [x]every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever [y]toucheth one that is slain with a sword in the open fields, or a dead body, or [z]a bone of a man, [a]or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the [2]ashes of the burnt heifer of purification for sin, and [3]running water shall be put thereto in a vessel;

18 And a [b]clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* [c]shall sprinkle upon the unclean on the third day, and on the seventh day; and on [d]the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and [e]shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that [f]he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [g]whatsoever the unclean *person* toucheth shall be unclean; and [h]the soul that toucheth *it* shall be unclean until even.

B. C. 1471.

[b] Ps. 51. 7. Is. 1. 18. Heb. 9. 19-23.
[l] Lev. 11. 25, 40; 15. 5; 16. 26-28.
[k] 2 Cor. 5. 21. Heb. 7. 26.
[l] 17.
[m] Lev. 15. 20. Zech. 13. 1. 2 Cor. 7. 1.
[n] *Sus on* 7, 8, 19.
[o] Ex. 12. 49. Rom. 3. 29, 30. Col. 3. 11.
[p] Hag. 2. 13. Rom. 5. 12. 2 Cor. 6. 17. Eph. 2. 1. Heb. 9. 14.
[l] *Soul of man.*
[q] Ps. 51. 7. Ez. 36. 25. Acts 15. 9. Rev. 7. 14.
[r] Ex. 19. 11, 15. Hos. 6. 2. 1 Cor. 15. 3, 4.
[s] Heb. 2. 2, 3; 10. 29. Rev. 21. 8; 22. 11, 15.
[t] 9, 7.
[u] Lev. 7. 20. Prov. 14. 32. John 8. 24.
[x] Lev. 11. 32; 14. 36.
[y] 31. 19.
[z] Ez. 39. 11-16.
[a] Matt. 23. 27. Luke 11. 44.
[2] *Dust*, 9.
[3] *Living water shall be given.*
[b] Ps. 51. 7. Ez. 36. 25-27. John 15. 2, 3; 17. 17, 19.
[c] Eph. 5. 25-27. Tit. 2. 14; 3. 3-5.
[d] Gen. 2. 2.
[e] Gen. 17. 14. Mark 16. 16.
[f] Heb. 7. 19.
[g] Lev. 7. 19. Hag. 2. 13.
[h] Lev. 15. 5. Mark 7. 21-23.

CHAPTER XX.

7 *Moses bringeth water out of the rock.* 14 *The Israelites denied passage through Edom.* 22 *Aaron's death.*

THEN came the children of Israel, *even* the whole congregation, [a]into the desert of Zin in the first month: and the people abode in [b]Kadesh; and [c]Miriam died there, and was buried there.

2 And there was [d]no water for the congregation: and they [e]gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, [f]Would God that we had died [g]when our brethren died before the LORD!

4 And [h]why have ye brought up the congregation of the LORD into this wilderness, [i]that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto [k]this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and

CH. XX.

[a] 33. 36. Deut. 32. 51.
[b] Ps. 29. 8.
[c] Ex. 2. 4. 7; 15. 20.
[d] Ex. 15. 23, 24; 17. 1, 4.
[e] Ex. 16. 2, 7-12.
[f] Ex. 16. 2, 3. Job 3. 10, 11.
[g] 16. 31-35. Lam. 4. 9.
[h] Ex. 17. 3. Ps. 106. 21.
[i] Ex. 14. 11, 12; 16. 3.
[k] Deut. 8. 15. Neh. 9. 21. Jer. 2. 2.

factors. The offering of this sacrifice of the red heifer was represented as peculiarly polluting, and hence the care that was taken to cleanse those that were concerned in its presentation. The Jews might well be surprised that this offering should at once purify and pollute. It is considered that the mystery is explained in the person and work of the Saviour, of whose death all the sacrifices were emblematic. They furnished an atonement for sin; and yet they became unclean through the imputation of the sins of those who offered them. All these things clearly point to the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, that he might purge the conscience of his people from dead works to serve the living and true God. This heifer sacrifice emphatically points to the Saviour, always "enduring their griefs, and carrying their sorrows" without the camp, whither it behoves us to accompany him, that we may "bear his reproach," wherever the malice and the wickedness of an unbelieving world may require it of us.

Chap. XX. 1-29. Among the changes time works, death is the chief. Miriam, Aaron, and Moses heretofore pursued their pilgrimage together; her race, however, was now run, and the mourning survivors interred her in the wilderness, little supposing that, in the space of one short year, they themselves were both to follow. In families where breaches of this kind are long in coming, they generally follow in quick succession. Nearly all the adults that shared in the Great Rebellion were now dead; but their children inherited their depravity, and followed their evil example. Accordingly they murmured against Moses and against Aaron, forgetful of the bondage and misery of their fathers, and full of unbelief

[l]they fell upon their faces: and [m]the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take [n]the rod, and gather thou the assembly together, thou and Aaron thy brother, and [o]speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt [p]bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from [q]before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, [r]ye rebels; must [s]we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he [t]smote the rock twice; and [u]the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye [x]believed me not, to [y]sanctify me in the eyes of the children of Israel, therefore [z]ye shall not bring this congregation into the land which I have given them.

13 This *is* [a]the water of [1]Meribah; because the children of Israel strove with the LORD, and [b]he was sanctified in them.

14 ¶ And [c]Moses sent messengers from Kadesh unto the king of Edom, Thus saith [d]thy brother Israel, Thou knowest all the travel that hath [2]befallen us;

15 How [e]our fathers went down into Egypt, and we have [f]dwelt in Egypt a long time; and the Egyptians [g]vexed us and our fathers:

16 And when [h]we cried unto the LORD, he heard our voice, and [i]sent an angel, and hath brought us forth out of Egypt; and, behold, we *are* in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, [k]through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, [l]We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* anything *else*) go through on my feet.

B. C. 1452.

l Josh. 7. 6. Matt. 26. 39.
m 16. 19, 42.
n Ex. 4. 2, 17; 14.16; 17.5, 9.
o Josh. 6. 5, 20. Mark 11. 22-24. John 4. 10-14; 16. 24.
p Ps. 78. 15, 16; 105. 41.
q 17. 10.
r Ps. 106.32, 33. Matt. 5. 22.
s Dan. 2.28-30. Acts3.12-16.
t 1 Kings 13. 21-24.
u Deut. 8. 15.
x Is. 7. 9. Rom. 4. 20.
y Lev. 10. 3. 1 Pet. 3. 15.
z Deut. 34. 4.
a Deut. 33. 8.
1 *Meribah-Kadesh, strife.*
b Is. 5. 16.
c Jud.11.16,17.
d Deut. 23. 7.
2 *Found us.*
e Gen. 46. 6. Acts 7. 15.
f Gen. 15. 13.
g Ex. 1. 11-14. Acts 7. 19.
h Ex. 3. 7-9; 14. 10.
i Ex. 3. 2-6; 33. 2.
k Deut. 2. 1-4.
l Deut. 2.6, 28.
m Gen. 32. 6.
n Deut. 2. 4-8.
o Ex. 47. 19; 48. 28.
p 21. 4; 34. 7.
q Gen. 15. 16; 25. 8, 17; r *See on* 11, 12.
s *Mouth.*
s 33. 38, 39.
t Is. 22. 21, 22. Heb. 7. 11, 23, 24.
u Deut. 34. 9. Acts 20. 25-28. 2 Pet. 1. 15.
x Deut. 32. 49, 50. Heb. 7. 24, 25.
y Deut. 34. 8. Acts 8. 2.

CH. XXI.

a Josh. 12. 14.
b 13. 21, 22; 14. 45.
c Deut. 2. 32.
d 2Sam.15.7,8. Ps. 116. 18; 132. 2.
e Deut. 13. 15. Josh. 6. 17, 26. 1 Cor. 16. 22.
f Ps. 10. 17; 91. 45.
g Deut. 1. 44. 1 Sam.30.30.
1 *Utter destruction.*
h 20. 22, 23; 33. 41.
i 14. 25. Deut. 1. 40.
k Deut. 2. 5-8. Jud. 11. 18.
l Ex. 6. 9. Acts 14. 22.
2 *Grieved,* Heb. *shortened.*
m Ex. 15. 24.

20 And he said, [m]Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: [n]wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [o]Kadesh, and came unto [p]mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [q]gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, [r]because ye rebelled against my [3]word at the water of Meribah.

25 [s]Take Aaron and Eleazar his son, and bring them up unto mount Hor;

26 And [t]strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and [u]put them upon Eleazar his son; and Aaron [x]died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they [y]mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

4 *The people bit by fiery serpents, 7 are healed.* 10 *Sundry journeys.* 21 *Sihon and Og slain.*

AND *when* [a]king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by [b]the way of the spies, [c]then he fought against Israel, and took *some* of them prisoners.

2 And Israel [d]vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [e]I will utterly destroy their cities.

3 And the LORD [f]hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called [g]the name of the place [1]Hormah.

4 ¶ And they journeyed from [h]mount Hor [i]by the way of the Red sea, to [k]compass the land of Edom: and [l]the soul of the people was much [2]discouraged because of the way.

5 And the people [m]spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the

as to their own future prospects in Palestine. They hurled their charge at the Lawgiver, uttering the impious wish that they had been numbered with the dead. This rebellion was a snare to Moses, who had failed of his customary meekness, suffering the man to triumph over the legislator. Instead of implicit obedience to the Divine command to address the rock, he sternly reprehended the people. The deed was an act of transgression; and, as the penalty, he was not allowed to enter Canaan. How needful it is for the greatest and the best daily to pray, "Hold thou me up, and I shall be safe"! The lustre of a long and honourable career may be tarnished in a moment.

Chap. XXI. 1–20. It was now considerably upwards of thirty years since the Canaanites made war on the children of Israel, when the Lord suffered them to succeed. The defeat was felt by Israel, who made a vow of vengeance, which was now to be fulfilled; but, in the meantime, the spirit of rebellion, in an hour of dis-

wilderness? for *there is* no bread, neither *is there any* water; [n]and our soul loatheth this light bread.

6 And the LORD sent [o]fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, [p]We have sinned; for we have spoken against the LORD, and against thee: [q]pray unto the LORD, that he take away the serpents from us. [r]And Moses prayed for the people.

8 And [s]the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made [t]a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, [u]when he beheld the serpent of brass, [x]he lived.

10 ¶ And the children of Israel [y]set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at [3]Ije-abarim, in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in [z]the valley of Zared.

13 From thence they removed, and pitched [a]on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said [b]in the book of the wars of the LORD, [4]What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of [c]Ar, and [5]lieth upon the border of Moab.

16 And from thence *they went* to [d]Beer: that *is* the well whereof the LORD spake unto Moses, [e]Gather the people together, and I will give them water.

17 ¶ Then Israel [f]sang this song, [6]Spring up, O well; [7]sing ye unto it:

18 The [8]princes digged the well, the nobles of the people digged it, by *the direction of* [h]the lawgiver, with their staves. [i]And from the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth *in* the valley, that *is* in the [9]country of Moab, [k]to the top of [9]Pisgah, which looketh toward [1]Jeshimon.

21 ¶ And Israel [l]sent messengers unto Sihon king of the Amorites, saying,

B. C. 1452.

[n] Ex. 16. 15,31. Prov. 27. 7.
[o] Gen. 3. 14,15. 1 Cor. 10. 9.
[p] 1 Sam. 12. 19. Matt. 27. 4.
[q] 1 Kings 13. 6. Acts 8. 24.
[r] Deut. 9. 20, 26-29. Rom. 10. 1.
[s] Ps. 106. 43-45; 145. 8.
[t] John 3. 14,15. Rom. 8. 2.
[u] Is. 45. 22. John 1. 29.
[x] John 6. 40. Rom. 1. 17.
[y] 33. 43-45.
[3] *Heaps of Abarim.*
[z] Deut. 2. 13, 14, *the brook Zered.*
[a] Deut. 2. 24. Is. 16. 2.
[b] Josh. 10. 13. 2 Sam. 1. 18.
[4] *Vaheb in Suphah.*
[c] Deut. 2. 9,18. Is. 15. 1.
[5] *Leaneth.*
[d] Jud. 9. 21.
[e] Ex. 17. 6. John 7. 37-39.
[f] Ps. 105. 2. Jam. 5. 13.
[6] *Ascend.*
[7] *Answer.*
[g] Neh. 3. 1, 5.
[h] Deut. 33. 4, 21 33. 45-47.
[8] *Field.*
[k] Deut. 3. 27.
[9] *The Mil.*
[1] *The wilderness.*
[l] Deut. 2. 26, 28.
[m] Deut. 2. 30-32; 29. 7, 8.
[n] Is. 15. 4. Jer. 48. 34.
[o] Deut. 2. 31-37. Josh. 12.1-3. Jud. 11. 21-23.
[p] Gen. 32. 22. Deut. 3. 16.
[q] 32. 33-42. Deut. 2. 12.
[r] Cant. 7. 4. Is. 15. 4. Jer. 48. 2, 34, 45.
[2] *Daughters.*
[s] Is. 14. 4. Hab. 2. 6.
[t] Is. 10. 16. Am. 2. 2, 5.
[u] 1 Kings 11. 7, 33. 1 Cor. 8. 4, 5.
[x] Gen. 49. 23. Ps. 18. 14.
[y] Deut. 3. 16, 17. Josh. 13. 8-32.
[z] Is. 16. 8, 9. Jer. 48. 32, *Jazer.*
[a] Deut. 32. 14. Ps. 22. 12. Is. 33. 9. Am. 4. 1.
[b] Deut. 3. 1; 29. 7. Josh. 9. 10.
[c] Deut. 3. 3.
[d] Deut. 3. 3-17. Josh. 12. 4-6. Ps. 136. 17-21.

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well; *but* we will go along by the king's *high*-way, until we be past thy borders.

23 And [m]Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to [n]Jahaz, and fought against Israel.

24 And [o]Israel smote him with the edge of the sword, and possessed his land from [p]Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel [q]dwelt in all the cities of the Amorites, [r]in Heshbon, and in all the [2]villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore [s]they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is [t]a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, [u]O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity, unto Sihon king of the Amorites.

30 We [x]have shot at them: Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus [y]Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [z]Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned, and went up by the way of [a]Bashan: and [b]Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: [c]for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they [d]smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

---

couragement, once more broke out, which was visited by the deadly scourge of serpents. This rebellion, and the instruments of the Divine displeasure, led to the institution of one of the most beautiful types of the Saviour. These serpents were supposed to be those of Arabia, the poison of which is so deadly, that their victims expire before pain can be deeply felt. Ver. 21–35. The conduct of Sihon was treacherous and cruel; and the consequences such as were meet; the act was one of extermination. This affair is entitled to peculiar notice, from the fact that it constitutes a pledge of the promised inheritance. They are now possessors, in part, of that which had been promised, so long previously, to Abraham. We are taught, on the one hand, the sin of a murmuring forgetfulness of the mercies of God, and the punishment which will certainly follow; and, on the other, we have before us a fresh proof, that with the Lord there is forgiveness and abounding mercy for all who are penitent. A better exemplification of the nature and efficacy of faith in the atoning sacrifice of

CHAPTER XXII.

1 *Balak's first message for Balaam is rejected.* 15 *His second obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND [a]the children of Israel set forward, and pitched in the plains of Moab, [b]on this side Jordan *by* Jericho.

2 ¶ And [c]Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [d]Moab was sore afraid of the people, because they *were* many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the [e]elders of Midian, [f]Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. [g]And Balak the son of Zippor *was* king of the Moabites at that time.

5 He [h]sent messengers therefore unto Balaam the son of Beor, to [i]Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, [k]they cover the [l]face of the earth, and they abide over against me.

6 Come now therefore, I pray thee, [l]curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for [m]I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the [n]rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here [o]this night, and I will bring you word again, as the LORD shall speak unto me. And the princes of Moab abode with Balaam.

9 And [p]God came unto Balaam, and said, [q]What men *are* these with thee?

10 And Balaam said unto God, [r]Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall [s]be able to overcome them, and drive them out.

12 And God said unto Balaam, [t]Thou shalt not go with them; [t]thou shalt not curse the people: [u]for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for [x]the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, [y]Balaam refuseth to come with us.

15 ¶ And Balak sent yet again [z]princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, [s]Let nothing, I pray thee, hinder thee from coming unto me:

17 For [a]I will promote thee unto very great honour, and I [b]will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [c]If Balak would give me his house full of silver and gold, [d]I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [e]tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And [f]God came unto Balaam at night, and said unto him, [g]If the men come to call thee, rise up, *and* go with them; but [h]yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam [i]rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And [k]God's anger was kindled because he went: and [l]the angel of the LORD [m]stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And [n]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and [b]the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and [p]crushed Balaam's foot against the wall; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, [q]where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: [r]and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [s]opened the mouth of

B. C. 1452.

CH. XXII.

a 33.13. Deut. 34. 1, 3.
b Deut. 3. 8. Josh. 8. 16.
c 21. 3, 20-35.
d Deut. 2. 25.
e 25. 15-18.
f 24. 17.
g Jud. 11. 25.
h Deut. 23. 4. Josh. 24. 9. 2 Pet. 2. 15, 16, *son of Bosor.* Jude 11.
i 23. 7. Deut. 23. 4.
k Gen. 13. 16. Ex. 1. 7-10. Ps. 105. 24.
l *Eye.*
l Gen. 12. 3. Deut. 23. 4. Neh. 13. 2.
m 1 Kings 22. 6, 8. Acts 8. 9, 10.
n Is. 56. 11. Rom. 16. 18. Tit. 1. 11. 2 Pet. 2. 15.
o 12. 6; 23. 12.
p Dan. 2. 45; 4. 31, 32. Matt. 7. 22. John 11. 51.
q Gen. 3. 9-11; 16. 8. Ex. 4. 2. 2 Kings 20. 14, 15.
r *See on* 4-6.
s *Prevail in fighting against him.*
s Job 33. 15-17. Matt. 27. 19.
t 23. 13-15. Mic. 6. 5.
u Deut. 23. 5. Rom. 4. 6, 7; 11. 29.
x Deut. 23. 5.
y 13, 37.
z Acts 10. 7, 8.
a *Be not thou letted from,* &c.
b Deut. 16. 19. Matt. 16. 26.
b 23. 29. Matt. 14. 7.
c 24. 13. Tit. 1. 16.
d 1 Kings 22. 14. Acts 8. 20.
e 1 Tim. 6. 9, 10. 2 Pet. 2. 3, 15. Jude 11.
f *See on* 9.
g 1 Sam. 8. 5-9. 2 Thes. 2. 9-12.
h Ps. 33. 10, 11. Prov. 1. 15, 16.
i 2 Kings 10. 30. Hos. 1. 4.
l Gen. 48. 15, 16. Ex. 3. 2-6.
m Ex. 4. 24.
n 1 Cor. 1. 28, 29.
o Jer. 8. 7.
p Job 5. 13-15.
q Is. 26. 11. Hos. 2. 6.
r Prov. 14. 16; 27. 3, 4.
s Luke 1. 37. 1 Cor. 1. 19. 2 Pet. 2. 16.

Christ it were impossible to present. The wounded had but to look and live; whereas proud refusal to do so was followed by certain destruction. Let the convinced reader, therefore, look not merely to his own guilt, but at the Saviour's work. Let him believe, with the heart, the testimony of God, and forgiveness will follow, with the peace of God that passeth understanding.

Chap. XXII. 1-21. The Moabites were descended from Lot; and, therefore, ought to have manifested a very different spirit to their relations, the children of Israel. Balaam, notwithstanding his addictedness to soothsaying and divination, was a professed worshipper of the true God. He was a man whose light was superior to his vocation; for, doubtless, it was his fame as a diviner which led Balak to solicit his services. Balaam laboured hard to serve both God and Mammon; using his religious knowledge as a means of ministering to his cupidity. He was ready to sacrifice every consideration of truth, justice, and piety, to his worldly ends: he acted on the principle of payment in advance; and, hence the messengers of Balak took the "reward of divination in their hands." In this respect, he formed a striking contrast to the true prophets, who resented even the

the ass; and she said unto Balaam, [t]What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, [u]for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, [v]upon which thou hast ridden [5]ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD [x]opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [7]bowed down his head, and [6]fell flat on his face.

32 And the angel of the LORD said unto him, [z]Wherefore hast thou smitten thine ass these three times? Behold, I went out to [7]withstand thee, because [a]*thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [b]I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [8]displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, [c]Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, [d]he went out to meet him unto a city of Moab, which *is* in [e]the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I

B. C. 1452.

t Rom. 8. 22.
u Prov. 12. 10, 16. Ec. 9. 3.
v *Who hast ridden upon me.*
5 *Ever since thou wast* unto, &c.
x 2 Kings 6. 17-20. Luke 24. 16, 31. Acts 26. 18.
7 Ps. 9. 20. John 18. 6.
6 *Bowed himself.*
z Deut. 25. 4.
7 *Be an adversary unto thee.*
a Deut. 23. 4.
b 1 Sam. 24. 17. Matt. 27. 4, 5.
8 *Be evil in thine eyes.*
c Is. 37. 26-29.
d Gen. 18. 2. Acts 28. 15.
e Deut. 3. 8.
f Ps. 33. 10.
g 1 Kings 22. 14. 2 Chr. 18. 13.
9 *A city of streets.*
h Gen. 31. 54.

CH. XXIII.

a Ex. 33. 31. Jude 11.
b Ex. 20. 24. Prov. 15. 8. Is. 1. 11-15. Matt. 23. 14.
c 1 Chr. 15. 20. Job 42. 8.
d 14, 30.
e Gen. 22. 7, 8. Lev. 1.
f 22. 31-35; 24. 1.
1 *Went solitary.*
g 22. 9, 20.
h Is. 58. 3, 4. Matt. 20. 12. John 16. 2. Rom. 3. 27. Eph. 2. 9.
i Prov. 16. 1, 9. Is. 51. 16.
k Ps. 78. 2. Hab. 2. 6. Matt. 13. 35.
l Gen. 22. 2, 7. Deut. 33. 4.
m 22. 6, 11, 17.
n 1 Sam. 17. 26, 36. 2 Sam. 23. 9.
o Is. 44. 25; 47. 13, 14.

am come unto thee: [f]have I now any power at all to say any thing? [g]the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [9]Kirjath-huzoth.

40 And Balak [h]offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

CHAPTER XXIII.

1, 14, 28, *Balak's sacrifices.* 7, 18, *Balaam's parables.*

AND Balaam said unto Balak, [a]Build me here [b]seven altars, and prepare me here [c]seven oxen and seven rams.

2 And Balak did as Balaam had spoken: and Balak and Balaam [d]offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy [e]burnt-offering, and I will go; [f]peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he [1]went to an high place.

4 And [g]God met Balaam: and he said unto him, [h]I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, [i]he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 ¶ And he [k]took up his parable, and said, Balak the king of Moab hath brought me from [l]Aram, out of the mountains of the east, *saying*, [m]Come, curse me Jacob; and come, [n]defy Israel.

8 [o]How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see

offer of gifts as considerations for their services. The manner in which Balaam talks of God, in ver. 19, is truly shocking; he, forsooth, was anxious to know the mind of the Lord! Ver. 22-41. The Lord, to accomplish his own purposes of wisdom and grace, permitted the infatuated man to go to Balak. The drawn sword of the angel, however, was calculated to lead to reconsideration; and, but for the good offices of the creature that carried him, he must have perished on the way. It was to no purpose that "the dumb ass, with man's voice, rebuked the madness of the prophet;" he went on, but after discovering the angel, he became docile, intimating his willingness to return. He was, nevertheless, permitted to go forward and fulfil the purposes of his heart.

Chap. XXIII. 1-13. Whatever may have been the fault of Balaam on the score of covetousness, he is, at least, entitled to praise on the score of candour. He told Balak frankly, at the outset, that he had no power to utter ought beyond what God should put into his mouth. In earlier times, the number "seven" was famous in connexion with matters of religion; and hence it appears to have found its way, and retained its hold, amongst the heathen. We find Job, in ch. xlii. ver. 8, directed by the Lord, on a great occasion, presenting "seven" bullocks and "seven" rams as a burnt-offering. The example was imitated on the present occasion: the sacrifice was great; such as became a king. On that ground, therefore, the idolatrous monarch might well suppose he had propitiated the God of the Hebrews, whom he conceived but as one of the numerous divinities worshipped by mankind. Balaam, believing the doctrine of the one living and true God, and knowing his purposes concerning the Hebrews would stand, was, doubtless, highly culpable in lending himself to such an enterprise. He also knew that enchantments were a mere imposture, upheld by the priests for purposes of deception. Balaam further added to his guilt, by going to the "high places," or places set apart for idolatrous worship. Notwithstanding the urgency of the king and the pliancy of the prophet, there was an influence exerted on Balaam which compelled him to speak the truth, and to speak it with unexampled dignity and sublimity. Few words in Sacred Scripture have been more frequently quoted than his prayer, that he might "die the death of the righteous," and that his "last end might be like his." The language was peculiar; and hence nothing connected with the enterprise, unless a presentiment of his own impending destruction, could have prompted it. Ver. 14-24. The perseverance of the monarch implied an extraordinary anxiety to accomplish his object; and

him, and from the hills I behold him: lo, the people shall [p]dwell alone, and [q]shall not be reckoned among the nations.

10 Who [r]can count the dust of Jacob, and the number of [s]the fourth *part* of Israel? Let [2]me die [t]the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? [u]I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [x]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me [y]unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and [z]curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of [3]Pisgah, and [a]built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and [b]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, [c]Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God [d]*is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [e]he hath blessed; and [f]I cannot reverse it.

21 He [g]hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: [h]the LORD his God *is* with him, and [i]the shout of a king *is* among them.

22 [k]God brought them out of Egypt: he hath as it were the strength of an unicorn.

23 Surely *there is* [l]no enchantment [4]against Jacob, neither *is there* any divination against Israel: [m]according to this time it shall be said of Jacob and of Israel, [n]What hath God wrought!

24 Behold, the people shall rise up [o]as a great lion, and lift up himself as a young lion: [p]he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [q]All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; [r]peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

1 *Balaam propheseth Israel's happiness; 15 and of the Star of Jacob.*

AND when Balaam [a]saw that it pleased the LORD to bless Israel, he went not, as [b]at other times, [1]to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [c]abiding *in his tents* according to their tribes; and [d]the Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man [2]whose eyes are open hath said:

4 He hath said, which heard the words of God, which [e]saw the vision of the Almighty, [f]falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob! *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, [g]as gardens by the river's side, as the trees of lign-aloes, [h]which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall [i]pour the water out of his

B. C. 1452.

p 2 Cor. 6. 17. Tit. 2. 14. 1 Pet. 2. 9.
q Deut. 32. 8. Rom. 15. 8-10. Eph. 2. 13-14.
r Gen. 22. 17; 28. 14.
s 2. 9, 16.
2 *My soul*, or, *my life.*
t Ps. 37. 37. 1 Cor. 15. 53-57.
u 24. 10. Ps. 109. 17-20.
x Prov. 30. 25. Tit. 1. 16.
y 1 Kings 20. 23, 28.
z Josh. 24. 9. Jam. 3. 9, 10.
3 *The hill.*
a Is. 46. 6.
b 22. 35; 24. 1.
c Jud. 5. 20.
d Ps. 89. 35. Rom. 11. 29. Tit. 1. 2. Heb. 6. 18.
e Gen. 12. 2; 22. 17.
f John 10. 27-29. Rom. 8. 38, 39.
g Rom. 4. 7, 8; 6. 14; 8. 1. 2 Cor. 5. 19.
h Ps. 46. 7, 11.
i Ps. 89. 18. 2 Cor. 2. 14.
k Ex. 20. 2.
l Gen. 3. 15. Matt. 16. 18. Rom. 16. 20. Rev. 12. 9.
4 *In.*
m Ps. 44. 1-3.
n Is. 41. 4. John 11. 47. Acts 4. 16. Gal. 1. 23, 24. 1 Thes. 1. 8, 9.
o Deut. 33. 20. Rev. 5. 5.
p Dan. 2. 44.
q 1 Kings 22. 14. Acts 4. 19, 20; 10. 13.
r Prov. 19. 21.

CH. XXIV.
a 1 Sam. 24. 20. Rev. 2. 14.
b 23. 3, 15.
1 *To the meeting of.*
c Cant. 6. 4, 10.
d 1 Sam. 10. 10.
2 *Who had his eyes shut*, but now open.
e Ps. 89. 19. 2 Cor. 12. 1-4.
f Dan. 8. 17, 18. Rev. 1. 10, 17.
g Gen. 2. 8-10. Cant. 4. 12-15. Is. 58. 11.
h Ps. 104. 16. Is. 61. 3.
i Prov. 5. 16-18. Is. 48. 1.

hence sacrifice succeeded to sacrifice. During this latter occasion, the prophet was impelled to utter some glorious matter relative to the chosen people. None of the Old Prophets have recorded anything more lofty and hopeful for Israel. Ver. 25-30. The foregoing language drove Balak to desperation. Instead of curses, the prophet's lips had poured forth a succession of blessings. The king, despairing of evil, as the next best thing, desired to prevent good; and hence he would have Balaam neither to curse nor to bless. One notable feature of the prophecy of Balaam, is that of "the people dwelling alone," which has been wonderfully fulfilled. Mankind have been utterly unable either to destroy or absorb them. They continue to the present hour a separate people: their manners, customs, worship, and everything appertaining to their social character, distinguish them from the Gentiles.

Chap. XXIV. 1-13. Balaam, notwithstanding his perseverance, was at length convinced of the impropriety of proceeding further in his attempts to damage the children of Israel. His confusion and humiliation were completed by the descent of the Spirit of prophecy, compelling him to foretell the triumph and glory of the people. There is no proof that he derived any spiritual benefit to himself from past occurrences; he remained a wicked man to the last. The idol of covetousness can only be exorcised by the Spirit of God; otherwise it will retain its place in spite of everything external. There is no serving God and Mammon; and, therefore, men must take their choice. Ver. 14-25. Bad men, like their master, the Wicked One, despise the instruments they employ for purposes of evil even if they succeed, and hate them when they fail. "Latter days" clearly signify Gospel times. Hardly anything could be more

buckets, and his seed *shall be* in many waters; and [k]his king shall be higher than Agag, and [l]his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall [m]break their bones, and pierce *them* through with his arrows.

9 He [n]couched, he lay down as a lion, and as a great lion: who shall stir him up? [o]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, [p]I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, [q]the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers, which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people; come *therefore, and* I will advertise thee what this people shall do to thy people in [r]the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 [s]I shall see him, but not now; I shall behold him, but not nigh: there shall come [t]a Star out of Jacob, and [u]a Sceptre shall rise out of Israel, and shall [x]smite the corners of Moab, [3]and destroy [y]all the children of Sheth.

18 And [z]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out [a]of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* [4]the first of the nations, but [b]his latter end [5]*shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless [6]the Kenite shall be wasted, [7]until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And ships *shall come* from the coast of [c]Chittim, and shall afflict Asshur, [d]and shall afflict Eber, [e]and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place; and Balak also went his way.

CHAPTER XXV.

1 *The Israelites commit whoredom and idolatry.* 4 *God commands the criminals to be slain.* 6 *Phinehas kills Zimri and Cozbi, and the plague is stayed.* 10 *God approves his zeal, and gives him a perpetual priesthood.*

AND Israel abode in Shittim, and [a]the people began to commit whoredom with the daughters of Moab.

2 And [b]they called the people unto the sacrifices of their gods: and the people did eat, and [c]bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and [d]the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, [e]and hang them up before the LORD against the sun, [f]that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, [g]Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, [h]in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* [i]weeping *before* the door of the tabernacle of the congregation.

7 And when [k]Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

B. C. 1452.

k Ps. 2. 6-10. John 1. 49.
l 2 Sam. 5. 12.
m Ps. 2. 9.
n Gen. 49. 9.
o Gen. 12. 3.
p Josh. 24. 9, 10.
q Phil. 3. 8. Heb. 11. 24-26.
r 1 Pet. 5. 2, 3. Is. 24. 22. 2 Tim. 3. 1.
s Job 19. 25-27. Rev. 1. 7.
t Matt. 2. 2-9. 2 Pet. 1. 19.
u Ps. 78. 70-72. Heb. 1. 8.
x 1 Chr. 18. 2.
3 *Smite through the princes of Moab.*
y Gen. 4. 25, 26. Ps. 72. 8-11.
z 2 Sam. 8. 14. Is. 63. 1. Amos 9. 12.
a Ps. 2. 1-12. Matt. 28. 18. Eph. 1. 20-22. Heb. 1. 8.
4 *The first of the nations* that warred against Israel.
b 1 Chr. 4. 43. Esth. 8. 1; 9. 14.
5 Shall be *even to destruction.*
6 *Kain.*
7 *How long* shall it be ere *Asshur carry thee away captive?*
c Is. 23. 1. Dan. 8. 5-8.
d Gen. 10. 21-25. Matt. 24. 15.
e Dan. 7. 23-26. Rev. 18. 2-24.

CH. XXV.
a Ec. 7. 26. 1 Cor. 10. 8.
b 1 Kings 11. 1-8. 1 Cor. 10. 20, 27, 28. 2 Cor. 6. 16, 17.
c Ex. 20. 5. Josh. 23. 7, 16. 1 Kings 19. 18.
d Josh. 22. 17. Jer. 17. 4.
e Deut. 13. 6-9. 2 Sam. 21. 6, 9.
f Josh. 7. 25, 26. Ps. 85. 3, 4. Jon. 3. 9.
g Ex. 22. 20. Deut. 17. 3-5.
h Deut. 29. 19-21.
i Ezra 10. 6-9. Is. 22. 12.
k Ex. 6. 25.

confounding than the prophecy here set forth concerning Israel; notwithstanding the grief it gave the king, the prophet had no choice but to pronounce it. Destruction then, as destruction now, was the portion of all that opposed the "Star of Jacob." Opposition to the cause of God will always be found a losing, as well as a hopeless enterprise. It, therefore, becomes the people, both small and great, to submit to the "Son, lest he be angry, and they perish when his wrath is kindled but a little."

Chap. XXV. 1-18. It is clear that Balaam was not altogether useless to King Balak, since he suggested iniquitous methods of doing damage to the Hebrews. Notwithstanding the glorious predictions his lips had uttered, and the celestial visions with which he had been honoured, he adhered to the enemies; and as the reward of his deeds, met his fate among the princes of Midian. It is previously stated that he went home; and the inference, therefore, is that he returned, probably to encourage the king by adding to his services, or to watch the progress of his former machinations. The loss of self-respect is always a preparation for ceasing to respect either God or man: the case mentioned in verse 6, presents a deplorable example. The penalty, on the present occasion, was terrible, shewing the Divine abhorrence of the transgression of which the people had been guilty. Phinehas acted with great decision, for which he was promptly and richly recompensed. The high priesthood continued in his family till near the time of Eli, and after a brief lapse, speedily returned again to his descendants, in which it is supposed to have remained till about the time of Herod the Great, if not longer. Thus the promise made to him was fulfilled in a manner which must have struck every succeeding generation.

8 And he went after the man of Israel into the tent, and [l]thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were [m]twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous [l]for my sake among them, [n]that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of [o]an everlasting priesthood; because he was [p]zealous for his God, and made an [q]atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a [2]chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wiles, wherewith they have [r]beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

1 *Israel numbered.* 52 *The inheritance of the land divided.*

AND it came to pass [s]after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 [b]Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in [c]the plains of Moab, by Jordan *near* Jericho, saying,

B. C. 1451.

l Ps.106.29-31.
m Deut. 4. 3,4. 1 Cor. 10. 8.
l *With my zeal.*
n Ex. 20. 5. Deut. 32. 16, 21. Josh. 24. 19. Ps. 78. 58. Zeph. 3. 8. 1 Cor. 10. 22.
o Is. 61. 6. Jer. 33. 17, 22. Heb. 7. 11, 17, 18. 1 Pet. 2. 5, 9. Rev. 1. 6.
p Ps. 106. 31; 119. 139. John 2. 17. Rom. 10. 2, 4.
q Josh. 7. 12. 2 Sam. 21. 3. Heb. 2. 17. 1 John 2. 2.
2 *House of a father.*
r Gen. 3. 13. 2 Cor. 11. 3. 2 Pet. 2. 14, 15.

CH. XXVI.
s 25. 9.
b *See on* 1. 2, 3. Ex. 30. 12; 38. 25, 26.
c 31. 12; 33. 48. Deut. 4. 46, 49; 34. 1, 8.
d 1. 1. 1 Chr. 21. 1.
e Gen. 29. 32; 49. 2, 3. 1 Chr. 5. 1.
f Gen. 46. 9. Ex. 6. 14. 1 Chr. 5. 3.
g *Decreased* 2770; 1. 21; 2. 11.
h Ps. 106. 17. Jude 11.
i 16. 31-35. Ps. 106. 17, 18.
k 1 Sam. 2. 34. Jer. 29. 22. 1 Cor. 10. 6. 2 Pet. 2. 6. Jude 7.
l Ex. 6. 24. Ps. 42; 44; 45, &c., *titles.*
m Gen. 46. 10. Ex. 6. 15, *Jemuel.*
n 1 Chr. 4. 24, *Jarib.*
o Gen. 46. 10, *Zohar.*
p *Decreased* 37,100; 1. 22, 23; 2. 12, 13.
q Gen. 46. 16, *Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli.*
r *Decreased* 5150; 1. 24, 25; 2. 14, 15.
s Gen. 38. 1-10; 46. 12.

4 *Take the sum of the people,* from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, [e]the eldest son of Israel: [f]the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Pallnites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were [g]forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [h]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And [i]the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and [k]they became a sign.

11 Notwithstanding [l]the children of Korah died not.

12 ¶ The sons of Simeon, after their families: of [m]Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [n]Jachin, the family of the Jachinites:

13 Of [o]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, [p]twenty and two thousand and two hundred.

15 ¶ The children of Gad, after their families: of [q]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites.

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, [r]forty thousand and five hundred.

19 ¶ The sons of Judah *were* [s]Er and

Men are easily drawn aside in multitudes, but it is with difficulty that even a small number can be detached from the society of the wicked, and led to serve the living and true God. The chapter before us presents a commanding example of the administration of justice without respect of persons. Before the law, and before the God who gave it, all men are equal; and none can claim a right from station to commit a breach of the Divine injunctions. There has, nevertheless, been a frequent disposition to screen great and wealthy offenders; a thing which the Scriptures uniformly condemn. In the case of Phinehas, the blood with which he atoned was that of others; whereas, the Lord Jesus Christ shed his own to redeem a lost world.

Chap. XXVI. 1–65. The most noticeable thing in this chapter is the numbers which, at this period, constituted the camp. The men able to bear arms amounted to 600,000, and, with the Levites, who, although not fighting men, were vastly important to the camp, 620,000; and if, upon the lowest principle of calculation, we allow three to one for the young and old of the male, and the whole of the female sex, we shall have an addition of about 2,500,000, making a total of about 3,000,000—a mighty multitude to be roving in the wilderness, without house or home, and fed by the miraculous bounty of Heaven, through the long period of forty years. The number, indeed, is so great, that some have questioned the capability of Palestine to support such a multitude; but there is no resisting established facts; they were not only from the first supported, but afterwards prodigiously increased. It is an affecting circumstance, that the numbers of the Israelites, through the judgments which their rebellions brought upon them,

Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families, were; of [t]Shelah, the family of the Shelanites: of [u]Pharez, the family of the Pharzites: [x]of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah, according to those that were numbered of them, [y]threescore and sixteen thousand and five hundred.

23 ¶ *Of* [z]the sons of Issachar, after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbered of them, [a]threescore and four thousand and three hundred.

26 ¶ *Of* [b]the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites, according to those that were numbered of them, [c]threescore thousand and five hundred.

28 ¶ The [d]sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [e]Machir, the family of the Machirites; and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* [1]Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And [f]Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, [g]fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of [h]Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim, according to those that were numbered of them, [i]thirty and two thousand and five hundred. These *are* the sons of Joseph, after their families.

38 ¶ The [k]sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [l]Ahiram, the family of the Ahiramites:

39 Of [m]Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [n]Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin, after their families: and they that were numbered of them *were* [o]forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan, after their families: of [p]Shuham, the family of the Shuhamites. These *are* the families of Dan, after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* [q]threescore and four thousand and four hundred.

44 ¶ *Of* [r]the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* [s]Sarah.

47 These *are* the families of the sons of Asher, according to those that were numbered of them, *who were* [t]fifty and three thousand and four hundred.

48 ¶ *Of* [u]the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of [x]Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families: and they that were numbered of them *were* [y]forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, [z]six hundred thousand, and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto [a]these the land shall be divided for an inheritance, according to the number of names.

54 To [b]many thou shalt [2]give the more inheritance, and to few thou shalt [3]give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

B. C. 1452.

[t] Gen. 38. 5, 11, 14, 26. 1 Chr. 4. 21.
[u] Gen. 38. 27-29. Ruth 4. 18-22. Neh. 11. 4, 6, *Perez.* Matt. 1. 3. Luke 3. 33, *Phares.*
[x] Gen. 38. 30; 46. 12, *Zarah.* 1 Chr. 2. 4. Neh. 11. 24.
[y] *Increased* 1900; 1. 26, 27; 2. 3, 4.
[z] Gen. 46. 13, *Tola, Phuvah, Job.*
[a] *Increased* 9900; 1. 28, 29; 2. 5, 6.
[b] Gen. 46. 14.
[c] *Increased* 3100; 1. 30, 31; 2. 7, 8.
[d] Gen. 41. 51, 52; 46. 20; 48. 5, 13-20.
[e] Deut. 3. 15. Josh. 17. 1. Jud. 5. 14. 1 Chr. 7. 14-19.
[1] Called *Abiezer.*
[f] 27. 1; 36. 10-12.
[g] *Increased* 20,600; 1. 34, 35; 2. 20, 21.
[h] 1 Chr. 7. 20, 21, *Bered, Tahath, Eladah, Tahath.*
[i] *Decreased* 8000; 1. 32, 33; 2. 18, 19.
[k] 1 Chr. 7. 6-12.
[l] 1 Chr. 8. 1, *Aharah.*
[m] Gen. 46. 21, *Ehi, Muppim, and Huppim.*
[n] 1 Chr. 8. 3, *Addar.*
[o] *Increased* 10,300; 1. 36, 37; 2. 22, 23.
[p] Gen. 46. 23, *Hushim.*
[q] *Increased* 1700; 1. 38, 39; 2. 25, 26.
[r] Gen. 46. 17, *Jimnah, Ishuah, Isui.* 1 Chr. 7. 30, *Imnah, Isuah, Ishuai.*
[s] Gen. 46. 17, *Serah.*
[t] *Increased* 11,900; 1. 40, 41; 2. 27, 28.
[u] Gen. 46. 24.
[x] 1 Chr. 7. 13, *Shallum.*
[y] *Decreased* 8000; 1. 42, 43; 2. 29, 30.
[z] *Sum total decreased* 1820; 1. 46; 2. 32. Job 12. 20-23.
[a] Josh. 11. 23; 14. 1. Ps. 105. 44.
[b] 33. 54.
[2] *Multiply his.*
[3] *Diminish his.*

had absolutely decreased; seven tribes made a total of increase, however, as compared with the former census, of 59,200. The apportionment of the territory was to be governed by numbers, each family receiving according to its necessities. To put an end to all complaints, the decision was committed to the lot, which was disposed of by Infinite Wisdom. It is considered that the position thus assigned by the parental hand of the God of Jacob, may indicate the spiritual inheritance which, according to his good pleasure, he assigns to those whom he has

55 Notwithstanding the land shall be divided [c]by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And [d]these *are* they that were numbered of the Levites, after their families: [e]of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [f]Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And [g]unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And [h]Nadab and Abihu died, when they offered strange fire before the LORD.

62 And [i]those that were numbered of them were twenty and three thousand, all males, from a month old and upward: for [k]they were not numbered among the children of Israel, [l]because there was no inheritance given them among the children of Israel.

63 ¶ These [m]*are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among [n]these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai:

65 For the LORD had said of them, [o]They shall surely die in the wilderness. And there was not left a man of them, [p]save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

6 *The law of inheritance.* 12 *Moses being told of his death, sueth for a successor.* 18 *Joshua appointed to succeed him.*

THEN came the daughters of [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And [b]they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father [c]died in the wilderness, and he was not [d]in the company of them that gathered themselves together against the LORD in the company of Korah; but [e]died in his own sin, and had no sons.

4 Why [f]should the name of our father be [l]done away from among his family, because he hath no son? [g]Give unto us *therefore* a possession among the brethren of our father.

5 And [h]Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: [i]thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his [k]kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel [l]a statute of judgment; as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into this [m]mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, [n]thou also shalt be gathered unto thy people, [o]as Aaron thy brother was gathered.

14 For [p]ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the

B. C. 1452.

[c] 34. 13. Josh. 14. 2; 17. 14; 18. 6, 10, 11. Prov. 16. 33; 18. 18. Acts 1. 26.
[d] Gen. 46. 11. Ex. 6. 16-19. 1 Chr. 6. 1, &c.
[e] *See on* 3; 4.
[f] Ex. 2. 1, 2; 6. 20.
[g] 3. 2.
[h] 3. 4. Lev. 10. 2. 1 Chr. 24. 1, 2.
[i] *Increased* 1000; 3. 39; 4. 47, 48.
[k] *See on* 1. 49.
[l] 18. 20-24; 35. 2-8. Deut. 10. 9; 14. 27-29. Josh. 13. 14, 33; 14. 3.
[m] *See on* 3.
[n] 1. 2. Deut. 2. 14, 15.
[o] Deut. 32. 49. Ps. 90. 3-7. 1 Cor. 10. 5, 6. Heb. 3. 17, 18. Jude 5.
[p] *See on* 14. 38.

CH. XXVII.

[a] 36. 1-12. Josh. 17. 3-6. 1 Chr. 7. 15.
[b] Ex. 18. 13, 14, 19-26. Deut. 17. 8-10.
[c] 14. 35; 26. 64, 65.
[d] 16. 1-3; 26. 9.
[e] Ex. 18. 4. Rom. 6. 23.
[f] Ps. 109. 13. Prov. 13. 9.
[l] *Diminished.*
[g] Josh. 17. 4.
[h] Ex. 18. 15, 19. Lev. 24. 12, 13. Prov. 3. 5, 6.
[i] Ps. 68. 5. Gal. 3. 28.
[k] Lev. 25. 25, 49. Ruth 4. 3-6. Jer. 32. 8.
[l] 35. 29. 1 Sam. 30. 25.
[m] Deut. 3. 27; 32. 49.
[n] 31. 2. Gen. 25. 8, 17.
[o] 20. 24-28. Deut. 10. 6.
[p] Deut. 32. 51, 52. Ps. 106. 32, 33.

called by his grace out of all nations, kindreds, tongues, and people. Whatever the varieties of gifts, or graces, or of condition in social life, the faithful at last will, with one heart and one voice, declare, "He hath done all things well."

Chap. XXVII. 1-23. All labours have an end; and the longest life must have a close. Moses had now completed the task assigned him, and it was proper that he should rest from his labours. He had sustained forty years of such service as was never performed by any man previously or since, and never will again. He had throughout conducted himself with a wisdom, a rectitude, a stability, and a devotion truly admirable, and worthy of the man who was the type of the Head of the heathen, the Lord of all. He committed but one offence, and for that he was doomed to die in the wilderness; but there was, doubtless, compassion even in that visitation: it was the correction of a loving Master. The affection of Moses for the people, during the whole period of his office, was most disinterested and most intense; and his benevolence prompted him to the deepest concern for their welfare after his decease. He had but one thing to ask—that before he died he might see his successor: and in this he was most graciously indulged, by the appointment of a man, doubtless, incomparably, by nature and otherwise, the most qualified of the whole people. Joshua installed, the work of the aged Lawgiver was done, and he was ready to depart and to be with his Lord. One thing deserves particular

water of [q]Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, [r]the God of the spirits of all flesh, [s]set a man over the congregation,

17 Which may [t]go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [u]as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, [x]Take thee Joshua [y]the son of Nun, a man in whom *is* the spirit, and [z]lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and [a]give him a charge in their sight.

20 And thou shalt [b]put *some* of thine honour upon him, that all the congregation of the children of Israel [c]may be obedient.

21 And [d]he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of [e]Urim before the LORD: [f]at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and [g]gave him a charge; as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

1 *Offerings to be observed.* 3 *The continual burnt-offering.* 9 *Other offerings.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* [a]my bread for my sacrifices made by fire, [b]*for* a [1]sweet savour unto me, shall ye observe to offer unto me [c]in their due season.

3 ¶ And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; [d]two lambs of the first year without spot, [2]day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, [e]and the other lamb shalt thou offer [3]at even;

5 And [f]a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* [g]a continual burnt-offering, which [h]was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine [i]to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the [k]sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* [l]the burnt-offering of every sabbath, beside [m]the continual burnt-offering, and his drink-offering.

11 ¶ And [n]in the beginnings of your months ye shall offer a burnt-offering unto the LORD; [o]two young bullocks, and one ram, seven lambs of the first year without spot:

12 And [p]three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, [q]*for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And [r]one kid of the goats for a sin-offering unto the LORD shall be offered, [s]beside the continual burnt-offering, and his drink-offering.

16 ¶ And in [t]the fourteenth day of the first month *is* the passover of the LORD.

17 And in [u]the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In [x]the first day *shall be* an holy convocation: ye shall do no manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire, *for* a burnt-offering unto the LORD; [y]two young bullocks, and one ram, and seven lambs of the first year: [z]they shall be unto you without blemish.

20 And their meat-offering *shall be of*

B. C. 1452.

q 20. 13, 24.
r 16. 22. Heb. 12. 9.
s Deut. 31. 14. John 10. 11.
t Deut. 31. 2. John 10. 3, 4.
u 1 Kings 22. 17. Zech. 10. 2; 13. 7. Matt. 9. 36.
x Ex. 17. 9.
y Gen. 41. 38. Acts 6. 3.
z Deut. 34. 9. Heb. 6. 2.
a Deut. 31. 7. Luke 9. 1-6. Acts 20. 28-31. 1 Tim. 5. 21. 2 Tim. 4. 1-6.
b 1 Sam. 10. 6, 9. 2 Kings 2. 9, 10, 15.
c Josh. 1. 16, 18.
d Josh. 9. 14.
e Ex. 28. 30.
f *See on* 17.
g Deut. 3. 28; 31. 7, 8.

CH. XXVIII.
a Lev. 3. 11.
b Ex. 29. 18. 2 Cor. 2. 15.
1 *Savour of my rest.*
c Ex. 23. 15.
d Ex. 29. 38, 39. John 1. 29. 1 Pet. 1. 19, 20. Rev. 13. 8.
2 *In a day.*
e 1 Kings 18. 29, 36.
3 *Between the two evenings.*
f Ex. 29. 38-42.
g Ex. 29. 42.
h Ex. 24. 18; 29. 38-42; 31. 18.
i *See on* 15. 5, 7, 10. Ex. 29. 40. Lev. 23. 13. Is. 57. 6. Phil. 2. 17. *Or,*
k Ex. 20. 8-11. Rev. 1. 10.
l Ez. 46. 4, 5.
m 29. 6-39.
n 1 Sam. 20. 5. Is. 1. 13, 14. Hos. 2. 11. Gal. 4. 10. Col. 2. 6, 17.
o Heb. 10. 10-14.
p 15. 4-12. Ex. 46. 5-7.
q *See on* 2.
r Lev. 4. 23. Rom. 8. 3. 2 Cor. 5. 21.
s *See on* 3, 10.
t Ex. 12. 2-11. Lev. 23. 5-8. Deut. 16. 1-8. Matt. 26. 2, 17. Acts 12. 3, 4.
u Ex. 12. 15-17; 13. 6. Lev. 23. 6.
x Ex. 12. 16. Lev. 23. 7, 8.
y Ez. 45. 21-25.
z Lev. 22. 20. Deut. 15. 21. 1 Pet. 1. 19.

notice: notwithstanding the elevation of Joshua, his actual position was inferior to that of Moses. The Lord talked with Moses face to face; but Joshua was required to ask instructions through the medium of the High Priest. This difference, however, was, in one respect, a finishing of the type, and presented a satisfactory emblem of the mediatorial character of the Great High Priest of our profession. Among the various lessons supplied by this chapter, is the example which Moses has left to aged ministers, officers of churches, and zealous Christians, relative to the prosperity of the church of God with which they stand connected, when they shall have been gathered to their fathers.

Chap. XXVIII. 1-31. A new generation had now sprung up, and it became necessary to recapitulate former laws, as also to renew the testimony of grace and mercy to the people, who were about to enter on a new order of existence. It is probable that, from the nature of their wilderness existence, the Divine institutions were imperfectly, if not irregularly observed; but that state of things was about to terminate, and another to

flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And [a]one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these [b]beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And [c]on the seventh day ye shall have an holy convocation; [d]ye shall do no servile work.

26 ¶ Also [e]in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [f]two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* [g]one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, (they shall be unto you [h]without blemish,) and their drink-offerings.

CHAPTER XXIX.

1 *The offering at the feast of trumpets; 7 at the day of afflicting their souls; 12 and on the eight days of the feast of tabernacles.*

AND in the [a]seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of [b]blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; [c]one young bullock, one ram, *and* seven lambs of the first year, without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And [d]one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Beside [e]the burnt-offering of the month, and his meat-offering, and [f]the daily burnt-offering, and his meat-offering, and their drink-offerings, [g]according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have [h]on the tenth *day* of this seventh month an holy convocation; and ye shall [i]afflict your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you [k]without blemish.

9 And their [l]meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 One kid of the goats *for* a sin-offering, [m]beside the sin-offering of atonement, and [n]the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on [o]the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; [p]thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs;

16 And [q]one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* [r]twelve young bullocks, two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [s]after the manner:

19 And one kid of the goats *for* [t]a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering, and their

B. C. 1452.

a *See on* 15.
b *See on* 3, 10.
c Ex. 12. 16; 13. 6. Lev. 23. 3.
d Lev. 23. 3-36.
e Ex. 23. 16; 34. 22. Lev. 23. 10, 15-21. Deut. 16. 9-11. Acts 2. 1, &c. 1 Cor. 15. 20. Jam. 1. 18.
f Lev. 23. 18, 19.
g 15. 24. 2 Cor. 5. 21. Gal. 3. 13. 1 Pet. 2. 24; 3. 18.
h Mal. 1. 13, 14.

CH. XXIX.

a Lev. 23. 24, 25. Ezra 3. 6. Neh. 7. 73.
b 1 Chr. 15. 28. Ps. 81. 3; 89. 15. Is. 27. 13. Zech. 9. 14. Mark 16. 15, 16. Rom. 10. 14-18; 16. 16-19.
c 28. 19, 27. Heb. 10. 10-14.
d *See on* 28. 15, 22, 30.
e *See on* 28. 11-15.
f *See on* 28. 3-8. Ex. 29. 38-42. Lev. 6. 9.
g 9. 14; 15. 24.
h Lev. 16. 29-31; 23. 27.
i Lev. 16. 29. Ezra 8. 21. Ps. 35. 13; 126. 5, 6. Is. 22. 12; 58. 3-5. Zech. 7. 3; 12. 10. Matt. 5. 4. Luke 13. 3, 5. Acts 27. 9. Rom. 6, 6. 1 Cor. 9. 27. 2 Cor. 7. 9-11. Jam. 4. 8-10.
k 28. 19.
l *See on* 15. 3-12.
m Lev. 16. 3, 5, 9. Is. 53. 10. Dan. 9. 24-26. Heb. 7. 27; 9. 25-28.
n *See on* 6; 28. 3-8.
o Ex. 23. 16; 34. 22. Lev. 23. 34-43. Deut. 16. 13, 14. Neh. 8. 14, 18. Ex. 45. 25. Zech. 14. 16-19. John 1. 14. Heb. 11. 9-13.
p 28. 11, 19, 27. Ezra 3. 4. Heb. 10. 12-14.
q *See on* 11.
r Ps. 40. 6; 50. 8, 9; 51. 16, 17; 69. 31. Jer. 7. 22, 23. Hos. 6. 6. Rom. 12. 1. Heb. 8. 13; 9. 2-14.
s 15. 4-12; 28. 7, 14.
t Am. 8. 14.

commence, when all might be done "decently and in order." From this we are impressively taught, that however, from circumstances, the externals of piety may vary, the spirit of it must ever dwell in our hearts; and that in proportion to our privileges must be the observance of ordinances, as well as the measure of our works of faith and labours of love, and of our communings with the Father of our spirits, and the God of our salvation.

Chap. XXIX. 1-40. It is somewhat remarkable, that the eighth day, or "the last great day of the feast," presented fewer sacrifices than any other day; with a view, it has been suggested, to teach the people not to repose confidence in a multitude of sacrifices, nor to look for the forgiveness of sins from them, as acts done, but from the mercy of God. The seventh month was a very remarkable one in the history of the Jews, since it commemorated their deliverance from Egypt, and commenced

drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

22 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his [u]drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

25 And one kid of the goats *for* a sin-offering, beside the [x]continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

28 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

31 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

34 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the [y]eighth day ye shall have a solemn assembly; ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year, without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner;

B. C. 1452.

[u] Ps. 16. 4. Joel 1. 9, 13; 2. 14.

[x] John 8. 31. Acts 13. 43. Rom. 2. 7. Gal. 2. 5; 6. 9. 2 Thes. 3. 13. Heb. 3. 14; 10. 39; 13. 15.

[y] Lev. 23. 36. John 7. 37-39. Rev. 7. 9-17.

1 *Offer.*

[z] Lev. 23. 2. 1 Chr. 23. 31. 2 Chr. 31. 3. Ezra 3. 5. Neh. 10. 33. Is. 1. 14.

[a] Lev. 7. 11, &c.; 22. 21-23; 23. 38. Deut. 12. 6. 1 Cor. 10. 31.

[b] Ex. 40. 16. Deut. 4. 5. Matt. 28. 20. Acts 20. 27. 1 Cor. 15. 3. Heb. 3. 2, 5.

CH. XXX.

[a] 1. 4-16; 7. 2; 34. 17-28. Ex. 18. 25. Deut. 1. 13-17.

[b] Gen. 28. 20-22. Lev. 27. 2, &c. Deut. 23. 21, 22. Jud. 11. 11, 30, 31, 35, 39. Ps. 56. 12; 76. 11; 119. 106. Prov. 20. 25.

[c] Ex. 20. 7. Lev. 5. 4. Matt. 5. 33, 34; 14. 7. Acts 23. 12.

[d] Matt. 23. 16, 18. *Or.* Acts 23. 12, 14, 21.

1 *Profane.*

[e] Job 22. 27. Ps. 22. 25; 50. 14; 66. 13, 14; 116. 14, 18. Ec. 5. 4, 5.

[f] *Set on* 2.

[g] Hos. 6. 6. Matt. 15. 4-6. Mark 7. 10-13. Eph. 6. 1.

2 *Her vows were upon her.*

[h] Gen. 3. 16. 1 Cor. 7. 4. Eph. 5. 22-24.

[i] Luke 2. 37. Rom. 7. 2.

38 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall [1]do unto the LORD in your [z]set feasts, [a]beside your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And [b]Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER XXX.

1 *Vows are not to be broken.* 3 *The exception of a maid's vow.* 6 *Of a wife's.* 9 *Of a widow's, or her that is divorced.*

AND Moses spake unto [a]the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man [b]vow a vow unto the LORD, or [c]swear an oath [d]to bind his soul with a bond; he shall not [1]break his word, [e]he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her [f]bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if [g]her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband when [2]she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it;* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if [h]her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 ¶ But every vow of [1]a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's

their Ecclesiastical year. This month was attended by a larger amount of public service than any other: it comprises the Feast of Trumpets, the Annual Fast, and the Feast of Booths. Amidst all the varieties of observance, the people were never permitted to forget that the centre and soul of the whole was the Atoning Sacrifice. The cost of the Holy Convocation, on the fifteenth day, was considerable; but at that period of the year they were able to bear it, since their barns were full, and their presses overflowing. The Alpha and the Omega, the first thing and the last, of the Levitical law, was the connexion of blood with the remission of sin. The substance of all the rites and all the ceremonies was, "without shedding of blood there is no remission;" thus the Gospel was preached by anticipation, and through figure, men were pointed to "the Lamb of God that taketh away the sin of the world."

Chap. XXX. 1-16. In addition to the Trespass-offerings of the paschal lamb for each family of the nation, the foregoing chapters shew that the number of victims required to be slain, in the course of the year, was 1241; such was the amount of typical blood secured by the law. Vowing is a solemn act, and it ought to be

house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, [k]and every binding oath [l]to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any wise make them void after that he hath heard *them;* then [m]he shall bear her iniquity.

16 These [n]*are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 19 *How the soldiers, &c., are to be purified,* 25 *and the prey divided.*

AND the LORD spake unto Moses, saying,

2 [a]Avenge the children of Israel of [b]the Midianites: afterward shalt thou be [c]gathered unto thy people.

3 And Moses spake unto the people, saying, [d]Arm some of yourselves unto the war, and let them go against the Midianites, and [e]avenge the LORD of Midian.

4 [1]Of every tribe [f]a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and [g]Phinehas the son of Eleazar the priest, to the war, with [h]the holy instruments, and the trumpets [i]to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they [k]slew all the males.

8 And they slew [l]the kings of Midian, beside the rest of them that were slain; *namely,* Evi, and Rekem, and [m]Zur, and Hur, and Reba, five kings of Midian: [n]Balaam also, the son of Beor, they slew with the sword.

B. C. 1452.

[k] 1 Cor. 11. 3, 9. 1 Pet. 3. 1-6.
[l] *See on* 29. 7. Lev. 16. 29; 23. 27, 32. Ezra 8. 21. Ps. 35. 13. Is. 58. 5. 1 Cor. 7. 5.
[m] Lev. 5. 1.
[n] Lev. 11. 46, 47; 13. 59; 14. 54-57; 15. 32, 33.

CH. XXXI.

[a] Deut. 32. 35. Jud. 16. 28-30. Luke 21. 22. Rom. 12. 19; 13. 4. 1 Thes. 4. 6. Heb. 10. 30. Rev. 6. 10; 18. 20; 19. 2.
[b] Gen. 25. 1-4. Ex. 2. 16.
[c] Gen. 15. 15; 25. 8, 17. Jud. 2. 10. Acts 13. 36.
[d] Ex. 17. 9-13.
[e] Ex. 17. 16. Lev. 26. 25. Jud. 5. 2, 23. 2 Kings 9. 7. Jer. 46. 10.
[1] *A thousand of a tribe, a thousand of a tribe.*
[f] Lev. 26. 8. Jud. 7. 2. 1 Sam. 14. 6.
[g] 25. 7-13.
[h] Ex. 25. 9.
[i] 2 Chr. 13. 12-15.
[k] Deut. 20. 13, 14.
[l] Josh. 13. 21.
[m] 25. 15, 18.
[n] Josh. 13. 22.
[o] Deut. 20. 14.
[p] Josh. 6. 24. Rev. 18. 8.
[q] Josh. 8. 2.
[r] *See on* 22. 1.
[s] Gen. 14. 17.
[t] 5. 2; 19. 11.
[u] Ex. 32. 19, 22.
[2] *Host of war.*
[x] Deut. 2. 34; 20. 16-18.
[y] Prov. 23. 27. 2 Pet. 2. 15. Rev. 2. 14.
[z] 25. 18.
[a] 25. 9.
[b] Jud. 21. 11, 12.
[3] *A male.*
[c] Lev. 25. 44. Deut. 21. 10-14. 2 Chr. 28. 8-10. Is. 14. 2.
[d] 19. 11, &c. 1 Chr. 22. 8.
[e] Gen. 35. 2. Ex. 19. 10.
[4] *Instrument,* or *vessels of skin.*
[f] *See on* 30. 16.
[g] Is. 43. 2. Zech. 13. 9. Matt. 3. 11. 1 Cor. 3. 13. 1 Pet. 1. 7; 4. 12. Rev. 3. 18.
[h] 8. 7; 19. 9, 17.
[i] Lev. 15. 17. Eph. 5. 26. Tit. 3. 5, 6. 1 Pet. 3. 21.
[k] Lev. 11. 25; 14. 9; 15. 13.

9 And the children of Israel took *all* [o]the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they [p]burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they [q]took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at [r]the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, [s]went forth to meet them [t]without the camp.

14 And Moses was [u]wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [2]battle.

15 And Moses said unto them, [x]Have ye saved all the women alive?

16 Behold, [y]these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD [z]in the matter of Peor, [a]and there was a plague among the congregation of the LORD.

17 Now therefore [b]kill every male among the little ones, and kill every woman that hath known man by lying with [3]him.

18 But all the women children, that have not known a man by lying with him, [c]keep alive for yourselves.

19 And do ye [d]abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* [e]raiment, and all [4]that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, [f]This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may [g]abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless [h]it shall be purified with the water of separation: and all that abideth not the fire, [i]ye shall make go through the water.

24 And [k]ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

---

gone about deliberately. Once made, vows ought to be respected; and the breach of them will not fail to trouble the conscience. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." There are circumstances in which persons may be placed, wherein a vow may prove helpful to virtue; but there are great perils connected with the formation of it. It is, therefore, one of those things in which, particularly, "wisdom is profitable to direct."

Chap. XXXI. 1–54. The iniquity of the Midianites, although not immediately punished, was not forgotten;

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey [6]that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation;

27 And divide the prey into [l]two parts, between them that took the war upon them, who went out to battle, and between all the congregation;

28 And [m]levy a tribute unto the LORD of the men of war which went out to battle: [n]one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* [o]an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the [6]flocks, of all manner of beasts, [p]and give them unto the Levites, which [q]keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD'S tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD'S tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD'S tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD'S heave-offering, unto [r]Eleazar the priest; as the LORD commanded Moses.

B. C. 1452.

[6] *Of the captivity.*

[l] Josh. 22. 8. 1Sam. 30.24, 25. Ps.68.12.

[m] Gen. 14. 20. Josh. 6. 19, 24. Prov.3. 9, 10. Is. 18. 7; 23.18; 60.9.

[n] 30, 47.

[o] Ex. 29. 27. Deut. 12.12, 19.

[6] *Goats.*

[p] 18. 24-28.

[q] 1 Chr. 9. 27-29; 23. 32; 26. 20-27. Acts 20. 28. 1 Cor. 4. 2.

[r] Matt. 10. 10. 1 Cor. 9. 10-14. Gal. 6. 6. 1 Tim. 5. 17. Heb. 7. 4-6, 9, 12.

[s] Deut. 12. 17-19. Luke 10. 1-8. 1 Thes. 5. 12, 13.

[t] Ps. 134. 1. Is. 56. 10, 11.

[7] *Hand.*

[u] 1 Sam. 30.18, 19. Ps.72.14. John 18. 9.

[x] Ps. 107. 15, 21, 22; 116. 12, 17.

[8] *Found.*

[y] Ex. 30. 12,15, 16. Lev. 17. 11.

[z] 7. 2-6.

[9] *Heave-offering.*

[a] Deut. 20. 14.

[b] Ex. 30. 16. Josh. 4. 7. Ps. 18. 39; 103. 1, 2; 115. 1; 145. 7. Zech. 6. 14. Luke 22. 19. Acts 10. 4.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto [s]the Levites, which [t]kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our [7]charge, and there [u]lacketh not one man of us.

50 We have therefore brought [x]an oblation for the LORD, what every man hath [8]gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make [y]an atonement for our souls before the LORD.

51 And [z]Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [9]offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* [a]the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* [b]a memorial for the children of Israel before the LORD.

CHAPTER XXXII.

The Reubenites and Gadites sue for their inheritance on the east side of Jordan.

CH. XXXII.

[a] Gen. 29. 32; 30. 10, 11.

[b] *Jaaser.* Josh. 13. 25. 2 Sam. 24. 5. Is. 16. 8, 9.

[c] Gen. 13. 10, 11. Mic. 7. 14. 1 John 2. 16.

NOW [a]the children of Reuben, and the children of Gad, had a very great multitude of cattle: and when they saw the land of [b]Jazer, and the land of Gilead, that, behold, [c]the place *was* a place for cattle;

and Moses, under the Divine guidance, made special provision for its correction. In this, Moses was solely concerned for the honour of God, which had been outraged. The Midianites presented a considerable force; and it became necessary to proceed accordingly. The capture of no fewer than 16,000 armed men, conducted by five kings, shewed that they had come forth against Israel in great strength. From this it appears that every man of the children of Israel made a prisoner, leaving 4000 to be distributed among them. On this dreadful day, Balaam paid the penalty of his covetousness, and his other crimes. The enjoining of universal purification, on the part of the people who had come in contact with the Midianites, strongly indicated the impurity they had contracted from the idolatry to which they were devoted. Ver. 49 is remarkable, as indicating the shield of Omnipotence which had been stretched over the fighting men of Israel. Notwithstanding all they slew and all they took, they lost not a single man! Men so circumstanced, with a pledge of such a power to be exercised on their behalf, might well rush to the battle without fear. Well may Christians exclaim, "If God be for us, who can be against us!"

Chap. XXXII. 1–42. The children of Gad and of Reuben displayed a spirit of hateful selfishness, unworthy of the brotherhood to which they belonged. They were very willing to pitch their tents, for good, amidst excellent pasture-land, with their flocks, and to leave their brethren to go to war, clearing the territory for the establishment of their families; but the correction they received from Moses, shewed that he was not to be carried away by their crafty solicitations. When the cause of God is in difficulties, when dangers are to

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 [d]Ataroth, and Dibon, and Jazer, and [e]Nimrah, and [f]Heshbon, and Elealeh, and [g]Shebam, and Nebo, and [h]Beon,

4 *Even* [i]the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, [k]if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* [l]bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and [m]shall ye sit here?

7 And [n]wherefore [l]discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, [o]when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto [p]the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And [q]the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [r]from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not [2]wholly followed me;

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: [s]for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [t]wander in the wilderness forty years, [u]until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, [x]an increase of sinful men, [y]to augment yet the fierce anger of the LORD toward Israel.

15 For [z]if ye turn away from after him, [a]he will yet again leave them in the wilderness; and [b]ye shall destroy all this people.

16 ¶ And they came near unto him, and said, [c]We will build sheep-folds here for our cattle, and cities for our little ones;

17 But [d]we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

B. C. 1452.

[d] Josh. 13. 17. Is. 15. 2-4.
[e] *Beth-nimrah.* Is. 15. 6, *Nimrim.*
[f] Neh. 9. 22. Is. 15. 4; 16. 8, 9.
[g] *Shûmah.* Josh. 13. 19. Is. 16. 8.
[h] 38, *Baal-meon.*
[i] 21. 24-35.
[k] Gen. 19. 19. 1 Sam. 20. 3.
[l] Deut. 3. 25, 26. Josh. 7. 7.
[m] 2 Sam. 11. 11. 1 Cor. 13. 5.
[n] 21. 4. Deut. 1. 28.
[1] *Break.*
[o] Deut. 1. 22, 23. Josh. 14. 6, 7.
[p] 14. 1-10. Deut. 1. 24-28.
[q] Deut. 1. 34-40. Ps. 95. 11.
[r] 26. 64, 65. Deut. 2. 14, 15.
[2] *Fulfilled after me.*
[s] Deut. 1. 36. Josh. 14. 8, 9.
[t] Deut. 2. 14.
[u] 26. 64. Deut. 2. 15.
[x] Gen. 6. 5; 8. 21. Job 14. 4. Is. 1. 4; 57. 4.
[y] Deut. 1. 34, 35. Ezra 9. 13, 14.
[z] Lev. 26. 14-18. Deut. 30. 17-19.
[a] Num. 14. 30-35.
[b] Matt. 18. 7.
[c] Gen. 33. 17.
[d] Deut. 3. 18-20. Josh. 4. 12, 13.
[e] Josh. 22. 4, 5.
[f] Gen. 13. 10-13; 14. 12.
[g] Josh. 12. 1-6; 13. 8.
[h] 34. 15.
[i] Deut. 3. 18-20.
[k] Josh. 10. 30, 42.
[l] Josh. 2. 19.
[m] Deut. 3. 12-17.
[n] Lev. 26. 14, &c.
[o] Gen. 4. 7.
[p] 2 Cor. 10. 4, 5. Eph. 6. 10-18. 2 Tim. 4. 7, 8.
[q] 12. 11; 36. 2.
[r] *See on* 20-23.
[s] Josh. 22. 19.
[t] Deut. 3. 12-17; 29. 8. Josh. 12. 6; 13. 8, &c.; 22. 4.
[u] 1 Chr. 5. 18; 12. 31; 26. 32.
[x] Deut. 2. 30-33; 3. 1-8. Ps. 135. 10, 11; 136. 18-21.

18 We [c]will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For [f]we will not inherit with them on yonder side Jordan, or forward; [g]because our inheritance is fallen to us [h]on this side Jordan eastward.

20 ¶ And [i]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the [k]land be subdued before the LORD: then afterward ye shall return, and [l]be guiltless before the LORD, and before Israel; and [m]this land shall be your possession before the LORD.

23 But [n]if ye will not do so, behold, ye have sinned against the LORD: and [o]be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 But thy servants will pass over, every man [p]armed for war, before the LORD to battle, [q]as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, [r]If the children of Gad, and the children of Reuben, will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, [s]they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [t]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto [u]half the tribe of Manasseh the son of Joseph, [x]the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts,

be encountered, and sacrifices to be made, the part of true moral greatness is to sue for the first post, and not to hang in the rear. The lesson supplied by Moses deserves to be meditated on by God's people, under all analogous circumstances. The children of those who have perished on account of some particular transgression, should not be found, in that respect, walking in their fathers' footsteps. The discourse of Moses, among other things, comprised a scripture which has been one of great significance in the Church of God ever since, and will be to the close of human history: "Be sure your sin will find you out." No search is so sure, none so terrible, as that which is instituted by sin itself! Escape is impossible, and so is resistance: the evil-doer

even the cities of the country round about.

34 ¶ And the children of Gad built [f]Dibon, and Ataroth, and [g]Aroer,

35 And Atroth, Shophan, and [g]Jaazer, and Jogbehah,

36 And [b]Beth-nimrah, and Beth-haran, [c]fenced cities; and folds for sheep.

37 And the children of Reuben built [d]Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and [g]gave [e]other names unto the cities which they builded.

39 And the children of [f]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses [g]gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [h]Jair the son of Manasseh went and took the small towns thereof, and called them [i]Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt [a]with their armies, [b]under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their [c]journeys, by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And [d]they departed from Rameses [e]in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out [f]with an high hand in the sight of all the Egyptians.

4 (For the Egyptians [g]buried all *their* first-born, which the LORD had smitten among them: [h]upon their gods also the LORD executed judgments.)

5 And the children of Israel [i]removed from Rameses, and pitched in Succoth.

6 And [k]they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And [l]they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And [m]they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And [n]they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from [o]Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [p]Rephidim, where was no water for the people to drink.

15 And [q]they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And [r]they removed from the desert of Sinai, and pitched at [l]Kibroth-hattaavah.

17 And [s]they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And [t]they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from [u]Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at [x]Moseroth.

31 And they departed from Moseroth, and pitched in [y]Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at [z]Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in [a]Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at [b]Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [c]wilderness of Zin, which *is* Kadesh.

37 And they removed from [d]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [e]Aaron the priest went up into mount Hor, at the commandment of the

B. C. 1452.

[f] 21. 30; 33. 45, 46.
[g] Deut. 2. 36. Is. 17. 2.
[g] 1. 3, *Jaser.*
[b] *See on* 3, *Nimrah.*
[c] 24.
[d] 21. 27. Is. 15. 4.
[e] *They called by names the names of the cities.*
[f] Ex. 23. 13. Josh. 23. 7. Ps. 16. 4. Is. 48. 1.
[g] Gen. 50. 23. Josh. 17. 1.
[h] Deut. 3. 13-15. Josh. 13. 29-31.
[i] 1 Chr. 2. 21-23.
[i] Jud. 10. 4. 1 Kings 4. 13.

C. XXXIII.

[a] Ex. 12. 38, 51; 13. 18.
[b] Josh. 24. 5. 1 Sam. 12. 8. Ps. 77. 20. Mic. 6. 4.
[c] 9. 17-23. Deut. 1. 2, 10, 11.
[d] Gen. 47. 11. Ex. 1. 11; 12. 37. B. C. 1491.
[e] Ex. 12. 2; 13. 4.
[f] Ex. 14. 8. Ps. 105. 38. Is. 52. 12. Mic. 2. 13.
[g] Ex. 12. 29, 30. Ps. 105. 36.
[h] Ex. 12. 12; 18. 11. Is. 19. 1. Zeph. 2. 11. Rev. 12. 7, 8.
[i] Ex. 12. 37.
[k] Ex. 13. 20.
[l] Ex. 14. 2, 9.
[m] Ex. 14. 21, &c.; 15. 22-26.
[n] Ex. 15. 27.
[o] Ex. 16. 1; 17. 1.
[p] Ex. 17. 1-8.
[q] Ex. 19. 1, 2. B. C. 1490.
[r] 10. 11-13, 33. Deut. 1. 6.
[l] *The graves of lust.*
[s] 11. 35.
[t] 12. 16.
[u] Deut. 1. 1, *Laban.*
[x] Deut. 10. 6, *Mosera.*
[y] 1 Chr. 1. 42.
[z] Deut. 10. 7, *Gudgodah.*
[a] Deut. 10. 7, *Jotbath.*
[b] Deut. 2. 8. 1 Kings 9. 26; 22. 48, *Ezion-geber.* 2 Chr. 20. 36. B. C. 1453.
[c] 20. 1; 27. 14. Deut. 32. 51.
[d] 20. 22, 23; 21. 4.
[e] Deut. 10. 6; 32. 50. B. C. 1452.

---

is found, condemned, and handed over to the Law-giver, to be dealt with according to his justice or his mercy, as either may more contribute to his own glory.

Chap. XXXIII. 1-56. The journeyings of the Israelites were forty-two in all. The march was, of course, not straight forward, but to the right and to the left, and occasionally even backwards: and the distance of the spots on which they encamped varied from 4 to nearly 60 miles. These wanderings to and fro present much that is spiritually instructive to the people of God, to the individual believer, and to the aggregate of the saints—

LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [f]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And [g]they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and [h]pitched in Oboth.

44 And they departed from Oboth, and pitched in [2]Ije-abarim, in the border of Moab.

45 And they departed from [3]Iim, and pitched in Dibon-gad.

46 And they removed from [i]Dibon-gad, and encamped in [k]Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in [l]the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched [m]in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan, from [n]Beth-jesimoth *even* unto [4]Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses [o]in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [p]When ye are passed over Jordan into the land of Canaan;

52 Then [q]ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: [r]for I have given you the land to possess it.

54 And [s]ye shall divide the land by lot for an inheritance among your families; *and* to the more ye shall [5]give the more inheritance, and to the fewer ye shall [6]give the less inheritance: every man's *inheritance* shall be [t]in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them [u]*shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, [x]*that* I shall do unto you, as I thought to do unto them.

CHAPTER XXXIV.

1 *The borders of the land;* 16 *the names of the men which shall divide it.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, (a[a]this *is* the land that shall fall unto you for [b]an inheritance, *even* the land of Canaan, with the coasts thereof,)

3 Then your [c]south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the [d]salt sea eastward.

4 And your border shall turn from the south to the ascent of [e]Akrabbim, and pass on to [f]Zin: and the going forth thereof shall be from the south to [g]Kadesh-barnea, and shall go on to [h]Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto [i]the river of Egypt, and the goings out of it shall be at [k]the sea.

6 And *as for* the western border, ye shall even have [l]the great sea for a border: this shall be your west border.

7 And this shall be your [m]north border: from the great sea ye shall point out for you mount Hor.

8 From mount Hor ye shall point out *your border* unto [n]the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from [o]Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to [p]Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [1]side of [q]the sea of Chinnereth eastward.

12 And the border shall go down to Jordan, and the goings out of it shall be at [r]the salt sea: this shall be your land, with the coasts thereof round about.

B. C. 1452.

f *See on* 21.1-3.
g 21. 4.
h 21. 10.
2 *Heaps of Abarim.*
3 *Heaps.*
i Is. 15. 2. Jer. 48. 18.
k Jer. 48. 22, *Beth-diblathaim.* Ez. 6. 14, *Diblath.*
l Deut. 32. 49; 34. 1.
m *See on* 22. 1.
n Josh. 13. 20.
4 *The plains of Shittim.*
o 48, 49.
p Deut. 7. 1; 9. 1.
q Ex. 23. 24, 31-33; 34. 12-17.
r Deut. 32. 8.
s *See on* 26. 53-56.
5 *Multiply his inheritance.*
6 *Diminish his inheritance.*
t Josh. 15. 1-12; 16. 1, &c.; 17. 1, &c.; 18, 11, &c.
u Ex. 23. 33.
x Lev. 18. 28.

CH. XXXIV.

a Gen. 12. 6, 7. Acts 17. 26.
b Ps. 16. 5, 6. Acts 26. 18.
c Ex. 23. 31.
d Gen. 14. 3. Josh. 3. 16; 15. 2. Ez. 47. 8, 18.
e Josh. 15. 3. Jud. 1. 36.
f 3; 13. 21; 20. 1; 33. 36, 37.
g 13. 26; 32. 8.
h Josh. 15. 3, 4.
i Gen. 15. 18. Josh. 15. 4, 47. 1 Kings 8. 65. Is. 27. 12.
k 6, 7.
l Josh. 1. 4; 9. 1; 15. 12, 47; 23. 4. Ez. 47. 10, 15, 20.
m 9, 10.
n Josh. 13. 5, 6. 2 Kings 14. 25. Jer. 30. 5. Ez. 47. 15-20.
o Ez. 47. 17.
p 2 Kings 23. 33; 25. 6. Jer. 39. 5, 6; 52. 10, 26, 27.
1 *Shoulder.*
q Deut. 3. 17. Josh. 11. 2, *Chinneroth;* 19. 35. Luke 5. 1, *Gennesaret.* John 6. 1, *Sea of Tiberias.*
r Gen. 13. 10; 14. 3; 19. 24-26.

---

the Church of Christ, under the present dispensation. The intimation given as to the consequence of neglect to drive out the inhabitants, in ver. 55, is remarkable: "Pricks in the eyes and thorns in the sides," are expressions strikingly significant of the annoyance and affliction which was but too uniformly exemplified in the future career of the children of Israel. Instead of completely destroying, they spared the doomed nations, who proved alternately a snare and a scourge to them. Oriental travellers tell us, that they required nothing beyond their own experience to illustrate this scripture. From the want of shoes, and the narrowness of the pathways, they are often pricked with thorns; and hence it is with them a lively image of sharp suffering. The people have there a proverb, that "a wicked son is a thorn to his father," and a country surrounded with drawbacks, or enemies, is represented as a "thorny desert." The bearing of the matter on the heart of a Christian is strong—the injunction to every convert is, that he shall "crucify the flesh, with its affections and lusts;" and should he neglect to do so, he will not fail, ultimately, to pay very dearly for his transgression. Any inordinate desire may, at any moment, become a thorn, which will pierce the flesh, and produce poignant grief.

Chap. XXXIV. 1-29. It deserves particular notice, that the idea of territorial aggrandisement was interdicted to the Jews from the nature of their position. A land had been promised to them through their fathers; and that land was now given. It was sufficient for every purpose, and their duty was not to labour for its extension by conquest, but in holy obedience to remain in its


CANAAN,
adapted to the
OLD TESTAMENT
Scale of Miles
KINGDOM
OF
ISRAEL
KINGDOM
OF
JUDAH
MANASSEH
JORDAN
GAD
REUBEN
JERUSALEM
Damascus
Hamath Zobah
Tob or Ish Tob
Ammon
Moab
Wilderness of Kedemoth
Rabbath Moab
Mahanaim
Ramoth Gilead
Heshbon
Lachish
Hebron
Beersheba
Hormah
Amalekites
GREAT SEA
ARABIA
EDOM


CANAAN,
adapted to the
NEW TESTAMENT.
Scale of Miles
ABILENE
Damascus
TRACHONITIS
ITUREA
GALILEE
TETRARCHY
OF PHILIP
BATANEA
GAULONITIS
GADARENES
AURANITIS
SAMARIA
KINGDOM
OF
HERODEAN
JORDAN
JUDAEA
JERUSALEM
Bethlehem
HILL COUNTRY
OF JUDEA
ARCHELAUS
IDUMÆA
Rabbath Ammon or Philadelphia
Heshbon
Rabbath Moab
Ascalon
Gaza
Hebron
Beersheba
Caesarea
Ptolemais
Joppa
GREAT SEA
ARABIA

13 And Moses commanded the children of Israel, saying, [s]This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 For [t]the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance [u]on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [x]Eleazar the priest, and [y]Joshua the son of Nun.

18 And ye shall take one [z]prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, [a]Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 [b]These *are they* whom the LORD commanded to divide the inheritance

B. C. 1452.

[s] Josh. 14. 1, 2.

[t] 32. 33. Deut. 3. 12-17. Josh. 13. 8-12; 14. 2, 3.

[u] 32. 32.

[x] Josh. 14. 1; 19. 51.

[y] *See on* 13. 8, 16.

[z] *See on* 1. 14-6.

[a] 13. 30; 14. 6, 24, 30, 38; 26. 65.

[b] Josh. 19. 51.

CH. XXXV.

[a] 26. 63; 33. 50; 36. 13. Deut. 34. 1, 8.

[b] Lev. 25. 32, 33. Josh. 14. 3, 4; 21. 2. Ex. 45. 1-8. 1 Cor. 9. 10-14.

[c] Josh. 21. 12. 2 Chr. 11. 14. Ez. 45. 2.

[d] Deut. 4. 41, 43. Josh. 20. 2, 7, 8; 21. 3-38. Ps. 9. 9; 62. 7, 8; 142. 4, 5. Is. 4. 6. Matt. 11. 28. Heb. 6. 18.

[1] *Above them ye shall give.*

[e] Josh. 21. 3-42. 1 Chr. 6. 54-81.

[f] 2, 3. Deut. 33. 8-11. Josh. 21. 3.

[g] Ex. 16. 18. 2 Cor. 8. 13, 14.

[2] *They inherit.*

[h] Lev. 25. 2. Deut. 12, 9; 19. 1, 2.

[i] *See on* 6. Josh. 20. 2.

unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

1 *Eight and forty cities given to the Levites; 6 six of them to be cities of refuge.* 9 *The laws of murder.*

AND the LORD spake unto Moses [a]in the plains of Moab, by Jordan *near* Jericho, saying,

2 Command [b]the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; [c]and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [d]six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [1]to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* [e]forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [f]of the possession of the children of Israel: [g]from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [2]he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [h]When ye be come over Jordan into the land of Canaan,

11 Then [i]ye shall appoint you cities to be cities of refuge for you; that the slayer

faithful occupancy; since, in the event of their so doing, the Lord had promised to be a "wall of fire around them," as well as "the glory in the midst of them." The extreme length of the land was about 170 miles, and the breadth about 80; a limited region, it is true, but fertile and salubrious, and every way a desirable residence. It reached from the river of Egypt to the Euphrates and Mount Lebanon, and was bounded on the north by Mount Hor, on the south by Kadesh-barnea, on the east by the Dead Sea, and on the west by the Mediterranean. The customary spirit of equity, which marked all the movements of Moses, was illustrated in the arrangements which were made for the division of the land. Favouritism was excluded; each tribe was represented by a "prince" of its own, to watch the interests of his people, and to exclude all jealousy or discontent that might otherwise have arisen on the ground of alleged partiality. The settlement itself was strikingly illustrative of kindness and consideration for things that might tend to promote the comfort of the people. Both in Palestine and in the wilderness they had been located, as much as might be, according to their fraternal relationships, the descendants of the sons of one mother being next to each other—an excellent guarantee for the maintenance of the good understanding so essential to domestic comfort and social concord.

Chap. XXXV. 1-34. Special care was here taken to provide for those who were least capable of providing for themselves—the Levites, whose work it was to supply religious instruction. The whole passage, ver. 1-8 inclusive, has a powerful spiritual bearing on the churches of Christ at the present hour, in relation to their ministers, schoolmasters, and all connected with the promotion of religion and education among them. These Levites were properly located among the various tribes,

may flee thither, which killeth any person [s]at unawares.

12 And they shall be unto you cities for refuge [k]from the avenger; that the man-slayer die not, [l]until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give [m]three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, [n]*both* for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

16 And [o]if he smite him with an instrument of iron, so that he die, he *is* a murderer: [p]the murderer shall surely be put to death.

17 And if he smite him [q]with [4]throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The [r]revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [s]if he thrust him of hatred, or hurl at him [t]by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly [u]without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then [x]the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall [y]abide in it unto the death of the high priest, which was [z]anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [6]he shall not be guilty of blood:

28 Because [a]he should have remained in the city of his refuge until the death of the high priest: but [b]after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for [c]a statute of judgment unto you throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by [d]the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 ¶ Moreover, [e]ye shall take no satisfaction for the life of a murderer, which *is* [6]guilty of death; but he shall be surely put to death.

32 And ye shall take [f]no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are;* for blood [g]it defileth the land: and [7]the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 [h]Defile not therefore the land which ye shall inhabit, wherein [1]I dwell: for I the LORD [k]dwell among the children of Israel.

CHAPTER XXXVI.

1 *The inconvenience of the inheritance of daughters remedied.* 10 *The marriage of the daughters of Zelophehad.*

AND the chief fathers of the families of the children of [a]Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel;

2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD [c]to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when [d]the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe [1]whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the chil-

B. C. 1451.

s *By error.*
k Deut. 19. 6.
l Deut. 19. 11, 12. Josh. 20. 4-6.
m Deut. 4. 41-43; 19. 8-10.
n Ex. 12. 49. Rom. 3. 29. Gal. 3. 28.
o Deut. 19. 11-13.
p Gen. 9. 5, 6. Ex. 21. 13.
q *A stone of the hand.*
r Deut. 19. 6, 12. Josh. 20. 3, 5.
s Gen. 4. 5, 8. 1 Kings 2. 5, 6. Prov. 26. 24; 28. 17. Luke 4. 29.
t 1 Sam. 22. 7-9. Ps. 10. 7-10; 35. 7, 8.
u Ex. 21. 13.
x *See on* 13.
y Josh. 20. 6. Rom. 3. 24-26. Eph. 2. 13-18. Heb. 4. 14-16; 7. 25-28; 9. 12-15; 10. 19-22.
z Ex. 29. 7.
6 *No blood shall be to him.*
a John 16. 4-6. Acts 11. 23. Heb. 3. 14; 6. 4-8; 10. 26-30, 39.
b Heb. 9. 11, 12, 15-17.
c *See on* 27. 11.
d Deut. 17. 6, 7. Matt. 18. 16.
e Gen. 9. 5, 6.
f *Faulty to die.*
g Acts 4. 12. Gal. 2. 21; 3. 10-13, 22. Rev. 5. 9.
h Deut. 21. 1-8. Matt. 23. 35. Luke 11. 50, 51.
7 *There can be no expiation for the land.*
h Lev. 20. 24-26.
i Is. 57. 15. 2 Cor. 6. 16, 17. Rev. 21. 3, 27.
k Ex. 25. 8. 1 Kings 6. 13. Ps. 132. 14. Is. 8. 18.

CH. XXXVI.
a 26. 29-33; 27. 1. Josh. 17. 2, 3. 1 Chr. 7. 14-16.
b 26. 55, 56; 27. 1-7; 33. 54. Josh. 13. 6; 14. 1, 2.
c Josh. 17. 3-6. Job 42. 15.
d Lev. 25. 10-18, 23. Is. 61. 2. Luke 4. 18, 19.
1 *Unto whom they shall be.*

---

that they, like distributed lights, might have access to them at all times, and in all directions; conferring upon them the benefit of regular instruction: so that the curse uttered against Levi, that he should be scattered, Genesis xlix. 5-7, was actually turned into a blessing, as a reward of the excellent conduct of his sons, set forth in Exodus xxxii. The Cities of Refuge are one of the most delightful types of the Old Testament economy, since they exhibit flight to the Lord Jesus as the only method of safety when the sinner is pursued by the broken law. Once in Him, he may look back with composure, and without fear of further peril, since "there is no condemnation to them which are in Christ Jesus." But should the law reach the sinner before he cleave to the Lord, he is undone. "How shall" he "escape" if he "neglect so great salvation?"

Chap. XXXVI. 1-13. This chapter is fruitful of suggestions on the subject of matrimony, clearly shewing that God's people, in this matter, ought to be governed by the will of their Heavenly Father, whose wisdom is as great as his love, and who never loses sight of their

dren of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph [a]hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [2]marry to whom they think best; [f]only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall [3]keep himself to the inheritance of the tribe of his fathers.

8 And [g]every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

B. C. 1451.

[a] 27. 7. Deut. 5. 28.

[2] *Be wives.*

[f] Gen. 24. 67, 68.

[3] *Cleave to.*

[g] 1 Chr. 23. 22.

[h] Ex. 39. 42, 43. Lev. 24. 23. 2 Chr. 30. 12. Matt. 28. 20.

[i] 27. 1.

[4] *To some that were of the families.*

[k] Lev. 7. 37, 38; 11. 46.

[l] 26. 3; 33. 50; 35. 1.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even [h]as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For [i]Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

12 *And* they were married [4]into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

13 These *are* [k]the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel [l]in the plains of Moab, by Jordan *near* Jericho.

THE FIFTH BOOK OF MOSES, CALLED

DEUTERONOMY.

The name of this Book signifies the second law. It is, to a considerable extent, a repetition of the enactments contained in the previous books: the only great new fact is the death of Moses. Amid the substantial sameness, there is, nevertheless, a beautiful variety of statement. The laws here rehearsed are extended and enlarged, while here and there fresh precepts are added to them, with copious arguments for their enforcement. The Book may be viewed as a farewell address of an aged parent to a family of undutiful children, for whom he displays the most intense affection, with the deepest anxiety for their future welfare. Notwithstanding the age of Moses, there is no indication of mental decay; the Book is as full of life and power as any part of his earlier writings; and to persons, spiritually enlightened, it is calculated to prove very beneficial.

CHAPTER I.

1 *Moses, in the end of the fortieth year, briefly rehearseth the story,* 6 *of God's promise,* 34 *and his anger for their incredulity,* 41 *and disobedience.*

THESE *be* the words which Moses spake unto all Israel [a]on this side Jordan in the wilderness, in the plain over against [1]the Red *sea*, between [b]Paran, and Tophel, and Laban, and [c]Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb, [d]by the way of mount Seir, [e]unto Kadesh-barnea.)

3 And it came to pass [f]in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After [g]he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

B. C. 1451.

CH. I.

[a] Num. 35. 14.

[1] *Zuph.*

[b] Gen. 21. 21. Hab. 3. 3.

[c] Num. 11. 35; 33. 17, 18.

[d] 2. 4, 8. Num. 20. 17-21.

[e] Num. 13. 26; 32. 8.

[f] Num. 20. 1; 33. 38.

[g] Josh. 12. 2-6.

[h] 17. 18, 19; 32. 46.

B. C. 1400.

[i] Ex. 3. 1; 17. 6.

[k] Ex. 19. 1, 2.

[l] Gen. 15. 16-21.

[2] *All his neighbours.*

[m] Josh. 10. 40; 11. 16, 17.

[n] Josh. 1. 4.

[3] *Given.*

[o] Gen. 12. 7; 15. 18; 17. 7, 8; 28. 13.

[p] Ex. 18. 18.

[q] Gen. 15. 5; 22. 17.

5 On this side Jordan, in the land of Moab, began Moses [h]to declare this law, saying,

6 ¶ The LORD our God spake unto us [i]in Horeb, saying, [k]Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to [l]the mount of the Amorites, and unto [2]all *the places* nigh thereunto, [m]in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto [n]the great river, the river Euphrates.

8 Behold, I have [3]set the land before you: go in and possess the land [o]which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you at that time, saying, [p]I am not able to bear you myself alone:

10 The LORD [q]your God hath multiplied

---

welfare. Of all miserable things, a bad marriage is the most miserable. No evil is so appalling as that to which death alone can bring a remedy! The only limit to marriage set by the law of the Lord is piety. Every other question is left to the good sense and discretion of the individuals; but "only in the Lord" is peremptory —no option is left here. The union of Christians ought, uniformly, at whatever sacrifice, to be of a character which furnishes a well-grounded hope of uniting in the heavenly inheritance, when the ties of earth shall have been snapped asunder. There is great beauty in the words of Moses, "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry." This is a question which alike concerns old and young, parents and children, wives and husbands.

Chap. I. 1-18. The Israelites are reminded, in ver. 2, that their wanderings in the wilderness were the punishment of their rebellion, since, under other circumstances, they might speedily have been settled in the promised land: the short period of ten or eleven days might have sufficed for them to travel from Horeb to the borders of Palestine. One of the most interesting instances of an administrative character to be found in the Holy Scriptures is that contained in ver. 9-18, in

you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers [r]make you a thousand times so many more as ye *are*, [s]and bless you, as he hath promised you!)

12 How can I myself alone [t]bear your cumbrance, and your burden, and your strife?

13 [u]Take you [u]wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So [x]I took the chief of your tribes, wise men, and known, and [5]made them heads over you, [y]captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I [z]charged your judges at that time, saying, [a]Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and [b]the stranger *that is* with him.

17 Ye [c]shall not [6]respect persons in judgment, *but* [d]ye shall hear the small as well as the great; [e]ye shall not be afraid of the face of man; for [f]the judgment *is* God's: and [g]the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I [h]commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went [i]through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [k]we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto [l]the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; [m]fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, [n]We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well; and

B. C. 1451.

[r] 1 Chr. 21. 3.
[s] Gen. 49. 25.
[t] Ex. 18. 13-16.
[5] *Give.*
[u] Ex. 18. 21. Acts 6. 2-6.
[x] Ex. 18. 25, 26.
[6] *Gave.*
[y] Num. 31. 14. 1 Sam. 8. 12; 17. 18.
[z] 1 Thes. 2. 11. 1 Tim. 5. 21; 6. 17.
[a] Lev. 19. 15. Ps. 58. 1. John 7. 24.
[b] Ex. 22. 21. Lev. 24. 22.
[c] 1 Sam. 16. 7. Prov. 24. 23. Rom. 2. 11.
[d] *Acknowledge faces.*
[e] Ex. 23. 3, 6, 7. Job 22. 6-9.
[f] Prov. 29. 25. Matt. 22. 16.
[g] 2 Chr. 19. 6.
[h] Ex. 22. 18, 28.
[i] Matt. 28. 20. Acts 20. 20, 27.
[k] 32.10. Num. 10. 12. Jer. 2. 6.
[l] Num. 13. 26.
[1] *See on* 7, 8.
[m] Josh. 1. 9. Ps. 46. 1, 7.
[n] *See on* Num. 13. 1-20.
[o] *See on* Num. 13. 21-27.
[p] Ps. 106. 24, 25. Is. 63. 10. Acts 7. 51.
[q] Ex. 16. 3, 8. Num. 14. 3. Matt. 25. 34.
[7] *Melted.*
[r] Num. 13. 28-33.
[s] Josh. 11. 22.
[t] *See on* 21.
[u] Josh. 10. 42. Rom. 8. 31.
[x] Ex. 7.-15. Ps. 106. 27-36.
[y] Ex. 16; 17.
[z] Ex. 19. 4. Is. 46. 3, 4; 63. 9.
[a] Ps. 106. 24. Heb. 3. 13, 18, 19. Jude 5.
[b] Ex. 13. 21. Ps. 78. 14.
[c] Ex. 13. 21, 22; 40. 34-38. Ps. 105. 39. Is. 4. 5, 6.
[d] Num. 14. 22-30. Ps. 95. 11. Heb. 3. 8-11.
[e] Num. 34. 19. Josh. 14. 6-14.
[8] *Fulfilled to go after.*
[f] Num. 20. 12, Ps. 106. 32, 33.

I took twelve men of you, one of a tribe:

24 And [o]they turned, and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding [p]ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because [q]the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have [7]discouraged our heart, saying, [r]The people *is* greater and taller than we; the cities *are* great, and walled up to heaven: and, moreover, [s]we have seen the sons of the Anakims there.

29 Then I said unto you, [t]Dread not, neither be afraid of them.

30 The LORD your God, which goeth before you, [u]he shall fight for you, [x]according to all that he did for you in Egypt before your eyes;

31 And [y]in the wilderness, where thou hast seen how that the LORD thy God [z]bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [a]ye did not believe the LORD your God,

33 Who went [b]in the way before you, to search you out a place to pitch your tents *in*, [c]in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, [d]and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save [e]Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children, because he hath [8]wholly followed the LORD.

37 Also [f]the LORD was angry with

which an observant and experienced man of advanced years, shewed himself to be the possessor of a wisdom superior to that even of the great Jewish Law-giver himself. Nothing can exceed the beauty of the spirit displayed by Moses on this occasion. It was the vastness of the numbers which rendered necessary the appointment of additional judges—a fact which Moses turns to excellent account in exciting gratitude to the God of Abraham. What benevolence and grace he manifests in the pious burst, contained in ver. 11, that the multitude of the people might be increased a thousand fold! Nothing can be more admirable than his idea of the principle of justice, which ought to regulate all judicial decisions. The time will come when this principle, so long neglected, will again be attended to. Love ought to be, and in process of time it will be, simply an obedience to the Divine injunction; a doing to others as men would be done by. Ver. 19-46. The matter of the bees, in ver. 44, is not a little remarkable. Travellers, and among others Park, advert to the formidable character of the Eastern bees. Having attempted to rob a hive, he was attacked so furiously, that men, horses, and asses, utterly unable to stand their ground, were compelled to flee in all directions. They have been known to kill both men and cattle in revenge for injury done to their hives. It is easy to observe great advance in spirituality of mind on the part of Moses, as he approaches the end of his journey. The distinct intimation he received that he was never to see the promised land appears deeply to have affected his mind, and all the more as it implied that the time of his departure was at hand. He now beheld the approaching close of the weary pilgrimage of the people he so much loved, and by consequence, the end of all his trials and afflictions.

me for your sakes, saying, Thou also shalt not go in thither.

38 *But* [g]Joshua the son of Nun, [h]which standeth before thee, he shall go in thither: [i]encourage him; for he shall cause Israel to inherit it.

39 Moreover, [k]your little ones, which ye said should be a prey, and your children, [l]which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, [m]We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; [n]for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, [o]but rebelled against the commandment of the LORD, and [p]went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and [p]chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And [q]ye returned, and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER II.

1 *The story is continued touching the Edomites,* 9 *the Moabites,* 18 *the Ammonites,* 24 *and Sihon the Amorite.*

THEN [a]we turned, and took our journey into the wilderness, by the way of the Red sea, as the LORD spake unto me; and [b]we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [c]long enough: turn you northward.

4 And command thou the people, saying, [d]Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir, and [e]they shall be afraid of you: [f]take ye good heed unto yourselves therefore.

5 Meddle not with them; for I will not give you of their land, [1]no, not so much as a foot-breadth; [g]because I have given mount Seir unto Esau *for* a possession.

6 Ye shall [h]buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath [i]blessed thee in all the works of thy hand: [k]he knoweth thy walking through this great wilderness: [l]these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And [m]when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [n]Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, [2]Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [o]Ar unto [p]the children of Lot *for* a possession.

10 The [q]Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, [r]as the Anakims; but the Moabites call them Emims.

12 The [s]Horims also dwelt in Seir before-time; but the children of Esau [3]succeeded them, when they had destroyed them from before them, and dwelt in their [4]stead, [t]as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over the [5]brook [u]Zered: and we went over the brook Zered.

14 And the space in which we came from [x]Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; [y]until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed [z]the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to [a]pass over through Ar, the coast of Moab, this day.

19 And *when* thou comest nigh over against the children of Ammon, [b]distress them not, nor meddle with them: for I will not give thee of the land of the chil-

B. C. 1451.

[g] Num. 13. 8, 16; 14. 30, 38.
[h] Ex. 17. 9-14.
[i] Num. 27. 18-23. Josh. 1. 1, 6-9.
[k] Num. 14. 3, 31.
[l] Is. 7. 15, 16. Rom. 9. 11. Eph. 2. 3.
[m] Num. 14. 39, 40; 22. 34. Prov. 19. 3.
[n] Josh. 7. 8-13. Hos. 9. 12.
[o] Is. 63. 10. Rom. 8. 7, 8.
[p] *Ye were presumptuous, and went up.*
[p] 23. 25; 32. 30.
[q] Ps. 78. 34. Heb. 12. 17.

CH. II.

[a] Num. 14. 25.
[b] Num. 21. 4.
[c] 1. 6.
[d] Num. 20. 14-21.
[e] Ex. 15. 15.
[f] Matt. 5. 16. Eph. 5. 15. Phil. 2. 15.
[1] *Even to the treading of the sole of the foot.*
[g] Gen. 36. 8. Acts 17. 26.
[h] Num. 20. 19. Matt. 7. 12. Rom. 12. 17. 2 Thes. 3. 7, 8.
[i] Gen. 12. 2; 26. 12.
[k] Job 23. 10. John 10. 27.
[l] Neh. 9. 21. Luke 22. 35.
[m] Num. 20. 20, 21. Jud. 11. 18.
[n] 1 Kings 9. 26, *Eloth.*
[2] *Use no hostility against Moab.*
[o] Num. 21. 15, 28.
[p] Gen. 19. 36, 37.
[q] Gen. 14. 5.
[r] Num. 13. 22, 28.
[s] Gen. 14. 6.
[3] *Inherited them.*
[4] *Room.*
[t] 3. 1-11. Num. 21. 21.
[5] *Valley.*
[u] Num. 21. 12, *Zared.*
[x] Num. 13. 26.
[y] Num. 14. 28-35. Ps. 90. 3, 9; 106. 26. 1 Cor. 10. 5. Heb. 3. 8-19. Jude 5.
[z] Jud. 2. 15. 1 Sam. 7. 13. Ps. 32. 4; 90. 7-9. Is. 66. 14.
[a] Num. 21. 15, 23. Is. 15. 1.
[b] Gen. 19. 38. Jud. 11. 13-27. 2 Chr. 20. 10.

Happy they who can both look backward and forward with peace, satisfaction, confidence, and hope, such as sustained the heart, and cheered the prospect of the Law-giver!

Chap. II. 1-37. The manna was still continued, because still necessary; but the people naturally longed for the period when they should obtain a change of provisions. In ver. 20-23, it comes clearly out that the offspring of Esau had vanquished a very powerful nation —an event by which the promise concerning him had in part been fulfilled. Amidst all the injunctions to make head against the inhabitants of Canaan, we see a blending of benevolence with justice. The Edomites were not to be assailed, since they were their relatives; they had, indeed, been unkind to the children of Israel, in denying them a passage through their country; but still this did not affect the intimate relation which existed between them, and it was better to forbear and forgive than to remember grievances. The lesson to relatives here sug-

dren of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [c]Zamzummims;

21 A people [d]great, and many, and tall, as the Anakims; [e]but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of [f]Esau which dwelt in Seir, when he destroyed [g]the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

23 And [h]the Avims which dwelt in Hazerim, *even* unto [i]Azzah, [k]the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over [l]the river Arnon: [m]behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; [6]begin to possess *it*, and contend with him in battle.

25 This day will I begin [n]to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of [o]Kedemoth unto Sihon king of Heshbon, [p]with words of peace, saying,

27 Let [q]me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; [r]only I will pass through on my feet,

29 (As [s]the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, [t]into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for [u]the LORD thy God hardened his spirit, and made his heart [x]obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then [y]Sihon came out against us, he and all his people, to fight at Jahaz.

33 And [z]the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, [a]and utterly destroyed [7]the men, and the women, and the little ones, of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From [b]Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was [c]not one city too strong for us: the LORD our God delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [d]Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

CHAPTER III.

1 *Of Og king of Bashan.* 23 *Moses' prayer to enter into the land;* 26 *he is permitted to see it.*

THEN we turned, and went up the way to Bashan: and [a]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, [b]Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him [c]as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So [d]the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took [e]all his cities at that time; there was not a city which we took not from them, threescore cities, [f]all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* [g]fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And [h]we utterly destroyed them, [i]as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But [k]all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, [l]the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* [m]Hermon the Sidonians call Sirion, and the Amorites call it [n]Shenir;)

10 All [o]the cities of the plain, and all Gilead, and all Bashan, unto Salchah and [p]Edrei, cities of the kingdom of Og in Bashan.

B. C. 1451.

[c] Gen. 14. 5, *Zuzims.*
[d] 1. 28; 3. 11.
[e] Jud. 11. 24.
[f] Gen. 36. 8.
[g] Gen. 14. 6. 1 Chr. 1. 38, &c.
[h] Josh. 13. 3, *Avites.*
[i] 1 Kings 4. 24. Zeph. 2. 4. Zech. 9. 5, *Gaza.*
[k] Gen. 10. 14. Acts 17. 26.
[l] Num. 21. 13-15. Jud. 11. 18-21.
[m] Josh. 6. 16.
[6] *Begin, possess.*
[n] Josh. 2. 9-12. Rev. 3. 9.
[o] Josh. 13. 18; 21. 37.
[p] Esth. 9. 30. Matt. 10. 12-15.
[q] Num. 21. 21, 22. Jud. 11. 19.
[r] Num. 20. 19.
[s] Num. 20. 18.
[t] 5. 16; 9. 6. Ex. 20. 12. Josh. 1. 11-15.
[u] Josh. 11. 19, 20. Rom. 9. 17-23.
[x] Is. 48. 4.
[y] Jud. 11. 20-23. Neh. 9. 22. Ps. 136. 7.
[z] Gen. 14. 20.
[a] Lev. 27. 28, 29.
[7] *Every city of men and women and little ones.*
[b] Josh. 13. 9.
[c] Josh. 1. 5. Rom. 8. 31.
[d] Gen. 32. 22. Josh. 12. 2.

CH. III.

[a] Josh. 9. 10. 1 Kings 4. 19. Neh. 9. 22.
[b] Num. 14. 9. Is. 41. 10. Acts 27. 24. Rev. 2. 10.
[c] 2. 24-37. Num. 21. 23-25.
[d] Num. 21. 35. Josh. 13. 12, 30.
[e] Num. 32. 33-42.
[f] 1 Kings 4. 13.
[g] Num. 13. 28. Heb. H. 30.
[h] Lev. 27. 28, 29. Num. 21. 2. Josh. 11. 14.
[i] 2. 33-34.
[k] Josh. 8. 27; 11. 11-14.
[l] Num. 32. 33-42. Josh. 12. 2-6; 13. 9-12.
[m] Ps. 89. 12; 133. 3. Cant. 4. 8.
[n] 1 Chr. 5. 23. Ex. 27. 5, *Senir.*
[o] 4. 49.
[p] Num. 21. 33. Josh. 12. 4.

gested is important. The Moabites were to be respected since they were the children of Lot. Not so the Amorites, the cup of whose iniquity was full, and on whom the Divine displeasure was about to descend. These people had been long endured, but the patience of the Most High was at an end, and they were now to be cut off in their iniquity. They who will not avail themselves of the provisions of mercy, must submit to the demands of justice.

Chap. III. 1-29. Bashan was a place famous in those days, and in after-times, for the fertility of its soil, the excellence of its pasture, and the value of its cattle. In ver. 25, Moses appears in his own true and noble character. While entirely prepared to surrender his authority, he still remained the subject of a desire to enter the promised land before he went hence to be no more for ever. This desire, we may be assured, arose, not from love of life, from a love of the world, reluctance to part with power, a desire for earthly indulgence, or from a fear of death: he was superior to all these; but he looked upon

11 For only Og king of Bashan remained of the remnant of [1]giants; behold, his bedstead *was* a bedstead of iron: *is* it not in [q]Rabbath of the children of Ammon? [r]nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, [s]from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And [t]the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 [u]Jair the son of Manasseh took all the country of [x]Argob, unto the coasts of [y]Geshuri and Maachathi, and called them after his own name, [z]Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto [a]Machir.

16 And unto [b]the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the [c]river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from [d]Chinnereth even unto [e]the sea of the plain, *even* the salt sea, under [2]Ashdoth-pisgah eastward.

18 ¶ And [f]I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* [3]meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [g]return every man unto his possession, which I have given you.

21 ¶ And [h]I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: [i]so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: [k]for the LORD your God he shall fight for you.

23 ¶ And [l]I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant [m]thy greatness, and thy mighty hand: for [n]what God *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see [o]the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But [p]the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, [q]Let it suffice thee; speak no more unto me of this matter.

27 Get thee [r]up into the top of [4]Pisgah, and [s]lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [t]charge Joshua, and encourage him, and strengthen him: [u]for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the [x]valley over against Beth-peor.

CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on the east side of Jordan.*

NOW therefore hearken, O Israel, [a]unto the statutes, and unto the judgments, which I teach you, for to do *them*, [b]that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not [c]add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen [d]what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did [e]cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, [f]I have taught you statutes and judgments, even as the LORD my God

B. C. 1451.

1 *Rephaim.*
q 2 Sam. 12. 26. Jer. 49. 2. Amos 1. 14. *Rabbah.*
r 1 Sam. 17. 4. Amos 2. 9.
s Josh. 12. 2-6. 2 Kings 10. 33.
t Josh. 13. 29-32. 1 Chr. 5. 23-26.
u 1 Chr. 2. 21-23.
x *See on* 4.
y Josh. 13. 13. 2 Sam. 3. 3.
z Num. 32. 41.
a Num. 26. 29.
b Num. 32. 33-38.
c Gen. 32. 22.
d Num. 34. 11. Josh. 12. 3.
e Gen. 13. 10. Josh. 3. 16; 18. 19.
2 *The springs of Pisgah*, or, *The hill.*
f Josh. 1. 12, 15; 22. 1-9.
3 *Sons of power.*
g Josh. 22. 4, 8.
h Num. 27. 18-23.
i Josh. 10. 25. Ps. 9. 10. 2 Cor. 12. 10. Eph. 3. 20.
k Ex. 14. 14. Josh. 10. 42. Ps. 44. 3.
l 2 Cor. 12. 8.
m Ps. 106. 2; 145. 3, 6. Jer. 32. 18-21.
n Ex. 15. 11.
o Ex. 3. 8. Num. 32. 5.
p 34. 4. Ps. 106. 32, 33. Is. 53. 5, 6.
q 1 Chr. 21. 7-9. Matt. 20. 22. 2 Cor. 12. 8, 9.
r 34. 1-4. Num. 27. 12.
4 *The hill.*
s Gen. 13. 14, 15.
t 2 Chr. 28. 9, 10, 20. 2 Tim. 2. 1-3; 4. 1-6.
u Josh. 3. 7-17. John 1. 17. Acts 7. 45. *Jesus.*
x 34. 6. Num. 25. 3; 33. 48, 49.

CH. IV.

a Ps. 105. 45. Ez. 36. 27.
b Lev. 18. 5. Rom. 10. 5.
c Prov. 30. 6. Matt. 15. 2-9. Gal. 3. 15.
d Josh. 22. 17.
e Josh. 22. 5.
f Matt. 28. 20.

Canaan as the great object of promise made to Abraham, and a figure of the inheritance of the heavenly world; and hence his anxiety to pass through it on his way to take his place in the society of Abraham, Isaac, and Jacob. Love, in the soul of Moses, might now be viewed as perfect, casting out fear, and inspiring grateful praise. He had fought a good fight; he had kept the faith; and he entertained a full assurance, that there remained for him a crown of glory, to be received from the hand of his approving Master.

Chap. IV. 1-20. These exhortations are such as became one who might be said to be a dying man; they are in all respects valedictory. The whole of the chapter is marked by sublime simplicity. The Great Legislator insists on the people's cleaving to the written Word, to the exclusion of everything which might impair its authority. Nothing can more completely cut up Popery by the roots than the exhortations and injunctions of Moses to the people to make the Word of the Lord the theme of their constant study and habitual remembrance. Moses displays a clear and lofty conception of the superiority of his laws to those of all mankind, and of the consequent elevation of the Jewish people in point of privilege. The children of Israel alone enjoyed a system of instruction and of worship founded in truth, and adapted to human nature. They were, in very deed, a great nation, and ought to have been "a wise and understanding people." Ver. 21-49. How pathetic is the rehearsal of Moses of the circumstances by which he himself was doomed to die in the wilderness, and how earnest the counsels he gives to the people to walk in the fear of the Lord, in the comfort of his steadfast love and powerful protection! These counsels are

commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore, and do *them:* for [g]this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, [h]Surely this great nation *is* a wise and understanding people.

7 For [i]what nation *is there so* great, [k]who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath [l]statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [m]keep thy soul diligently, lest thou forget the things which thine eyes have seen, and [n]lest they depart from thy heart all the days of thy life; but [o]teach them thy sons, and thy sons' sons:

10 *Specially* [p]the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to [q]fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near, and [r]stood under the mountain; and the mountain burned with fire unto the [1]midst of heaven, with darkness, clouds, and thick darkness.

12 And [s]the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw [t]no similitude; [2]only [u]*ye heard* a voice.

13 And [x]he declared unto you his covenant, which he commanded you to perform, *even* [y]ten commandments; and [z]he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me [a]at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 [b]Take ye therefore good heed unto yourselves, (for ye saw no manner [c]of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire,)

16 Lest ye [d]corrupt *yourselves*, and make you a graven image, the similitude of any figure, [e]the likeness of male or female;

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air;

18 The likeness of anything that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and [f]when thou seest the sun, and the moon, and the stars, *even* all [g]the host of heaven, shouldest be driven to worship

B. C. 1461.

[g] Ps. 19. 7.
[h] 1 Kings 4. 34.
[i] Num. 23. 9, 21. Is. 43. 4.
[k] Ps. 148. 14.
[l] Ps. 19. 7-11. Rom. 7. 12-14.
[m] Prov. 4. 20-23. Heb. 2. 3.
[n] Prov. 3. 1-3. Heb. 2. 1.
[o] Ex. 13. 14-16.
[p] Ex. 20. 18. Heb. 12. 18, 25.
[q] 1 Sam. 12. 24. Rev. 19. 5.
[r] Ex. 19. 16-18; 20. 18, 19.
[1] *Heart.*
[s] 5. 4, 22.
[t] Is. 40. 18. Col. 1. 15.
[2] *Save a voice.*
[u] Is. 40. 3, 6. Matt. 17. 5. 2 Pet. 2. 17, 18.
[x] Ex. 19. 5. Heb. 9. 19, 20.
[y] Ex. 34. 28.
[z] Ex. 34. 28. Heb. 9. 4.
[a] Ex. 21; 22; 23.
[b] Josh. 23. 11. Mal. 2. 15.
[c] 2 Cor. 4. 4-6. Heb. 1. 3.
[d] Ps. 106. 19, 20. Rom. 1. 22-24.
[e] Is. 40. 18. John 4. 24. 1 Tim. 1. 17.
[f] Jer. 8. 2.
[g] 2 Kings 17. 16. Rom. 1. 25.
[h] Josh. 10. 12, 13. Ps. 148. 3-5. Matt. 5. 45.
[3] *Imparted.*
[i] 1 Kings 8. 51.
[k] Ex. 19. 5, 6.
[l] Num. 20. 12.
[m] 1 Kings 13. 21, 22. Heb. 12. 6-10. 2 Pet. 1. 13-15.
[n] Josh. 23. 11. Luke 12. 15. Heb. 3. 12.
[o] Jos. 23. 16.
[p] Ex. 20. 4, 5.
[q] Ex. 24. 17. Heb. 12. 29.
[r] Ex. 34. 14. 1 Cor. 10. 22.
[s] 31. 16-18.
[t] 31. 28.
[u] 2 Kings 17. 17-19. 2 Chr. 36. 12-16.
[x] Is. 1. 2.
[y] Josh. 23. 16. Luke 21. 24.
[z] Ex. 13. 15.
[a] 1 Sam. 26. 19. Acts 7. 42.
[b] Is. 44. 9.
[c] 2 Chr. 15. 4, 15. Neh. 1. 9.
[d] 2 Kings 10. 31. Ps. 119. 2, 10.
[e] 1 Kings 8. 46-53. Dan. 9. 11-19.
[4] *Have found thee.*
[f] Dan. 10. 14. Heb. 1. 2.
[g] Hos. 14. 2, 3. Acts 3. 19.
[h] Is. 1. 19. Heb. 5. 9.
[i] Ex. 34. 6, 7. Neh. 9. 31.
[k] Ps. 106. 8. Luke 1. 72.
[l] Job 8. 8.
[m] Matt. 24. 31.

them, and serve them, [h]which the LORD thy God hath [3]divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of [i]the iron furnace, *even* out of Egypt, to be unto him [k]a people of inheritance, as *ye are* this day.

21 Furthermore, [l]the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance;

22 But [m]I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take [n]heed unto yourselves, [o]lest ye forget the covenant of the LORD your God, which he made with you, and [p]make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy [q]God *is* a consuming fire, *even* [r]a jealous God.

25 ¶ When thou shalt [s]beget children, and children's children, and ye shall have remained long in the land, and shall [t]corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall [u]do evil in the sight of the LORD thy God, to provoke him to anger;

26 I [x]call heaven and earth to witness against you this day, that [y]ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall [z]scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there [a]ye shall serve gods, the work of men's hands, wood and stone, which [b]neither see, nor hear, nor eat, nor smell.

29 But [c]if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him [d]with all thy heart, and with all thy soul.

30 When thou art in tribulation, and [e]all these things [4]are come upon thee, *even* [f]in the latter days, [g]if thou turn to the LORD thy God, and shalt be [h]obedient unto his voice;

31 (For [i]the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor [k]forget the covenant of thy fathers, which he sware unto them.

32 For [l]ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and *ask* [m]from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

---

marked by a fearful solemnity, and the warnings given might well excite the deepest reverence. Rightly to appreciate this address of Moses, he must be viewed in his typical character, as prefiguring the Lord Jesus; yet it deserves particular notice, how far the type comes short of the Antitype in love, pathos, spirituality, and sublimity. The closing addresses of Jesus in the Gospel by John beautifully illustrate the difference, and explain the passage, "The law was given by Moses; but grace and truth came by Jesus Christ."

33 Did *ever* people [n]hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* [o]take him a nation from the midst of *another* nation, by [p]temptations, [q]by signs, and by wonders, and by war, and [r]by a mighty hand, and by a stretched-out arm, [s]and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest [t]know that the LORD he *is* God; *there* [u]*is* none else beside him.

36 Out [x]of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And [y]because he loved thy fathers, therefore he chose their seed after them, and brought thee out [z]in his sight [a]with his mighty power out of Egypt;

38 To [b]drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, [c]as *it is* this day.

39 Know therefore this day, [d]and consider *it* in thine heart, that [e]the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt [f]keep therefore his statutes, and his commandments, which I command thee this day, that [g]it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses [h]severed three cities on this side Jordan, toward the sunrising;

42 That [i]the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*, [k]Bezer in the wilderness, in the plain country of the Reubenites; and [l]Ramoth in Gilead of the Gadites; and Golan in Bashan of the Manassites.

44 ¶ And this [m]*is* the law which Moses set before the children of Israel:

45 These [n]*are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On [o]this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom [p]Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and [q]the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 From [r]Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

B. C. 1451.

[n] Ex. 33. 20.
[o] Ex. 1. 9.
[p] Ex. 10. 7.
[q] Ex. 7. 3.
[r] Ex. 6. 6. 1 Pet. 5. 6.
[s] Ex. 12. 30-38.
[t] 1 Sam. 17. 45, 47.
[u] 1 Sam. 2. 2. 1 John 5. 21.
[x] Ex. 24. 16.
[y] Is. 41. 8, 9. Rom. 9. 5.
[z] Ps. 32. 8.
[a] Ps. 114.
[b] Ex. 23. 27, 28.
[c] 3 1, 16.
[d] 1 Chr. 28. 9. Is. 1. 3. Hos. 7. 2.
[e] Josh. 2. 11. Ps. 115. 3. Dan. 4. 35.
[f] Lev. 22. 31. Jo. n 14. 15, 21-24.
[g] 6. 3, 18. Eph. 6. 3. 1 Tim. 4. 8.
[h] Num. 35. 14, 15. Josh. 20. 2, 9.
[i] Num. 35. 15-28. Heb. 6. 18.
[k] Josh. 20. 8.
[l] Josh. 21. 38. 1 Kings 4. 13.
[m] Mal. 4. 4. John 2. 17.
[n] 1 Kings 2. 3. Ps. 119. 22, 24.
[o] 1. 5. Num. 32. 19.
[p] Num. 21. 21-32.
[q] 29. 7, 8. Num. 21. 33-35.
[r] 3. 12. Josh. 13. 24, &c.

CH. V.

[a] 1. 1; 29. 2-10.
[b] *See on* 4. 1.
[1] *Keep to do them.*
[c] Ex. 19. 5, 6. Heb. 8. 6-13; 9. 19-23.
[d] Gen. 17. 7, 21. Gal. 3. 17, 21. Heb. 8. 9.
[e] Ex. 20. 22; 33. 11. Num. 12. 8.
[f] Gen. 18. 22. Gal. 3. 19. Heb. 9. 24.
[g] Ex. 20. 2. Lev. 26. 1, 2.
[h] Ps. 81. 5-10.
[2] *Servants.*
[i] Ex. 20. 3. John 5. 23. 1 John 5. 21.
[k] *See on* 4. 16.
[l] Ex. 20. 4-6.
[m] Ex. 34. 7, 14.
[n] Is. 1. 16-19. Matt. 7. 21-27. Gal. 5. 6. 1 John 1. 7.
[o] John 4. 21, 23. Rom. 8. 28. 1 John 5. 2, 3.
[p] Ex. 20. 7. Matt. 5. 33, 34. Jam. 5. 12.
[q] Ex. 20. 8-11. Is. 56. 6; 58. 13.
[r] Ex. 35. 2, 3. Luke 13. 14-16; 23. 56.
[s] Gen. 2. 2. Heb. 4. 4.
[t] Neh. 13. 15-21.

CHAPTER V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called [a]all Israel, and said unto them, [b]Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [1]keep and do them.

2 The LORD [c]our God made a covenant with us in Horeb.

3 The LORD [d]made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD [e]talked with you face to face in the mount, out of the midst of the fire,

5 (I [f]stood between the LORD and you at that time, to shew you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ [g]I *am* the LORD thy God, which [h]brought thee out of the land of Egypt, from the house of [2]bondage.

7 Thou [i]shalt have none other gods before me.

8 Thou shalt not make thee *any* [k]graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou [l]shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* [m]a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And [n]shewing mercy unto thousands of them that [o]love me, and keep my commandments.

11 Thou [p]shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 [q]Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 [r]Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* [s]the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor [t]thy stran-

Chap. V. 1-33. Moses opens by displaying the intensity of his solicitude about the people's remembering his laws. The commandments, notwithstanding their fragmentary aspect, comprise the perfection of excellence: they cannot be improved. An eminent infidel lawyer, induced by a friend to read the Bible, on reaching the commandments, the thought occurred to him, "Cannot I add something to these? cannot I take something from them, and improve them?" A man of powerful mind, and endowed with an unusual measure of self-confidence, he set himself to meditate the precepts, and the result was, a conviction that man's wis-

ger that *is* within thy gates; that [u]thy man-servant and thy maid-servant may rest as well as thou.

15 And [x]remember that thou wast a servant in the land of Egypt, and *that* [y]the LORD thy God brought thee out thence [z]through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ [a]Honour thy father and thy mother, as the LORD thy God hath commanded thee; that [b]thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou [c]shalt not kill.

18 Neither [d]shalt thou commit adultery.

19 Neither [e]shalt thou steal.

20 Neither [f]shalt thou bear false witness against thy neighbour.

21 Neither [g]shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These [h]words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and [i]he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, [k]when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and [l]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and [m]he liveth.

25 Now therefore why should we die? for [n]this great fire will consume us. If we [s]hear the voice of the LORD our God any more, then we shall die.

26 For [o]who *is there of* [p]all flesh, that hath heard the voice of the [q]living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and [r]hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [s]they have well said all that they have spoken.

29 [t]Oh that there were such an heart in them, that they would fear me, and [u]keep all my commandments always, [x]that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and [y]I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall [z]observe to do therefore as the LORD your God hath commanded you: [a]ye shall not turn aside to the right hand or to the left.

33 Ye shall [b]walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* [c]well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* [a]the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go [1]to possess it;

2 That thou mightest [b]fear the LORD thy God, to keep all his statutes, and his commandments, which I command thee; thou, [c]and thy son, and thy son's son, all the days of thy life, and that [d]thy days may be prolonged.

3 ¶ Hear therefore, O Israel, [e]and observe to do *it*; that it may be well with thee, and [f]that ye may increase mightily, as the LORD God of thy fathers hath promised thee, [g]in the land that floweth with milk and honey.

4 Hear, O Israel; [h]The LORD our God *is* one LORD:

5 And [i]thou shalt love the LORD thy God [k]with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, [l]shall be in thine heart;

7 And thou [m]shalt [2]teach them diligently unto thy children, and [n]shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And [o]thou shalt bind them for a sign

B. C. 1451.

[u] Lev. 25. 44-46. Neh. 5. 5.
[x] Is. 51. 1, 2. Eph. 2. 11, 12.
[y] Ps. 116. 16.
[z] 9. 34-37.
[a] Ex. 20. 12. Matt. 15. 4-6. Col. 3. 20.
[b] 27. 10. Eph. 6. 2, 3.
[c] Ex. 20. 13.
[d] Luke 18. 20. Jam. 2. 10, 11.
[e] Ex. 20. 15.
[f] Ex. 20. 16. Prov. 6. 19; 19. 5, 9.
[g] Ex. 20. 17. Rom. 7. 7, 8. 1 Tim. 6. 9, 10. Heb. 13. 5.
[h] 4. 12-15. Ex. 19. 18, 19.
[i] 4. 13.
[k] Ex. 20. 18, 19. Heb. 12. 18-21.
[l] *See on* 4. 5.
[m] Gen. 32. 30.
[n] 2 Cor. 3. 7-9. Gal. 3. 10, 21, 22. Heb. 12. 29.
[s] *Add to hear.*
[o] *See on* 4. 33.
[p] Is. 40. 6. Rom. 3. 20.
[q] Ps. 42. 2.
[r] Ex. 20. 19. Heb. 12. 19.
[s] Num. 27. 7; 36. 5.
[t] Is. 48. 18. Matt. 23. 37. 2 Cor. 5. 20. Heb. 12. 25.
[u] Ps. 119. 6. John 15. 14. Rev. 22. 14.
[x] Ps. 19. 11. Eph. 6. 3. Jam. 1. 25.
[y] 6. 1. Mal. 4. 4. Gal. 3. 19.
[z] 2 Kings 21. 8.
[a] 4. 1, 2. Josh. 23. 6. Ps. 125. 5. 2 Pet. 2. 21.
[b] Ps. 119. 6. Luke 1. 6. Rom. 2. 7.
[c] 1 Tim. 4. 8.

CH. VI.

[a] 12. 1.
[1] *Pass over.*
[b] Gen. 22. 12.
[c] Gen. 18. 19.
[d] Prov. 3. 1, 2, 16. 1 Pet. 3. 10, 11.
[e] 4. 6; 5. 32.
[f] Gen. 22. 17.
[g] Ex. 3. 8.
[h] Jer. 10. 10, 11. 1 Cor. 8. 4-6.
[i] Matt. 22. 37. 1 John 5. 3.
[k] John 14. 30, 31. 2 Cor. 5. 14, 15.
[l] Ps. 37. 31.
[m] Ex. 12. 26, 27.
[2] *Whet*, or *sharpen.*
[n] Ps. 119. 46. 1 Pet. 3. 15.
[o] Ex. 13. 9, 16. Matt. 23. 5.

dom could neither add to nor subtract from them. The question, then, came to be—Unless inspired, by what means did Moses surpass all mankind, who lived before and have lived since? There is but one explanation of their superiority: his laws were not of human, but of Divine origin. The heart of Moses yearned with most paternal tenderness over the people, and nothing was wanted but an assurance of their humble and holy obedience to reconcile him to an immediate departure from the world. The spiritual application of these injunctions is very evident. Christians need line upon line, and precept upon precept. It is no easy work to have the law written on the human soul: the Spirit of God alone can do it. Until that be done, there is no guarantee for either stability or perseverance in the ways of the Lord. While, therefore, they make much of the Saviour as a Priest, they are never forgetful that he is a King, who is glorified by the loving obedience of his people.

Chap. VI. 1-25. If any distinction may be drawn, it may amount to this: the "commandments" signify the moral, the "statutes," the ceremonial, and the "judgments," the judicial law. Ver. 5 is a golden text,

upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt [p]write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into [q]the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee [r]great and goodly cities, which thou buildedst not;

11 And houses full of all good *things*, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; [s]when thou shalt have eaten, and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of [s]bondage.

13 Thou shalt [t]fear the LORD thy God, and serve him, and [u]shalt swear by his name.

14 Ye shall [x]not go after other gods, [y]of the gods of the people which *are* round about you;

15 (For the LORD thy God [z]*is* a jealous God among you;) [a]lest the anger of the LORD thy God be kindled against thee, and [b]destroy thee from off the face of the earth.

16 ¶ Ye shall not [c]tempt the LORD your God, as ye [d]tempted *him* in Massah.

17 Ye shall [e]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou [f]shalt do *that which is* right and good in the sight of the LORD: [g]that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To [h]cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ *And* [i]when thy son asketh thee [k]in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, [l]We were Pharaoh's bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD [l]shewed signs and wonders, great and [s]sore, upon Egypt, upon Pharaoh, and upon all his household, [m]before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, [n]for our good always, that [o]he might preserve us alive, as *it is* at this day.

25 And [p]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER VII.

1 *All communion with the nations forbidden,* 4 *for fear of idolatry, and other reasons.*

WHEN [a]the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, [b]the Hittites and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations [c]greater and mightier than thou;

2 And when the LORD thy God shall [d]deliver them before thee, thou shalt smite them, *and* [e]utterly destroy them; thou shalt [f]make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou [g]make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods; [h]so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall [i]destroy their altars, and break down their [l]images, [k]and cut down their groves, and [l]burn their graven images with fire.

6 ¶ For thou *art* [m]an holy people unto the LORD thy God: the LORD thy God hath chosen thee [n]to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD [o]did not set his love upon you, nor choose you, because ye were more in number than any people; (for [p]ye *were* the fewest of all people;)

8 But [q]because the LORD loved you, and because he would keep [r]the oath which he

B. C. 1451.

p Ex. 12. 7.
q Gen. 13. 15-17; 15. 18.
r Josh. 24. 13.
s Prov. 30. 8, 9. Ex. 16. 10-30.
s *Bondmen*, or *servants.*
t 10. 12, 20. Matt. 4. 10.
u Ps. 15. 4. Is. 45. 23.
x Ex. 34. 14-16. 1 John 5. 21.
y 13. 7.
z Ex. 20. 5. 1 Cor. 10. 22.
a Num. 32. 10-15. Ps. 90. 7, 11.
b Ex. 32. 12. Amos 9. 8.
c Matt. 4. 7. Luke 4. 12.
d Ex. 17. 2, 7. Heb. 3. 8, 9.
e Ps. 119. 4. 2 Pet. 1. 5-10.
f Ps. 19. 11. John 8. 29.
g 4. 40; 5. 29, 33.
h Ex. 23. 28-30.
i Josh. 4. 21-24. Prov. 22. 6.
k *To-morrow.*
l Ex. 20. 2. Rom. 6. 17, 18.
l Ex. 7. 14.
s *Evil.*
m Ps. 58. 10, 11; 91. 8.
n Prov. 9. 12. Matt. 6. 33. Rom. 6. 21, 22.
o Ps. 41. 2; 66. 9. Rom. 10. 5.
p Ps. 119. 6. Rom. 10. 3, 5, 6.

CH. VII.

a Ex. 6. 8.
b Gen. 15. 18-21. Ex. 33. 2.
c 4. 38; 9. 1-3.
d Gen. 14. 20.
e Josh. 6. 17-25.
f Ex. 34. 12-16.
g Gen. 6. 2, 3.
h Ex. 20. 5. Jud. 3. 7, 8.
i Ex. 34. 13.
l *Statues*, or *pillars.*
k Jud. 6. 25, 26.
l 9. 21. Ex. 32. 20.
m Ex. 19. 5, 6. Tit. 2. 14.
n Mal. 3. 17, *marg.*
o Rom. 9. 11-15. 1 John 3. 1; 4. 10.
p Is. 51. 2. Rom. 9. 27-29.
q Is. 43. 4. Eph. 2. 4, 5.
r Ex. 32. 13. Heb. 6. 13-18.

---

which shews, that the religion taught by Moses, notwithstanding the vast amount of figure and emblem which seemed to overlay it, was essentially that of the New Testament: nothing could compensate for the absence of love; and heaven itself is only that love perfected. This love, in the breast of the Christian, is the basis of all moral excellence; it adores, serves, and glorifies. Nothing is wanted but its indwelling and universal operation, to elevate earth to the precincts of heaven. But this love exists only in one class of hearts—those that have been regenerated by the Spirit of God. This is the first step in the new creation: this accomplished, the foundation is laid; and, in the use of the appointed means, the work of sanctification advances.

Chap. VII. 1–26. Much has been made by Infidels of the command here given to extirpate these nations. They have employed this very circumstance to overthrow the claims of Moses to a Divine Mission. The process by which they have arrived at this conclusion is very short, and all the more easy from their completely overlooking the facts of the case. It is forgotten, that on the same principle that an *individual* is punishable with the utmost severity because of transgression, a nation is punishable. There is no more difficulty in dealing with the larger than with the smaller case. He who had a right to cut off one transgressor, had an equal right to cut off a million. The number is, of course, a greater, and a more appalling thing to us, the creatures of a day; but a man and a nation are the same in the sight of God, the great Creator and Divine Lawgiver. It is forgotten also, that by means of war, famine, pestilence, and earthquake, multitudes upon multitudes, in every age and country, have been removed. It is, moreover,

had sworn unto your fathers, hath [s]the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the [t]faithful God, [u]which keepeth covenant and mercy with them that love him, and keep his commandments, to [x]a thousand generations;

10 And [y]repayeth them that hate him to their face, to destroy them: he will not be [z]slack to him that [a]hateth him, he will repay him to his face.

11 Thou shalt therefore [b]keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, [2]if [c]ye hearken to these judgments, and keep and do them, that [d]the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

13 And [e]he will love thee, and bless thee, and multiply thee: [f]he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be [g]blessed above all people: there shall not be [h]male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and [i]will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt [k]consume all the people which the LORD thy God shall deliver thee; [l]thine eye shall have no pity upon them: neither shalt thou serve their gods; [m]for that *will be* a snare unto thee.

17 If [n]thou shalt say in thine heart, [o]These nations *are* more than I; how can I dispossess them?

18 Thou [p]shalt not be afraid of them; *but* shalt well [q]remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The [r]great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will send the [s]hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for [t]the LORD thy God *is* among you, [u]a mighty God and terrible.

22 And the LORD thy God will [3]put out those nations before thee by little and little: [x]thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them [4]unto thee, and [y]shall destroy them with a [z]mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy [a]their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The [b]graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [c]snared therein: for it *is* an abomination to the LORD thy God.

26 Neither [d]shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

CHAPTER VIII.

An exhortation to obedience, founded on God's dealings with them, and the consideration of this promise to them.

ALL the commandments which I command thee this day shall [a]ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt [b]remember all the way which the LORD thy God [c]led thee these forty years in the wilderness, [d]to humble thee, *and* to [e]prove thee, [f]to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and [g]fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee

B. C. 1451.

[s] 4. 20, 34.
[t] Ex. 34. 6, 7. Heb. 6. 18.
[u] Gen. 17. 7. Rom. 8. 28.
[x] 1 Chr. 16. 15.
[y] Ps. 21. 8, 9. Rom. 12. 19.
[z] 2 Pet. 3. 9, 10.
[a] Ex. 20. 5. John 15. 23, 24.
[b] 5. 32. John 14. 15.
[2] *Because.*
[c] 28. 1.
[d] Ps. 105. 8-10. Luke 1. 72, 73.
[e] Ex. 23. 25. John 14. 21.
[f] Prov. 10. 22. Matt. 6. 33.
[g] Ps. 105. 15; 147. 19, 20.
[h] Lev. 26. 9. Ps. 127. 3.
[i] Ex. 9. 14.
[k] *See on* 2. 13. 8. Jer. 30. 7.
[m] Ex. 34. 12-16.
[n] Is. 49. 21. Luke 9. 47.
[o] Num. 13. 32.
[p] Ps. 27. 1, 2. Is. 41. 10-14.
[q] Ex. 7.-14. Ps. 105. 26-36.
[r] Neh. 9. 10, 11.
[s] Ex. 23. 28-30. Josh. 24. 12.
[t] Num. 11. 20. Josh. 3. 10. Ps. 46. 5, 7, 11. Is. 8. 9, 10. 1 Cor. 14. 25.
[u] 1 Sam. 4. 8. Neh. 9. 32. Zech. 12. 2-6.
[3] *Pluck off.*
[x] Ex. 23. 29, 30. Josh. 15. 63.
[4] *Before thy face.*
[y] Is. 13. 6. Joel 1. 15. 2 Thes. 1. 9.
[z] Ex. 17. 14. Prov. 10. 7. Jer. 10. 11.
[a] Ex. 32. 20. Is. 30. 22.
[b] Jud. 8. 24-27. 1 Tim. 6. 9, 10.
[c] Josh. 6. 17-24. Hab. 2. 9-11.

CH. VIII.

[a] Ps. 119. 4, 6. 1 Thes. 4. 1, 2.
[b] Ps. 106. 7. Eph. 2. 11, 12.
[c] Ps. 136. 16. Amos 2. 10.
[d] Job 42. 5, 6. Luke 18. 14.
[e] Gen. 22. 1. Ex. 16. 4. 1 Pet. 1. 7.
[f] John 2. 25. Rev. 2. 23.
[g] Ex. 16. 12-35. 1 Cor. 10. 3.

to be remembered, that the whole of these nations were intruders into Palestine, and that had they withdrawn, when the rightful owners came to possess it, there would have been no war, and no slaughter. These facts kept in mind, the argument of Infidelity may be easily disposed of. But Infidels should distinguish between the command and the performance. From indolence, unbelief, cowardice, and other causes, the Israelites came far short of fulfilling their duty, and in so doing they transgressed. The consequence was, that a large remnant of the nations still remained, and were to them a constant source of trouble, temptation, and affliction. He who gave the command to destroy foresaw the shortcoming, which he made to subserve the accomplishment of his gracious purposes. The analogy here between the typical and the spiritual is very striking: the Christian is commanded not to sin; to follow holiness; to be "perfect as his Father in heaven is perfect;" but it is a fact, that no man attains to perfection in the present world. Every shortcoming, however, is sinful, and requires a fresh application to the blood of sprinkling.

Chap. VIII. 1-20. Moses continues his tender exhortations, rehearsing the more remarkable facts of the bygone history. Among the most noticeable things is the fact stated in ver. 4, about which there has been much critical controversy. The question is, whether the words are to be taken literally or figuratively. Some have thought, that the "raiment" and the "foot" are terms calculated to express general comfort—one thing, by a well-known figure, being employed to indicate many things of a similar character. The sound view, however, seems to be, to take the words in their literal import. The whole of the Jewish dispensation was one

know that man [h]doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy [i]raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also [k]consider in thine heart, that, [l]as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to [m]walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land; [n]a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of [o]wheat, and [p]barley, and [q]vines, and fig-trees, and pomegranates; a land of [1]oil-olive and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land [r]whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 When [s]thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 [t]Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest [u]*when* thou hast eaten and art full, [x]and hast built goodly houses, and dwelt *therein;*

13 And *when* [y]thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then [z]thine heart be lifted up, [a]and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [b]led thee through that great and terrible wilderness, *wherein were* [c]fiery serpents, and scorpions, and drought, where *there was* no water; [d]who brought thee forth water out of the rock of flint;

16 Who [e]fed thee in the wilderness with manna, which thy fathers knew not; that [f]he might humble thee, and that he might prove thee, [g]to do thee good at thy latter end;

17 And [h]thou say in thine heart, [i]My power, and the might of *mine* hand, hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* [k]he that giveth thee power to get wealth, [l]that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, [m]I testify against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to [a]pass over Jordan this day, to go in to possess [b]nations greater and mightier than thyself, [c]cities great, and fenced up to heaven;

2 A people [d]great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, [e]Who can stand before the children of Anak?

3 [f]Understand therefore this day, that the LORD thy God *is* he which [g]goeth over before thee; *as* [h]a consuming fire [i]he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 [k]Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land; but [l]for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and [m]that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 [n]Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* [o]a stiff-necked people.

7 ¶ [p]Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [q]from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [r]in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When [s]I was gone up into the mount, to receive the tables of stone, *even* [t]the tables of the covenant which the LORD

B. C. 1451.

[h] Pa. 37. 3. Matt. 4. 4.
[i] Neh. 9. 21. Matt. 6. 25-30.
[k] Is. 1. 3.
[l] Pa. 89. 32. Heb. 12. 6-11.
[m] Ex. 18. 20. Luke 1. 6.
[n] Ex. 3. 8.
[o] Ex. 27. 17.
[p] 2Chr. 2. 10-15.
[q] Jer. 5. 17.
[1] *Olive-tree of oil.*
[r] Josh. 22. 8. Job 28. 2.
[s] Pa. 103. 2. John 6. 23. 1 Tim. 4. 4, 5.
[t] Prov. 1. 32.
[u] 32. 15. Hos. 13. 5, 6.
[x] Jer. 22. 14, 15. Luke 17. 28.
[y] Gen. 13. 1-5. Luke 12. 13-21.
[z] 2 Chr. 26. 16. 1 Cor. 4. 7, 8.
[a] *See on* 11.
[b] Is. 43. 13.
[c] Num. 21. 6.
[d] Ex. 17. 6. 1 Cor. 10. 4.
[e] Ex. 16. 15.
[f] *See on* 2.
[g] Rom. 8. 28. Heb. 12. 10, 11. 1 Pet. 1. 7.
[h] *See on* 7. 17.
[i] Is. 10. 8-14. 1 Cor. 4. 7.
[k] Pa. 127. 1, 2.
[l] 7. 8, 12.
[m] Josh. 23. 13. Luke 13. 3, 5.

CH. IX.

[a] Josh. 3. 14, 16; 4. 5, 19.
[b] 7. 1; 11. 23.
[c] Num. 13. 22-33.
[d] 2. 11, 12, 21.
[e] Ex. 9. 11. Dan. 8. 4.
[f] Matt. 15. 10. Eph. 5. 17.
[g] Josh. 3. 14. Rev. 19. 11-16.
[h] Is. 27. 4. 2 Thes. 1. 8. Heb. 12. 29.
[i] Ex. 23. 29-31. Rom. 8. 31.
[k] Ex. 36. 22, 32. Eph. 2. 4, 5.
[l] Gen. 15. 16.
[m] Gen. 17. 8; 28. 13. Acts 3. 25. Rom. 11. 28.
[n] Ex. 30. 44.
[o] Ex. 34. 9. Acts 7. 51. Rom. 5. 20, 21.
[p] Ex. 36. 31, 32. 1 Cor. 15. 9. Eph. 2. 11. B. C. 1491.
[q] Ex. 16. 2.
[r] Ex. 32. 1-6. Pa. 106. 19-22.
[s] Ex. 24. 12, 18.
[t] Ex. 31. 18; 34. 28. Gal. 4. 24.

stupendous miracle; and it seems quite as reasonable to believe, that the people were miraculously clothed, as that they were miraculously fed; only in the former case, the miracle operated in the way, not of creation, but of preservation. We are here taught, that all the Lord's commandments are right as well as obligatory; there must, therefore, be no picking and choosing according to convenience. It is always a wise and salutary exercise on the part of God's people to ponder the past, and to mark well the way by which he has led them; for then they will see, that goodness and mercy have constantly followed them: and a keen perception of this is the best support of a humble and holy confidence that he will be their God, and their guide even unto death, and then take them to glory.

Chap. IX. 1-29. The present discourse stands in contrast with that which went before: the former redounds to the glory of the Lord's goodness and mercy; the present testifies to the ingratitude and wickedness

made with you, [u]then I abode in the mount forty days and forty nights; [x]I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone, [y]written with the finger of God: and on them *was written* according to [z]all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* [a]the tables of the covenant.

12 And the LORD said unto me, [b]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have [c]corrupted *themselves;* they [d]are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, [e]I have seen this people, and, behold, it *is* a [f]stiff-necked people.

14 [g]Let me alone, that I may destroy them, and [h]blot out their name from under heaven: [i]and I will make of thee a nation mightier and greater than they.

15 So [k]I turned, and came down from the mount, and [l]the mount burned with fire; and the two tables of the covenant *were* in my two hands.

16 And [m]I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And [n]I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For [o]I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [p]But the LORD hearkened unto me at that time also.

20 And the LORD was [q]very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [r]I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

B. C. 1451.

[u] Ex. 24. 18. Matt. 4. 2.
[x] 1 Kings 13. 8, 9. 2 Kings 6. 22.
[y] 10. 4. Matt. 12. 28. Luke 11. 20. 2 Cor. 3. 3. Heb. 8. 10.
[z] 5. 6-21.
[a] Num. 10. 33. Heb. 9. 4.
[b] Ex. 32. 7, 8.
[c] 32. 5. Gen. 6. 11, 12. Jude 10.
[d] Jud. 2. 17. Gal. 1. 6.
[e] Ex. 32. 9. Jer. 7. 11. Hos. 6. 10.
[f] 2 Kings 17. 14.
[g] Is. 62. 6, 7. Luke 18. 1-8.
[h] Ex. 32. 32, 33.
[i] Num. 14. 11, 12.
[k] Ex. 32. 14, 15.
[l] Ex. 19. 18. Heb. 12. 18.
[m] Ex. 32. 19. Acts 7. 40, 41.
[n] Ex. 34. 28. 2 Sam. 12. 16.
[o] Ex. 32. 10, 11.
[p] Ex. 33. 17. Jam. 5. 16, 17.
[q] Ex. 32. 2-5. Heb. 7. 26-28.
[r] Ex. 32. 20.
[s] 1. 19, &c. Num. 13. 1-8.
[t] Num. 14. 1-4, 10-41. Is. 63. 10.
[u] Ps. 78. 22. Heb. 3. 18, 19; 4. 2.
[x] Ex. 32. 11-13. Num. 14. 13-19. Ps. 106. 23.
[y] Ps. 74. 1, 2. Is. 63. 19.
[z] Ex. 3. 6, 16; 6. 3-8. Jer. 14. 21.
[a] Ex. 32, 31, 32. Is. 43. 24, 25. Mic. 7. 19.
[b] Ex. 32. 13. Josh. 7. 7-9. Is. 43. 25. Dan. 9. 18, 19.
[c] 1 Kings 8. 51. Neh. 1. 10. Ps. 95. 7. Is. 63. 19.

CH. X.

[a] Ex. 34. 1, 2, 4.
[b] Ex. 25. 10-15.
[c] 5. Ex. 25. 16-22. Heb. 9. 4.
[d] Ex. 37. 1-9.
[e] Ex. 34. 4.
[f] 9. 10. Ex. 34. 28.
[g] 4. 13. *Words.*
[h] 5. 4-21. Ex. 20. 1-17.
[i] Ex. 19. 18. Heb. 12. 18, 19.
[k] 18. 16.
[l] Ex. 32. 15.
[m] Ex. 25. 16; 40. 20.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise [s]when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then [t]ye rebelled against the commandment of the LORD your God, and [u]ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I [x]prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, [y]which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 [z]Remember thy servants, Abraham, Isaac, and Jacob; [a]look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

28 Lest the land whence thou broughtest us out say, [b]Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet [c]they *are* thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAPTER X.

1 *Moses relateth God's mercy in restoring the two tables;* 6 *in continuing the priesthood, &c.,* 10 *and hearkening to his suit.* 12 *An exhortation to obedience.*

AT that time the LORD said unto me, [a]Hew thee two tables of stone like unto the first, and come up unto me into the mount, and [b]make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and [c]thou shalt put them in the ark.

3 And [d]I made an ark *of* shittim-wood, and [e]hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And [f]he wrote on the tables, according to the first writing, [g]the ten [l]commandments, [h]which the LORD spake unto you in the mount, [i]out of the midst of the fire, [k]in the day of the assembly: and the LORD gave them unto me.

5 And [l]I turned myself, and came down from the mount, and [m]put the tables in

---

of the people. Sin, under any circumstances, is always wicked; but, amidst special dispays of Divine justice, or mercy, it is particularly so. It was important to remind the children of Israel, that they did not receive Canaan as a reward of any peculiar work, worth, or excellence; but as the free gift of God, in fulfilment of the promise made to Abraham. Thus it is with respect to the spiritual Canaan, with the righteousness and holiness which prepare for it; all is of grace, through Christ the Lord.

Chap. X. 1-22. The Ark of the Covenant must here be understood, as the two Tables of the Law were contained in it at the time Moses delivered this discourse. It is probable, that prior to his ascending the mount the second time, he gave express orders to get the Ark ready by his return; and having superintended its construction, he speaks as if he had actually framed it with his own hands, which we know was not the case. The command in ver. 16, to "circumcise the foreskin of their hearts," and to be no more "stiff-necked," signifies the removal of the blindness of understanding and culpable obstinacy which had hitherto distinguished them, ren-

the ark which I had made; and [n]there they be, as the LORD commanded me.

6 ¶ And the children of Israel [o]took their journey from Beeroth of the children of Jaakan to [p]Mosera: [q]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time [r]the LORD separated the tribe of Levi, to [s]bear the ark of the covenant of the LORD, [t]to stand before the LORD to minister unto him, and [u]to bless in his name, unto this day.

9 Wherefore [x]Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And [y]I stayed in the mount, according to the [z]first time, forty days and forty nights; and [a]the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, [b]Arise, [3]take *thy* journey before the people, that they may go in and possess the land which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [c]what doth the LORD thy God require of thee, but [d]to fear the LORD thy God, [e]to walk in all his ways, and [f]to love him, and to serve the LORD thy God [g]with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [h]for thy good?

14 Behold, [i]the heaven, and the heaven of heavens, *is* the LORD's thy God, [l]the earth *also*, with all that therein *is*.

15 Only the LORD [k]had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 [l]Circumcise therefore the foreskin of your heart, and be no more [m]stiff-necked.

17 For the LORD your God *is* [n]God of gods, and [o]Lord of lords, [p]a great God, a mighty, and a terrible, which [q]regardeth not persons, nor taketh reward.

18 He [r]doth execute the judgment of the fatherless and widow, and [s]loveth the stranger, in giving him food and raiment.

19 [t]Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt [u]fear the LORD thy God; him shalt thou serve, and to him shalt thou [x]cleave, and [y]swear by his name.

21 He *is* [z]thy praise, and he *is* thy God, [a]that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt [b]with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER XI.

1 *An exhortation to obedience.* 26 *A blessing and a curse are set before them.*

THEREFORE [a]thou shalt love the LORD thy God, and [b]keep his charge, and [c]his statutes, and his judgments, and his commandments, alway.

2 And [d]know ye this day: for *I speak* not with your children which have not known, and which have not seen [e]the chastisement of the LORD your God, [f]his greatness, [g]his mighty hand, and his stretched-out arm,

3 And [h]his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots: [i]how he made the water of the Red sea to overflow them, as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And [k]what he did unto you in the wilderness, until ye came into this place;

6 And what [l]he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the [1]substance that *was* [2]in their possession, in the midst of all Israel.

7 But [m]your eyes have seen all the great acts of the LORD which he did.

8 [n]Therefore shall ye keep all the commandments which I command you this day, [o]that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye may [p]prolong *your* days in the land which the LORD [q]sware unto your fathers to give unto them, and to their seed, [r]a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and [s]wateredst *it* with thy foot, as a garden of herbs:

11 But [t]the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God [3]careth for: [u]the eyes of the LORD thy God *are* always upon it, from the begin-

B. C. 1451.

[n] Josh. 4. 9.
[o] Num. 10. 6, 12,13; 33.1, 2.
[p] Num. 33. 30-33, *Moseroth, Horhagidgad, Jotbathah.*
[q] Num. 20. 23-28; 33. 38.
[r] Lev. 8. 9.
[s] Num. 4. 15.
[t] Ps. 134. 2.
[u] Num. 6. 23-26. 2 Chr. 30. 27.
[x] Num. 18. 20-24. Josh. 14. 3.
[y] Ex. 24. 18; 34. 28.
[z] *Former days.*
[a] 3. 23-27.
[b] Ex. 32. 34; 33. 1.
[3] *Go in journey.*
[b] Matt. 11. 29, 30. 1 John 5. 3.
[c] Ps. 128. 1.
[d] Ps. 81. 13.
[e] Matt. 22. 37.
[f] 4. 29.
[g] Prov. 9. 12. Jam. 1. 25.
[h] Ps. 148. 4.
[i] Ex. 9. 29.
[k] 1 Cor. 10. 22.
[l] Num. 14. 8. Rom. 9. 13-23.
[l] Jer. 4. 4, 14. Col. 2. 11.
[m] Jam. 4. 6, 7.
[n] Josh. 22. 22.
[o] Ps. 136. 3.
[p] Neh. 4. 14.
[q] Rom. 2. 11. Eph. 6. 9.
[r] Ps. 103. 6.
[s] Ps. 146. 9.
[t] Luke 10. 28-37. Gal. 6. 10.
[u] Matt. 4. 10.
[x] Josh. 23. 8. Acts 11. 23.
[y] Ps. 63. 11.
[z] Ex. 15. 2. Luke 2. 32.
[a] Ps. 106. 22.
[b] Gen. 46. 27.

CH. XI.

[a] Ps. 116. 1.
[b] Lev. 8. 35.
[c] Ps. 105. 45.
[d] Prov. 22. 19.
[e] 8. 2-5.
[f] 5. 26; 9. 26.
[g] 7. 19.
[h] Ps. 78. 12, 13.
[i] Ps. 106. 11. Heb. 11. 29.
[k] Ps. 105. 39, &c.
[l] Num. 26. 9, 10.
[1] *Living substance which followed them.*
[2] *At their feet.*
[m] Ps. 106. 21; 145. 4, 6, 12.
[n] 10. 10-15.
[o] Ps. 138. 3. Eph. 3. 16. Col. 1. 11.
[p] Ps. 34. 12, &c.
[q] 6. 18; 9. 5.
[r] Ex. 3. 8.
[s] Zech. 14. 18.
[3] *Seeketh.*
[t] Ezra 5. 5.

dering them disobedient and rebellious. This act, therefore, like repentance and faith, in the New Testament Scriptures, is the subject both of promise and precept; that which men are commanded to do, they are disposed and enabled to do. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be," without the change which the Holy Spirit works, and his own indwelling power and presence, after it has been wrought. Man is everywhere treated as a reasonable creature; but he is so wicked as to despise reason; and it is only when the grace of God accompanies the commandment, that he submits to it.

Chap. XI. 1-32. The term "foot," mentioned in ver. 10, is probably a metaphor signifying labour. It has been thought by some to refer to a particular method of watering fields, which then obtained, and still prevails in some places in the East. The earth is laid out in

ning of the year, even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken [x]diligently unto my commandments, which I command you this day, [y]to love the LORD your God, and to serve him with all your heart, and with all your soul,

14 That [z]I will give *you* the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And [a]I will [4]send grass in thy fields for thy cattle, that thou mayest [b]eat, and be full.

16 [c]Take heed to yourselves, that [d]your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* [e]the LORD's wrath be kindled against you, and he [f]shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* [g]ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall [h]ye lay up these my words in your heart, and in your soul, and bind them for [i]a sign upon your hand, that they may be as frontlets between your eyes.

19 And [k]ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates;

21 That [l]your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, [m]as the days of heaven upon the earth.

22 ¶ For [n]if ye shall diligently keep all these commandments which I command you, to do them, [o]to love the LORD your God, to walk in all his ways, and [p]to cleave unto him;

23 Then will the LORD [q]drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 [r]Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

B. C. 1451.

x 6. 17.
y 6. 5, 6; 10. 12.
z Job 5. 10, 11. Jam. 5. 7.
a Ps. 104. 14.
4 *Give.*
b Joel 2. 19.
c Heb. 2. 1; 3. 12.
d Is. 44. 20. 1 John 5. 21. Rev. 12. 9.
e 6. 15; 30. 17, 18.
f 1 Kings 17. 1. Jer. 14. 1-6. Hag. 1. 9-11.
g Josh. 23. 13-16.
h Ex. 13. 9, 16. Prov. 6. 20-23. Col. 3. 16. Heb. 2. 1.
i Matt. 23. 5.
k Ps. 34. 11. Prov. 2. 1.
l Prov. 3. 2, 16; 4. 10.
m Ps. 72. 5. Is. 65. 20.
n 6. 17.
o Matt. 22. 37. 2 Tim. 4. 8.
p Gen. 2. 24. Acts 11. 23.
q Ex. 23. 27-30; 34. 11.
r Gen. 15. 18-21. Josh. 1. 3, 4. 1 Kings 4. 21, 24.
s 7, 24. Josh 1. 5; 2. 9; 5. 1.
t Ex. 23. 27.
u 30. 15-20. Gal. 3. 10, 13, 14.
x Lev. 26. 3-13. Is. 1. 19. Matt. 5. 3-12. John 14. 21-23. Rom. 2. 7. Rev. 22. 14.
y Lev. 26 14. Is. 1. 20. Rom. 2. 8, 9. Gal. 3. 10.
z 27. 12-26. Josh. 8. 30-35.
a Josh. 5. 9. Jud. 7. 1.
b Josh. 1. 11; 3. 13-17.
c Matt. 7. 21-27; 28. 20. 1 Thes. 4. 1, 2.

CH. XII.
a 4. 1, 2; 6. 1, 2.
b 1 Kings 8. 40. Job 7. 1. Ps. 146. 2.
c Ex. 34. 12-17. Jud. 2. 2.
1 *Inherit.*
d 2 Kings 16. 4. Jer. 3. 6. Hos. 4. 13.
2 *Break down.*
e 2 Kings 18. 4. Jer. 17. 3. Mic. 5. 14.
f Ps. 16. 4. Zech. 13. 2. Rev. 13. 1.

25 There shall [s]no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, [t]as he hath said unto you.

26 ¶ Behold, [u]I set before you this day a blessing and a curse;

27 [x]A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And [y]a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt [z]put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against [a]Gilgal, beside the plains of Moreh?

31 For [b]ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And [c]ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 15 *Blood forbidden.* 17 *Holy things to be eaten in the holy place.* 19 *The Levite not to be forsaken.*

THESE *are* [a]the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, [b]all the days that ye live upon the earth.

2 Ye shall [c]utterly destroy all the places wherein the nations which ye shall [1]possess served their gods, [d]upon the high mountains, and upon the hills, and under every green tree.

3 And ye shall [2]overthrow their altars, and break their pillars, [e]and burn their groves with fire; and ye shall hew down the graven images of their gods, [f]and destroy the names of them out of that place.

---

beds, separated by narrow ridges; the water is let flow on the first bed; and when that is sufficiently moistened, a little dyke is driven down by the bare foot of the cultivator, and the water let in upon the beds more remote from the river, canal, or reservoir, successively. Niebuhr, however, and some others, with much more probability, suppose it alludes to a machine for raising water to distribute over the dry ground by canals. It is a sort of tread-pump, worked by the foot. Niebuhr actually saw such machines in the gardens of Cairo. The probability, therefore, is that it is to something of this kind that Moses refers. In the history of the Christian, the past and the future should never be separated; the former admits of being uniformly brought to bear upon the latter. The remembrance of the Lord's goodness will prompt to gratitude, and the remembrance of our own shortcoming will work humility. The more we know of ourselves, the less will we trust: the more we know of God, the more will we confide in his wisdom, truth, mercy, and grace.

Chap. XII. 1-32. Nothing can exceed the imperative character of the injunctions with which this chapter opens to uproot the monuments of idolatry; and they are fraught with the utmost force, as spiritually applying to every wicked man who has forsaken his way, and to every unrighteous man who has abandoned his thoughts. There must be no tampering, no dalliance, else the convert is undone. By "putting his name," is meant, the place where the Lord shall set up his worship; thither shall men repair for inquiry and supplication. In ver. 8, Moses gives the people to understand, that the whole body of religious service and worship, when settled in the promised land, must be much more complete,

B. C. 1451.

4 ¶ Ye [f]shall not do so unto the LORD your God.

5 But [h]unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his [i]habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring [k]your burnt-offerings, and your sacrifices, and your [l]tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there [m]ye shall eat before the LORD your God; and [n]ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, [o]every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the [p]rest and to the inheritance which the LORD your God giveth you.

10 But *when* [q]ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that [r]ye dwell in safety;

11 Then there shall be [s]a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all [t]your choice vows which ye vow unto the LORD.

12 And [u]ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and [v]the Levite that *is* within your gates; [x]forasmuch as he hath no part nor inheritance with you.

13 [y]Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 But [z]in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding [a]thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [b]the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

[f] 20. 18.
[h] Josh. 9. 27. Heb. 12. 22.
[i] Ex. 15. 2. Col. 2. 9.
[k] Lev. 17. 3-9.
[l] Lev. 27. 32, 33. Luke 18. 12.
[m] 16. 20.
[n] Lev. 23. 40. Phil. 4. 4.
[o] Jud. 17. 6. Acts 7. 43.
[p] 1 Kings 8. 56. Heb. 4. 3, 8, 9. 1 Pet. 1. 3, 4.
[q] 11, 31. Josh. 3. 17; 4. 1, 12.
[r] Lev. 25. 18, 19. Prov. 3. 23. Jer. 22. 6.
[s] Josh. 18. 1. 1 Kings 8. 13, 20. John 4. 20, 23.
[t] *The choice of your vows.*
[u] Neh. 8. 10-12. 1 John 1. 3, 4.
[v] 18. 6; 26. 12.
[x] Josh. 13. 14, 33; 14. 4.
[y] Lev. 17. 3, 4.
[z] Ps. 5. 7. Heb. 10. 19-22; 13. 15.
[a] Lev. 17. 3-5.
[b] 14. 5; 15. 22, 23.
[c] Lev. 17. 10-13. Acts 15. 29. 1 Tim. 4. 4.
[d] Lev. 27. 30-32. Num. 18. 21, &c.
[e] 11. 12; 15. 20.
[f] Prov. 3. 17. Is. 12. 3. Acts 16. 34. Phil. 3. 1-3.
[g] 2 Chr. 31. 4-21. 1 Cor. 9. 10-14.
[h] *All thy days.*
[i] Gen. 15. 18-21. Ex. 34. 24.
[j] Gen. 31. 30.
[k] 1 Kings 14. 21. Ezra 6. 12.
[l] *See on* 15.
[s] *Strong.*
[m] Gen. 9. 4. Lev. 17. 11, 14. Matt. 20. 28. Rev. 5. 9.
[n] 15. 23.
[o] Ps. 112. 2. Ex. 33. 25.
[p] Ex. 15. 26. 1 Kings 11. 38.
[q] Num. 5. 9, 10; 18. 19.
[r] Gen. 28. 20. 1 Sam. 1. 21-24. Ps. 66. 13, 15.
[s] Lev. 1. 5, 9, 13.
[t] Lev. 4. 30; 17. 11.
[u] Ex. 34. 11. Neh. 1. 5. Ps. 105. 45. Ez. 37. 24. John 15. 3, 10, 14.
[x] *See on* 25.

16 Only [c]ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates [d]the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 But [e]thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt [f]rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 [g]Take heed to thyself that thou forsake not the Levite [h]as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, [i]as he hath promised thee, and thou shalt say, [j]I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen [k]to put his name there be too far from thee, then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even [l]as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat *of* them alike.

23 Only be [s]sure that thou eat not the blood: for [m]the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; [n]thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; [o]that it may go well with thee, and with thy children after thee, [p]when thou shalt do *that which* is right in the sight of the LORD.

26 Only thy [q]holy things which thou hast, and thy [r]vows, thou shalt take, and go unto the place which the LORD shall choose.

27 And thou shalt offer [s]thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: [t]and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 [u]Observe and hear all these words which I command thee, [x]that it may go well with thee, and with thy children after

and every way better ordered, than it had been in the wilderness, where they had so many difficulties to contend with, which constituted an apology for their neglect, which the Lord was pleased to receive. According to what a man hath, and not according to what he hath not, are the Divine requirements. He is just, as well as merciful. In the matter of food the licence is great, but the injunction on no account "to eat the blood," but to "pour it upon the earth as water," is repeated as a thing that deserves particular attention. The closing exhortations of the chapter are of great moment, both for the people and for their children. The presenting in sacrifice, by the heathen, of their sons and daughters, shews how inhumanly cruel, at that early period, were the practices of idolatry. The closing verse constitutes a lasting beacon to mankind, to beware of all liberties with the Word of God. From the commencement of the Jewish dispensation to its close, all attempts at altering the Scriptures were treated as a heinous offence; and the crime is alike great in the New Testament. Through no medium are the iniquities of Popery more distinctly seen than this: first perverting, then mutilating, and at last withholding the Word of God from his people! From the whole chapter, Christians are taught that God must be inquired of in his own way, and sought unto in the appointed means of grace. Christian parents and

thee for ever, when thou doest *that which* is good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall [f]cut off the nations from before thee, whither thou goest to possess them, and thou [6]succeedest them, and dwellest in their land;

30 Take heed to thyself [z]that thou be not snared [7]by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, [a]How did these nations serve their gods? even so will I do likewise.

31 Thou [b]shalt not do so unto the LORD thy God: for every abomination [8]to the LORD which he hateth have they done unto their gods; for [c]even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: [d]thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

1 *Enticers to idolatry must be put to death; 6 even near relations must accuse them, and lead the way in stoning them.* 12 *Idolatrous cities must be utterly destroyed.*

IF there arise among you [a]a prophet, or [b]a dreamer of dreams, and giveth thee a sign or a wonder,

2 And [c]the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt [d]not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [e]proveth you, to know whether [f]ye love the LORD your God with all your heart, and with all your soul.

4 Ye shall [g]walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, [h]and cleave unto him.

5 And that [i]prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to [k]turn [1]*you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou [l]put the evil away from the midst of thee.

6 ¶ If [m]thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, [n]which *is* as thine own soul, [o]entice thee secretly, saying, Let us go and serve other gods, [p]which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not [q]consent unto him, nor hearken unto him; neither [r]shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [s]thou shalt surely kill him; [t]thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt [u]stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, [x]which brought thee out of the land of Egypt, from the house of [2]bondage.

11 And [y]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou [z]shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, [3]the [a]children of Belial, [b]are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou [c]enquire, and make search, and ask diligently: and, behold, *if it be* truth, *and* the thing certain, *that*

B. C. 1451.

f Ex. 23. 23.
6 *Inheritest*, or *possessest them.*
z Ex. 23.31-33. Ps. 106. 34-38.
7 *After them.*
a Rom. 12. 2. Eph. 4. 17. 1 Pet. 4. 3, 4.
b Lev. 18. 26-30.
8 *Of the.*
c Lev. 18. 21. Jer. 32. 35. Mic. 6. 7.
d Josh. 1. 7. Matt. 28. 20. Rev. 22. 18, 19.

CH. XIII.
a Is. 9. 15.
b Jer. 23.25-28.
c Ex. 7. 22. Matt. 7. 22, 23. 2 Thes. 2. 9-11.
d Is. 8. 20.
e Ps. 66. 10.
f 6. 5. 2 Cor. 8. 8.
g 2 Kings 23. 3.
h 10. 20.
i Is. 9. 14, 15.
k Jer. 1. 6. Acts 13. 8. 2 Tim. 4. 4,5.
1 *Revolt against.*
l 1 Cor. 5. 13. Heb. 12. 14, 15.
m Prov. 18. 24.
n 1 Sam. 20. 17. 2 Sam. 1. 26.
o Eph. 4. 14. 2 Pet. 2. 1. 1 John 2. 26, 27. Rev. 12.9.
p Jud. 2. 13.
q Gal. 1. 8, 9.
r 19. 13.
s Matt. 10. 37. Luke 14. 26.
t John 8. 7. Acts 7. 58.
u Lev. 20. 2,27. Josh. 7. 25.
x Ex. 20. 2.
2 *Bond men.*
y Prov. 19. 25. 1 Tim. 5. 20.
z Josh. 22. 11.
3 *Naughty men.*
a 1 Sam. 2. 12. John 8. 44. 1 John 3.10.
b 1 John 2. 19. Jude 19.
c Is. 11. 3, 4. 1 Tim. 5. 19.

masters are likewise to have regard to the spiritual welfare of their children and domestics, equally with their own. The support of Divine worship is also to be provided for with system and liberality. Christians are to make a conscience of the equitable support of those who labour for their spiritual good; and in everything the Word of God is the great arbiter between truth and falsehood.

Chap. XIII. 1-5. By the "prophet," mentioned at the outset, must be meant a pretender, since for a long period there was a constant line of prophets among the Jews. Dreams, too, were often from the Lord, and in them were frequently communicated his mind and purposes. Wherever such prophets, however, or such dreamers, suggested to men transgression, there was no need to hesitate in pronouncing them impostors, and treating them accordingly. We have the authority of an apostle, that should an angel, professing to be from heaven, contradict the Sacred Scriptures, he must be to us anathema. The *power* of God can never present itself in a state of antagonism to the *truth* of God. Power has ever been exercised to support, not to overthrow Inspiration. Ver. 6-11. There are some great points comprised here, which, as applied to the Christian dispensation, must not be strained too far. The children of Israel and Christians are placed in circumstances altogether different, and that determines the position they now occupy. There is no authority whatever, either from precept or example, in the New Testament, requiring, or permitting, kings or governors to inflict punishment on their subjects in matters of conscience. Human power is limited to the support of human laws, and such laws must never contravene the higher laws of Heaven. All persecution, therefore, for conscience' sake, has been just so much transgression against the Most High. Ver. 12-18. The command set forth here touching idolatry is most stringent, which shews its inexpressible importance. Several Expositors have so glossed it as to soften it down, but for this there is no authority; and there is danger in the attempt. It was, nevertheless, an exercise which required more faith, and more regard for the Divine honour and authority, than the Israelites possessed; and it is probable that this was one of their greatest national sins, which led to their departure from God, and, as a punishment, to their Babylonish captivity. A greater measure of obedience would have been the prevention of much idolatry, in itself a great and crying sin, and the fruitful source of many others. Christians must still set their faces as a flint against every thing which would tend to draw them from God, or to set up an idol, no matter of what material it may be fashioned, in their hearts. God alone is to possess the soul;

such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [d]destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [e]an heap for ever; it shall not be built again.

17 And there shall [f]cleave nought of the [g]cursed thing to thine hand: that [h]the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, [i]as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, [j]to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAPTER XIV.

1 *God's children are not to disfigure themselves in mourning.* 3 *What may be eaten, and what not.* 22 *Of tithes.*

YE *are* [a]the children of the LORD your God. [b]Ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For [c]thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not [d]eat any abominable thing.

4 These *are* [e]the beasts which ye shall eat: The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the [l]pygarg, and the wild ox, and the chamois.

6 And every beast that [f]parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these [g]ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And [h]the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor [i]touch their dead carcase.

9 ¶ These [k]ye shall eat of all that *are* in the waters: All that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But [l]these *are they* of which ye shall not eat: The eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [m]every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* [n]anything that dieth of itself: thou shalt give it unto [o]the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* [p]an holy people unto the LORD thy God. [q]Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt [r]truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt [s]eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* [t]if the place be too far from thee, [u]which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt [x]bestow that money for whatsoever [y]thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [z]desireth: and [a]thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And [b]the Levite that *is* within thy

B. C. 1451.

[d] Ex. 23. 24.
[e] Josh. 6. 26. Is. 17. 1. Mic. 1. 6.
[f] 7. 26. Josh. 6. 18.
[g] *Devoted.*
[h] Josh. 7. 26; 22. 20.
[i] Gen. 22. 17; 28. 14.
[j] Matt. 6. 33; 7. 21, 24.

CH. XIV.

[a] Gen. 6. 2, 4. John 1. 12. Rom. 8. 16; 9. 8, 26. 2 Cor. 6. 18. Gal. 3. 26. Heb. 2. 10. 1 John 3. 1, 2; 5. 2.
[b] Lev. 21. 5. Jer. 16. 6; 47. 5. 1 Thes. 4. 13.
[c] 28. 9. Ex. 19. 5, 6. Lev. 11. 45; 19. 2. Is. 6. 13; 62. 12. Dan. 8. 24; 12. 7. Tit. 2. 14. 1 Pet. 2. 9.
[d] Lev. 11. 43. Is. 65. 4. Ez. 4. 14. Acts 10. 13, 14. Rom. 14. 14. Tit. 1. 15.
[e] Lev. 11. 2-8.
[l] *Bison*, Heb. *dishon.*
[f] Ps. 1. 1, 2. Prov. 18. 1. 2 Cor. 6. 17.
[g] Matt. 7. 22, 23, 26. 2 Tim. 3. 5. Tit. 1. 16. 2 Pet. 2. 19-22.
[h] Is. 65. 4; 66. 3, 17. Luke 15. 15, 16. 2 Pet. 2. 22.
[i] Lev. 11. 26, 27.
[k] Lev. 11. 9-12.
[l] Lev. 11. 13-19.
[m] Lev. 11. 20-23. Phil. 3. 19.
[n] Lev. 17. 15; 22. 8. Ez. 4. 14. Acts 15. 20.
[o] Ex. 12. 43-45. Lev. 19. 33, 34.
[p] Dan. 8. 24; 12. 7. 1 Pet. 1. 16.
[q] Ex. 23. 19; 34. 26. Rom. 12. 2.
[r] Lev. 27. 30-33. Neh. 10. 37.
[s] 12. 5-7; 15. 19, 20.
[t] 12. 21. Ex. 23. 31.
[u] 12. 15.
[x] Ezra 7. 15-17, 22. Matt. 21. 12.
[y] Ps. 103. 14. 1 Cor. 6. 12, 13; 10. 6.
[z] *Asketh of thee.*
[a] 12. 7, 12, 18; 26. 11.
[b] 12. 12, 19. Gal. 6. 6. 1 Tim. 5. 17.

every saint is a temple of his, inhabited through the Spirit.

Chap. XIV. 1-29. The custom of cutting themselves for the dead in those days prevailed amongst many nations. Travellers tell us, that in the East many people try to make the eye-brows meet; it might, therefore, be a sign of mourning to separate them. The tithe of the third year was probably designed to correct a spirit of covetousness and distrust in God, as well as to promote friendliness, liberality, and good fellowship. It, moreover, constituted a perpetual fund for the poor; and taught the people, that in order to enjoy the good things of this life, they must be shared with their more needy friends. This taught them to convert the products of the earth, the gifts of God, into a means of diffusing happiness amongst his impoverished children, and their own friends and fellow-creatures. From that hour to this, God has always connected blessing with the kind remembrance of the poor; and visited covetousness and hard-heartedness with displeasure. These laws have been properly referred to

gates; thou shalt not forsake him: for [b]he hath no part nor inheritance with thee.

28 ¶ At [c]the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and [d]the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; [e]that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER XV.

1 *The seventh year, a year of release for the poor.* 7 *It must be no hinderance to lending or giving.*

AT the end of *every* [a]seven years thou shalt make a release.

2 And this *is* the manner of the release: Every [1]creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not [b]exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 Of [c]a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release;

4 [2]Save when there shall be no poor among you; for the LORD shall [d]greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 [e]Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [f]thou shalt lend unto many nations, but thou shalt not borrow; and [g]thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, [h]thou shalt not harden thine heart, nor shut thine hand from thy poor brother;

8 But [i]thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware [k]that there be not a [3]thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and [l]thine eye be evil against thy poor brother, and thou givest him nought, and [m]he cry unto the LORD against thee, and it be [n]sin unto thee.

10 Thou shalt surely give him, and [o]thine heart shall not be grieved when thou givest unto him: [p]because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For [q]the poor shall never cease out of the land: therefore I command thee, saying, [r]Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [s]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, [t]thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith [u]the LORD thy God hath blessed thee thou shalt give unto him.

15 And [x]thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing today.

16 And it shall be, [y]if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant [z]for ever: and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth [a]a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All [b]the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: [c]thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou [d]shalt eat *it* before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

B. C. 1451.

[b] 18. 1. 2.
[c] 26. 12-15.
[d] Ex. 22. 22. Luke 14. 12-15.
[e] Ps. 41. 1. 2 Cor. 9. 6-11.

CH. XV.
[a] Ex. 21. 2; 1 *Master of the lending of his hand.*
[b] Is. 58. 3.
[c] Matt. 17. 25, 26.
2 *To the end that there be.*
[d] Prov. 11. 24, 25.
[e] Lev. 26. 1-14.
[f] Ps. 37. 21, 26. Luke 6. 35.
[g] 1 Kings 4. 21, 24. Ezra 4. 20. Neh. 9. 27.
[h] Matt. 18. 30. Jam. 2. 15, 16. 1 John 3. 16, 17.
[i] Ps. 112. 5-9. Prov. 11. 24, 25. Matt. 5. 42. 2 Cor. 8. 7-9.
[k] Prov. 4. 23. Matt. 14. 19. Rom. 7. 8, 9.
3 *Word with thine heart of Belial.*
[l] Prov. 23. 6. Matt. 20. 15. 1 Pet. 4. 9.
[m] Ex. 3. 7. Jam. 5. 4.
[n] Matt. 25. 41, 42. 1 John 3. 15-17.
[o] Matt. 25. 40. Rom. 12. 8. 1 Tim. 6. 18, 19. 1 Pet. 4. 11.
[p] Ps. 41. 1. Prov. 11. 24, 25. 2 Cor. 9. 8-11. Heb. 13. 16.
[q] Prov. 22. 2. John 12. 8.
[r] Matt. 5. 42. Acts 11. 28-30. 2 Cor. 8. 2, 9. 1 John 3. 16-18.
[s] Ex. 21. 2-6. John 8. 35, 36.
[t] Ex. 3. 21. Prov. 3. 27, 28. Jer. 22. 13. Col. 4. 1.
[u] Prov. 10. 22. 1 Cor. 16. 2.
[x] Ex. 20. 2. Eph. 1. 7. Tit. 2. 14.
[y] Ex. 21. 5, 6.
[z] Lev. 25. 39-42. 1 Sam. 1. 22.
[a] Is. 16. 14. Luke 17. 7, 8.
[b] Ex. 13. 2, 12. Rom. 8. 29.
[c] 12. 5-7.
[d] 12. 5-7.

as an argument in favour of social festivity, conducted in the spirit of piety, love, and moderation. Reason and religion alike approve of such things; but it must not thence be inferred that they support the expensive, luxurious, and wicked orgies, which are but another name for many modern banquets. Nothing really good is denied to men; the interdict only appears when they approach the precincts of danger.

Chap. XV. 1-13. This chapter is full of humanity, presenting a most lovely picture of the philanthropy of salvation. No such arrangements as those of Moses ever occurred to any law-giver, or existed before amongst any people. The whole system was based upon the fraternal character sustained by the nation: they were a fellowship of brothers and sisters; and the principles which ought to govern an individual family, were those which were to govern an entire people. With what force, and what beauty, the fact shadows forth the true character of the Church of God! How unutterably tender these words, "If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand, from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth!" To fill the world with even the Gospel of Moses would go far to banish all sorrow, and to bless the whole human race. Ver. 14-23. No two things can be more unlike each other

21 And [o]if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God:

22 Thou shalt eat it within thy gates; [f]the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 Only [g]thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 *The feast of the passover; 9 of weeks; 13 and of tabernacles. 18 Of judges and justice. 21 Groves and images are forbidden.*

OBSERVE [a]the month of Abib, and keep the passover unto the LORD thy God: [b]for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore [c]sacrifice the passover unto the LORD thy God, of the flock and the herd, [d]in the place which the LORD shall choose to place his name there.

3 Thou shalt eat [e]no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* [f]the bread of affliction; (for [g]thou camest forth out of the land of Egypt in haste;) that thou [h]mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And [i]there shall be no leavened bread seen with thee in all thy coasts seven days; [k]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not [l]sacrifice the passover within any of thy gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [l]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [m]roast and eat *it* [n]in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

8 [o]Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a [3]solemn assembly to the LORD thy God; thou shalt do no work *therein*.

B. C. 1451.

[o] 17. 1. Lev. 22. 20-24.
[f] 12. 21, 22.
[g] 1 Sam. 14. 32.

CH. XVI.
[a] Ex. 12. 2, &c.
[b] Ex. 13. 29-42; 34. 18.
[c] Ex. 12. 5-7. Matt. 26. 2, 17. 1 Cor. 5. 7.
[d] 12. 5, 11, 14, 18.
[e] Ex. 13. 3-7; 34. 18. 1 Cor. 5. 8.
[f] Ps. 127. 2. 2 Cor. 7. 10, 11. 1 Thes. 1. 6.
[g] Ex. 12. 32, 33, 39.
[h] Ex. 12. 14, 26, 27. Luke 22. 19. 1 Cor. 11. 24-26.
[i] Ex. 12. 15; 34. 25.
[k] Ex. 12. 10.
[l] *Kill.*
[l] Ex. 12. 6. Matt. 26. 20. Heb. 1. 2, 3; 9. 26. 1 Pet. 1. 19, 20.
[m] Ex. 12. 8, 9.
[n] 2 Kings 23. 23. John 2. 13; 11. 55.
[o] Ex. 12. 15, 16.
[3] *Restraint.*
[p] Ex. 34. 22. Acts 2. 1. 1 Cor. 16. 8.
[q] Num. 31. 28, 37. Prov. 3. 9, 10.
[3] *Sufficiency.*
[r] Prov. 10. 22. 2 Cor. 8. 10-12.
[s] Is. 66. 10-14. Rom. 5. 11. Phil. 4. 4.
[t] Rom. 6. 17, 18. Eph. 2. 1-3, 11.
[u] Ex. 34. 22. Neh. 8. 14-18. John 7. 2.
[4] *Floor and thy wine-press.*
[x] Neh. 8. 9-12. Is. 25. 6-8. 1 Thes. 5. 16.
[y] Lev. 23. 36-42.
[z] 7, 13; 28. 8-12.
[a] Ex. 23. 14-17.
[b] Ex. 34. 20.
[5] *According to the gift of his hand.*
[c] Lev. 27. 8. 2 Cor. 8. 12; 9. 6, 7.
[d] Ex. 18. 25, 26. Ps. 82. 2, 3. Rom. 13. 1-6.
[e] Ex. 23. 2, 6-8. Prov. 17. 23. Is. 1. 17, 23. Acts 16. 37.
[f] Prov. 24. 23.

9 ¶ [p]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God [q]with a [3]tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, [r]according as the LORD thy God hath blessed thee:

11 And [s]thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And [t]thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe [u]the feast of tabernacles seven days, after that thou hast gathered in thy [4]corn and thy wine.

14 And [x]thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 [y]Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: [z]because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 ¶ [a]Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [b]they shall not appear before the LORD empty.

17 Every man *shall give* [5]as he [c]is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [d]Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not [e]wrest judgment; thou shalt not [f]respect persons, neither take a gift: for a gift doth blind the eyes

than our system of modern Pauperism and the plan of Moses. The question of Pauperism is still one of a vexed character; and it may be doubted whether time or experience will ever do much to solve its more perplexing problems. Nothing can put down the worst species of it but that which renovates the heart, and reforms the character of man. To Christianise the world, would be, almost in one year, to extinguish its Pauperism. Nothing would be left but that which results from physical conditions, and which neither Law nor Gospel can cure.

Chap. XVI. 1-22. At the commencement of the Passover one lamb was all that was enjoined to a family; it was afterwards permitted to increase the amount, so as to meet the wants of any number; but it was necessary that the whole should be "eaten before the Lord." The religious character of the ordinance was not to be lost in a general banquet. The feast of weeks was held seven weeks after the passover, and was called Pentecost, because it was fifty days subsequently. It was to last seven days, as an expression of gratitude to the God of Providence, for the benefits of the earth received in harvest. In ancient times, and long after, the gates of cities were the Courts of Justice, whither the people repaired with their causes for judgment: there the governors and rulers of cities sat to adjudicate in all such matters, as also to convey titles to estates, and to transact all public business. The Jews on being settled, had three Courts of Law—the Great Sanhedrim, consisting of seventy Judges, before whom matters of special importance were brought; there was also a Court of

of the wise, and pervert the [6]words of the righteous.

20 [7]That which is [g]altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 Thou shalt not [h]plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee [i]up *any* [8]image, which the LORD thy God hateth.

CHAPTER XVII.

1 *Things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Of hard controversies.* 14 *The election,* 16 *and duty of a king.*

THOU [a]shalt not sacrifice unto the LORD thy God *any* bullock or [1]sheep wherein is blemish, *or* [b]any evil-favouredness: [c]for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, [d]man or woman, that hath wrought wickedness in the sight of the LORD thy God, [e]in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [f]the sun, or moon, or any of the host of heaven, [g]which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and [h]enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt [i]stone them with stones, till they die.

6 At [k]the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The [l]hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: [m]so thou shalt put the evil away from among you.

8 ¶ If there [n]arise a matter too hard for thee in judgment, [o]between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy, within thy gates; then shalt thou arise, and [p]get thee up into the place which the LORD thy God shall choose:

B. C. 1451.

[6] *Matters.*
[7] *Justice, justice.*
[g] 25. 13-16. Phil. 4. 8.
[h] Ex. 34. 13.
[i] Ex. 20. 4.
[8] *Statue,* or *pillar.*

CH. XVII.
[a] Heb. 9. 14. 1 Pet. 1. 19.
[1] *Goat.*
[b] Gen. 41. 3, 4, 19.
[c] Prov. 6. 16.
[d] 13. 6; 29. 18.
[e] Ex. 16. 28. Heb. 8. 9, 10.
[f] Jer. 8. 2.
[g] Jer. 19. 5.
[h] Prov. 25. 2. John 7. 51.
[i] Josh. 7. 25.
[k] Matt. 18. 16. 1 Tim. 5. 19. Heb. 10. 28.
[l] 13. 9. Acts 7. 58.
[m] Jud. 20. 13. 1 Cor. 5. 13.
[n] Ex. 18. 26.
[o] Ex. 22. 2.
[p] Ps. 122. 5.
[q] Jer. 18. 18.
[r] 19. 17-21. Ex. 44. 24.
[s] Matt. 23. 2, 3.
[t] Rom. 13. 1-6. 1 Pet. 2. 13-15. Jude 8.
[u] Josh. 23. 6. Prov. 4. 27.
[x] Ps. 19. 13. Matt. 10. 14. Heb. 10. 26-29.
[2] *Not to hearken.*
[y] John 12. 48. 1 Thes. 4. 2, 8.
[z] 13. 5. Prov. 21. 11. 1 Tim. 5. 20.
[a] 13. 11.
[b] Num. 15. 30.
[c] Lev. 14. 34. Josh. 1. 13.
[d] 1 Sam. 8. 5-7; 12. 19.
[e] 2 Sam. 5. 2. Ps. 2. 2, 6.
[f] Jer. 30. 21. Matt. 22. 17.
[g] 1 Kings 4. 26. Ps. 20. 7. Is. 30. 8, 9.
[h] Ex. 13. 17. Jer. 13. 15, 16. Hos. 11. 5.
[i] Gen. 2. 24. Mal. 2. 15. Matt. 19. 5.
[k] Ps. 62. 10. Prov. 30. 8, 9. Matt. 6. 19, 20. 1 Tim. 6. 9, 17.
[l] 2 Kings 11. 12.
[m] 2 Kings 22. 8. 2 Chr. 34. 15.
[n] Ps. 119. 97-100. John 5. 39. 2 Tim. 3. 15-17.
[o] Ps. 131. 1, 2. 1 Pet. 5. 5.

9 And thou shalt come unto [q]the priests the Levites, and unto the judge that shall be in those days, and enquire; and [r]they shall shew thee the sentence of judgment.

10 And [s]thou shalt do according to the sentence which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to [t]the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, [u]*to* the right hand, nor *to* the left.

12 And the man that [x]will do presumptuously, [2]and will not hearken unto [y]the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and [z]thou shalt put away the evil from Israel.

13 And all the people [a]shall hear, and fear, and do no more [b]presumptuously.

14 ¶ When [c]thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [d]I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee [e]whom the LORD thy God shall choose; *one* [f]from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not [g]multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, [h]Ye shall henceforth return no more that way.

17 Neither [i]shall he multiply wives to himself, that his heart turn not away; [k]neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, [l]that he shall write him a copy of this law in a book, [m]out of *that which is* before the priests the Levites:

19 And [n]it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

20 That [o]his heart be not lifted up above his brethren, and that he turn not

twenty-three, who chiefly attended on the Temple, that all things might be done according to the law; and in every village containing above 120 persons there was a Court of twenty-three Judges; but where the numbers of the population were smaller, the Judges were reduced to three—the lowest number, according to the Jews, that could pass a decision agreeably to the law. It is curious to observe how large a provision is here made for the dispensation of justice; where the numbers were so great, it was probable that the decision would seldom fail to be according to truth. The order of things here established gives an exalted view of the equity which prevailed in the Mosaic system; the will of God is recognised through the whole as the regulating principle of everything; the Judges had no concern other than in his sight to do what, in their consciences, they held to be just between man and man.

Chap. XVII. 1-20. There is one peculiarity of the Mosaic law, that it was at once the rule of conscience, and the law of the land. In all human affairs, of a judicial character, there must be finality; litigation cannot go on for ever. In some cases, even after causes have been appealed, the decision may be felt to be unjust; and it is possible that, in point of fact, it may be so; but there is no help for the real or imaginary sufferer but to submit. Under the Mosaic system, the Most High was himself the Sovereign; and hence it has

aside from the commandment, *to* [p]the right hand or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAPTER XVIII.

1 *The priests and Levites shall have no inheritance;* 3 *their portion.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet must be put to death.*

THE priests the Levites, *and* all the tribe of Levi, [a]shall have no part nor inheritance with Israel: [b]they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: [c]the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that [d]offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The [e]first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of [f]the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath [g]chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite [h]come from any of thy gates out of all Israel, where he sojourned, and [i]come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [k]as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have [l]like portions to eat, besides [l]that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, [m]thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that [n]maketh his son or his daughter to pass through the fire, *or* [o]that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, [p]or a necromancer.

B. C. 1451.

[p] 2 Kings 10. 30. Ps. 15. 11. Prov. 27. 24.

CH. XVIII.

[a] Josh. 18. 7. 1 Pet. 5. 2-4.
[b] Josh. 13. 14. 1 Cor. 9. 13.
[c] Ps. 16. 5. Is. 61. 6. 1 Pet. 2. 5, 9. Rev. 1. 5, 6.
[d] Lev. 7. 30-34.
[e] Lev. 23. 10.
[f] Job 31. 20.
[g] Num. 3. 10; 17. 5-9.
[h] Num. 35. 2, 3.
[i] Ps. 63. 1, 2. 1 Tim. 3. 1. 1 Pet. 5. 2.
[k] 12. 5; 16. 2.
[l] Luke 10. 7. 1 Cor. 9. 7-14.
[l] *His sales by the fathers.*
[m] 12. 29, 30.
[n] Lev. 18. 21.
[o] Ex. 22. 18. 1 Chr. 10. 13. Is. 47. 13. Gal. 5. 20.
[p] 1 Sam. 28. 11-14.
[q] 9. 4. Lev. 18. 24, 27.
[r] Gen. 17. 1. Job 1. 1, 8. Ps. 37. 37. Phil. 3. 12.
[s] *Upright*, or *sincere.*
[s] *Inherit.*
[s] Ps. 147. 19, 20. Acts 14. 16.
[t] John 1. 45. Acts 3. 22, 23.
[u] Luke 24. 19. 1 Tim. 2. 5.
[x] Matt. 17. 5. John 6. 29.
[y] Ex. 20. 19. Heb. 12. 19.
[z] Num. 12. 6-8. Ps. 2. 6; 110. 4. Is. 9. 6, 7. Zech. 6. 13. Heb. 3. 5, 6; 7. 22.
[a] Is. 51. 16. John 17. 8.
[b] John 4. 25; 15. 15.
[c] Acts 3. 23. Heb. 3. 7; 12. 25, 26.
[d] Jer. 23. 13-15. Matt. 7. 15. 2 Pet. 2. 1, 2.
[e] Jer. 2. 8. Zech. 13. 2. Rev. 19. 20.
[f] 1 John 4. 1-3. Rev. 3. 2.
[g] Jer. 28. 1-11.
[h] Jos. 3. 4; 4. 2.
[i] Jer. 28. 15-17.

CH. XIX.

[a] 7. 1, 2; 17. 14.

12 For all that do these things *are* an abomination unto the LORD: and because [q]of these abominations the LORD thy God doth drive them out from before thee.

13 Thou [r]shalt be [2]perfect with the LORD thy God.

14 For these nations, which thou shalt [s]possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God [t]hath not suffered thee so *to do.*

15 ¶ The LORD thy God will raise up unto thee [t]a Prophet from the midst of thee, of thy brethren, [u]like unto me; [x]unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, [y]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, [z]like unto thee, and [a]will put my words in his mouth; and [b]he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* [c]whosoever will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

20 But [d]the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak [e]in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, [f]How shall we know the word which the LORD hath not spoken?

22 When a prophet [g]speaketh in the name of the LORD, [h]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [i]presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

1 *Of the cities of refuge;* 4 *their privileges.* 14 *Landmarks not to be removed.* 15 *Two witnesses required.* 16 *The punishment of a false witness.*

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD

been called a "Theocracy," or Government chiefly by God. Kings and their representatives are still under the authority of Heaven, inasmuch as Government, whatever its precise character, is a Divine ordinance.

Chap. XVIII. 1-14. Divination extensively prevailed in ancient times, as it does still in Heathen countries; and hence the care with which Moses excluded such imposture. The thing presented a great variety of aspects. Star-gazers professed to derive their information from the heavens; the enchanter inspected the entrails of beasts, and the flight of birds; witches dealt in herbs, drugs, and perfumes; the charmers employed words, amulets, and other things; the necromancer professed to commune with the invisible world; the wizards were persons laying claim to wonderful wisdom, penetrating far beyond the view of common observation. All these measures were employed for ascertaining the mind of the "gods," and imposing on the people. The practitioners of these divers arts were everywhere an important class, in favour with the multitude, and in the confidence of the rulers, whose government they upheld. Ver. 15-22. The most important prediction in the books of Moses, is that contained in ver. 15, 18, 19, which clearly and incontestably point to the Lord Jesus Christ. These words indicate alike his character and his position, the superiority of his claims, and the fearful consequences of rejecting him. Jesus, in being like unto Moses, was much greater than the greatest of the prophets, since Moses excelled them all by uniting in himself the functions of King, Priest, Mediator, Legislator, and Teacher—attributes all combined, and all perfected in the Lord Jesus Christ, who surpassed Moses infinitely more than Moses surpassed the prophets of the Lord.

Chap. XIX. 1-21. To remove the land-mark was a great offence, since it affected property. Stones indi-

thy God giveth thee, and thou [1]succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt [b]separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt [c]prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of [d]the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not [2]in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the [3]head slippeth from the [4]helve, and [5]lighteth upon his neighbour, that he die; [e]he shall flee unto one of those cities, and live:

6 Lest [f]the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [6]slay him; whereas he *was* [g]not worthy of death, inasmuch as he hated him not [7]in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [h]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 [i]If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three:

10 That [k]innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [l]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [8]mortally that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him; but [m]thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

B. C. 1451.

1 *Inheritest, or possessest.*
[b] Ex. 21. 13. Heb. 6. 18.
[c] Is. 57. 14; 62. 10. Heb. 12. 13.
[d] 4. 42.
2 *From yesterday the third day.*
3 *Iron.*
4 *Wood.*
5 *Findeth.*
[e] Prov. 27. 12.
[f] Num. 35. 12.
6 *Smite him to life.*
[g] Jer. 26.15,16.
7 *From yesterday the third day.*
[h] Gen. 15. 18-21. 1 Kings 4. 21.
[i] 11. 22-25; 12. 32.
[k] Ps. 94. 21. Jon. 1. 14.
[l] Num. 35. 16-21. Prov. 28. 17.
8 *In life.*
[m] Gen. 9. 6. Num. 35. 33, 34.
[n] Job 24. 2. Prov. 22. 28. Hos. 5. 10.
[o] Num. 35. 30. Matt. 18. 16. John 8. 17. Heb. 10. 28. Rev. 11. 3-7.
[p] Ex. 23. 1-7. Ps. 27. 12. Mark 14. 55-59.
9 *Falling away.*
[q] Mal. 2. 7. Matt. 23. 2, 3.
[r] Prov. 19. 5, 9. Dan. 6. 24.
[s] 17. 7; 21. 20, 21; 24. 7.
[t] Prov. 21. 11. Rom. 13. 3, 4. 1 Tim. 5. 20.
[u] Ex. 21. 23-25. Matt. 5. 38, 39.

CH. XX.

[a] 3. 21, 22; 7. 1.
[b] Josh. 10. 5-8; 11. Judg. 4. 3-9. Is. 31. 1.
[c] Gen. 26. 3. Jud. 6. 12. Ps. 46. 7, 11. Is. 43. 2. Rom. 8. 31.
[d] Num. 10. 8, 9. 1 Sam. 14. 12. 2 Chr. 13. 12.
[e] Ps. 27. 1-3. Is. 41. 10-14. Eph. 6. 11-18.
1 *Be tender.*
2 *Make haste.*
[f] Ps. 3. 6. Matt. 6. 26.
[g] Ex. 14. 14.
[h] Num. 31. 11, 48.

14 ¶ Thou [n]shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: [o]at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If [p]a false witness rise up against any man, to testify against him [9]*that which is* wrong;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, [q]before the priests and the judges which shall be in those days:

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then [r]shall ye do unto him as he had thought to have done unto his brother: [s]so shalt thou put the evil away from among you.

20 And those which remain shall [t]hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [u]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

1 *The priest's exhortation to encourage the people to battle.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be destroyed.*

WHEN thou [a]goest out to battle against thine enemies, and seest [b]horses and chariots, *and* a people more than thou, be not afraid of them: for [c]the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that [d]the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: [e]let not your hearts [1]faint; fear not, and do not [2]tremble, neither [f]be ye terrified because of them:

4 For the LORD your God *is* he that goeth with you, [g]to fight for you against your enemies, to save you.

5 ¶ And the [h]officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not

cating boundaries were sacred among the Romans, which most materially tended to the preservation of property in its integrity. To meddle with these landmarks was a very great transgression; and more especially so in Palestine, where the territory was allocated directly by the lot of the Lord. Society cannot exist without laws; and laws cannot be administered without testimony. False witness, or perjury, therefore, is the most obnoxious of crimes; and as such deserves the severest punishment. God is specially pointed to as the God of truth, by whom actions are weighed. It is amongst the principal characteristics of his children "that they will not lie." Disregard to truth, and the fear of God, are utterly incompatible. Christianity, therefore, is the antagonist of falsehood, which its universal prevalence would banish from the earth. "Lie not one to another," is a command which the "Firstborn" addresses to the whole family of heaven; a command which regenerated nature will everywhere spontaneously obey.

Chap. XX. 1-20. We have here a statement of the laws of defensive war: wars of aggression were not permitted to the Jews, unless for the recovery of their own land, which had been promised to their father Abraham, and in the meantime seised and appropriated by strangers. But at that time the children of Israel had no chariots or horses; their fighting men were all what are now called infantry, or foot soldiers. The injunction in ver. 17 is to be explained by considerations set forth in previous verses; in addition to being intruders on the property of the Israelites, they were pre-eminently

[1]dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [2]eaten of it? let him *also* go and return unto his house, [k]lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath [l]betrothed a wife, and hath not taken her? let him go and return unto his house, [m]lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* [n]fearful and faint-hearted? let him go and return unto his house, [o]lest his brethren's heart [4]faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies [5]to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, [p]then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be [q]tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, [r]thou shalt smite every male thereof with the edge of the sword;

14 But [s]the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [6]take unto thyself: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But [t]of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth.

17 But [u]thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they [x]teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, [7](for the tree of the field *is* man's *life*,) [8]to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; [7]and thou shalt build bulwarks against the city that maketh war with thee, until it [9]be subdued.

B. C. 1451.

[1] Neh. 12. 27. Ps. 30, *title.*
[2] *Made it common.*
[k] Is. 65. 22.
[l] 22. 23-25; 24. 5. Matt. 1. 18.
[m] Luke 14. 18-20. 2 Tim. 2. 4.
[n] Judg. 7. 3. Acts 16. 37, 38. Rev. 3. 16.
[o] Num. 14. 1-3. 1 Cor. 15. 33.
[4] *Melt.*
[5] To be *in the head of the people.*
[p] Is. 57. 19. Luke 10. 5, 6. 2 Cor. 5. 18-21. Eph. 2. 17.
[q] Josh. 16. 10. Luke 19. 14.
[r] 1 Kings 11. 15, 16. Ps. 2. 6-12. Luke 19. 27. 2 Thes. 1. 7-9.
[s] Josh. 8. 2. Rom. 8. 37.
[6] *Spoil.*
[t] Num. 21. 2.
[u] Jer. 48. 10; 50. 35-40. Rev. 19. 18.
[x] Ex. 23. 33. 1 Cor. 15. 33. 2 Cor. 6. 17. Eph. 5. 11.
[7] Or, *for, O man, the tree of the field is to be employed in the siege.*
[8] *To go from before thee.*
[7] Ex. 9. 14. Jer. 6. 6; 33. 4. Ex. 17. 17.
[9] *Come down.*

CHAPTER XXI.

1 *The expiation of an uncertain murder.* 15 *The first-born is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.*

IF *one* be [a]found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him;

2 Then [b]thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take [c]an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and [d]shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; [e](for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD;) and [f]by their [1]word shall every controversy and every stroke be *tried*.

6 And all the elders of that city, *that are* next unto the slain *man*, shall [g]wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, [h]Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and [1]lay not innocent blood [2]unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So [k]shalt thou put away the *guilt of* innocent blood from among you, [l]when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When [m]thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast [n]a desire unto

CH. XXI.

[a] Ps. 5. 6. Prov. 28. 17. Acts 28. 4.
[b] 16. 18, 19. Rom. 13. 3, 4.
[c] Num. 19. 2. Matt. 11. 28-30. Phil. 2. 8.
[d] 1 Pet. 2. 21-24; 3. 18.
[e] 18. 5. Num. 6. 22-27. 1 Chr. 23. 13.
[f] 17. 8-12. Mal. 2. 7.
[1] *Mouth.*
[g] Job 9. 30. Ps. 19. 12; 26. 6. Matt. 27. 24, 25. Heb. 9. 10.
[h] Num. 5. 19-28. Job 21, 31-33. Ps. 7. 3, 4.
[i] Num. 35. 33. Jer. 26. 15. Jon. 1. 14. 1 Thes. 2. 15, 16.
[2] *In the midst.*
[k] 19. 12, 13.
[l] 13. 18.
[m] 20. 10-16.
[n] Gen. 12. 14, 15. Jud. 14. 2, 3. Prov. 6. 25.

transgressors against the Lord. Ver. 11 and 18 clearly point to their extermination.

Chap. XXI. 1-23. The object of this law was to increase the public horror of murder. The heifer constituted a public protest touching the guilt of the murderer. The mode of killing the creature was awfully expressive of abhorrence, and much calculated to impress the mind of the people with the guilt of the crime. The "washing of hands" has, in every age, been symbolical of innocence. Ver. 23 is important, from its relation to the crucifixion of the Saviour. None but malefactors deserving to die were to be crucified; and hence the declaration, "Cursed is every one that hangeth on a tree." The import of the expression is that he is devoted to destruction for his sin, and destroyed accordingly. The passage has, of course, no reference to his future condition: it regards the man simply in his relation to

her, [o]that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and [p]she shall shave her head, and [s]pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [q]bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but [r]thou shalt not sell her at all for money, thou shalt not make merchandise of her, [s]because thou hast humbled her.

15 ¶ If a man have [t]two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, [u]when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, [x]by giving him a double portion of all [4]that he hath: for he *is* [y]the beginning of his strength; the right of the first-born *is* his.

18 ¶ If a man have [z]a stubborn and rebellious son, which will not [a]obey the voice of his father, or the voice of his mother, and *that*, [b]when they have chastened him, [c]will not hearken unto them;

19 Then shall his father and his mother lay hold on him, [d]and bring him out unto the elders of his city, and unto the gate of his place:

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; [e]*he is* a glutton and a drunkard.

21 And [f]all the men of his city shall stone him with stones, that he die: [g]so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed [h]a sin worthy of death, and he be to be put to death, and [i]thou hang him on a tree;

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [k]he that is hanged *is* [5]accursed of God;) that [l]thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

B. C. 1451.

- [o] Num. 31. 18.
- [p] 1 Cor. 11. 6. Eph. 5. 22.
- [s] *Suffer to grow.* Heb. *make*, or *dress.*
- [q] Ps. 45. 10,11. Luke 14. 26, 27.
- [r] Ex. 21. 7-11.
- [s] Gen. 34. 2.
- [t] Gen. 29. 30, 31, 33. 1 Sam. 1. 4, 5.
- [u] 2 Chr. 11. 19-23. Phil. 4. 8. Heb. 11. 18.
- [x] Gen. 25. 5, 6.
- [4] *That is found with him.*
- [y] Gen. 49. 3.
- [z] Prov. 28. 24.
- [a] Ex. 20. 12.
- [b] 2 Sam. 7. 14. Heb. 12. 9-11.
- [c] Is. 1. 5. Jer. 5. 3. Ex. 24. 13. Am. 4. 11, 12.
- [d] 16. 18; 25. 7.
- [e] Prov. 19. 26; 20. 1; 23. 29-35.
- [f] 17. 5. Lev. 24. 16. Num. 15. 35.
- [g] 13. 5; 22. 21, 24.
- [h] 1 Sam. 26. 16. Matt. 26. 66. Acts 23. 29.
- [i] Josh. 10. 26, 27. 2 Sam. 4. 12. John 19. 31-38.
- [k] 2 Cor. 5. 21. Gal. 3. 13.
- [5] *The curse of God.*
- [l] Lev. 18. 25. Num. 35. 34.

CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *Divers laws.* 22 *Of adultery.* 25 *Of rape.* 28 *Of fornication.* 30 *Of incest.*

THOU [a]shalt not see thy brother's ox or his sheep go astray, and [b]hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and [c]thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; [d]thou shalt surely help him to lift *them* up again.

5 ¶ The [e]woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* [f]abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam sitting upon the young, or upon the eggs, [g]thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; [h]that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, [i]then thou shalt make a battlement for [k]thy roof, that [l]thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou [m]shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the [1]fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plough with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [n]fringes

CH. XXII.

- [a] Ex. 23. 4. Matt. 10. 6; 15. 24; 18. 12, 13. Luke 15. 4-6. Jam. 5. 19, 20. 1 Pet. 2. 25.
- [b] Lev. 20. 4. Prov. 24. 11; 28. 27. Is. 8. 17; 58. 7. Luke 10. 31, 32.
- [c] Matt. 7. 12. 1 Thes. 4. 6.
- [d] Ex. 23. 5. Matt. 5. 44.
- [e] 1 Cor. 11. 4-15.
- [f] *See on* 18. 12.
- [g] Gen. 8. 17.
- [h] *See on* 4. 40.
- [i] Ex. 21. 28-36; 22. 6.
- [k] 2 Sam. 11. 2.
- [l] Ex. 3. 18, 30; 33. 2-9.
- [m] Lev. 19. 19.
- [1] *Fulness of thy seed.*
- [n] Num. 15. 38, 39.

the law. It deserves to be particularly noticed, that the laws of Moses fix public attention on the guilt of the murderer; and not a word is anywhere uttered to create sympathy with the murderer on his being subjected to punishment. Unhappily, in our times, we have often strange demonstrations of a contrary character. While silent as to the sufferings of the slain, and the wrongs and sorrows of the survivors, many are loud in their execration of the barbarity of the laws in executing the man who has been the cause of it.

Chap. XXII. 1-30. Moses was always minutely studious of the proprieties of life, well knowing that it was necessary that the sexes should be distinguished by their dress and costume. The most insignificant of creatures were not beneath his notice; even the birds of the hedge claimed his attention. In thus enacting, Moses had reference to man; and the extinction of divers beasts and birds might have been a source of serious inconvenience to the people. Even creatures the most odious have their use; the vulture itself, in destroying putrid bodies, prevents pestilence; and the ibis, by devouring snakes, has rendered service to society; the owl keeps down the mice, the sparrow the caterpillar, and others the locust. God has made nothing in vain; his wisdom and goodness rule over all. This chapter should lead Christians to cultivate whatever makes for purity of heart, as the only sure guarantee for purity of life. It behoves them, as much as may be, to keep the young and tender from the society of the wicked, and to preserve their mind from contact with all impure and debasing literature, which is eminently fitted to corrupt

upon the four [2]quarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and [o]go in unto her, and hate her,

14 And give [p]occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: [q]he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall [r]stone her with stones that she die; because [s]she hath wrought folly in Israel, to play the whore in her father's house: [t]so shalt thou put evil away from among you.

22 ¶ If [u]a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be [x]betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's [y]wife: [z]so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man [3]force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel [a]no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel [b]cried, and *there was* none to save her.

28 ¶ If a man find [c]a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; [d]because he hath humbled her, he may not put her away all his days.

30 ¶ A [e]man shall not take his father's wife, nor [f]discover his father's skirt.

B. C. 1451.

2 *Wings.*

o Gen. 29. 23, 31.

p Ex. 20. 16; 23. 1. Prov. 18. 8, 21.

q 24. 1-4, 29. Matt. 19. 8, 9.

r 13. 10; 17. 5; 21. 21. Lev. 24. 16, 23. Num. 15. 35, 36.

s Gen. 34. 7. Lev. 21. 9. 2 Sam. 13. 13.

t 13. 5; 17. 7; 19. 19.

u Lev. 20. 10. Num. 5. 22-27. Ex. 22. 45-47. John 8. 4, 5. Heb. 13. 4.

x 20. 7. Matt. 1. 18, 19.

y Gen. 39. 21. Matt. 1. 20, 24.

z 13. 5. 1 Cor. 5. 2, 13.

3 Or, *take strong hold of her.*

a 21. 22.

b 1 Cor. 13. 7.

c Ex. 22. 16, 17.

d 21. 14.

e 27. 20. Lev. 18. 8; 20. 11. 1 Cor. 5. 1.

f Ruth 3. 9.

CHAPTER XXIII.

1 *Who may, or may not, enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 21 *Of vows.* 24 *Of trespasses.*

HE that is [a]wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A [b]bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ [c]An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 [d]Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [e]because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless [f]the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, [g]because the LORD thy God loved thee.

6 Thou shalt [h]not seek their peace nor their [1]prosperity all thy days for ever.

7 ¶ [i]Thou shalt not abhor an Edomite; for [1]he *is* thy brother: thou shalt not abhor an Egyptian; [k]because thou wast a stranger in his land.

8 The children that are begotten of them shall [l]enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then [m]keep thee from every wicked thing.

10 ¶ If there be among you any man

CH. XXIII.

a Neh. 13. 1, 3.

b Is. 57. 3. John 8. 41. Heb. 12. 8.

c Ruth 4. 13-22. Neh. 4. 3, 7; 13. 1, 23.

d Gen. 14. 17, 18. Matt. 25. 45.

e Num. 22. 5, 7. Neh. 13. 2.

f Mic. 6. 5. Rom. 8. 31. 2 Cor. 4. 17.

g Ps. 73. 1. Rom. 9. 13; 11. 28. Eph. 2. 4, 5.

h Ezra 9. 12.

1 *Good.*

i Num. 20. 14.

k Gen. 46. 7. Acts 7. 10-13.

l Rom. 3. 29, 30. Eph. 2. 12, 13.

m Josh. 6. 18. Luke 3. 14. Rev. 19. 11-14.

---

the heart. The greatest enemies of a country are its impure writers; and the greatest service that can be done to mankind, is to check the progress of their pestilent productions.

Chap. XXIII. 1-25. Moses here determines, at the outset, who were to be accounted of the Jewish nation, and who were not. None who were not so recognised could be admitted to the public service in any capacity whatever. The laws of Moses, however, opened the door of admission to the worship of God to all the Gentiles; and he has been at special pains to secure for the strangers, not merely justice, but humanity. Alien laws, however, are essential to the peace and safety of society; and, accordingly, all nations possessed and acted upon them. From the whole we learn the direction in which the current of human depravity, in every age, has run: there lies the weakness of society, and there lies the duty of the religious teacher, the moralist, and the law-giver. The second and the third may do somewhat considerable to restrain corruption; but the first alone, as exhibiting the mercy of God in the blood of Christ, can dry up the springs of iniquity. All attempts to work the regeneration of man, without the grace of God, have hitherto

[n]that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, when evening [3]cometh on, he shall [o]wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt [3]ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God [p]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no [4]unclean thing in thee, and turn away from thee.

15 ¶ Thou [q]shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He [r]shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it [5]liketh him best: [s]thou shalt not oppress him.

17 ¶ There shall be no [6]whore of the daughters of Israel, nor a [t]sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price [u]of a dog, into the house of the LORD thy God for any vow; for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not [x]lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; [y]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [z]When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 [a]That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed [b]unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then [c]thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

B. C. 1451.

[n] Lev. 15. 16. 1 Cor. 6. 11-13.
[2] *Turneth toward.*
[o] Lev. 14. 9; 22. 6. Matt. 3. 11. Eph. 5. 26, 27. Heb. 9. 9, 10. 1 Pet. 3. 21. Rev. 1. 5.
[3] *Sitteest down.*
[p] Gen. 15. 1. 2 Cor. 6. 16.
[4] *Nakedness of any thing.*
[q] 1 Sam. 30. 15. Philem. 10-19.
[r] Is. 16. 3, 4. Luke 13. 15-24. Tit. 3. 2, 3.
[5] *It is good for him.*
[s] Ex. 22. 21. Jam. 2. 6.
[6] *Sodomitess.*
[t] Gen. 19. 5. Rom. 1. 27. 1 Cor. 6. 9. 1 Tim. 1. 10.
[u] Ps. 22. 16. Phil. 3. 2. 2 Pet. 2. 22. Rev. 22. 15.
[x] Ex. 22. 25. Luke 6. 34, 35.
[y] Prov. 19. 17. Luke 14. 14.
[z] Ps. 76. 11; 116. 18.
[a] Prov. 20. 25.
[b] Mark 2. 23, 23. Acts 23. 12, 21.
[c] Rom. 12. 13. Heb. 13. 5.
[d] Matt. 12. 1, 2. Luke 6. 1, 2.

CH. XXIV.
[a] 21. 15.
[1] *Matter of nakedness.*
[b] Jer. 3. 8. Matt. 5. 31.
[2] *Cutting off.*
[c] Mal. 2. 16. 1 Cor. 7. 11, 12.
[d] Ex. 44. 22. Matt. 5. 32.
[e] Jer. 3. 1.
[f] Lev. 18. 24-28. Josh. 22. 17, 18.
[g] Gen. 2. 24. Matt. 19. 4-6. 1 Cor. 7. 10-15.
[3] *Not any thing shall pass upon him.*
[h] Ex. 9. 9. 1 Cor. 7. 29.
[i] Ex. 22. 26, 27.
[k] Gen. 44. 30.
[l] Ex. 21. 16.
[m] Ex. 21. 16; 22. 1-4.
[n] 19. 19.
[o] Lev. 13; 14.
[p] Luke 17. 32.
[q] Num. 5. 2. 2 Kings 7. 3.
[r] 15. 3.
[4] *Lend the loan of any thing to thy brother.*
[s] Job 22. 6; 24. 3, 9.
[t] Ex. 22. 26.
[u] Eph. 4. 26.

25 When thou comest into the standing corn of thy neighbour, [d]then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 *Of divorce.* 6, 10 *Of pledges.* 7 *Of man-stealers.* 8 *Of leprosy.* 14 *Servants' hire to be given.* 17 *Of justice.* 19 *Of charity.*

WHEN a man [a]hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some [1]uncleanness in her; then [b]let him write her a bill of [2]divorcement, and give *it* in her hand, [c]and send her out of his house.

2 And when she is departed out of his house, [d]she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [e]Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and [f]thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When [g]a man hath taken a new wife, he shall not go out to war, [3]neither shall he be charged with any business; *but* he shall be free at home one year, and shall [h]cheer up his wife which he hath taken.

6 ¶ No man [i]shall take the nether or the upper millstone to pledge: for he taketh *a man's* [k]life to pledge.

7 ¶ If a man be [l]found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him: [m]then that thief shall die: [n]and thou shalt put evil away from among you.

8 ¶ Take heed in [o]the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 ¶ [p]Remember what the LORD thy God did unto [q]Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When [r]thou dost [4]lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And [s]if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt [t]deliver him the pledge again when [u]the sun goeth

failed; and they will fail to the end. The Gospel alone is "the power of God to salvation to every one that believeth;" and it behoves the people of God, boldly acting on this great truth, to carry it out to the extent of the means which Providence may put into their hands. This, however, is a truth humbling to human pride; and hence it was not for nothing that the Apostle said he was not "ashamed" of it. This Gospel brings to man all imaginable good, while it deprives him of all grounds whatever of boasting.

Chap. XXIV. 1-22. Here again the considerateness of Moses appears on the subject of taking pledges. Neither of the millstones must be taken, forasmuch as "it is a man's life." Among the Arabians most families still grind their own corn, wheat, and barley, having

down, that he may sleep in his own raiment, and bless thee: and it [x]shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not [y]oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At [z]his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [a]setteth his heart upon it: [b]lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The [c]fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not [d]pervert the judgment of the stranger, *nor* of the fatherless, [e]nor take a widow's raiment to pledge:

18 But [f]thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When [g]thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: [g]it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God [h]may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not [6]go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou [i]gatherest the grapes of thy vineyard, thou shalt not glean *it* [7]afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And [k]thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a [a]controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* [b]worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* [c]not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should [d]seem vile unto thee.

4 ¶ Thou shalt not [e]muzzle the ox when he [1]treadeth out *the corn.*

5 ¶ If [f]brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [2]husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* [g]the first-born which she beareth shall succeed in the name of his brother *which is* dead, [h]that his name be not put out of Israel.

7 And if the man like not to take his [3]brother's wife, then let his brother's wife [i]go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [k]loose his shoe from off his foot, and [l]spit in his face, and shall answer and say, [m]So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for [n]to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, [o]thine eye shall not pity *her.*

13 ¶ Thou shalt not have [p]in thy bag [4]divers weights, a great and a small.

14 Thou shalt not have in thine house [5]divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: [q]that thy days may be

B. C. 1451.

x Ps. 106. 31. Josh. 2. 13-17.
y Job 24. 11, 12. Luke 10. 7.
z Prov. 3. 27, 28. Matt. 20. 8.
a *Lifteth up his soul unto it.*
b Job 31. 38. Jam. 5. 4.
c Jer. 31. 29, 30.
d Ex. 22. 21, 22. Ec. 5. 8. Am. 5. 7-12. Luke 3. 14.
e Ex. 22. 26.
f 5. 15; 16. 12.
g Lev. 23. 22. Ruth 2. 16.
h 14. 29; 26. 13.
i Ps. 112. 9. Is. 58. 7-11. 1 John 3. 17-19.
6 *Bough it after thee.*
1 Lev. 19. 9, 10.
7 *After thee.*
k 2 Cor. 8. 8, 9. Eph. 5. 1, 2. 1 John 4. 10, 11.

CH. XXV.

a 2 Sam. 23. 3. Matt. 3. 10.
b Matt. 27. 26. Acts 5. 40; 16. 22-24. 1 Pet. 2. 20, 24.
c 2 Cor. 11. 24, 25.
d Job 13. 3. Luke 18. 9-12. Jam. 2. 2, 3.
e Prov. 12. 10. 1 Cor. 9. 9, 10. 1 Tim. 5. 17, 18.
1 *Thrasheth.*
f Matt. 22. 24. Mark 12. 19. Luke 20. 28.
2 Or, *next kinsman.*
g Gen. 38. 9, 10.
h Ruth 4. 10.
3 *Next kinsman's.*
i Ruth 4. 1-7.
k Ruth 4. 7, 8. Is. 20. 2. John 1. 27.
l Job 30. 10. Matt. 26. 67. Mark 10. 34.
m Gen. 38. 8-10. Ruth 4. 10, 11.
n Rom. 3. 8. 1 Tim. 2. 9.
o 19. 13, 21.
p Prov. 16. 11. Am. 8. 5. Mic. 6. 11, 12.
4 *A stone and a stone.*
5 *An ephah and an ephah.*
q Ex. 20. 12. Eph. 6. 3. 1 Pet. 3. 10.

---

two portable mill-stones for that purpose, the uppermost of which is turned round by a small handle. These stones, therefore, might easily be taken in pledge; but to take them was to prevent the preparation of food for the household. Great delicacy is shewn in the provision made for the recovery of pledges. The house of the poor man might not be entered, and the lender was to take only what the borrower could spare. Christianity has put an end to the distinction of nations, and has taught its disciples to look upon all men as brethren. They are, therefore, bound to carry out the fraternal principle in the whole of their conduct; but this is at utter and everlasting variance with that "sum of all villanies," that chief of all thefts, the stealing of men! Moses here especially provides that the thief who is found stealing any of his brethren should die. It is the climax of impiety, therefore, to repair to the Word of God, whether to the Old Testament or to the New, in search of scriptures to warrant traffic in the souls and bodies of men.

Chap. XXV. 1-19. The humanity of Moses never forsakes him, even when providing punishment. Ver. 3 shews that stripes must not exceed forty. The scourge consisted of three lashes, so that thirteen strokes were counted as thirty-nine; hence the expression, "forty stripes save one." It has been thought that the term "forty," as well as "seven," has some mystic meaning attached to it. Moses twice fasted and prayed forty days and forty nights; Elias and Christ did the same: Israel was afflicted forty years in the wilderness: Egypt was desolate forty years; forty days and nights of rain preceded the flood; Ezekiel bore the iniquity of Judah forty days; Jonah preached forty days at Nineveh: forty

lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* [r] all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember [s] what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and [t] he feared not God.

19 Therefore it shall be, [u] when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* [x] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

CHAPTER XXVI.

1 *The confession of him that offereth the basket of first-fruits.* 16 *The covenant between God and the people.*

AND it shall be, [a] when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein,

2 That [b] thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [d] go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto [d] the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country [e] which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down [f] before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, [g] A Syrian [h] ready to perish *was* my father; and [i] he went down into Egypt, and sojourned there with [k] a few, and [l] became there a nation, great, mighty, and populous:

6 And [m] the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when [n] we cried unto the LORD God of our fathers, the LORD heard our voice, and [o] looked on our affliction, and our labour, and our oppression:

B. C. 1451.

[r] Prov. 11. 1; 20. 23. Am. 8. 5-7. 1 Cor. 6. 9,11. Rev. 21. 27.
[s] Ex. 17. 8.
[t] Neh. 5. 9, 15. Rom. 3. 18.
[u] Josh. 23. 1.
[x] Ex. 17. 14,16.

CH. XXVI.

[a] 6. 1, 10.
[b] Ex. 34. 26. Rom. 8. 23. 1 Cor. 15. 20, 23.
[c] Josh. 18. 1.
[d] Heb. 7. 26; 13. 15. 1Pet. 2. 5.
[e] Gen. 17. 8. Heb.6.16-18.
[f] Matt. 5. 23, 24. Heb. 13. 10-12.
[g] Gen. 28. 5; 31. 20, 24.
[h] Gen. 31. 40; 43. 1, 2.
[i] Gen. 46. 1-7. Acts 7. 15.
[k] Gen. 46. 27.
[l] Gen. 47. 27.
[m] Ex. 5. 9, 19, 23.
[n] Ex. 6. 5. Eph. 3. 20, 21.
[o] Ex. 4. 31.
[p] Ex. 13. 3.
[q] Josh. 23. 14. Acts 20. 22.
[r] Ex. 3. 8. Ex. 20. 6, 15.
[s] Rom. 12. 1. 1 Pet. 4. 10, 11.
[t] Ex. 22. 29. Num. 18. 11-13.
[u] Ps. 22. 27, 29. Rev. 22. 9.
[x] Ps. 63. 3-5. Is. 55. 14. Acts2.46,47. 1 Tim. 6. 17, 18.
[y] 14. 22-28.
[z] Prov. 14. 21. Phil.4.18,19.
[a] 24. 19-21.
[b] Ps. 26. 1-3. 2 Cor. 1. 12. 1 John 3. 17-22.
[c] Ps. 119. 93, 139. Prov. 3. 1.
[d] Lev. 7. 20.
[e] Ps. 106. 28.
[f] Is. 57. 15; 63. 15. Matt. 6. 9. Acts 7. 49.
[g] Ps.115.12-15. Jer. 31. 23.
[h] 6. 1; 12. 1, 32. Matt. 28. 20.
[i] 13. 3, 4. John 14. 21-24. 1 John 5. 2, 3.
[k] Ex. 24. 7. Rom. 6. 13. 1 Cor. 6. 19, 20.
[l] Josh. 22. 5.

8 And [p] the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And [q] he hath brought us into this place, and hath given us this land, *even* [r] a land that floweth with milk and honey.

10 And now, behold, [s] I have brought the first-fruits of the land which thou, O LORD, hast given me. [t] And thou shalt set it before the LORD thy God, [u] and worship before the LORD thy God.

11 And thou shalt [x] rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase [y] the third year, *which is* the year of tithing, and [z] hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the [a] Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: [b] I have not transgressed thy commandments, neither have I [c] forgotten *them*.

14 I have not [d] eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for [e] the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [f] Look down from thy holy habitation, from heaven, and [g] bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ [h] This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore [i] keep and do them with all thine heart, and with all thy soul.

17 Thou hast [k] avouched the LORD this day to be thy God, [l] and to walk in his ways, and to keep his statutes, and his

days were allowed them for repentance; the old world was allowed three times forty years; and forty years were suffered to expire, after the resurrection of Christ, before the destruction of the City and the Temple. Whatever there may be in the term, there is something remarkable in these facts. The injunction about the muzzling of the ox is explained by the Apostle Paul, in his Epistle to the Corinthians. It was a custom in the East, as also among the Greeks and Romans, to employ oxen in treading out their corn, either with their feet, or by driving a cart, or other instrument, over it. Sometimes they were muzzled to prevent them eating too much; but the muzzle must be removed in order that the creature might satisfy its hunger. The precept, as explained by the Apostle, is not to be limited to oxen; it embraces a principle extending to every species of labour. Whether man or beast, all have a right to replenish their wants from the product of their own toil.

Chap. XXVI. 1-19. The earlier part of this chapter is eminently fitted to excite the spirit of piety. The people are here taught, in terms the most touching, to acknowledge their obligations to the distinguishing grace and boundless mercy of God. The condition comprised in ver. 3–11, is inimitably affecting; and so long as these facts are kept firmly in the memory, and often pondered with the heart, the spirit of devotion could never flag. The expression, "flowing with milk and honey," is, of course, poetical; nevertheless, the country abounded with these articles. Among the Hebrews, Funeral Feasts were prepared by the relations of the dead. Josephus states, in relation to Archelaus, that seven

commandments, and his judgments, and to [m]hearken unto his voice:

18 And [n]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [o]high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAPTER XXVII.

1 *The people are to write the law upon stones; 5 and to build an altar of whole stones.* 14 *The curses from mount Ebal.*

AND Moses, with the elders of Israel, commanded the people, saying, [a]Keep all the commandments which I command you this day.

2 And it shall be, [b]on the day when ye shall pass over Jordan [c]unto the land which the LORD thy God giveth thee, that thou shalt set thee up [d]great stones, and plaster them with plaster.

3 And [e]thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, [f]a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, [g]in mount Ebal, and thou shalt plaster them with plaster.

5 And [h]there shalt thou build an altar unto the LORD thy God, an altar of stones: [i]thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer [k]burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer [l]peace-offerings, and shalt eat there, and [m]rejoice before the LORD thy God.

8 And [n]thou shalt write upon the stones all the words of this law [o]very plainly.

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; [p]This day thou art become the people of the LORD thy God.

B. C. 1451.

[m] 13. 18; 15. 5.
[n] Ex. 19. 5, 6.
[o] Ps. 148. 14. 1 Pet. 2. 5. Rev. 1. 5, 6.

CH. XXVII.
[a] Luke 11. 28. John 15. 14. Jam. 2. 10.
[b] 11. 31. Josh. 1. 11; 4. 1, 5.
[c] 26. 1.
[d] Ex. 11. 19; 30. 26.
[e] Jer. 31. 31-33. 2 Cor. 3. 2, 3. Heb. 8. 6-10.
[f] Lev. 20. 24.
[g] 11. 29, 30.
[h] Ex. 24. 4.
[i] Ex. 20. 25.
[k] Lev. 1. Eph. 5. 2.
[l] Lev. 3. Rom. 5. 1, 10. Eph. 2. 16, 17. Heb. 13. 20, 21.
[m] Neh. 8. 10. Phil. 3. 3.
[n] *See on* 3.
[o] John 16. 25. 2 Cor. 3. 12.
[p] Rom. 6. 17, 18, 22. 1 Cor. 6. 9-11. 1 Pet. 2. 10, 11.
[q] Mic. 6. 8. Matt. 5. 48. Eph. 4. 17-24. 1 Pet. 1. 14-16.
[r] Josh. 8. 33, 34. Jud. 9. 7.
[s] Gen. 29. 33-35; 35. 18.
[t] *See on* 4.
[l] *For a cursing.*
[u] Gen. 29. 32; 49. 3, 4.
[x] Josh. 8. 33.
[y] Gen. 9. 25.
[z] Ex. 32. 1-4.
[a] 1 Kings 11. 5-7. Is. 44. 19. Dan. 11. 31. Matt. 24. 15. Rev. 17. 4, 5.
[b] Ps. 44. 20, 21.
[c] Jer. 11. 5. Matt. 6. 13. 1 Cor. 14. 16.
[d] Lev. 19. 3. Matt. 15. 4-6.
[e] Prov. 22. 28; 23. 10, 11.
[f] Prov. 28. 10. Rev. 2. 14.
[g] Ex. 22. 21-24. Prov. 17. 23.
[h] Gen. 49. 4. 1 Chr. 5. 1. 1 Cor. 5. 1.
[i] Ex. 22. 19.
[k] Lev. 18. 9.
[l] Lev. 18. 17; 20. 14.
[m] Ex. 20. 13.
[n] Ex. 23. 7, 8. Matt. 26. 15.

10 Thou [q]shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon [r]mount Gerizim to bless the people, when ye are come over Jordan; [s]Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon [t]mount Ebal [l]to curse; [u]Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [x]the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 [y]Cursed *be* the man that [z]maketh *any* graven or molten image, [a]an abomination unto the LORD, the work of the hands of the craftsman, [b]and putteth *it* in *a* secret *place:* [c]and all the people shall answer and say, Amen.

16 Cursed *be* [d]he that setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* [e]he that removeth his neighbour's land-mark: and all the people shall say, Amen.

18 Cursed *be* [f]he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that [g]perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* [h]he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* [i]he that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* [k]he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* [l]he that lieth with his mother-in-law: and all the people shall say, Amen.

24 Cursed [m]*be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed *be* he that [n]taketh reward to

---

days being spent in mourning, and a lengthened succession of funeral banquets being given, he proceeded to the Temple clothed in a white garment. The religion of the Israelites was intended to be emphatically a religion of joy: in ver. 11 this comes beautifully out. We must not suppose, however, that the joy here enjoined and experienced was that of the unholy revels of a wicked world. It was pure and spiritual—the action of truth on the soul, under the influence of the Eternal Spirit. No two objects, however, under the sun, present contrasts more striking than such festivities, and the godless bacchanals and midnight orgies of the heathen. The expression, "outstretched arm," mentioned in ver. 8, is noticeable. In India, at the present time, it continues to be an expression of faithfulness and courage. By this sign the leader of a company of travellers diffuses spirit when they pass a river, encounter beasts of prey, or an army of plunderers; and it is stated, that it is reported to quell fears in the minds of persons threatened with the dangers of the ocean. The same action is employed to seal compacts, and confirm bargains, which, until that be done, are considered insecure.

Chap. XXVII. 1-26. It would seem as if Moses knew not how to make an end of urging obedience on the people. In this we have proofs alike of his affection for them, and his reverence for the God of Abraham. He had already seen, in a manner the most terrible, the consequences of transgression. Throughout the whole period of his official life, he had been daily the mortified witness of the people's proneness to evil. We have here a stream of terrible denunciation against all manner of iniquity. The announcement of these curses might well make the ears of the people to tingle. The tribes descending from the chief wives of Jacob were permitted to stand on Mount Gerizim; while Reuben, who had for-

slay an innocent person: and all the people shall say, Amen.

26 [o]Cursed *be* he that confirmeth not *all* the words of this [p]law to do them: and all the people shall say, Amen.

CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, [a]if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* [b]to do all his commandments which I command thee this day, that the LORD thy God [c]will set thee on high above all nations of the earth:

2 And all these blessings shall [d]come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed [e]*shalt* thou *be* in the city, and blessed *shalt* thou *be* [f]in the field.

4 Blessed *shall be* the [g]fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* [h]thy basket and thy [1]store.

6 Blessed *shalt* thou [1]*be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD [k]shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and [l]flee before thee seven ways.

8 The LORD shall [m]command the blessing upon thee [n]in thy [2]store-houses, and in all that thou [o]settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall [p]establish thee an holy people unto himself, [q]as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art [r]called by the name of the LORD; [s]and they shall be afraid of thee.

11 And the LORD shall make thee [t]plenteous [3]in goods, in the fruit of thy [4]body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

B. C. 1451.

[o] Ps. 119. 21. 1 Cor. 16. 22.
[p] Rom. 3. 19, 20. Gal. 3. 10.

CH. XXVIII.
[a] Ps. 106. 3. Luke 11. 28.
[b] Luke 1. 6. John 15. 14. Jam. 2. 10, 11.
[c] Ps. 148. 14. Luke 9. 48. Rom. 2. 7.
[d] Zech. 1. 6. 1 Tim. 4. 8.
[e] Ps. 128. 1-5.
[f] Am. 9. 13, 14.
[g] Lev. 26. 9.
[h] 26. 2. Ex. 23. 25.
[1] *Dough, or kneading-trough.*
[i] Num. 27. 17.
[k] Lev. 26. 7, 8.
[l] Josh. 8. 22.
[m] Ps. 42. 8; 133. 3.
[n] Ps. 144. 13.
[2] *Barns.*
[o] 15. 10.
[p] Gen. 17. 7. Tit. 2. 14. 1 Pet. 2. 9-11.
[q] Jer. 11. 5. Heb. 6. 13-18.
[r] Is. 63. 19.
[s] Rev. 3. 9.
[t] 30. 9. Lev. 26. 9.
[3] *For good.*
[4] *Belly.*
[u] Job 38. 22.
[x] 14. 29; 15. 10.
[y] 15. 6.
[z] Num. 24. 18, 19. Is. 9. 14, 15.
[a] 4. 6-9. Phil. 1. 27.
[b] Josh. 23. 6.
[c] Lam. 2. 17. Rom. 2. 8, 9.
[d] 27. 15-26. Gal. 3. 10.
[e] Prov. 3. 33.
[f] Gen. 3. 17, 18.
[g] Prov. 1. 32. Luke 16. 25.
[h] Ps. 109. 9-15. Luke 23. 29, 30.
[i] Lev. 26. 19, 20.
[k] Jud. 5. 6, 7.
[l] Ps. 7. 11.
[m] Ps. 80. 4-16. John 3. 36. 1 Thes. 2. 16.
[5] *Which thou wouldest do.*
[n] Lev. 26. 31-33.
[o] Lev. 26. 25. Num. 16, 46-49. Matt. 24. 7.
[p] Lev. 26. 16. Jer. 14. 12.
[6] *Drought.*
[q] 1 Kings 8. 37. Hag. 2. 17.
[r] 1 Kings 17. 1. Jer. 14. 1-6. Am. 4. 7.

12 The LORD shall [u]open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and [x]to bless all the work of thine hand: and thou shalt [y]lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee [z]the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; [a]if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And [b]thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [c]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day, that [d]all these curses shall come upon thee, and overtake thee.

16 Cursed *shalt* thou *be* [e]in the city, and cursed *shalt* thou *be* [f]in the field.

17 Cursed *shall be* [g]thy basket and thy store.

18 Cursed *shall be* [h]the fruit of thy body, and [i]the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* [k]when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall [l]send upon thee cursing, [m]vexation, and rebuke, in all that thou settest thine hand [5]unto for to do, [n]until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make [o]the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 The LORD shall smite thee with [p]a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the [6]sword, and with [q]blasting, and with mildew; and they shall pursue thee until thou perish.

23 And [r]thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

[u] Lev. 26. 31-33.
[x] Lev. 26. 25. Num. 16, 46-49. Matt. 24. 7.
[y] Lev. 26. 16. Jer. 14. 12.
[6] *Drought.*
[q] 1 Kings 8. 37. Hag. 2. 17.
[r] 1 Kings 17. 1. Jer. 14. 1-6. Am. 4. 7.

feited his birth-right, was properly placed with the sons of the bond-women on Ebal. This was, doubtless, a mortifying circumstance, but iniquity will never fail, sooner or later, to be followed by its due reward. The curses here mentioned have ministered to the folly of Infidelity, which has alike overlooked the guilt of transgression, and the precepts of the Creator of the ends of the earth. If he has a right to punish transgressors, has he not a right to pronounce sentence upon them? The function of the Levites, who are here commanded to speak, is simply ministerial: so far from malignantly imprecating judgments, they are simply pronouncing sentence on the guilty. Under the Gospel dispensation, there is no curse to them who receive the truth, and submit to the righteousness of God: whereas, "if any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

Chap. XXVIII. 1-14. While Moses, faithful to his Lord, had no hesitation in pronouncing "curses," greater still was his pleasure in pronouncing blessings. In the one capacity, the Most High appears as the God of justice: in the other, as the God of mercy. The God of justice acts without a mediator, whereas the God of mercy requires the blood of the covenant. Ver. 15-48. The diseases specified in ver. 27-29 are very terrible. "The botch" was thought to be a sort of leprosy frequent among the Egyptians; and at the present day it is but too well known in many islands of the South Seas. These diseases were to be immediately inflicted by the hand of God, and consequently irremovable by human skill; and so intolerable was the anguish arising from them as to render their victims both "mad and blind," and to fill them with "astonishment of heart." It is impossible for us to form an accurate conception of the fearful state of

24 The LORD shall [s]make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall [t]cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; [u]and shalt be [7]removed into all the kingdoms of the earth.

26 And [x]thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee [y]with madness, and blindness, and astonishment of heart:

29 And thou shalt [z]grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and [a]thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou [b]shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not [8]gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be [9]restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy [c]sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long; and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be [d]mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [e]bring thee, and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [f]there shalt thou serve other gods, wood and stone.

37 And thou shalt [g]become an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 Thou [h]shalt carry much seed out into the field, and shalt gather *but* little in: [i]for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes:* [k]for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not [l]anoint *thyself* with the oil: for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but [l]thou shalt not enjoy them: [m]for they shall go into captivity.

42 All [n]thy trees, and fruit of thy land, shall the locust [2]consume.

43 The stranger that *is* within thee [o]shall get up above thee very high, and thou shalt come down very low.

44 He shall [p]lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, [q]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; [r]because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for [s]a sign, and for a wonder, and upon thy seed for ever.

47 Because thou [t]servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou [u]serve thine enemies, which the LORD shall send against thee, [x]in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put [y]a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring [z]a nation against thee from far, from the end of the earth, *as swift* [a]as the eagle flieth; [b]a nation whose tongue thou shalt not [3]understand;

50 A nation [4]of [c]fierce countenance, which [d]shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat [e]the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: [f]which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [g]besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat [h]the fruit of thine own [5]body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

B. C. 1451.

[s] Gen. 19. 24.
[t] Lev. 26. 36, 37.
[u] Jer. 15. 2-9. Luke 21. 24.
[7] *For a removing.*
[x] 1 Sam. 17. 44-46. Jer. 7. 33.
[y] Is. 42. 19. Jer. 4. 9. 2 Thes. 2. 9-11.
[z] Job 5. 14. Rom. 11. 7-10. 2 Cor. 4. 3, 4.
[a] Jud. 6. 1-6.
[b] Is. 5. 9, 10.
[8] *Profane, or use it as common meat.*
[9] *Return.*
[c] Jer. 15. 7-9.
[d] Is. 33. 14. Rev. 16. 10, 11.
[e] 2 Chr. 33. 11. Ez. 12. 12, 13.
[f] Jer. 16. 13. Ez. 20. 32, 33, 39.
[g] 1 Kings 9. 7, 8. Jer. 25. 9. Joel 2. 17. Zech. 8. 13.
[h] Is. 5. 10. Hag. 1. 6.
[i] Ex. 10. 14, 15. Am. 7. 1, 2.
[k] Joel 1. 2-4. Jon. 4. 7.
[l] Ps. 23. 5. Mic. 6. 15.
[1] *They shall not be thine.*
[m] Lam. 1. 5.
[n] Am. 7. 1, 2.
[2] *Possess.*
[o] Jud. 10. 7-10. 1 Sam. 13. 3-7. John 18. 31; 19. 15.
[p] Lam. 1. 5.
[q] Prov. 13. 21. Is. 65. 14, 15. Lam. 2. 15. Ez. 7. 15.
[r] Ps. 119. 21. Jer. 7. 22-25.
[s] Is. 8. 18. Ez. 36. 20.
[t] Neh. 9. 35. 1 Tim. 6. 17-19.
[u] Neh. 9. 35-37. Jer. 17. 4.
[x] Lam. 5. 2-6. Ez. 4. 16, 17.
[y] Is. 47. 6. Jer. 27. 12, 13. Matt. 11. 29.
[z] Is. 5. 26-30. Jer. 5. 15-17. Luke 19. 43, 44.
[a] Jer. 4. 13. Lam. 4. 19. Matt. 24. 28.
[b] Jer. 5. 15. 1 Cor. 14. 21.
[3] *Hear.*
[4] *Strong of face.*
[c] Dan. 7. 7; 8. 23.
[d] Is. 47. 6. Hos. 13. 16. Luke 19. 44.
[e] Is. 1. 7; 62. 8.
[f] Jer. 16. 13. Hab. 3. 16, 17.
[g] 2 Kings 17. 5, 6. Dan. 9. 26. Matt. 24. 15, 16.
[h] 2 Kings 6. 28, 29. Lam. 4. 10. Matt. 24. 19.
[5] *Belly.*

the case here set forth. Ver. 49-68. There may be some difficulty in ascertaining precisely the calamities to which reference is here made; if, however, the preceding passage describe the calamities resulting from the Babylonian captivity, this may announce the second dispersion of the Jews by the Romans. Let not the Christian reader set lightly by either the curses or the blessings here contained; for it will be found that, however changed the dispensation, the principle is unalterable. "The way of transgressors is" still "hard,"

54 *So that* the man *that is* tender among you, and very delicate, [l]his eye shall be evil toward his brother, and toward [k]the wife of his bosom, and toward the remnant of [l]his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the [m]siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and [n]delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [o]her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [6]young one that [p]cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 [q]If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest [r]fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make [s]thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee [t]all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD [7]bring upon thee, until thou be destroyed.

62 And ye shall be left [u]few in number, whereas ye were [x]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD [y]rejoiced over you to do you good, and to multiply you; so the LORD will [z]rejoice over you to destroy you, and to bring you to nought: and ye shall be [a]plucked from off the land whither thou goest to possess it.

64 And the LORD shall [b]scatter thee among all people, from the one end of the earth even unto the other; and [c]there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations [d]shalt thou find no ease, neither shall the sole of thy foot have rest: but [e]the LORD shall give thee there a trembling heart, and failing of eyes, [f]and sorrow of mind:

66 And thy life shall hang in doubt before thee; [g]and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In [h]the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall [i]bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and [k]there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

B. C. 1451.

[l] Prov. 23. 6. Matt. 20. 15.
[k] 2 Sam. 12. 3. Mic. 7. 5.
[l] Ps. 103. 13. Luke 11. 11-13.
[m] Jer. 5. 10; 34. 2; 52. 6.
[n] Is. 3. 16.
[o] *See on* 54.
[6] *After-birth.*
[p] Gen. 49. 10.
[q] Lev. 26. 14, 15. Jer. 7. 26-28.
[r] Ex. 34. 5-7. Is. 42. 8. Heb. 10. 30, 31.
[s] 1 Kings 9. 7-9. Lam. 4. 12. Mark 13. 19.
[t] 7. 15. Ex. 15. 26.
[7] *Cause to ascend.*
[u] 2 Kings 13. 7. Is. 1. 9. Rom. 9. 27-29.
[x] Neh. 9. 23. Rom. 9. 27.
[y] Is. 62. 5. Luke 15. 6-10.
[z] Prov. 1. 26. Is. 1. 24. Ez. 33. 11.
[a] Jer. 18. 7. Dan. 7. 8.
[b] Lev. 26. 33. Neh. 1. 8. Luke 21. 24.
[c] Jer. 16. 13.
[d] Gen. 8. 9. Is. 57. 21. Amos 9. 4, 9, 10.
[e] Is. 51. 17. Hab. 3. 16. Luke 21. 26.
[f] Is. 65. 14. Matt. 24. 8. Rom. 11. 10.
[g] Lam. 1. 13. Heb. 10. 27. Rev. 6. 15-17.
[h] Job 7. 3, 4. Rev. 9. 6.
[i] Jer. 43. 7. Hos. 8. 13.
[k] Ex. 20. 2. Joel 3. 3-7. Luke 21. 24.

CHAPTER XXIX.

2 *An exhortation to obedience.* 10 *The people enter into a covenant before the Lord.*

THESE *are* [a]the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, [b]beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, [c]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great [d]temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not [e]given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: [f]your clothes are not waxen old upon you, [g]and thy shoe is not waxen old upon thy foot.

6 Ye have not [h]eaten bread, [i]neither have ye drunk wine or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [k]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 [l]Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye [m]stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy [n]stranger that *is* in thy camp, from [o]the

CH. XXIX.

[a] 2 Kings 23. 3. Acts 3. 25.
[b] Ex. 24. 2-8. Heb. 8. 9.
[c] Ex. 19. 4.
[d] 4. 33-35. Neh. 9. 9-11.
[e] Is. 63. 17. Rom. 11. 7-10. 2 Cor. 3. 15. 2 Thes. 2. 10-12.
[f] Neh. 9. 21. Matt. 6. 31, 32.
[g] Josh. 9. 5, 13. Matt. 10. 10.
[h] Ex. 16. 12, 35. Ps. 78. 24, 25.
[i] 1 Cor. 10. 4. Eph. 5. 18.
[k] Num. 21. 21-35. Ps. 135. 10-12.
[l] Ps. 25. 10. Is. 56. 4-7. Heb. 13. 20, 21.
[m] Neh. 8. 2. Joel 2. 16, 17. Rev. 6. 15.
[n] Ex. 12. 48, 49. Num. 11. 4.
[o] Gal. 3. 28. Col. 3. 11.

whereas "wisdom's ways are ways of pleasantness, and all her paths are peace."

Chap. XXIX. 1-29. The covenant here mentioned is, in principle, the covenant of mercy. Properly speaking, there has been but one covenant, however various the time and manner of its dispensation. The covenant, therefore, made with this new generation was, to all intents, the same as that which had been made with Abraham, and renewed from time to time, to Isaac, Jacob, and the patriarchs. The 4th verse clearly indicates the need of Divine teaching; these hardened people

hewer of thy wood unto the drawer of thy water;

12 That [p]thou shouldest [1]enter into covenant with the LORD thy God, and [q]into his oath, which the LORD thy God maketh with thee this day;

13 That he may establish thee to-day for a people unto himself, and *that* [r]he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [s]do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and [t]also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [2]idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there [u]should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; [x]lest there should be among you a root that beareth [3]gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, [y]that he bless himself in his heart, saying, I shall have peace, [z]though I walk in the [4]imagination of mine heart, [a]to add [5]drunkenness to thirst:

20 The LORD [b]will not spare him; but then the anger of the LORD and [c]his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall [d]blot out his name from under heaven.

21 And the LORD shall [e]separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [6]are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the [7]sicknesses which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* [f]brimstone, and [g]salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [h]like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath;

24 Even all nations shall say, [i]Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because [k]they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For [l]they went and served other gods, and worshipped them, gods whom they knew not, and [8]*whom* he had not [9]given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it [m]all the curses that are written in this book:

28 And the LORD [n]rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The [o]secret *things belong* unto the LORD our God; but those *things which are* [p]revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

CHAPTER XXX.

1 *Great mercies promised to the penitent.* 11 *The commandment is manifest.* 15 *Death and life set before them.*

AND [a]it shall come to pass, when all these things are come upon thee, [b]the blessing and the curse, which I have set before thee, and [c]thou shalt call *them* to mind among all the nations [d]whither the LORD thy God hath driven thee,

2 And shalt [e]return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, [f]with all thine heart, and with all thy soul;

3 That [g]then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and [h]gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out [i]unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

B. C. 1451.

p Ex. 19. 5, 6.
1 *Pass.*
q 2 Chr. 15. 12-15. Neh. 10. 28, 29.
r Ex. 6. 7. Heb. 11. 16.
s Jer. 31. 31-34. Heb. 8. 7-12.
t Jer. 50. 5. Acts 2. 39. 1 Cor. 7. 14.
2 *Dungy gods.*
u 13. 1-15. Heb. 3. 12.
x Jer. 9. 15. Acts 8. 23.
3 *A poisonful herb,* Heb. *rosh.*
y Prov. 29. 1. Eph. 5. 6.
z Ec. 11. 9. Eph. 4. 17.
4 *Stubbornness.*
a Job 15. 16. Eph. 4. 19.
5 *The drunken to the thirsty.*
b Prov. 6. 34. Rom. 8. 32. 2 Pet. 2. 4, 5.
c Ex. 34. 14. 1 Cor. 10. 22.
d Ex. 32. 32, 33. Rev. 3. 5.
e Mal. 3. 18. Matt. 24. 51.
6 *Is written.*
7 *Wherewith the LORD hath made it sick.*
f Job 18. 15. Luke 17. 29. Rev. 19. 20.
g Ps. 107. 34. Luke 14. 34, 35.
h Gen. 14. 2.
i 1 Kings 9. 8, 9. Rom. 2. 5.
k 1 Kings 19. 10-14.
l Jud. 2. 12, 13; 6. 8.
8 Or, who *had not given unto them* any portion.
9 *Divided.*
m Lev. 26. 14, &c.
n 1 Kings 14. 15. Luke 21. 23, 24.
o Prov. 3. 32.
p Is. 8. 20.

CH. XXX.

a 4. 30. Lev. 26. 40-46.
b 27; 28.
c Is. 46. 8.
d Gen. 4. 14.
e Is. 55. 6, 7.
f Ps. 41. 12; 119. 80.
g Ps. 126. 1-3. Rom. 11. 23, 26, 31.
h Ps. 147. 2.
i Is. 11. 11-16.

had not received "a heart to perceive, eyes to see, and ears to hear." They were still perverse, and nothing but the grace of God could soften them. They were of the earth earthy; and resolutely excluded the countless proofs of the Divine love, grace, and mercy. Moses again returns, in ver. 18, with great energy to the subject of Idolatry, with its guilt and its dangers. The subject of Antinomianism also, or the abuse of the grace of God, is brought forward with great prominence in ver. 19-21. Nowhere is a curse more terrible denounced against the man who is disposed to do evil that good may come, and to sin that grace may abound. Of all sins the most heinous is that which consists in turning the grace of God into lasciviousness, or making the Lord Jesus Christ the minister of sin. The closing verse of this chapter is fraught with much instruction to a class, always numerous, and largely to be found amongst the unsanctified youth of the land. Multitudes earnestly concern themselves with matters not revealed, while they recklessly overlook great and vital points, which are written as with a sunbeam. One of these points is, that all flesh has corrupted its way; another, that without shedding of blood there is no remission of sins; another, that he that believeth shall be saved; and another, that he that believeth not shall be damned. Combined with these momentous testimonies, is another, "God commandeth all men everywhere to repent," and to believe in his Son; and they that do so shall never come into condemnation.

Chap. XXX. 1-15. There seems reason to believe, from Paul's interpretation of ver. 11-14, that we have here a prophecy of the ultimate restoration of the Jews, and their conversion to the Gospel. But if this view be

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God [k]will circumcise thine heart, and the heart of thy seed, [l]to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will [m]put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And [n]thou shalt return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will [o]make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [p]rejoice over thee for good, as he rejoiced over thy fathers;

10 If thou shalt [q]hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, *which are* written in this book of the law, *and* if thou [r]turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment, which I command thee this day, it *is* not hidden [s]from thee, neither *is* it far off:

12 It *is* [t]not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, [u]Who shall [x]go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* [y]very nigh unto thee, [z]in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, [a]I have set before thee this day life and good, and death and evil;

16 In that I command thee this day [b]to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But [c]if thine [d]heart turn away, so

B. C. 1451.

[k] Ex. 36. 26,27. John 3. 3-7. Rom. 2. 29. 2 Cor. 3. 17.
[l] Matt. 22. 37. Rom. 8. 28. 1 John 4. 16-19; 5. 3, 4.
[m] Ps. 137. 7-9.
[n] Is. 1. 25, 26. Rom. 11. 26, 27. Eph. 2. 10. Phil. 2. 13.
[o] 28. 11-14.
[p] Is. 62. 5. Luke 15. 6-10. John 15. 11.
[q] *See on* 2. 8.
[r] Neh. 1. 9. Acts 3. 19.
[s] Ps. 147. 19, 20. Col. 1. 26, 27.
[t] Prov. 30. 4. John 3. 13. Rom. 10. 6, 7.
[u] Acts 10. 22, 33. Rom. 10. 14, 15.
[x] Prov. 2. 1-5. John 6. 17.
[y] John 5. 46. Acts 13. 38-41. Heb. 2. 1-3.
[z] Matt. 7. 21. Rom. 10. 8-10.
[a] John 3. 16. Gal. 3. 13, 14. 1 John 3. 23.
[b] 1 Cor. 7. 19. 1 John 5. 2, 3.
[c] 1 Sam. 12. 25. John 3. 19-21.
[d] Prov. 14. 14. 2 Tim. 4. 4. Heb. 3. 12; 12. 25.
[e] Josh. 23. 15, 16.
[f] Is. 1. 2. 1 Tim. 5. 21.
[g] Ps. 119. 30, 111, 173. Luke 10. 42.
[h] 10. 20. Acts 11. 23. Rom. 12. 9.
[i] Ps. 27. 1.

CH. XXXI.

[a] Ex. 7. 7.
[b] Num. 27. 17.
[c] Num. 20. 12. Acts 20. 26. 2 Pet. 1. 13, 14.
[d] Gen. 48. 21.
[e] Josh. 1. 2; 3. 7. Heb. 4. 8, *Jesus.*
[f] Ex. 23. 28-31.
[g] Ex. 34. 12-16.
[h] Josh. 10. 25.
[i] Ps. 27. 1. Luke 12. 32. Rev. 21. 8.
[k] Josh. 1. 5. Heb. 13. 5.
[l] Dan. 10. 19.
[m] 3. 28. John 1. 17.

that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I [e]denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

19 [f]I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore [g]choose life, that both thou and thy seed may live;

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest [h]cleave unto him; (for he *is* [i]thy life, and the length of thy days;) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 *Moses encourageth the people and Joshua; 9 he delivereth the law unto the priests. 19 God giveth Moses a song to testify against the people. 23 Joshua receiveth a charge.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, [a]I *am* an hundred and twenty years old this day; [b]I can no more go out and come in: also the LORD hath said unto me, [c]Thou shalt not go over this Jordan.

3 The LORD [d]thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: [e]*and* Joshua, he shall go over before thee, as the LORD hath said.

4 And [f]the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them [g]according unto all the commandments which I have commanded you.

6 [h]Be strong, and of a good courage, [i]fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; [k]he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, [l]Be strong, and of a good courage: [m]for thou must go with this people unto the land which the LORD hath sworn unto

accurate, the "land" must be understood figuratively of heaven, or at least of the Christian Church; the import which it generally bears in all prophecies pointing to the age of the Messiah, when every part of the earth shall be alike holy. The commandment in ver. 11 is a term significant of the whole body of Inspiration, including the promises of the Saviour, and everything appertaining to his person, offices, and work. Paul's exposition of it in Romans x. 5-9, is very remarkable; he sets it forth as a solemn commandment to believe in the Lord Jesus, combining therewith an assurance to every believer of everlasting life. Ver. 16-20. Here again the terms, "Commandments," "Statutes," and "Judgments," are necessarily comprehensive of all Scripture, which is given by inspiration of God, doctrinal, promissory, preceptive, historic, and prophetical. The great Law-giver rises into awful sublimity in ver. 18-20. Nothing can add to the emphasis of the warning which is here presented; and no words of man's utterance can possibly produce a greater impression than these on the heart of the intelligent believer. "Life and death" are terms which must not be limited to the body; they clearly have reference to a future world, to the felicity connected with faith, and the misery resulting from disobedience. There can be no peace for a rational being until he be pardoned; there can be no pardon where there is no penitence; there can be no penitence which "needeth not to be repented of," which does not issue in the faith of the Son of God, forasmuch as he "is the end of the law for righteousness to every one that believeth."

Chap. XXXI. 1-13. We now approach a period in the history of Moses unutterably affecting. Behold him, with trembling dignity, rehearsing his own age, and

their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, [n]he *it is* that doth go before thee; [o]he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And [p]Moses wrote this law, and [q]delivered it unto [r]the priests the sons of Levi, [s]which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, [t]At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come [u]to appear before the LORD thy God [x]in the place which he shall choose, [y]thou shalt read this law before all Israel in their hearing.

12 [z]Gather the people together, [a]men, and women, and children, and thy stranger that *is* within thy gates, [b]that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13 And *that* [c]their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach [d]that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [e]I may give him a charge. And Moses and Joshua went, and [f]presented themselves in the tabernacle of the congregation.

15 And the LORD [g]appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, [h]thou [i]shalt sleep with thy fathers; and this people will rise up, [j]and go a whoring after the gods of the strangers of the land whither they go *to be* among them, and will [k]forsake me, and [l]break my covenant which I have made with them.

17 Then [m]my anger shall be kindled against them in that day, and [n]I will forsake them, and I will [o]hide my face from them, and they shall be devoured, and many evils and troubles shall [p]befall them; so that they will say in that day, [q]Are not these evils come upon us, because our God *is* not among us?

B. C. 1451.

[n] Ex. 13. 21. 22; 33. 14.
[o] Josh. 1. 5, 9. Rom. 8. 31.
[p] Dan. 9. 13. Luke 20. 28. John 1. 17, 45; 5. 46.
[q] 17. 18.
[r] Hos. 4. 6.
[s] Josh. 3. 14-17.
[t] 15. 1, 2.
[u] Ex. 23. 16, 17; 34. 24.
[x] 12. 5.
[y] Josh. 8. 34. Luke 4. 16, 17. Acts 13. 15.
[z] 4. 10.
[a] 6. 6, 7. Ps. 19. 7-11. John 5. 39. 2 Tim. 3. 15-17.
[b] Ps. 34. 11-14.
[c] Ps. 78. 6, 7. Eph. 6. 4.
[d] Josh. 23. 14.
[e] Num. 27. 19, 20. Acts 20. 28-31. 2Tim. 4. 1-4.
[f] Ex. 34. 2. Rom. 12. 1. Jude 21.
[g] Ex. 33. 9, 10; 40. 38.
[h] Gen. 25. 8. Acts 13. 36.
[i] *Lie down.*
[j] Ex. 32. 6.
[k] Jud. 2. 12.
[l] Lev. 26. 15.
[m] Jud. 2. 14.
[n] 2 Chr. 15. 2.
[o] Ps. 27. 9.
[p] *Find.*
[q] Num. 14. 42.
[r] *See on* 16, 17.
[s] 32. 1, &c., 44, 45.
[t] 4. 9, 10; 11. 19.
[u] Ex. 4. 15. Is. 51. 16; 59. 21.
[x] Matt. 10. 18. John 12. 48.
[y] 6. 10-12; 8. 7.
[z] Ex. 3. 8, 17.
[a] Neh. 9. 25, 36.
[b] Ps. 17. 10; 119. 70. Jer. 5. 28. Hos. 13. 6.
[c] *See on* 16, 17.
[d] *See on* 19.
[e] *Before.*
[f] Gen. 6. 5; 8. 21. Is. 46. 10. John 2. 24, 25. Acts 2. 23.
[g] *Do.*
[h] 3. 28. Acts 7. 45.
[i] 1 Kings 8. 9. 2 Chr. 34. 14, 15.
[k] Ps. 78. 8. Is. 48. 4. Acts 7. 51.
[l] Ex. 18. 25. Num. 11. 16, 17.
[m] Is. 1. 4. Acts 20. 30. 2Tim. 3. 1-8. 2 Pet. 1. 14, 15.
[n] Lev. 26. 14, &c. Luke 19. 42-44.

18 And [q]I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 ¶ Now therefore write ye [r]this song for you, [s]and teach it the children of Israel: [t]put it in their mouths, that this song may be [u]a witness for me against the children of Israel.

20 For [x]when I shall have brought them into the land which I sware unto their fathers, [y]that floweth with milk and honey, and they shall [z]have eaten, and filled themselves, and [a]waxen fat; [b]then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that [c]this song shall testify [3]against them as a witness; for it shall not be forgotten out of the mouths of their seed: for [d]I know their imagination which they [4]go about, even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for [e]thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it [f]in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy [g]stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 [h]Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly [i]corrupt *yourselves*, and turn aside from the way which I have commanded you; [k]and evil will befall you in the latter days; because ye will do evil in

[q] *See on* 16, 17.
[r] *See on* 19.
[s] *Before.*
[t] Gen. 6. 5; 8. 21. Is. 46. 10. John 2. 24, 25. Acts 2. 23.
[u] *Do.*
[x] 3. 28. Acts 7. 45.
[y] 1 Kings 8. 9. 2 Chr. 34. 14, 15.
[z] Ps. 78. 8. Is. 48. 4. Acts 7. 51.
[a] Ex. 18. 25. Num. 11. 16, 17.
[b] Is. 1. 4. Acts 20. 30. 2Tim. 3. 1-8. 2 Pet. 1. 14, 15.
[c] Lev. 26. 14, &c. Luke 19. 42-44.

intimating, that he "can no more go out and come in." With what fervour and affection he exhorts the people to be of good courage, and to trust in the God of their fathers, who would go before them, not failing nor forgetting them! The charge given to Joshua is touching in the extreme. Taught by a prolonged experience, he knew the weak part of man, as also the proper course for man to pursue to replenish his strength. How soothing and animating his words as contained in ver. 7, 8! Ver. 14-29. The most serious moment of the life of the Jewish Law-giver now approached, the hour that he "must die." Although rendered deeply solemn, the venerable man was ready for the summons of his Master. He was told that he should "sleep with his fathers;" but then the people, in spite of all that he had said, and all that they had seen, were to go "after the gods of the strangers of the land," and to break the "covenant" which God had made with them, and judgments, in consequence, would ensue. Sad conclusion this; but it was not without consolation, for although there might be chastisement, there would not be destruction. Moses having been enjoined to write a Song, lost no time in accomplishing it, after which he gave the charge to Joshua. How deep must have been the grief of Moses, as he said to the people, "I know that after my death ye will utterly corrupt yourselves, and turn aside from

the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall [a]drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass:

3 Because [b]I will publish the name of the LORD; ascribe ye greatness unto our God.

4 *He is* [c]the Rock, his work *is* perfect; for [d]all his ways *are* judgment: [e]a God of truth, and without iniquity; just and right *is* he.

5 [1]They have [f]corrupted themselves; [2]their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus [g]requite the LORD, O foolish people and unwise? *is* not he [h]thy father *that* [i]hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of [3]many generations: [k]ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High [l]divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel:

9 For [m]the LORD's portion *is* his people; Jacob *is* the [4]lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he [5]led him about, [n]he instructed him, he kept him as the apple of his eye.

11 As [o]an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [p]honey out of the rock, and oil out of the flinty rock;

14 [q]Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat: and thou didst drink the pure [r]blood of the grape.

B. C. 1451.

CH. XXXII.

a Ps. 72. 6. 1 Cor. 3. 6-8. Heb. 6. 7.
b Ex. 34. 5-7. John 17. 6, 26.
c Ps. 61. 2-4. Matt. 16. 16-18. 1 Cor. 10. 4. 1 Pet. 2. 6.
d John 5. 22, 23. Rom. 2. 2, 5. Jam. 4. 12.
e Ex. 34. 6. John 1. 14, 17; 14. 6.
1 *He hath corrupted to himself.*
f 31. 29. 2 Cor. 11. 3.
2 That they are *not his children*, that is *their blot.*
g 2 Cor. 5. 14, 15. Tit. 2. 11-14.
h Gal. 3. 26; 4. 6. 1 John 3. 1.
i Is. 43. 3, 4. Acts 20. 28. 1 Cor. 6. 20. 2 Pet. 2. 1.
3 *Generation and generation.*
k Ex. 13. 14.
l Gen. 10. 25, 32. Acts 17. 26.
m Is. 43. 21. Eph. 1. 18. 1 Pet. 2. 9, 10.
4 *Cord.*
5 *Compassed him about.*
n Ps. 32. 7, 10.
o Ex. 19. 4. Rev. 12. 14.
p Ex. 3. 8.
q Jud. 5. 25.
r Gen. 49. 11, 12. John 6. 55, 56.
s Is. 1. 4.
t 1 Cor. 10. 20.
6 Which were *not God.*
u Lev. 26. 11, 30. Rev. 3. 16.
7 *Despised.*
x Rom. 11. 11-14. 1 Pet. 2. 9, 10.
7 Num. 16. 35.
8 *Hath burned.*
z Ps. 86. 13. Matt. 18. 9.
9 *Hath consumed.*
a Jer. 14. 18.
1 *Burning coals.*
b Lev. 26 22.
c Lev. 26. 30, 37. 2 Cor. 7. 5.
2 *From the chambers.*
3 *Bereave.*
d Lev. 26. 33, 38. Luke 21. 24.
4 *Our high hand and not the LORD hath done all this.*
e Rom. 11. 25. 1 Cor. 3. 19.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness:* [s]then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They [t]sacrificed unto devils, [6]not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And [u]when the LORD saw *it*, he [7]abhorred *them*, because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and [x]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For [7]a fire is kindled in mine anger, and [8]shall burn unto [z]the lowest hell, and [9]shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* [a]burnt with hunger, and devoured with [1]burning heat, and with bitter destruction: I will also send [b]the teeth of beasts upon them, with the poison of serpents of the dust.

25 The [c]sword without, and terror [2]within, shall [3]destroy both the young man and the virgin, the suckling *also*, with the man of gray hairs.

26 I said, [d]I would scatter them into corners, I would make the remembrance of them to cease from among men.

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, [4]Our hand *is* high, and the LORD hath not done all this.

28 For they *are* [e]a nation void of counsel, neither *is there any* understanding in them.

29 Oh that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight,

s Deut. 31. 20.
t Lev. 17. 7. Ps. 106. 37. 1 Cor. 10. 20.
6 Which were *not God.*
u Ps. 78. 59-62.
7 *Abhorred.*
x Rom. 10. 19.
7 Jer. 15. 14; 17. 4.
8 *Hath burned.*
z Ps. 86. 13. Matt. 18. 9.
9 *Hath consumed.*
a Jer. 14. 18.
1 *Burning coals.*
b Lev. 26 22.
c Lev. 26. 30, 37. 2 Cor. 7. 5.
2 *From the chambers.*
3 *Bereave.*
d Lev. 26. 33, 38. Luke 21. 24.
4 *Our high hand and not the LORD hath done all this.*
e Rom. 11. 25. 1 Cor. 3. 19.

the way which I have commanded you; and evil will befall you in the latter days!" He foretells the fact as if full of yearning compassion and anxiety, if by any means to avert such a catastrophe.

Chap. XXXII. 1-43. Moses was not merely the soundest of Legislators, but the greatest of Poets: in sublimity and beauty, piety and patriotism, nothing can equal this, and his other compositions of a kindred character. It were unfair, however, to compare Moses with the poets whose inspiration is drawn from their own genius; he was the mere amanuensis of the Spirit of God. Where all is grandeur it is difficult to specify peculiar excellence; but ver. 22-25 are entitled to peculiar consideration, as surpassing everything known in the history of poetry. The thoughts are great beyond all greatness, terrible beyond all terror. Ver. 40-43 would clearly point to the future glory of the Messiah, which would commence with the rejection of the children of Israel. The whole of the Jews, however, would not

except their Rock had [f]sold them, and the LORD had shut them up?

31 For [g]their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* [h]of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* [i]the poison of dragons, and the cruel venom of asps.

34 *Is* not this [j]laid up in store with me, *and* sealed up among my treasures?

35 [k]To me *belongeth* vengeance and recompence; [l]their foot shall slide in *due* time: for the day of their calamity *is* at hand, and [m]the things that shall come upon them make haste.

36 For the LORD shall judge his people, and [n]repent himself for his servants, when he seeth that *their* [o]power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted;

38 Which did [o]eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be [7]your protection.

39 See now that [p]I, *even* I, *am* he, and *there is* no god with me: [q]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For [r]I lift up my hand to heaven, and say, I live for ever.

41 If I [s]whet my glittering sword, and mine hand take hold on judgment, [t]I will render vengeance to mine enemies, and will reward [u]them that hate me.

42 I will [x]make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

43 [8]Rejoice [y]O ye nations, *with* his people; for he will [z]avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and [9]Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [a]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* [b]not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho, [c]and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 And [d]die in the mount whither thou goest up, and be gathered unto thy people; [e]as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of [1]Meribah-Kadesh, in the wilderness of Zin; [f]because ye sanctified me not in the midst of the children of Israel.

52 Yet [g]thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* [a]the blessing wherewith Moses [b]the man of God blessed the children of Israel before his death.

2 And he said, The LORD [c]came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [d]ten thousands of saints: from his right hand *went* [1]a fiery law for them.

3 Yea, [e]he loved the people; [f]all his saints *are* in thy hand: and they sat down at thy feet; *every* [g]*one* shall receive of thy words.

4 [h]Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was [i]king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let [k]Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, [l]and bring him unto his people:

B. C. 1451.

f Jud. 3. 8. Matt. 18. 25.
g Ex. 14. 25.
h *Worse than the vine of Sodom.*
i Ps. 58. 4. Rom. 3. 13.
j Rom. 2. 5. 1 Cor. 4. 5. Rev. 20. 12, 13.
k Ps. 94. 1. Rom. 13. 4. Heb. 10. 30.
l Ps. 73. 17-19. 1 Pet. 2. 8.
m Is. 5. 19. 2 Pet. 2. 13; 3. 8-10.
n Ps. 90. 13.
o *Eland.*
p Lev. 21. 21.
7 *An hiding for you.*
p Is. 41. 4; 45. 5, 22; 46. 4.
q Job 5. 18. John 8. 24. Rev. 1. 18.
r Ex. 6. 8. Heb. 6. 17, 18. Rev. 10. 5, 6.
s Is. 27. 1.
t Is. 1. 24; 59. 18; 66. 6.
u Ex. 20. 5.
x Ps. 68. 23.
8 *Praise his people, ye nations;* or, *sing ye.*
y Ps. 22. 27.
z Job 13. 24. Rev. 6. 10.
9 *Joshua.*
a 1 Chr. 22. 19. Luke 9. 44. Heb. 2. 1.
b Prov. 4. 22.
c Is. 33. 17. 2 Cor. 5. 1.
d Gen. 15. 15.
e Num. 20. 25-28; 33. 38.
1 *Strife at Kadesh.*
f 1 Kings 13. 21-26. 1 Pet. 4. 17.
g Num. 27. 12. Heb. 11. 13, 39.

C. XXXIII.

a Gen. 49. 1, 28. John 14. 27; 17.
b Josh. 14. 6.
c Ex. 19. 18-20.
d Dan. 7. 9, 10.
1 *A fire of law.*
e Ps. 47. 4. Rom. 9. 11-13. Eph. 2. 4, 5.
f John 10. 28, 29. Rom. 8. 35-39. 1 Pet. 1. 5.
g Prov. 2. 1.
h John 1. 17; 7. 19.
i Ex. 18. 19.
k Gen. 49. 3, 4.
l Gen. 49. 8-12.

---

be cast out, since multitudes would receive the Gospel, forming the elements of the first churches, and supplying the whole "College of Apostles." Ver. 44-52. The command to Moses to proceed to Mount Nebo was very solemn. He was already a dead man, not borne on men's shoulders, but walking afoot to his tomb. There was an analogy between his death and that of Aaron. Both were to die on mountains, both to expire, without previous affliction or present disease, in peace and hope, and to be gathered to their fathers. Moses is here reminded, that the reason of the refusal to permit him to enter the promised land was grounded upon his transgressions at the waters of Meribah. Thus Moses was not permitted to forget that he had sinned; and through him the people of God to the end of the world will be reminded that sin is exceeding sinful, and that it cannot be winked at even in the greatest, the most beloved, and the most honoured of mankind.

Chap. XXXIII. 1-8. The blessing set forth here seems prophetical, and pointing to the Messiah. The language bespeaks burning zeal in the tribe of Levi, which raised them beyond the regards of relationship, leading them to look at men simply as the friends or the enemies of God. It seems clear, however, that the Messiah is the grand subject in the mind of the Spirit; and indeed the language remarkably corresponds with his own words in Matt. xii. 46-50. The literal translation of the language also conducts to the same result. Ver. 12-29. It was the glory of Benjamin that the temple was erected in his inheritance. The mountains chosen for the Lord's own dwelling-place, belonged to him—a circumstance

[m] let his hands be sufficient for him; [n] and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [o] *Let* thy Thummim and thy Urim *be* [p] with thy holy one, whom thou didst [q] prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who [r] said unto his father, and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 [2] They shall teach Jacob thy judgments, and Israel thy law: [3] they shall put incense [4] before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, [s] his substance, and accept the work of his hands: [t] smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of [u] Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things [5] put forth by the [6] moon,

15 And [x] for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of [y] the earth, and fulness thereof, and *for* [z] the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the firstling of his bullock, and [a] his horns *are like* the horns of [7] unicorns: with them [b] he shall push the people together to the ends of the earth; and they *are* [c] the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there [d] they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, [e] Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* [8] seated; and [f] he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, [g] Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, [h] O Naphtali, satisfied with favour, and full with the blessing of the LORD; possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; [i] let him be acceptable to his brethren, and let him dip his foot in oil.

25 [9] Thy shoes *shall be* iron and brass; [k] and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* [l] none like unto the God of Jeshurun, *who* [m] rideth upon the heaven in thy help, and in his excellency on the sky.

27 The [n] eternal God *is thy* [o] refuge, and [p] underneath *are* the everlasting arms: and he shall [q] thrust out the enemy from before thee, and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 [r] Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, [s] the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be [1] found liars unto thee; and thou shalt tread upon their high places.

CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto [a] the mountain of Nebo, to the top of [1] Pisgah, that *is* over against Jericho: and the LORD [b] shewed him all the land of Gilead, [c] unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [d] unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e] the city of palm-trees, unto [f] Zoar.

4 And the LORD said unto him, [g] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [h] I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

B. C. 1451.

[m] Is. 9. 7. Rev. 19. 13-16.
[n] 1 Cor. 15. 25. Rev. 20. 10-15.
[o] Lev. 8. 8.
[p] Heb. 7. 26. Rev. 3. 7.
[q] Ex. 17. 7.
[r] Ex. 32. 26-29.
[2] Or, *let them teach.*
[3] *Let them put.*
[4] *At thy nose.*
[s] Num. 18. 8-20; 35. 2-8.
[t] Matt. 10. 14, 15. 1 Thes. 4. 8.
[u] Gen. 48. 16-20; 49. 22-26.
[5] *Thrust.*
[6] *Moons.*
[x] Gen. 49. 26. Jam. 5. 7.
[y] Ps. 89. 11. 1 Cor. 10. 26, 28.
[z] Ex. 3. 2-4. 2 Cor. 12. 7-10.
[a] Num. 23. 22.
[7] *An unicorn.*
[b] 1 Kings 22. 11.
[c] Gen. 48. 19.
[d] Ps. 50. 13-15. Heb. 13. 15. 1 Pet. 2. 5.
[e] Josh. 13. 8, 24-28. 1 Chr. 4. 10.
[8] *Circa.*
[f] Josh. 4. 12, 13.
[g] Gen. 49. 16, 17.
[h] Gen. 49. 21. Matt. 11. 23.
[i] Prov. 3. 3, 4. Rom. 14. 18; 16. 31.
[9] Under *thy shoes* shall be *iron.*
[k] 1 Cor. 10. 13. Eph. 6. 10. Col. 1. 11.
[l] Ps. 86. 6, 8.
[m] Ps. 18. 10; 104. 3.
[n] Ps. 90. 2. 1 Tim. 1. 17. Heb. 9. 14.
[o] Ps. 18. 2. Luke 13. 34. Phil. 3. 9.
[p] Gen. 49. 24. 1 Pet. 1. 5. Jude 24.
[q] John 10. 28, 29. Rom. 8. 2.
[r] Num. 23. 20-24; 24. 5.
[s] Ps. 84. 11; 115. 9-11.
[1] *Subdued.*

CH. XXXIV.
[a] Num. 27. 12; 33. 47.
[1] Or, *The hill.*
[b] Num. 32. 33-40. Rev. 21. 10.
[c] Gen. 14. 14.
[d] Ex. 23. 31.
[e] Jud. 3. 13.
[f] Gen. 14. 2, 8.
[g] Gen. 12. 7; 15. 18-21; 28. 13. Ps. 105. 9-11.
[h] Num. 20. 12. John 1. 17.

which raised him high above his brethren. There is no bliss apart from God. The security and felicity of the ancient Church, their abounding privileges, and enriching promises, were all emblematic of the better blessings reserved for the Children of the Kingdom.

Chap. XXXIV. 1-12. Pisgah was an elevated point of Mount Nebo, which was supposed to be the highest mountain of the chain called Abarim. Thither went Moses at the command of the Lord, who graciously permitted him to overlook a considerable portion of the promised land. The man of God having cast his eyes over the long looked-for territory, closed them in death, and ascended to paradise; and the fact is not a little remarkable, that the sepulchre of Moses was concealed, and never subsequently discovered. Moses and Aaron, the two Chiefs of the Kingdom of Israel, had neither of them a monument to record the spot in which their dust reposed. There was, of course, a reason for this, founded in the knowledge of human nature: the people who burnt incense to the brasen serpent would probably have erred in the matter of their great Prophet and Law-giver.

5 ¶ [1]So Moses, the servant of the LORD, died there, in the land of Moab, according to the word of the LORD.

6 And [k]he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: [1]his eye was not dim, nor his [2]natural force abated.

8 ¶ And the children of Israel [m]wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

B. C. 1451.

1 Mal. 4. 4. John 8. 35, 36. Heb. 3. 3-6. Rev. 15. 3.
k Jude 9.
l Gen. 48. 10.
2 *Moisture fled.*
m Num. 20. 29. Ja. 57. 1. Acts. 8. 2.
n Num. 11. 17. Is. 11. 2. John 3. 34. Col. 2. 3.
o Acts 8. 17-19.
p Acts 3. 22, 23; 7. 37.
q Ps. 78. 43-53; 105. 26-38.

9 ¶ And Joshua the son of Nun was [n]full of the spirit of wisdom; for [o]Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there [p]arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 In all [q]the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

THE BOOK OF JOSHUA.

This Book covers a period of about 30 years, comprising the whole administration of Joshua. Properly speaking, it is a continuation of the Five Books of Moses, and is frequently referred to by Sacred Writers in after ages. The voice of antiquity assigns the authorship to Joshua himself, several expressions having been inserted by inspired men after his decease. The work presents a beautiful display of the faithfulness of the God of Abraham in the fulfilment of the promises which had been made to the tribes of Israel.

CHAPTER I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *Extent of the promised land.* 5 *God encourageth Joshua.* 10 *Joshua prepareth the people to pass over Jordan.*

NOW, after [a]the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto [b]Joshua the son of Nun, [c]Moses' minister, saying,

2 [d]Moses my servant is dead; now therefore [e]arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that [f]the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From [g]the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 There [h]shall not any man be able to stand before thee all the days of thy life: [i]as I was with Moses, *so* I will be with thee: [k]I will not fail thee, nor forsake thee.

6 [l]Be strong, and of a good courage: for [l]unto this people shalt thou [m]divide for

B. C. 1451.

CH. I.

a Deut. 34. 5.
b Ex. 17. 9-13. Acts 7. 45, *Jesus.*
c Ex. 24. 13.
d Is. 42. 1.
e Num. 27. 16-21.
f Deut. 11. 24.
g Gen. 15. 18-21.
h Deut. 7. 24.
i Ex. 3. 12. Matt. 28. 20. 2 Tim. 4. 17.
k Deut. 31. 6-8. Heb. 13. 5.
l Eph. 6. 10. 2 Tim. 2. 1.
l *Thou shalt cause this people to inherit.*
m Num. 34. 17-29.
n Gen. 26. 3.
o Num. 27. 23.
p Deut. 5. 32; 28. 14.
q Deut. 29. 9.
2 *Do wisely.*
r Deut. 6. 6-9. Matt. 12. 3.
s Ps. 19. 14.
t Deut. 6. 1-3.
2 *Do wisely.*
u Jud. 6. 14. Acts 4. 19.
x Ps. 27. 1, 2.
y Ex. 19. 11.
z Deut. 9. 1; 11. 31.

an inheritance the land [n]which I sware unto their fathers to give them.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the law [o]which Moses my servant commanded thee: [p]turn not from it *to* the right hand or *to* the left, [q]that thou mayest [2]prosper whithersoever thou goest.

8 This [r]book of the law shall not depart out of thy mouth; but [s]thou shalt meditate therein day and night, that thou mayest [t]observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [2]have good success.

9 [u]Have not I commanded thee? Be strong, and of a good courage; [x]be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within [y]three days [z]ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

There must be an end of the longest service; and the most renowned of mankind must be gathered to their fathers. The work of Moses was now accomplished; and it was meet that he should appear in the world of spirits, giving place to a man selected of God to carry on the work. While the servants must die, yet the cause lives; and the Lord is never at a loss for instruments to accomplish the purposes of his providence.

Chap. I. 1-9. The people are here again reminded that the land was God's gift to them, and that, consequently, they were only tenants at will. The charge given to Joshua is, on divers grounds, very remarkable. Called upon to perform the work of Moses, he receives a pledge of the same help. As the Lord was with Moses, so would he be with him, neither failing nor forsaking him. A work so great as that of managing the children of Israel, besides making war against the nations of Canaan, might well appal the mind of Joshua; thence the urgent exhortation here given, to "be strong, and of a good courage." The injunction to make the Law his constant study, with the promise of the happy results which would flow from it, deserves particular attention. The mere act of pondering the Law had no merit in it; it was only important as a means to an end, namely, "that thou mayest observe to do according to all the law." Scripture studies should be employed to nourish Scripture feelings, with a view to holy conduct and conversation. Ver. 10-18. Joshua presents a striking contrast to Moses as to the manner in which he received his commission: there was no gainsaying; what he was bid do, he did at once, promptly and cordially. The

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [a]the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [4]armed, all [b]the mighty men of valour, and help them;

15 Until [c]the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them; [d]then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, [e]All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: [f]only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* [g]that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: [h]only be strong, and of a good courage.

CHAPTER II.

1 *Rahab receiveth and conceuleth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return.*

AND Joshua the son of Nun [1]sent out of [a]Shittim two men [b]to spy secretly, saying, Go view the land, [c]even Jericho. And they went, and came into an [d]harlot's house, named Rahab, and [2]lodged there.

2 And it was [e]told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, [f]Bring forth the men that are come to thee, which are entered into thine house: for they be come [g]to search out all the country.

4 And the woman [h]took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass, *about the time* [i]of shutting of the gate, when it was dark, that the [k]men went out; whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up [l]to the roof of the house, and [m]hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto [n]the fords: and as soon as they which pursued after them were gone out, [o]they shut the gate.

8 ¶ And, before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, [p]I know [q]that the LORD hath given you the land, and that [r]your terror is fallen upon us, and that all the inhabitants of the land [3]faint because of you.

10 For [s]we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and [t]what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, [u]our hearts did melt, neither [4]did there remain any more courage in any man, because of you; [x]for the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, [y]swear unto me by the LORD, since I have shewed you kindness, [z]that ye will also shew kindness unto [a]my father's house, and [b]give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life [5]for yours, if ye utter not this our business. And it shall be, [c]when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then [d]she let them down by a cord through the window; [e]for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, [f]Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days,

B. C. 1451.

a Num. 32. 20-28
4 *Marshalled by five.*
b Deut. 20. 8.
c Gal. 5. 13; 6. 2. Phil. 1. 21-26; 2. 4.
d 1 Cor. 12. 26; 13. 5.
e Rom. 13. 1-5. Tit. 3. 1. 1 Pet. 2. 13-15.
f 1 Sam. 20. 13. Ps. 20. 1-4, 9. Matt. 21. 9. 1 Tim. 2. 1, 2.
g Deut. 17. 12. Heb. 10. 28, 29; 12. 25.
h Ezra 10. 4. Eph. 6. 10.

CH. II.

1 *Had sent.*
a Num. 25. 1; 33. 49.
b Matt. 10. 16. Eph. 5. 15.
c 6. 1-24.
d Matt. 1. 5, *Rachab.* Heb. 11. 31. Jam. 2. 25.
2 *Lay.*
e Prov. 21. 30.
f Job 21. 30. John 19. 4. Acts 12. 4, 6.
g Gen. 42. 9-12, 31.
h Ex. 1. 17.
i Is. 60. 11. Rev. 21. 25.
k Rom. 3. 7, 8.
l Deut. 22. 8. Matt. 24. 17.
m Ex. 2. 2. Col. 3. 3. Heb. 11. 23.
n Jud. 3. 28; 12. 5.
o Acts 5. 23.
p Ex. 18. 11. Heb. 11. 1, 2.
q Gen. 15. 18-21. Ex. 3. 6-8. Matt. 20. 15.
r Deut. 2. 25.
3 *Melt.*
s Ex. 14. 21-31; 15. 14-16.
t Deut. 2. 30-37; 3. 1-8.
u Is. 13. 7.
4 *Rose up.*
x Deut. 4. 39.
y 1 Sam. 20. 15.
z 1 Sam. 20. 14, 17. 2 Tim. 1. 16-18. Jam. 2. 13.
a Rom. 1. 31. 1 Tim. 5. 8.
b Ex. 12. 13.
5 *Instead of you to die.*
c Num. 10. 29-32. Prov. 18. 24. Matt. 5. 7.
d Acts 9. 25.
e 6. 20.
f 1 Sam. 23. 14, 29. Ps. 11. 1.

principle enjoined by Moses on the Reubenites, the Gadites, and the half tribe of Manasseh, was promptly carried out by them. The spirit of the people here displayed is most praiseworthy. Their promise of obedience was absolute; but they gave themselves credit for a measure of obedience to Moses not warranted by the facts of the history. Their exhortation to Joshua to rely on the Most High, as Moses did, is beautiful, indicating the excellent frame of mind in which the new Ruler found them. Society is the proper guardian of its own rights, and is strong in proportion to the popular confidence and co-operation.

Chap. II. 1-7. It has been supposed that Rahab was an innkeeper. She speaks as a woman who feared God, and the supposition that she had been converted from idolatry and its wickedness is highly probable. It has been further argued, that her subsequent marriage, and issue in the line of David, is proof that she was not, as the term harlot would seem to imply, a person of profligate character. The report of the approach of the children of Israel had reached Jericho, and excited fearful apprehensions. There is difficulty in satisfactorily explaining the conduct of Rahab consistently with truth. It would, nevertheless, be hazardous to pronounce her guilty of deliberate falsehood. She is reckoned in the Epistle to the Hebrews amongst the noble spirits who acted from faith—a circumstance which clears her from treachery to her country. But the passage, as it stands, requires more explanation than, at this distant period, it is possible to gain, fully to vindicate her integrity. The inspired historian exhibits her not, in this respect, as a model, any more than other saints, whose infirmities are fairly recorded. Ver. 8-24. Rahab speaks positively

until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, [e]We *will be* blameless of this thine oath which thou hast made us swear:

18 Behold, *when* we come into the land, thou shalt bind this line of [h]scarlet thread in the window which thou didst let us down by: and thou shalt [i]bring [l]thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* [k]whosoever shall go out of the doors of thy house into the street, [l]his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, [m]his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then [n]we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: [o]and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, but [p]found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, [q]Truly the LORD hath delivered into our hands all the land: for even [r]all the inhabitants of the country do [r]faint because of us.

CHAPTER III.

1 *Joshua cometh to Jordan.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters divided.*

AND Joshua [s]rose early in the morning; and they removed from [b]Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after [c]three days, that the officers went through the host;

3 And they commanded the people, saying, [d]When ye see the ark of the covenant of the LORD your God, and [e]the priests the Levites bearing it, then [f]ye shall remove from your place, and go after it:

4 Yet there shall be [g]a space between you and it, about two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed *this* way [l]heretofore.

5 ¶ And Joshua said unto the people, [h]Sanctify yourselves: for to-morrow [i]the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, [k]Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to [l]magnify thee in the sight of all Israel, that they may know [m]that, as I was with Moses, *so* I will be with thee.

8 And thou shalt [n]command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, [o]ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and [p]hear the words of the LORD your God.

10 And Joshua said, [q]Hereby ye shall know that [r]the living God *is* [s]among you, and *that* he will without fail [t]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [u]the Lord of all the earth [x]passeth over before you into Jordan.

12 Now therefore [y]take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as [z]the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down

B. C. 1451.

[e] Ex. 20. 7.
[h] Num. 4. 8.
[i] *Gather.*
[l] Gen. 7. 1; 19. 12-17. Luke 19. 9. Acts 11. 14. 2 Tim. 1. 16.
[k] Ex. 12. 13, 23. Matt. 24. 17. Phil. 3. 9. Heb. 10. 29. 1 John 2. 27, 28.
[l] 2 Sam. 1. 16. Matt. 27. 24, 25. Acts 18. 6; 20. 26.
[m] 2 Sam. 4. 11. Matt. 27. 25.
[n] *See* on 17.
[o] Matt. 7. 24. John 2. 5.
[p] 1 Sam. 19. 10-12. Ps. 32. 6, 7.
[q] Num. 13. 32, 33. Prov. 25. 13.
[r] Ps. 48. 5, 6. Rev. 6. 15, 17.
[r] *Melt.*

CH. III.

[s] Gen. 22. 3. Mark 1. 35.
[b] Num. 25. 1.
[c] 1. 10, 11.
[d] Num. 10. 33.
[e] Num. 4. 15.
[f] Ex. 13. 21, 22. Matt. 16. 24. Rev. 14. 4.
[g] Ex. 3. 5. Heb. 12. 28, 29.
[l] *Since yesterday and the third day.*
[h] Ex. 19. 10-15.
[i] Ps. 114. 1-7.
[k] Mic. 2. 13. John 14. 2, 3. Heb. 6. 20.
[l] Job 7. 17. John 17. 1. Phil. 2. 9-11.
[m] *See* on 1. 5, 17.
[n] 1 Chr. 15. 11, 12. Neh. 12. 24-28.
[o] Ex. 14. 13.
[p] Deut. 12. 8.
[q] Num. 16. 28-30. Is. 7. 14. 2 Cor. 13. 3.
[r] Deut. 5. 26. Matt. 16. 16. John 6. 69. 1 Thes. 1. 9. Heb. 10. 31.
[s] Ex. 17. 7.
[t] Gen. 15. 18-18. Ex. 3. 8; 23. 27-30. Ps. 44. 2, 3.
[u] Ps. 24. 1. Jer. 10. 7.
[x] Is. 52. 12.
[y] 4. 2.
[z] Ex. 14. 19-22.

as to the Lord's gift of the land to the people, and frankly reveals the state of public feeling regarding them and their doings; as also the works of Jehovah on their behalf. The people appear to have been paralysed; their hearts melting, and their courage expiring, they became an easy prey to the invaders. Such information was peculiarly calculated to encourage Joshua and the children of Israel. The conduct of Rahab, in the prospect of the invasion and the victory, was highly honourable to her. She appears to have been most affectionately concerned for her parents, brothers, and sisters, and did her utmost to secure the preservation of their lives, on the ground of her own kindness to the spies. They, in turn, acted with the highest honour, instructing her as to the method of procedure, which we shall see was completely successful. They who make common cause with the people of God, will always find their account in it; labour and love are never lost.

Chap. III. 1-6. The people were to take their instructions from the movements of the Ark, which they were not to approach too nearly. It is proper that God's providence should be observed and studied by his people, and used as supplemental to the Sacred Scriptures, which they wonderfully confirm and illustrate. Such providences, however, must, like the Ark, sometimes be removed to a little distance to be rightly apprehended. Depraved humanity requires to be sanctified for holy service. Ver. 7-17. None of those great works which distinguished Moses, and confirmed his authority, had taken place with respect to Joshua; but the time was now come to magnify him in the sight of all the people. The work of driving out the nations, although the tribes were employed in the instrumentality, was God's; and this they were to remember, lest pride should lift them up. The analogy between this and the work of salvation is obvious and striking. "We are his workmanship." "All our works thou hast wrought in us." Joshua imitated Moses in the equity of his movements; there was no partiality manifested towards the tribes; a man was chosen from each. The miracle was as complete as in the case of the Red Sea, and the intelligence was well

from above; and they shall [a]stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests [b]bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [c]the feet of the priests that bare the ark were dipped in the brim of the water, (for [d]Jordan overfloweth all his banks [e]all the time of harvest,)

16 That the waters, which came down from above, stood, *and* [f]rose up upon an heap, very far from the city Adam, that *is* beside [g]Zaretan: and those that came down toward the sea of the plain, *even* [h]the salt sea, failed, *and* were cut off; and the people passed over right against Jericho.

17 And [i]the priests, that bare the ark of the covenant of the LORD, [k]stood firm on dry ground in the midst of Jordan, and [l]all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 *Twelve stones taken for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst thereof.* 10 *The people pass over.* 14 *God magnifieth Joshua.*

AND it came to pass, when all the people [a]were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you [b]twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where [c]the priests' feet stood firm, [d]twelve stones; and ye shall carry them over with you, and [e]leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had [f]prepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be [g]a sign among you, *that* [h]when your children ask *their fathers* [i]in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That [i]the waters of Jordan were cut off before the ark of the covenant of the LORD; when

B. C. 1451.

[a] Ps. 33. 7; 114. 3-5.
[b] Acts 7. 44, 45. 1 Cor. 1. 24, 25.
[c] Is. 26. 6.
[d] 1 Chr. 12. 15.
[e] Deut. 16. 1-9.
[f] Ps. 29. 10. Matt. 14. 24-33.
[g] 1 Kings 4. 12, *Zartanah*; 7. 46, *Zarthan*.
[h] Gen. 14. 3.
[i] 3, 6.
[k] 2 Kings 2. 8.
[l] Ex. 14. 22-29. Heb. 11. 29.

CH. IV.

[a] Deut. 27. 2.
[b] Num. 1. 4-15; 13. 2; 34. 18. Deut. 1. 23. 1 Kings 18. 31. Matt. 10. 1-5.
[c] 3. 13.
[d] Gen. 28. 22. Luke 19. 40.
[e] 8. 19, 20.
[f] Mark 3. 14-19.
[g] Ex. 12. 14; 13. 9; 31. 13.
[h] Ex. 12. 26, 27. Deut. 6. 20, 21. Ps. 44. 1; 78. 3-6. Acts 2. 39.
[i] *To-morrow.*
[k] 3. 13-16.
[l] Ex. 12. 14. Num. 16. 40. Is. 66. 3, *mary.* 1 Cor. 11. 24.
[m] 3. 16-18.
[n] Ps. 111. 2-4.
[o] Gen. 26. 33. Deut. 34. 6. 1 Sam. 30. 25. Matt. 27. 8; 28. 15.
[p] 3. 16, 17. Is. 28. 16.
[q] Num. 27. 21-23. Deut. 31. 7.
[r] Ex. 12. 39. Ps. 119. 60. 2 Cor. 6. 2. Heb. 3. 7, 8.
[s] 3. 8, 17.
[t] Num. 32. 20-32.
[u] *Ready armed.*
[v] 2 Kings 25. 5. Jer. 39. 5; 52. 8.
[w] 3. 7.
[x] 1 Cor. 10. 2.
[y] Ex. 14. 31. 1 Sam. 12. 18. Prov. 24. 21. Rom. 13. 4.
[z] Ex. 25. 16-22. Rev. 11. 19.
[a] Gen. 8. 16-18. Dan. 3. 26. Acts 16. 23, 35-39.
[b] 3. 13, 15.
[c] *Plucked up.*
[d] Ex. 14. 26-28.
[e] 1 Chr. 12. 15.
[f] *Went.*
[g] Ex. 12. 2, 3.
[h] 1 Sam. 15. 33.

it passed over Jordan, the waters of Jordan were cut off: [k]and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel [l]did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua [m]set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and [n]they are there unto this day.

10 ¶ For the priests which bare the ark [o]stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that [p]Moses commanded Joshua: and the people [q]hasted and passed over.

11 And it came to pass, when all the people were clean passed over, [r]that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [s]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.

13 About forty thousand, [t]prepared for war, passed over before the LORD unto battle, [u]to the plains of Jericho.

14 ¶ On that day the LORD [v]magnified Joshua in the sight of all Israel; and [x]they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command [y]the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, [z]Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* [a]the soles of the priests' feet were [3]lifted up unto the dry land, [b]that the waters of Jordan returned unto their place, [c]and [4]flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the [d]first month, and encamped in [e]Gilgal, in the east border of Jericho.

---

calculated to fill all who heard it with the utmost dismay. But for the Divine interposition it had been all but impossible, within a limited period, to have conveyed upwards of two and a half millions of people, old and young, across the mighty river overflowing its banks. The display was much fitted, also, to strengthen the faith of the people, the bulk of whom were not born when their fathers passed through the Red Sea; and to whom, therefore, that marvellous event was only a thing of testimony. But here they saw for themselves, on a diminished, but still on a mighty scale, an exhibition of the same Almighty power.

Chap. IV. 1-9. The memorial of the twelve stones, prepared by a representative of each of the twelve tribes, was a matter of deep interest to that generation, as it would be to those that were to follow. Children should ask questions, and parents should be prepared to answer them, concerning the things of God. It is to be desired, that there might be more of this conversation both in and out of doors, both in seasons of leisure and activity, between parents and children. An incredible amount of precious time is lost, which, properly employed, might be made to redound to the welfare of the rising generation. Here it is assumed that the Jewish children would naturally

20 ¶ And [f]those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, [g]When your children shall ask their fathers [5]in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, [h]saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [i]which he dried up from before us, until we were gone over;

24 That [k]all the people of the earth might know the hand of the LORD, [l]that it *is* mighty; that [m]ye might fear the LORD your God [6]for ever.

CHAPTER V.

1 *The Canaanites are afraid.* 2 *Circumcision renewed.* 10 *The passover is kept at Gilgal.* 12 *The manna ceaseth.* 13 *An angel appeareth to Joshua.*

AND it came to pass, when [a]all the kings of the [b]Amorites, which *were* on the side of Jordan westward, and all the kings of the [c]Canaanites, [d]which *were* by the sea, [e]heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; [f]neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee [1]sharp knives, and [f]circumcise again the children of Israel the second time.

3 And Joshua [h]made him sharp knives, and circumcised the children of Israel at [2]the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: [1]All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* [k]they had not circumcised.

B. C. 1451.

f 3, 8.
g Ps. 105. 3-5; 145. 4-7.
5 *To-morrow.*
h Ex. 14. 29. Rev. 16. 12.
i Neh. 9. 11.
k Ex. 9. 16.
l Ex. 15. 16.
m Ex. 20. 20. Ps. 89. 7.
6 *All days.*

CH. V.

a Gen. 15. 18-21.
b Deut. 20. 17.
c Gen. 12. 6.
d Num. 13. 29.
e Ex. 15. 14, 15. Rev. 18. 10.
f 1 Sam. 25. 37.
1 *Knives of flint.*
g Gen. 17. 10-14. Deut. 30. 6. Rom. 4. 11. Col. 2. 11.
h Gen. 17. 23-27. Matt. 16. 24.
2 *Gibeah-haaraloth.*
i Deut. 2. 16.
k Hos. 6. 6, 7. Rom. 2. 26. 1 Cor. 7. 19. Gal. 6. 15.
l Num. 14. 32-34. Ps. 95. 10, 11.
m Num. 14. 23. Heb. 3. 11.
3 *When the people had made an end to be circumcised.*
n Gen. 34. 14. Eph. 2. 11, 12.
4 *Rolling.*
o Ex. 12. 3.
p Ex. 12. 18-23.
q Ex. 16. 35. Rev. 7. 16, 17.
r Deut. 6. 10, 11. Is. 65. 13, 14. John 4. 38.
s Gen. 33. 1, 8.
t Gen. 32. 24-30. Jud. 13, 8, 9. Rev. 1. 13.
u Num. 22. 23.
x Ex. 23. 20-22. Is. 55. 4. Dan. 10. 13, 21. Heb. 2. 10.
5 *Prince.*
y Gen. 17. 3, 17. Num. 16. 22, 45. Acts 10. 25, 26. Rev. 19. 10.
z Ps. 110. 1. Luke 20. 42.

6 For the children of Israel [l]walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD [m]sware that he would not shew them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, [3]when they had done circumcising all the people, that they abode in their places in the camp till they were whole.

9 And the LORD said unto Joshua, This day have I [n]rolled away the reproach of Egypt from off you: wherefore the name of the place is called [4]Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and [o]kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, [p]unleavened cakes, and parched *corn* in the self-same day.

12 ¶ And [q]the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; [r]but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that [s]he lifted up his eyes and looked, and, behold, there stood [t]a man over against him, with [u]his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; [x]but *as* [5]captain of the host of the LORD am I now come. And Joshua [y]fell on his face to the earth, and did worship, and said unto him, What saith [z]my Lord unto his servant?

15 And the captain of the LORD's host

put questions touching the memorials of the history of their fathers. Joshua provided for posterity a further object of interest in the twelve stones to be set up in the midst of Jordan, to point out the spot on which the priests stood. These stones, especially in the summer weather, when the streams of the Jordan were clear and abated, might probably be seen from the banks, and constitute a memorial to them which time would not soon destroy. Ver. 10–22. From ver. 14, we see the effect of the Lord's magnifying Joshua; his authority was confirmed all the days of his life, and his Divine appointment admitted of no more dispute than did that of Moses.

Chap. V. 1. The miracle fulfilled the promise that the Lord would go before his people, and fill the land with the fear of them. Such Scripture exemplified the language of Paul: "If God be for us, who can be against us?" Ver. 2-9. Death triumphed over the whole of the men of war, notwithstanding they consisted of some 600,000, who were progressively cut down, till not one remained. The neglect of circumcision in the wilderness was overlooked, probably because of the circumstances of the people; now, however, when they were to be settled every man under his own vine and his own fig-tree, this negligence would no longer be tolerated; and the people must walk in the commandments and ordinances of the Lord. It deserves to be noticed, that, in this great matter, the law must be observed previously to their settlement; and accordingly, before the war commenced, the whole body of the people were circumcised. The act was one of obedience to a command expressly given to Joshua. Ver. 10–15. The time for the Passover having arrived, it was to be observed in the plains of Jericho. This ordinance was of a character to remind the people of the awful night when the first-born of Egypt were all destroyed, and thus to strengthen their hearts for the conflict in which they were so soon to be engaged. The people's wants were not supplied by manna, until the provisions they had carried with them from Egypt had failed. God will never work miracles where means are available. The manna ceased so soon as the produce of the land could be procured. The great personage mentioned at the close of the chapter, was, doubtless, the Angel of the Covenant, the Lord Jesus,

said unto Joshua, [a]Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

CHAPTER VI.

1 Jericho is shut up. 20 The walls fall down. 22 Rahab is saved. 26 The rebuilder of Jericho is cursed.

NOW Jericho [1]was straitly shut up [a]because of the children of Israel: none went out, and none came in.

2 ¶ And [b]the LORD said unto Joshua, [c]See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And [d]ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven [e]trumpets of rams' horns; and the seventh day ye shall compass the city [f]seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they [g]make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all [h]the people shall shout with a great shout; and [i]the wall of the city shall fall down [2]flat, and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, [k]Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him [l]that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on [m]before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, [n]and the [3]rere-ward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make [4]any noise with your voice, neither shall *any* word proceed out of your mouth, [o]until the day I bid you shout; then shall ye shout.

B. C. 1451.

[a] Ex. 3. 5. 2 Pet. 1. 18.

CH. VI.

1 *Did shut up, and was shut up.*
[a] Ps. 127. 1.
[b] 5. 13 15.
[c] 2 Sam. 5. 19.
[d] Num. 14. 9. 1 Cor. 1. 21-25. 2 Cor. 4. 7.
[e] Num. 10. 1-10.
[f] Gen. 2. 3; 7. 2, 3. Num. 23. 1. Job 42. 8. Zech. 4. 2. Rev. 1. 4, 20; 5. 6; 16. 1.
[g] Ex. 19. 19.
[h] Jud. 7. 20-22. 1 Sam. 4. 5. Jer. 1. 15.
[i] Is. 25. 12; 30. 25. Heb. 11. 30.
[2] *Under it.*
[k] Ex. 25. 14. Deut. 20. 2-4. Acts 9. 15.
[l] 1. 14; 4. 13.
[m] Num. 32. 20.
[n] Num. 10. 25. Is. 52. 12; 58. 8.
[3] *Gathering host.*
[4] *Your voice to be heard.*
[o] 2 Sam. 5. 23, 24. Luke 24. 49. Acts 1. 7.
[p] Gen. 22. 3.
[q] John 2. 5-8; 9. 6, 7. Heb. 11. 7, 8.
[r] 1 Chr. 15. 26.
[s] 11. 15.
[t] Ps. 119. 147. Matt. 28. 1. 2 Pet. 1. 19.
[u] *See on* 4.
[x] Jud. 7. 20-22. 2 Chr. 13. 15.
[5] *Devoted.*
[y] *See on* 2. 1.
[z] Gen. 12. 3. Jam. 2. 25.
[a] Rom. 12. 9. 2 Cor. 6. 17. Eph. 5. 11. 1 John 5. 21.
[b] Deut. 7. 26; 13. 17.
[c] 1 Sam. 14. 28-42. Ec. 9. 18. Jon. 1. 12.
[d] 2 Sam. 21. 1. 1 Kings 18. 17, 18.
[e] 2 Sam. 8. 11.
[6] *Holiness.*
[f] 1 Kings 7. 51. Neh. 7. 70, 71. Matt. 27. 6. Mark 12. 41.
[g] 2 Cor. 10. 4, 5. Heb. 11. 30.
[7] *Under it.*
[h] Deut. 2. 34; 7. 2, 3, 16.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And [p]Joshua rose early in the morning, and [q]the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, [r]went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And [s]the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early, [t]about the dawning of the day, and compassed the city after the same manner seven times: [u]only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, [x]Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [5]accursed, *even* it, and all that *are* therein, to the LORD: [y]only Rahab the harlot shall live, she and all that *are* with her in the house, [z]because she hid the messengers that we sent.

18 And ye, [a]in any wise keep *yourselves* from the accursed thing, [b]lest ye make *yourselves* accursed, when ye take of the accursed thing, and [c]make the camp of Israel a curse, [d]and trouble it.

19 But [e]all the silver, and gold, and vessels of brass and iron, *are* [6]consecrated unto the LORD: they shall come into [f]the treasury of the LORD.

20 ¶ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [g]the wall fell down [7]flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [h]utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

who had appeared unto Moses in the bush. Such an appearance was eminently calculated to strengthen the hands and encourage the heart of Joshua.

Chap. VI. 1-17. There was no reason given for the course of action here prescribed, and the people asked none; the obedience was implicit, both as to silence and speech, motion and action; and the Lord fulfilled his promise in all its parts. While the process proved on the part of the people faith, it tended in a very extraordinary degree to strengthen it, and thus to prepare them for all that was yet to come. The whole affair was one of the deepest interest, and the most awful anticipation. Joshua went about his duties with the utmost regularity and activity, rising early, and late taking rest, full of solicitude for the issue. At the same time, he manifests the strongest faith in the giving of his commands; and the people shared with him in confidence that all would be as God had said. Ver. 18–27. The destruction, which was complete, was in accordance with the Divine command. The cup of the iniquity of the people was now full, and the day of vengeance had at length arrived. Rahab benevolently made the most of her privilege; in addition to her parents and brothers, she brought all her kindred, and they were saved every one. Their sense of obligation to her may easily be conceived, since otherwise they must all have perished. She, instrumentally, preserved them from death. How innumerable the families who have first been brought into contact with the Gospel through an individual, and thus saved from a destruction infinitely more terrible than that of Jericho! Rahab presents a beautiful example to daughters and sisters who have found the Lord for themselves, but whose relatives are still exposed to the wrath to come.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [i]as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [g]kindred, and [k]left them without the camp of Israel.

24 And they [l]burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua [m]saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua [n]adjured *them* at that time, saying, [o]Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 So [p]the LORD was with Joshua; and his fame was *noised* throughout all the country.

CHAPTER VII.

1 *The Israelites smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by lot.* 19 *His confession.* 22 *He and all he hath are destroyed in the valley of Achor.*

BUT the children of Israel [a]committed a trespass in the accursed thing: [b]for [c]Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [d]took of the accursed thing: and [e]the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to [f]Ai, which *is* beside [g]Beth-aven, on the east side of Beth-el, and spake unto them, saying, [h]Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let [l]about two or three thousand men go up and smite Ai; *and* make not all the people to [l]labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men; and [k]they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in [2]the going down; [l]wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua [m]rent his clothes, and [n]fell to the earth upon his face before the ark of the LORD [o]until the even-tide, he and the elders of Israel, and [p]put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, [q]wherefore hast thou at all brought this people over Jordan, [r]to deliver us into the hand of the Amorites, to destroy us? [s]would to God we had been content, [t]and dwelt on the other side Jordan!

8 O Lord, [u]what shall I say, when Israel turneth their [3]backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land, [x]shall hear *of it*, and shall [y]environ us round, and cut off our name from the earth: and [z]what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; [a]wherefore [4]liest thou thus upon thy face?

11 [b]Israel hath sinned, and they have also [c]transgressed my covenant which I commanded them: for they have even taken of [d]the accursed thing, [e]and have also stolen, and [f]dissembled also, and they have put *it* even [g]among their own stuff.

12 Therefore [h]the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [l]they were accursed; [k]neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, [l]sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, *There is* [m]an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye [n]take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes; and it shall be, *that* [o]the tribe which the LORD taketh shall come according to the families *thereof:* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* [p]he that is taken with the accursed thing shall be

B. C. 1461.

i 2 Sam. 21. 2, 7. Ps. 15. 4.
g *Families.*
k Num. 5. 2, 3. Acts 10. 28. 1 Cor. 5. 12. Eph. 2. 12.
l Deut. 13. 16. Rev. 17. 16; 18. 3.
m Jud. 1. 24, 25. Acts 2. 21.
n Num. 5. 19-21. Acts 19. 13.
o 1 Kings 16. 34. Mal. 1. 4.
p Gen. 39. 2, 3, 21. 2 Tim. 4. 17-22.

CH. VII.

a Ezra 9. 6.
b 22. 20.
c *Achar, Zimri,* 1 Chr. 2. 6, 7.
d 6. 17, 18.
e Ec. 9. 18. 1 Cor. 5. 1-6.
f Gen. 13. 3, *Hai.* Neh. 11. 31, *Aija.*
g Gen. 28. 19. Hos. 4. 15.
h Prov. 20. 18. Eph. 5. 15.
l *About* 2000 *men, or about* 3000 *men.*
i Prov. 13. 4. Heb. 4. 11.
k Deut. 31. 30.
2 *Morad.*
l Lev. 26. 36. Ps. 22. 14.
m 2 Sam. 13. 31. Acts 14. 14.
n Num. 16. 22, 45.
o Jud. 20. 23, 26. 2 Sam. 1. 12.
p 1 Sam. 4. 12. Jon. 3. 6.
q Ps. 116. 11. Heb. 12. 5.
r Ex. 17. 3. Matt. 17. 17, 20.
s Ex. 16. 3.
t 1. 2-4.
u Hab. 2. 1.
3 *Necks.*
x Ex. 33. 12.
y Ps. 83. 4; 124. 2, 3.
z Ps. 106. 6-8. John 12. 28.
a Ex. 14. 15.
4 *Fallest.*
b 1, 20, 21.
c Jud. 2. 20.
d 6. 18, 19.
e Mal. 3. 8, 9.
f John 12. 5, 6. Heb. 4. 13.
g Hab. 2. 6.
h Prov. 28. 1.
i Deut. 7. 26.
k Jer. 6. 8.
l Ex. 19. 10-15.
m 2 Chr. 28. 10. Matt. 7. 5.
n 1 Cor. 5. 1-6.
o Prov. 16. 33. Acts 1. 24-26.
p Deut. 13. 15, 16.

Were all such as earnest as Rahab for their salvation, the desire would be attended with the happiest results. The curse pronounced by Joshua on the man that should build the city was long unfulfilled: but at length the time arrived when it should receive a terrible completion. By the awful events here recorded, the surrounding nations were admonished of the folly of resistance, and apprised of the Divine power which attended the strangers. But while the terror was great, it wrought no repentance; iniquity continued, and judgment followed.

Chap. VII. 1–15. The discomfiture of the 3000 men that went up to Ai was incomprehensible to Joshua, and created in his mind the deepest distress. The Searcher of hearts, however, soon relieved him, by informing him of the true cause. That Eye, from which nothing can be hid, perceived both the stealth and the dissimulation; and it was necessary, at the outset, that the great doctrines of the Divine Omniscience, and the exceeding sinfulness of sin, should be deeply impressed upon the people. Until guilt was purged from the camp, the Lord would no longer be with them, and His absence would leave them weak, and like other men. Nothing beyond the general fact was told Joshua, while he was directed to the means of discovering particulars. Ver. 16–26. Achan, from the first, anticipated detection. When addressed by Joshua, he conducted himself with great candour, at once confessing that he had sinned before the Lord, and specifying the particulars of his trans-

burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath [q] wrought [s] folly in Israel.

16 ¶ So Joshua [r] rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the [s] family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [t] was taken.

19 And Joshua said unto Achan, My son, [u] give, I pray thee, glory to the LORD God of Israel, and [x] make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, [y] Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When [z] I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a [6] wedge of gold of fifty shekels weight, then [a] I coveted them, and [b] took them; and, behold, [c] they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [7] laid them out before the LORD.

24 And Joshua, and all Israel with him, [d] took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and [e] his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto [f] the valley of Achor.

25 And Joshua said, [g] Why hast thou troubled us? the LORD shall trouble thee this day. And [h] all Israel stoned him with stones, and [i] burned them with fire, after they had stoned them with stones.

26 And they [k] raised over him a great heap of stones unto this day. [l] So the LORD turned from the fierceness of his anger: wherefore the name of that place was called The valley of [8] Achor, unto this day.

B. C. 1451.

[q] Gen. 34. 7.
[s] *Wickedness.*
[r] Ps. 119. 60.
[s] Gen. 38. 30, *Zarah.*
[t] Prov. 13. 21. Acts 5. 1-10.
[u] Is. 42. 12. John 9. 24.
[x] Ps. 32. 5. 1 John 1. 8-10.
[y] Ex. 10. 16. Matt. 27. 4.
[z] Gen. 3. 6. 1 John 2. 15, 16.
[6] *Tongue.*
[a] 1 Tim. 6. 9, 10. 2 Pet. 2. 15.
[b] Prov. 4. 23. Jam. 1. 15.
[c] 2 Kings 5. 24, 25. Luke 12. 2.
[7] *Poured.*
[d] Prov. 15. 27. 1 Tim. 6. 9, 10.
[e] Ex. 20. 5.
[f] Is. 65. 10.
[g] Hab. 2. 6-9. 2 Thes. 1. 6.
[h] Lev. 24. 14.
[i] Gen. 38. 24.
[k] 2 Sam. 18. 17.
[l] Is. 40. 2.
[8] That is, *trouble.*

CHAPTER VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 30 *Joshua buildeth an altar.* 32 *He writeth the law on stones, and pronounceth blessings and cursings.*

AND the LORD said unto Joshua, [a] Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: [b] see, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt [c] do to Ai and her king as thou didst unto Jericho and her king: [d] only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: [e] lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away [f] by night.

4 And he commanded them, saying, Behold, ye shall [g] lie in wait against the city, *even* behind the city; [h] go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, [i] that we will flee before them,

6 (For they will come out after us,) till we have [j] drawn them from the city; for they will say, [k] They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: [l] for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall [m] set the city on fire: according to the commandment of the LORD shall ye do. [n] See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode [o] between Beth-el and Ai, on the west side of Ai: but Joshua [p] lodged that night among the people.

10 And Joshua [q] rose up early in the morning, and numbered the people, and

CH. VIII.

[a] Deut. 1. 21. Jer. 46. 27. Matt. 8. 26.
[b] Ps. 44. 3.
[c] 6. 21; 10. 1, 28.
[d] Deut. 20. 14. Ps. 39. 6. Prov. 28. 20. Luke 12. 20, 21.
[e] Jud. 20. 29-33. 2 Chr. 13. 13. Jer. 51. 12.
[f] Matt. 24. 39, 50. 1 Thes. 5. 3. 2 Pet. 3. 10.
[g] Jud. 9. 25.
[h] Ec. 7. 19; 9. 16.
[i] Jud. 20. 31, 33. Matt. 10. 16.
[j] *Pulled.*
[k] Ex. 14. 3. Jud. 20. 32. Ec. 8. 11; 9. 12.
[l] 2 Kings 5. 1. Prov. 21. 30, 31.
[m] 6. 24.
[n] Jud. 4. 6. 2 Sam. 13. 28.
[o] Gen. 12. 8, *Hai.* Ezra 2. 28. Neh. 7. 32.
[p] Gen. 32. 21.
[q] 6. 12; 7. 16.

gression. In this he is an example to the guilty in every age. In cloaking sin there is danger, which may end in destruction; but in confessing it, there is forgiveness with the Lord, that he may be feared. In the present case, however, for reasons connected with the Divine Government, it was necessary that punishment should follow, notwithstanding confession; but this is an exceptional case. Under the New Testament Dispensation there is none of this: "If we confess our sins, God is faithful and just to forgive us our sins;" and the blood of Christ cleanseth from all iniquity. It must not be inferred, however, that because Achan was punished, he descended into perdition: from the candour he manifested, there seems reason to believe that his repentance was sincere, and that he found mercy of God, notwithstanding his public chastisement. It is probable that his household partook of his guilt, and, therefore, shared his punishment. It is a serious question how far hidden wickedness in the Church of God may grieve the Holy Spirit, and impede the progress of the Gospel.

Chap. VIII. 1–30. Under the circumstances, Joshua required to be encouraged, and the Lord was gracious. The law having been magnified through the punishment of the transgressor, he returned to his people, once more clothing them with power, and filling their enemies with dismay. Although Joshua did not depend on human valour, yet, in obedience to the Divine command, he employed means to accomplish ends; and in this he presents a lesson of the power of God under the Christian dispensation. Here again we find Joshua up betimes, putting everything in motion, and preparing for the event of the day. Those who have great things to manage should banish sloth, and put forth their utmost power. The success was complete. The wicked people were cut off, and the doomed city was destroyed. Ver. 31–35. Joshua immediately made a public and an ap-

went up, he and the elders of Israel, before the people to Ai.

11 And [f]all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about [g]five thousand men, and sent them to lie in ambush between Beth-el and Ai, on the west side [2]of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their [3]liers in wait [t]on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of [u]Ai saw *it*, that they hasted, and rose up early; and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but [x]he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled [y]by the way of the wilderness.

16 And all the people that *were* in Ai were [z]called together to pursue after them: and they pursued after Joshua, and were [a]drawn away from the city.

17 And there was not [b]a man left in Ai or Beth-el that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, [c]Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And [d]the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, [e]the smoke of the city ascended up to heaven; [f]and they had no [4]power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [g]let none of them remain or escape.

B. C. 1451.

[f] *See on* 1-5.
[g] *See on* 2, 3.
[2] Or, *of Ai.*
[3] *Lying in.*
[t] 9, 12.
[u] 5, 16.
[x] Jud. 20. 34. Ec. 9. 12. Dan. 4. 31. Matt. 24. 39, 50. 1 Thes. 5. 1-3. 2 Pet. 2. 3.
[y] 18. 12.
[z] Jud 20.36-39.
[a] Jud. 20. 31. Ps. 9. 16. Ex. 33. 11-22. Rev. 16. 14; 19. 19-21.
[b] Deut. 2. 30. Is. 19. 11-13. Job 5. 13.
[c] Ex.8.5;17.11. Job 15. 25.
[d] 6-8.
[e] Gen. 19. 28. Is. 34. 10. Rev. 18. 9; 19. 3.
[f] Ps. 48. 5, 6; 76. 5. Am. 2.14-16. Rev. 6.15,17.
[4] *Hand.*
[g] Deut. 7. 2. Job 20. 5. Luke 17. 26-30. 1 Thes. 5. 3.
[h] 1 Sam. 15. 8. Rev. 19. 20.
[i] 11. 10-14. Num. 21. 24.
[k] Ex. 17. 11,12.
[l] Num. 31. 22, 26. Ps.50.10. Matt. 20. 15.
[m] Deut. 13. 16. 2 Kings 19. 25. Is. 17. 1; 25. 2. Jer. 9. 11; 49. 2; 50. 26. Mic. 3. 12.
[n] *See on* 4. 9.
[o] Deut. 21. 23. Esth. 7. 10. Ps. 107. 40; 110. 5. Acts 12. 23. Rev. 19. 17, 18.
[p] 10. 27.
[q] 2 Sam. 18.17.
[r] Gen. 8. 20; 12. 7, 8.
[s] Deut. 11. 29; 27. 4-6, 13.
[t] 2 Kings 14. 6; 22. 8. 2 Chr. 25. 4; 35. 12. Mark 12. 26.
[u] Ex. 20. 24, 25. Deut. 27. 5.
[x] Ex.18.12; 24. 5. Deut. 27. 6, 7.
[y] Deut. 27. 2, 3, 8.
[z] Deut. 27. 12, 13; 29. 10,11.
[a] Deut. 31. 9, 25. 1 Chr. 15. 11-13.
[b] Ex. 12. 49.
[c] *See on* 30-32.
[d] Deut. 31. 10-12.
[e] Lev. 26.
[f] Deut. 4. 2.

23 And [h]the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites [i]returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua [k]drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only [l]the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it [m]an heap for ever, *even* a desolation [n]unto this day.

29 And [o]the king of Ai he hanged on a tree until even-tide: and [p]as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon [q]a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua [r]built an altar unto the LORD God of Israel [s]in mount Ebal;

31 As Moses, the servant of the LORD, commanded the children of Israel, [t]as it is written in the book of the law of Moses, An [u]altar of whole stones, over which no man hath lift up *any* iron; [x]and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he [y]wrote there, upon the stones, a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And [z]all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before [a]the priests the Levites, which bare the ark of the covenant of the LORD, as well [b]the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [c]as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward [d]he read all the words of the law, [e]the blessings and cursings, according to all that is written in the book of the law.

35 There [f]was not a word of all that Moses commanded, which Joshua read

propriate acknowledgment that the victory was the Lord's, by rearing an altar, and offering burnt-offerings. A sense of obligation is never sufficiently strong, unless it prompts thankfulness to the Giver of all good. But while Joshua sacrificed to the Lord, he likewise taught the people, writing a copy of the Law of Moses in the presence of Israel, at the same time reading all the words of the Law, the blessings and the cursings, according to what was written in the book. Knowing the importance of thoroughly impressing the female mind, as well as of possessing the hearts of the children, he was careful to rehearse the instructions of Moses in the hearing of all the people. That moral power may be cultivated and sustained, it is necessary that the minds of Christians should be constantly kept under the influence of Divine truth. In proportion as the Church of God has good teaching, and plenty of it, there will be an abundance of right feelings and good works. The example of Joshua

not before all the congregation of Israel, [g]with the women, and the little ones, and the strangers that [h]were conversant among them.

CHAPTER IX.

1 *The kings combine against Israel.* 3 *The Gibeonites obtaining a league by craft,* 16 *are condemned to perpetual bondage.*

AND it came to pass, when [a]all the kings which *were* [b]on this side Jordan, in the hills, and in the valleys, and in all the coasts [c]of the great sea over against [d]Lebanon, [e]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof,*

2 That they [f]gathered themselves together, to fight with Joshua and with Israel, with one [1]accord.

3 ¶ And when the inhabitants of [g]Gibeon heard what Joshua had done unto [h]Jericho and to Ai,

4 They did [1]work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and [k]wine-bottles, old, and rent, and bound up;

5 And [l]old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto [m]the camp at Gilgal, and said unto him, and to the men of Israel, [n]We be come from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto [o]the Hivites, Peradventure ye dwell among us; and [p]how shall we make a league with you?

8 And they said unto Joshua, [q]We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come [r]because of the name of the LORD thy God: for [s]we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the [t]two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at [u]Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, [x]Take victuals [2]with you for the journey, and go to meet them, and say unto them, [y]We *are* your servants: therefore now make ye a league with us.

B. C. 1451.

[g] Deut. 29. 11.
[h] *Walked.*

CH. IX.
[a] 10.2-5; 11.1-5; 12. 7-24.
[b] 3. 17. Deut. 4. 49.
[c] 23. 4.
[d] 12. 7.
[e] Gen. 15. 18-21.
[f] Ps. 2. 1, 2; 83. 2-8. Acts 4. 26-28. Rev. 16. 14.
[1] *Mouth.*
[g] 2 Sam. 21. 1-9.
[h] 6; 8.
[i] Gen. 34. 13. Matt. 10. 16. Luke 16. 8.
[k] Ps. 119. 83. Mark 2. 22.
[l] Deut. 33. 25. Luke 15. 22.
[m] 5. 10; 10. 43.
[n] Deut. 20. 11-15. 2 Kings 20. 14.
[o] Gen. 34. 2.
[p] Ex. 23. 31-33; 34. 12.
[q] Gen. 9. 25, 26. 2 Kings 10. 5.
[r] 1 Kings 8. 41. Ps. 72. 19; 83. 18.
[s] Ex. 9. 16.
[t] Num. 21. 24-35.
[u] Deut. 1. 4. 1 Chr. 6. 71.
[x] Matt. 10. 9, 10. Luke 9. 3.
[2] *In your hand.*
[y] Esth. 8. 17.
[z] *See on* 4, 5.
[3] *They received the men by reason of their victuals.*
[a] Ex. 23. 30.
[b] Deut. 20. 10, 11. 2 Sam. 21. 2. Jer. 18. 7, 8.
[c] Prov. 12. 19.
[d] 1 Chr. 21. 29. Ezra 2. 25. Neh. 7. 29.
[e] 1 Sam. 7. 1. 1 Chr. 13. 5, 6. 2 Chr. 1. 4.
[f] 2 Sam. 21. 7. Ps. 15. 4. Ec. 9. 2.
[g] Ec. 8. 2; 9. 2. Jer. 4. 2.
[h] 2 Sam. 21. 1-6. Prov. 20. 25. Zech. 5. 3, 4. Mal. 3. 5. 1 Tim. 1. 10.
[i] Deut. 29. 11. 2 Chr. 2. 18.
[k] Gen. 3. 13, 14. 2 Cor. 11. 3.
[l] Gen. 9. 25, 26. Lev. 27. 28, 29.
[4] *Not be cut off from you.*
[m] Ex. 23. 31-33. Deut. 7. 1, 2; 20. 15-17.

12 This [z]our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And [3]the men took of their victuals, and [a]asked not *counsel* at the mouth of the LORD.

15 And Joshua [b]made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass, at the end of three days after they had made a league with them, [c]that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [d]Gibeon, and Chephirah, and Beeroth, [e]and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation [f]had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, [g]We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, [h]lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but [i]let them be hewers of wood, and drawers of water, unto all the congregation; as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, [k]Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* [l]cursed; and there shall [4]none of you be freed from being bond-men, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that [m]the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you,

throughout is fraught with much salutary instruction to all that are engaged in carrying on Evangelical operations.

Chap. IX. 1–22. Wine-bottles made of skins are still used by the Arabs, as well as in Africa and other countries, for preserving water, milk, and other liquids. Necessity amongst these people is the mother of invention. When the animal is killed, they cut off its feet and head, and then draw it out of the skin without laying open the belly. They then sew up the places where the legs were cut off, and the tail, and thus it became a convenient instrument, requiring only to be tied about the neck. The Gibeonites displayed great craft, by which they secured the favour of the children of Israel. The ready lie met all the difficulties of their case, and the success of their imposture was complete. The expression in ver. 14 is very remarkable, as indicating what was the practice of people that feared God in that early period. "The men took of their victuals, and asked not counsel at the mouth of the Lord." This act, which was noticed by the children of Israel, ought to have suggested doubts as to the spiritual condition of these pretended strangers. Joshua, nevertheless, made peace with them, and a league to let them live, and thus falsehood triumphed. But within the short space of three days, their imposture was discovered, when they

therefore [n] we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, [o] we *are* in thine hand: [p] as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [b] made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, [q] in the place which he should choose.

CHAPTER X.

1 *Five kings war against Gibeon;* 6 *Joshua rescueth it.* 12 *The sun and moon stand still at the word of Joshua.*

NOW it came to pass, when [a] Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; [b] as he had done to Jericho and her king, so he had done to Ai and her king; and [c] how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That [d] they feared greatly, because Gibeon *was* a great city, as one of [e] the royal cities, [1] and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek [f] king of Jerusalem sent unto Hoham king of [g] Hebron, and unto Piram king of Jarmuth, and unto Japhia king of [h] Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, [i] and help me, that [k] we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five [l] kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua [m] to the camp to Gilgal, saying, [n] Slack not thy hand [o] from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the [p] mountains, are gathered together against us.

7 So [q] Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 And the LORD said unto Joshua, [r] Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal [s] all night.

10 And [t] the LORD discomfited them before Israel, and slew them with a great slaughter [u] at Gibeon, and chased them along the way that goeth up to [x] Beth-horon, and smote them to [y] Azekah, and unto [z] Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that [a] the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-stones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [b] Sun, [2] stand thou still upon Gibeon; and thou, Moon, in the valley of [c] Ajalon.

13 And the sun stood still, and the moon stayed, [d] until the people had avenged themselves upon their enemies. *Is* not this written in the book of [3] Jasher? So [e] the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And [f] there was no day like that before it, or after it, that [g] the LORD hearkened unto the voice of a man: [h] for the LORD fought for Israel.

15 ¶ And [i] Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, [k] and hid themselves [l] in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, [m] Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And stay ye not, [n] *but* pursue after your enemies, and smite the [4] hindmost of them; [o] suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel [p] had made an end of slaying them with a very great slaughter, till they were consumed, that

B. C. 1451.

[a] Job 2. 4. Matt. 10. 28.
[o] Gen. 16. 6.
[p] 1 Sam. 3. 18. Matt. 11. 26.
[b] Heb. *gave*, or, *delivered them to be.*
[q] Deut. 12. 5.

CH. X.

[a] Gen. 14. 18. Heb. 7. 1, 2.
[b] 6. 21; 8. 2, 22-29.
[c] 9. 15-27; 11. 19, 20.
[d] Deut. 11. 25.
[e] 1 Sam. 27. 5.
[1] *Cities of the kingdom.*
[f] 15. 35, 39; 18. 28.
[g] Gen. 23. 2.
[h] 2 Chr. 11. 9.
[i] Is. 8. 9, 10; 41. 5-7. Acts 19. 24-27. Rev. 20. 8-10.
[k] Matt. 16. 24.
[l] 9. 1, 2.
[m] 6. 10; 9. 6.
[n] 2 Kings 4. 24.
[o] Is. 33. 22.
[p] Deut. 1. 19. Luke 1. 39.
[q] Is. 8. 12, 14.
[r] Deut. 3. 2. Rom. 8. 31.
[s] Prov. 22. 29. 2 Tim. 2. 3.
[t] 1 Sam. 7. 10-12. Ps. 44. 3; 78. 55.
[u] Is. 28. 21.
[x] 1 Sam. 13. 18.
[y] Jer. 34. 7.
[z] 12. 16; 15. 41.
[a] Jud. 5. 20. Rev. 11. 19; 16. 21.
[b] Deut. 4. 19.
[2] *Be silent.*
[c] Jud. 12. 12, *Ajalon.*
[d] Jud. 6. 2. Luke 18. 7. Rev. 6. 10.
[3] *The upright.*
[e] Ps. 19. 4; 136. 7. 9. Matt. 5. 45. Acts 2. 20. Rev. 6. 12; 16. 8, 9; 21. 23.
[f] 2 Kings 20. 10, 11. Is. 38. 8.
[g] Zech. 4. 6, 7. Mark 11. 23-24. Luke 17. 6.
[h] 23. 3.
[i] 6. 43.
[k] Ps. 48. 4-6. Rev. 6. 15-17.
[l] 1 Sam. 13. 6.
[m] Jud. 9. 46-49. Matt. 27. 66.
[n] Ps. 18. 37-41. Jer. 48. 10.
[4] *Cut off the tail.*
[o] 2 Sam. 17. 13.
[p] 2 Chr. 13. 17.

were in danger of swift destruction. Mercy, however, prevailed. Because "the princes of the congregation had sworn unto them by the God of Israel," they were spared. In cases of iniquity, it is sometimes expedient to consider not only what is due to individuals, but also what is due to the cause of God. Mercy is occasionally exercised at the expense of truth. That was an hour of great peril to these deceivers, for "all the congregation murmured against the princes." The princes, however, stood by their oath: "We have sworn unto them by the Lord God of Israel: now therefore we may not touch them." They were, nevertheless, to receive punishment for their falsehood. Ver. 23-27. The remonstrance of Joshua was frank, and yet compassionate, while he pronounced upon them the sentence which doomed them to permanent bondage. The reply of the trembling transgressors was frank and humble. They seemed well pleased with the destiny, which, although severe, was yet better than destruction.

Chap. X. 1-27. The account here given is one of the most sublime and awful contained even in the Divine records. The King of Jerusalem, in his haste for vengeance, brought upon himself destruction. The alliance between him and the other four kings was quickly formed, to be as quickly dissolved by their utter ruin. Intent on the annihilation of the poor Gibeonites, they little thought how near was the hour when they should be executed together at the same time, and in the same place! An overthrow so signal, a carnage so terrible, must have filled the whole region with consternation, and have prepared the way of Joshua on all sides to fur-

the rest *which* remained of them entered into fenced cities.

21 And all the people returned [q] to the camp to Joshua at Makkedah in peace: [r] none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, [s] Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, [t] the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [u] put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, [x] Fear not, nor be dismayed; be strong, and of good courage: for [y] thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward [z] Joshua smote them, and slew them, and [a] hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and [b] they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* [c] until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, [d] them, and all the souls that *were* therein; he let none remain: [e] and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto [f] Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof [g] as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, B. C. 1451. and all Israel with him, unto [h] Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of [i] Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto [k] Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it [l] on that day, and smote it with the edge of the sword; and all the souls that *were* therein he [m] utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto [n] Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to [o] Debir, and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; [p] he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote [q] all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but [r] utterly destroyed all that breathed, [s] as the LORD God of Israel commanded.

41 And Joshua smote them from [t] Kadesh-barnea even unto [u] Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time, [x] because the LORD God of Israel fought for Israel.

B. C. 1451.

[q] 15-17.
[r] Is. 54. 17; 57. 4.
[s] *See on* 16-18.
[t] *See on* 1. 3, 5.
[u] Deut. 33. 29. Ps. 2. 8-12; 110. 1, 5. Is. 60. 11, 12. Mal. 4. 3. Rom. 16. 20. Rev. 2. 26, 27.
[x] Deut. 31. 6-8. Ps. 76. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.
[y] Deut. 3. 21, 22; 7. 19.
[z] Jud. 8. 21.
[a] Deut. 21. 22, 23. Esth. 2. 23. Matt. 27. 5. Gal. 3. 13.
[b] 2 Sam. 18. 17.
[c] 4. 9; 7. 26.
[d] Deut. 7. 2, 16. Ps. 21. 8, 9; 110. 1. 1 Cor. 15. 25.
[e] 8. 2.
[f] 2 Kings 8. 22; 19. 8. Jer. 52. 1.
[g] 6. 21; 8. 2, 29.
[h] 2 Kings 19. 8. 2 Chr. 11. 9. Mic. 1. 13.
[i] Jud. 1. 29. 1 Kings 9. 16, 17. 1 Chr. 6. 67; 20. 4.
[k] 12. 12; 15. 39.
[l] 32.
[m] Lev. 26. 44. Job 19. 10.
[n] Gen. 13. 18. Jud. 1. 10. 2 Sam. 5. 1-5; 1 Chr. 12. 23.
[o] Jud. 1. 11-15.
[p] Deut. 3. 6. 2 Kings 10. 11. Ob. 18.
[q] 18. 21-28; 19. 1-8, 40-48.
[r] 1 Kings 15. 29. Ps. 9. 17. 2 Thes. 1. 7-9.
[s] Ex. 23. 31-33; 34. 12. Deut. 7. 2, 16; 20. 16, 17.
[t] Num. 13. 26; 32. 8; 34. 4. Deut. 9. 23.
[u] Gen. 10. 19. Jud. 16. 1, 21. 1 Sam. 6. 17. Zech. 9. 5. Acts 8. 26.
[x] Ex. 14. 14, 25. Deut. 20. 4. Ps. 44. 3-8; 60. 8. Is. 8. 9, 10; 43. 4. Rom. 8. 31-37.

---

ther conquests. The miracle here set forth is one of a nature so extraordinary, that it could not fail to excite the attention of the infidel world. Various explanations have been attempted with a view to divest it of its supernatural character, but all to no purpose. The words must be taken in their literal import, or else viewed as a mere figure. We have no doubt whatever as to their truth. The occasion was great, and in the councils of the Most High it was deemed expedient to signalise it in a corresponding manner. So far as the student of the Bible is concerned, it is simply a question of interpretation: what do these words mean? The answer is obvious, plain alike to the ripe Philosopher and to the Sunday Scholar. There is a very remarkable circumstance connected with this event; the knowledge of it is not confined to the Scriptures of the Jews. It has been recorded by the poets and historians of other countries. A great ancient writer states that it was a tradition in his time, and was supposed to have occurred about the same period as the Theban war. The chronology of the Chinese also perpetuates the memory of the circumstance, stating that in the reign of the Emperor Way, the sun did not set for ten days. Amidst the fiction set forth by these words, it is easy to discover the fact of the exaggeration, which is in perfect keeping with the Chinese chronology generally. The errors of their chronology are corrected by the circumstance that in calculating the annals of the world, the date actually corresponds with the Jewish account of the matter. But why should faith stumble at such a narrative? Is not the universe in the hands of its Creator? And can he not stop its movements at pleasure, modifying it accord-

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAPTER XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken, and burned.* 21 *The Anakims cut off.*

AND it came to pass, when [a]Jabin king of Hazor had heard *those things*, that [b]he sent to Jobab king of [c]Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* [d]on the north of the mountains, and of the plains south of [e]Chinneroth, and in the valley, and in the borders of [f]Dor on the west;

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and [g]the Jebusite in the mountains, and *to* [h]the Hivite under [i]Hermon in [k]the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even [l]as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when [m]all these kings were [l]met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, [n]Be not afraid because of them; for [o]to-morrow, about this time, will I deliver them up all slain before Israel: thou shalt [p]hough their [q]horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom [r]suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto [2]great Zidon, and unto [3]Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: [s]he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took [t]Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not [4]any left to breathe: and he burnt Hazor with fire.

12 And [u]all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; *and* he utterly destroyed them, [x]as Moses, the servant of the LORD, commanded.

13 But *as for* the cities that stood still [5]in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all [y]the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As [z]the LORD commanded Moses his servant, [a]so did Moses command Joshua, [b]and so did Joshua: [c]he [6]left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took [d]all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the [e]mountain of Israel, and the valley of the same;

17 *Even* from [7]the mount Halak, [f]that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all *other* they took in battle.

20 For [g]it was of the LORD to harden their hearts, that they should come

B. C. 1450.

CH. XI.

[a] Jud. 4. 2, 17.
[b] Ps. 2. 1-4; 83. 1-8. Is. 36. 11; 41. 1, 5-7.
[c] 12. 19, 20; 19. 15, 25.
[d] 10. 6, 40. Luke 1. 39.
[e] Num. 34. 11, *Chinnereth*. Luke 5. 1, *Gennesaret*.
[f] Jud. 1. 27.
[g] Num. 13. 29.
[h] Jud. 3. 3.
[i] Deut. 4. 48.
[k] Jud. 20. 1.
[l] Gen. 22. 17; 32. 12. 1Sam. 13. 5. 1Kings 4. 20.
[m] Ps. 118. 10-12. Rev. 16. 14.
[1] *Assembled by appointment.*
[n] Ps. 27. 1, 2; 46. 11.
[o] Jud. 20. 28.
[p] 2 Sam. 8. 4.
[q] Deut. 17. 16.
[r] 1 Thes. 5. 2, 3.
[2] *Or, Zidon-rabbah.*
[3] *Salt-pits.* Heb. *burnings of waters.*
[s] Ex. 39. 9.
[t] Jud. 4. 2.
[4] *Any breath.*
[u] 10. 28-40.
[x] Num. 33. 52, 53. Deut. 7. 2.
[5] *On their heap.*
[y] Num. 31. 9. Deut. 6. 10, 11; 20. 14.
[z] 10. 12. Ex. 34. 11-13.
[a] Deut. 7. 2; 31. 7.
[b] Deut. 4. 5.
[c] Deut. 4. 2. Luke 11. 42. Acts 20. 20, 27.
[6] *Removed nothing.*
[d] Gen. 15. 18-21. Deut. 34. 2, 3.
[e] Ex. 17. 23; 36. 1-3, 8.
[7] *The smooth mountain.*
[f] Deut. 2. 1; 33. 2.
[g] Ex. 4. 21. Rom. 9. 18, 22, 23.

ing to his own infinite wisdom to accomplish his own benevolent purposes? Ver. 28–43. The results of this dreadful day went far to clear the country, and to give the people a resting-place. Joshua, in this as in other things, "followed the Lord fully." He studiously guarded against all temporising, admitting no other rule of action than the Divine command. The whole narrative is important to the Church of God, and to every individual, on his passing from death unto life. By declaring himself on the Lord's side, and uniting himself with His people, he will often expose himself, it may be, to grievous wrong, and to cruel persecution. But no matter: God is for him, and, therefore, none can be permanently against him. His very sufferings will be made salutary, prompting prayer, and leading him to lean upon a strength greater than his own. The chapter is, moreover, fraught with warning to the wicked, shewing that, though hand join in hand, iniquity shall not prosper. It is vain to fight against God. The example of Joshua is full of encouragement to earnest supplication for special help under peculiar circumstances.

Chap. XI. 1–9. We have here another alliance and combination against the people of God, well calculated to excite solicitude in the breast of Joshua, notwithstanding his marvellous triumphs in the past; but here again, at the needful moment, the Lord speaks to him in words of high encouragement, commanding him not to fear, and assuring him, that on the morrow he should vanquish all his adversaries, and "burn their chariots with fire." This was enough. The chosen Commander believed, hoped, and triumphed. Here, again, the strict obedience of Joshua is recorded: "He did unto them as the Lord bade him." Ver. 10-23. The havoc and the victory went on. Joshua, as he had been enjoined at the outset, was studiously careful to observe the Divine commandments, "leaving nothing undone of all that the Lord commanded." Victory succeeded to victory, and the sphere of conquest was daily extended. It is a notable circumstance, that notwithstanding the alarming success of Joshua, none of the surrounding kings sought peace; not a city did so save the inhabitants of Gibeon. In this we see a Divine hand. It was the Lord that hardened their heart, "that they should come against Israel in battle, that they might be utterly destroyed because of their iniquity." The destruction of the Anakims is a highly noticeable circumstance; they were at one time objects of terror, but, assailed by the Most High, they were speedily subdued. It has been remarked, however, that as enemies of great power, they were reserved for the later conflicts, when the people had become experienced in the matter of war, and had also

against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off [h]the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: [i]Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: [k]only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, [l]according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, [m]according to their divisions by their tribes. [n]And the land rested from war.

CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings which Joshua smote on the west side of Jordan.*

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land [a]on the other side Jordan, toward the rising of the sun, [b]from the river Arnon [c]unto mount Hermon, and all the plain on the east:

2 [d]Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river [e]Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the [f]sea of Chinneroth on the east, and unto [g]the sea of the plain, *even* the salt sea on the east, the way to [h]Beth-jeshimoth; and from [1]the south, under [2]Ashdoth-pisgah:

4 And [1]the coast of Og king of Bashan, *which was* of [k]the remnant of the giants, that [l]dwelt at Ashtaroth and at Edrei,

5 And reigned in [m]mount Hermon, and in [n]Salcah, and in all Bashan, [o]unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon:

6 Them [p]did Moses, the servant of the LORD, and the children of Israel, smite: and Moses, the servant of the LORD, [q]gave it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote [r]on this side Jordan on the west, [s]from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to [t]Seir; which [u]Joshua gave unto the tribes of Israel *for* a possession, according to their divisions:

8 In [x]the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; [y]the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of [z]Hormah, one; the king of [a]Arad, one;

15 The king of Libnah, one; the king of [b]Adullam, one;

16 The king of Makkedah, one; the king of [c]Beth-el, one;

17 The king of Tappuah, one; the king of [d]Hepher, one;

18 The king of [e]Aphek, one; the king of [3]Lasharon, one;

19 The king of Madon, one; the king of [f]Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of [g]Taanach, one; the king of [h]Megiddo, one;

22 The king of [i]Kedesh, one; the king of Jokneam of [k]Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of [l]the nations of Gilgal, one;

24 The king of [m]Tirzah, one: all the kings thirty and one.

B. C. 1445.

[h] Deut. 1. 28; 2. 21. Jer. 3. 23. Am. 2. 9.
[i] Ps. 110. 5, 6; 149. 6-9. Rev. 19. 11-21.
[k] 1 Sam. 17. 4. 1 Chr. 20. 4-8.
[l] Ex. 23. 27-31. Deut. 11. 23-25.
[m] 14; 16; 18; 19. Num. 26. 53, 54.
[n] Ps. 46. 9. 2 Tim. 4. 7, 8. Heb. 4. 8, 9.

CH. XII.

[a] 1. 15; 22. 4.
[b] Deut. 2. 24.
[c] Deut. 3. 8, 9.
[d] Deut. 2. 24-37; 3. 6-16. Ps. 135. 11.
[e] Gen. 32. 22.
[f] John 6. 1, *Sea of Tiberias.*
[g] Gen. 14. 3.
[h] 13. 20.
[1] Or, *Teman.*
[2] Or, *The springs of Pisgah:* or, *The hill.*
[i] Num. 21. 33-35.
[k] Deut. 3. 11.
[l] Deut. 1. 4.
[m] Deut. 3. 8, 9; 4. 47, 48.
[n] Deut. 3. 10.
[o] Deut. 3. 14.
[p] Num. 21. 34-35.
[q] Num. 32. 29-42. Deut. 3. 12-17.
[r] 3. 17; 9. 1.
[s] 11. 17; 13. 5.
[t] Gen. 14. 6.
[u] 13.-19.
[x] 10. 40; 11. 16.
[y] Gen. 15. 18-21. Ex. 23. 23, 28-31.
[z] Num. 14. 45; 21. 3.
[a] Num. 21. 1.
[b] 1 Sam. 22. 1.
[c] 8. 17. Gen. 12. 8; 28. 19. Jud. 1. 22.
[d] 19. 13.
[e] 19. 30.
[3] Or, *Sharon.* Is. 33. 9.
[f] 11. 1, 10, 11. Jud. 4. 2.
[g] 17. 11.
[h] 1 Kings 4. 12. 1 15. 23; 19. 37; 21. 22.
[k] 15. 55. 1 Sam. 25. 2. Is. 35. 2.
[l] Gen. 14. 1, 2. Is. 9. 1.
[m] 1 Kings 16. 23.

learned to trust in Divine power. As our day, our strength is; and as our strength, our labour. Such as are fitted in a high degree either to do or to suffer, generally, sooner or later, are placed in circumstances which exercise their graces. The closing words, "And the land rested from war," form an affecting portion of the people's history. Notwithstanding they were everywhere more than conquerors, yet the work was terrible, and, doubtless, peace was welcome. An assurance is given to believers, that He who has "begun a good work in them will carry it on till the day of Christ;" they that have believed do also, in a measure, enter into rest; but still there is a higher "rest remaining for the people of God," when they shall "cease from their labours, and their works shall follow them."

Chap. XII. 1-24. Kings in those days were very numerous; we have here thirty-one, but the whole of these united wielded but a very limited power. Previous to the rise of the Great Monarchies, kings, or chiefs, through the whole of Asia and of Europe, were numerous. By degrees, however, the work of consolidation went on, as in our own country, where diffused power, both in England and Scotland, gave place to a national unity, till at length the two unities were happily formed into one kingdom. A corresponding process has everywhere marked the progress of society. These kings, with their people, had all been living in rebellion against the Lord; and now came the hour of judgment. They repented not, but resisted the Leader of the chosen people, and, as the penalty of their transgression, they were attacked and overcome. The course of Joshua happily exemplified the duty of the faithful in Christ Jesus; he warred on continually, now with this power, and then with that, never staying till he had subdued whatever stood opposed to him. So should the Christian steadfastly crucify the flesh, with its affections and lusts; there must be no truce with wickedness. The Christian must go forward in the strength of his God, conquering and to conquer, until all his enemies shall have been put under his feet.

CHAPTER XIII.

2 *The boundaries of the land not yet conquered.* 14, 33 *The Lord and his sacrifices are the Levites' inheritance.* 22 *Balaam is slain.*

NOW Joshua [a]was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much [1]land to be possessed.

2 This *is* [b]the land that yet remaineth: all [c]the borders of the Philistines, and all [d]Geshuri,

3 From [e]Sihor, which *is* before Egypt, even unto the borders of Ekron northward, [f]*which* is counted to the Canaanite: [g]five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the [h]Avites.

4 From the south, all [i]the land of the Canaanites, and [2]Mearah that *is* beside the Sidonians, unto [k]Aphek, to the borders of [l]the Amorites;

5 And the land of the [m]Giblites, and all [n]Lebanon toward the sun-rising, from [o]Baal-gad [p]under mount Hermon, [q]unto the entering into Hamath:

6 All the inhabitants of the hill-country, from Lebanon unto [r]Misrephoth-maim, *and* all the Sidonians, [s]them will I drive out from before the children of Israel: [t]only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide [u]this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, which [x]Moses gave them, beyond Jordan eastward, *even* as Moses, the servant of the LORD, gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and [y]all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And [z]Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel [a]expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only [b]unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was [c]from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and [3]Bamoth-baal, and Beth-baal-meon,

18 And [d]Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and [4]Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [e]whom Moses smote [f]with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon dwelling in the country.

22 ¶ [g]Balaam also the son of Beor, the [5]soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave *inheritance* [h]unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and [i]half the land of the children of Ammon, unto Aroer that *is* before [k]Rabbah;

26 And from Heshbon unto [l]Ramath-mizpeh, and Betonim; and from [m]Mahanaim unto the border of [n]Debir;

27 And in the valley, Beth-aram, and [o]Beth-nimrah, and [p]Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of [q]Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was

B. C. 1445.

CH. XIII.

a Gen. 18. 11.
1 *To possess it.*
b Ex. 23. 29-31.
c Gen. 10. 14; 26. 1.
d 1 Sam. 27. 8.
e Jer. 2. 18.
f Gen. 10. 15-19. Num. 34. 2-14.
g Jud. 3. 3.
h Deut. 2. 23, *Avims.*
i 11. 3; 12. 7, 8.
2 *The cave.*
k 19. 30.
l Jud. 1. 34, 35.
m 1 Kings 5. 18, *marg.* Ps. 83. 7.
n Deut. 1. 7; 3. 25.
o 12. 7.
p 11. 17.
q Num. 34. 8.
r 11. 8.
s Gen. 15. 18-21.
t *See on* 14. 1, 2.
u Num. 26. 53-56; 33. 54; 34. 2-14. Ez. 47. 13-23; 48. 28-29.
x Num. 32. 33-42. Deut. 3. 12-17.
y Num. 21. 20.
z Deut. 4. 47, 48.
a Num. 33. 55.
b Num. 18. 20, 24. Deut. 10. 9; 12. 12, 19; 18. 2.
c Num. 21. 26-30; 32. 33-38.
3 Or, *the high places of Baal, and the house of Baal-meon.*
4 Num. 21. 23, *Jahaz.* 1 Chr. 6. 78, 79, *Jahzah.*
5 *Springs of Pisgah*, or *the hill.*
c Num. 21. 24-35. Deut. 2. 30-36.
f Num. 31. 8.
g Num. 22. 5-7; 2 Pet. 2. 15. Jude 11. Rev. 2. 14; 19. 20.
5 Or, *Diviner.*
h Num. 32. 34-36.
i Num. 21. 26-30. Deut. 2. 19. Jud. 11. 13-27.
k Deut. 3. 11.
l Gen. 31. 49.
m Gen. 32. 1, 2. 2 Sam. 2. 8; 17. 27.
n 2 Sam. 9. 5; 17. 27. *Lodebar.*
o Num. 32. 3, 36.
p Gen. 33. 17. Jud. 8. 5, 8, 14-16. 1 Kings 7. 46.
q 12. 3, *Chinneroth.* Num. 34. 11. Deut. 3. 17. Luke 5. 1, *Gennesaret.*

Chap. XIII. 1-33. Everything must have an end; and so must the life of man. Joshua now approached extreme old age, and was no longer fit for the toils and the tumults of war. His Divine Master, accordingly, apprised him of his gracious intention to discharge him, after the accomplishment of a given object. The history of Joshua, added to that of Moses, supplies an impressive admonition to ministers of the Word, and to the people of God generally, to work while it is called day, since the night will soon come to all, even to those whose span is the most extended, when they can work no more. Were men wise, they would never forget that this is not their home, but remember that there is a rest remaining for the people of God, for which it behoves them diligently and constantly to prepare. Did Christian people possess a stronger faith, both as to their pilgrimage state and their future prospects, they would act very differently. The multitude at present live as if this world were all, and to be followed by none other. The sight of a man who entirely believed in a future state, and in

the possession of the half-tribe of the children of Manasseh by their families.

30 And [r]their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities;

31 And half Gilead, and [s]Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir, the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto [t]the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

CHAPTER XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb, by privilege, obtaineth Hebron.*

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By [b]lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 For Moses [c]had given the inheritance of two tribes and an half-tribe on the other side Jordan; [d]but unto the Levites he gave none inheritance among them.

4 For [e]the children of Joseph were two tribes, Manasseh and Ephraim; therefore they gave no part unto the Levites in the land, [f]save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in [g]Gilgal: and [h]Caleb the son of Jephunneh [i]the Kenezite said unto him, [k]Thou knowest the thing that the LORD said unto Moses, [l]the man of God, concerning me and thee, in [m]Kadesh-barnea.

7 Forty years old *was* I when Moses, the servant of the LORD, [n]sent me from Kadesh-barnea to espy out the land; and [o]I brought him word again as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I [p]wholly followed the LORD my God.

9 And Moses sware on that day, saying, [q]Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these [r]forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel [l]wandered in the wilderness; and now, lo, I *am* this day fourscore and five years old.

11 As [s]yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day: (for thou heardest in that day how [t]the Anakims *were* there, and *that* the cities *were* great *and* fenced;) [u]if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua [x]blessed him, and [y]gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, [z]because that he wholly followed the LORD God of Israel.

15 And [a]the name of Hebron before *was* Kirjath-arba; *which Arba was a* great man among the Anakims. [b]And the land had rest from war.

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel's valour and reward.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was [a]the lot of the tribe of the children of Judah by their families; [b]*even* to the border of Edom, the wilderness of Zin, southward, *was* the uttermost part of the south coast.

2 And their south border was from the

B. C. 1444.

[r] Num. 32. 39-41. Deut. 3. 13-15. 1 Chr. 2. 21-23.
[s] *See on* 12. 4.
[t] Num. 18. 20. Deut. 10. 9; 18. 1, 2.

CH. XIV.

[a] Num. 34. 17-29.
[b] Num. 26. 55, 56. Ps. 16. 5, 6. Prov. 16. 33; 18. 18. Matt. 25. 34.
[c] Num. 32. 29-42.
[d] 13. 14, 33.
[e] Gen. 48. 5. 1 Chr. 5. 1, 2.
[f] Num. 35. 2-8. 1 Chr. 6. 54-81.
[g] 4. 19; 10. 43.
[h] Num. 13. 6; 14. 6.
[i] 15. 17.
[k] Num. 14. 24, 30.
[l] Num. 12. 7, 8. Deut. 33. 1; 34. 5, 10. Ps. 90, *title*. 1 Tim. 6. 11. 2 Tim. 3. 17.
[m] Num. 13. 26.
[n] Num. 13. 16-20.
[o] Num. 13. 26-33; 14. 6-10.
[p] Num. 14. 24. Deut. 1. 36. Rev. 14. 4.
[q] Num. 14. 22-24.
[r] Num. 14. 33, 34.
[l] *Walked.*
[s] Deut. 31. 2; 34. 7.
[t] Num. 13. 28, 33.
[u] Num. 14. 8, 9. 1 Sam. 14. 6. 2 Chr. 14. 11. Ps. 1. 1-3; 18. 32-34; 23; 44. 3; 118. 10-12.
[x] Gen. 47. 7, 10. 1 Sam. 1. 17.
[y] Jud. 1. 20. 1 Chr. 6. 55, 56.
[z] 1 Cor. 15. 58.
[a] Gen. 23. 2.
[b] 11. 23.

CH. XV.

[a] 14. 2. Num. 26. 55, 56.
[b] Num. 33. 37; 34. 3-6.

a judgment to come, and who acted accordingly, would present a spectacle which would astonish even the most watchful and devoted of God's people.

Chap. XIV. 1-15. The appeal of Caleb here is deeply affecting. With what humility, gratitude, and dignity he refers to events long gone by! Happy the man who could say concerning the greatest event of his life, "I wholly followed the Lord my God!" He refers, with evident delight, to the promise made by Moses, that on account of his obedience the land whereon his feet had trodden should be his inheritance, and that of his children for ever. How touching the language of ver. 10 and 11! We remember nothing like it in any part even of the Old Testament Scriptures. On the anniversary of his birth, he would seem to have made his extraordinary speech, and never was birthday speech more interesting, edifying, and every way remarkable. He served the Lord his God with all his heart, and soul, and strength, and mind, and the honour conferred upon him was such as to constitute the highest reward. The courage displayed in ver. 12, for a man in his eighty-fifth year, is admirable. All his confidence was in God; and, through the Divine assistance, he had no fear of the Anakims; neither did he doubt that he should clear the land of them. The speech touched the noble heart of Joshua, his companion in honourable decision, when the hearts of their associates failed them. What encouragement is thus furnished to the rising race to follow the Lord fully! If they will but sow such seed, they may rest assured that in due time they will reap corresponding consolation.

Chap. XV. 1-63. The inheritance of Judah was very large, indicating the Divine purpose that this tribe should have the presidency; his being the most numerous

shore of the [c]salt sea, from the [l]bay that looketh southward:

3 And it went out to the south side to [2]Maaleh-acrabbim, and passed along to [d]Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward [e]Azmon, and went out unto [f]the river of Egypt; and the goings out of that coast were at the sea. This shall be your south coast.

5 And [g]the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to [h]Bethhogla, and passed along by the north of Beth-arabah; and the border went up to [i]the stone of Bohan the son of Reuben.

7 And the border went up toward [k]Debir, from [l]the valley of Achor, and so northward, looking toward [m]Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [n]En-rogel.

8 And the border went up by the [o]valley of the son of Hinnom unto the south side of [p]the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of [q]the valley of the giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of [r]Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to [s]Baalah, which *is* [t]Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, (which *is* Chesalon,) on the north side, and went down to [u]Beth-shemesh, and passed on to [x]Timnah.

11 And the border went out unto the side of [y]Ekron northward: and the border was drawn to Shicron, and passed along to [z]mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to [a]the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto [b]Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [3]the city of Arba, the father of Anak, which *city is* Hebron.

B. C. 1441.

[c] 3. 16. Gen. 14. 3.
[l] *Tongue.*
[2] Or, *the going up to Acrabbim.*
[d] Gen. 14. 7.
[e] Num. 34. 5.
[f] 13. 3. Ex. 23. 31.
[g] Num. 34. 12.
[h] 18. 19, 21.
[i] 18. 17.
[k] 10. 38, 39.
[l] 7. 26.
[m] 4. 19; 5. 10; 10. 43.
[n] 2 Sam. 17. 17.
[o] 18. 16.
[p] 18. 28.
[q] 18. 16. 2 Sam. 5. 18, 22. Is. 17. 5, *the valley of Rephaim.*
[r] 18. 15.
[s] 2 Sam. 6. 2.
[t] 9. 17. Jud. 18. 12.
[u] 1 Sam. 6. 12-21.
[x] Gen. 38. 13.
[y] 19. 43.
[z] 19. 44.
[a] Num. 34. 6, 7.
[b] 14. 6-15.
[3] Or, *Kirjath-arba.*
[c] 10. 36, 37; 11. 21. Num. 13. 22, 33.
[d] 10. 38. Jud. 1. 11-13.
[e] Jud. 3. 9, 11.
[f] 14. 6.
[g] 1 Chr. 2. 49.
[h] Gen. 24. 64.
[i] Jud. 1. 14, 15.
[k] Gen. 33. 11. 1 Sam. 25. 27. 2 Cor. 9. 5, *marg.*
[l] Gen. 49. 8-12.
[m] Neh. 11. 25. Gen. 36. 21.
[n] 12. 22.
[p] 1 Sam. 23. 14, 19, 24. Ps. 54, *title.*
[q] 1 Sam. 15. 4.
[r] 1 Chr. 4. 23.
[s] Neh. 11. 28.
[t] 19. 3. 1 Chr. 4. 28.
[u] 19. 2. Gen. 21. 14, 31-33; 26. 33.
[x] 19. 3.
[y] 1 Chr. 4. 29.
[z] 19. 4. Num. 14. 45. Deut. 1. 44. Jud. 1. 17.
[a] 19. 5. 1 Sam. 27. 6; 30. 1. 1 Chr. 12. 1.
[b] Num. 34. 11.
[c] Neh. 11. 29.
[d] 19. 41. Jud. 13. 25; 16. 31.
[e] 12. 17.
[f] 10. 3, 23; 12. 11. Neh. 11. 29.
[g] 12. 15. 1 Sam. 22. 1. Mic. 1. 15.
[h] 10. 10. 1 Sam. 17. 1.
[i] 1 Sam. 17. 52.
[k] Jud. 20 1; 21. 5. 1 Sam. 7. 5, 6, 16; 10. 17.
[l] 2 Kings 14. 7.
[m] 10. 3, 31, 32; 12. 11.
[n] 2 Kings 22. 1.
[o] 10. 3; 12. 12.

14 And Caleb drove thence [c]the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went [d]up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And [e]Othniel the son of [f]Kenaz, the brother of Caleb, took it: and he gave him [g]Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and [h]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, [l]Give me a [k]blessing: for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* [l]the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward, were [m]Kabzeel, and [n]Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And [o]Kedesh, and Hazor, and Ithnan,

24 [p]Ziph, and [q]Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and [r]Moladah,

27 And Hazar-gaddah, and Heshmon, and [s]Beth-palet,

28 And [t]Hazar-shual, and [u]Beer-sheba, and Bizjothjah,

29 [x]Baalah, and Iim, and [y]Azem,

30 And Eltolad, and Chesil, and [z]Hormah,

31 And [a]Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and [c]Rimmon: all the cities *are* twenty and nine, with their villages.

33 *And* in the valley, [d]Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, [e]Tappuah, and Enam,

35 [f]Jarmuth, and [g]Adullam, Socoh, and [h]Azekah,

36 And [i]Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and [k]Mizpeh, and [l]Joktheel,

39 [m]Lachish, and [n]Bozkath, and [o]Eglon,

of all the tribes, it was proper that he should receive the largest territory. The relative situation of the tribes was decided by lot, but there would seem to have been some sort of discretion as to the proportion of land to be assigned to each. Among the names of the cities that fell to the lot of Judah, no mention is made of Bethlehem, probably for the reason that it was the "least among the thousands of Judah." As to Jerusalem, it still continued in the hands of the Jebusites. In due season, however, it was given them, since, as the events of Providence shewed, it was destined to be "the city of the Great King."

40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and [p]Makkedah: sixteen cities with their villages.
42 [q]Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And [r]Keilah, and [s]Achzib, and Mareshah: nine cities with their villages.
45 [t]Ekron, with her towns and her villages.
46 From Ekron even unto the sea, all that *lay* [4]near [u]Ashdod, with their villages.
47 Ashdod with her towns and her villages, [x]Gaza with her towns and her villages, unto [y]the river of Egypt, and the great sea, and the border *thereof*.
48 And in the mountains, Shamir, and Jattir, and Socoh,
49 And Dannah, and [z]Kirjath-sannah, which *is* Debir,
50 And Anab, and Eshtemoh, and Anim,
51 And Goshen, and Holon, and Giloh: eleven cities with their villages.
52 Arab, and Dumah, and Eshean,
53 And [5]Janum, and Beth-tappuah, and Aphekah,
54 And Humtah, and [a]Kirjath-arba, (which *is* Hebron,) and Zior: nine cities with their villages.
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeah, and [b]Timnah: ten cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.
60 [c]Kirjath-baal, (which *is* Kirjath-jearim,) and Rabbah: two cities with their villages.
61 In the wilderness, Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt, and En-gedi: six cities with their villages.
63 ¶ As for [d]the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

B. C. 1444.

p 10. 21, 28; 12. 16.
q 10. 29; 12. 15. 2Kings 8. 22.
r 1 Sam. 23. 1, &c.
s Gen. 38. 5. Mic. 1. 14.
t 13. 3. 1 Sam. 5. 10; 6. 17.
4 *By the place of.*
u 1 Sam. 5. 1, 6. 2 Chr. 26. 6.
x Jud. 16. 1-21. Jer. 47. 1, 5. Amos 1. 6, 7. Zeph. 2. 4. Acts 8. 26.
y 13. 3. Ex. 23. 31. Num. 34. 5.
z Jud. 1. 11.
5 *Janus.*
a 14. 15. Gen. 23. 2.
b Gen. 38. 12. Jud. 14. 1.
c 18. 14. 1 Sam. 7. 1, 2.
d Jud. 1. 8, 21. 1 Chr. 11. 4-8.

CH. XVI.

1 *West forth.*
a 8. 15; 15. 61; 18. 12. 2 Kings 2. 19-21.
b 18. 13. Gen. 28. 19. Jud. 1. 22-26.
c 2 Sam. 16. 16. 1 Chr. 27. 33.
d 18. 13.
e Num. 34. 6.
f 17. 14.
g 18. 13.
h 17. 7.
i 18. 1.
k 1 Chr. 7. 28.
l 3. 16; 6. 1, 26. Num. 33. 48.
m 12. 17; 17. 8.
n 17. 9; 19. 28.
o Num. 34. 6.
p 17. 9.
q 15. 63. Jud. 1. 29. 1 Kings 9. 16.
r Num. 33. 53-55. Deut. 7. 1, 2.

CH. XVII.

a Gen. 41. 51; 46. 20; 48. 13. Deut. 21. 17.
b Gen. 50. 23. Num. 26. 29; 27. 1.
c Num. 26. 29. 32. 33. 40.
d Num. 26. 29-32.

CHAPTER XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joseph [1]fell from Jordan by Jericho, unto [a]the water of Jericho on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el,
2 And goeth out from [b]Beth-el to Luz, and passeth along unto the borders of [c]Archi to Ataroth,
3 And goeth down westward to the coast of Japhleti, unto the coast of [d]Beth-horon the nether, and to Gezer: and the goings out thereof are at [e]the sea.
4 So [f]the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the east side was [g]Ataroth-adar, unto Beth-horon the upper;
6 And the border went out toward the sea to [h]Michmethah on the north side; and the border went about eastward unto [i]Taanath-shiloh, and passed by it on the east to Janohah;
7 And it went down from Janohah to [k]Ataroth, and to Naarath, and came to [l]Jericho, and went out at Jordan.
8 The border went out from [m]Tappuah westward unto the [n]river Kanah; and the goings out thereof were at [o]the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
9 And [p]the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
10 ¶ And [q]they drave not out the Canaanites that dwelt in Gezer; but [r]the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 *The lot of Manasseh:* 7 *his coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh, (for he *was* [a]the first-born of Joseph,) *to wit*, for [b]Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had [c]Gilead and Bashan.
2 There was also *a lot* for [d]the rest

Chap. XVI. 1–10. It is a thing worthy of notice, that the tribe of Ephraim, and the half-tribe of Manasseh, were placed next to that of Judah, probably for the reason that Joseph was the chief of all Jacob's children; a circumstance which commanded a measure of distinction for his descendants. They were second only in point of position and honour to the tribe of Judah, out of which the Lord was to spring. Everything is calculated to impress on our minds the great thing, that the disposal of the lot of each individual is with the Lord. It is our mercy that it is so; if it lay with us, we would frequently, perhaps generally, do just the thing which we ought not, and, while intent on securing our welfare, would bring upon ourselves untold calamities. There can be no doubt, that God settles for us the question of property as well as place; every part of our individual lot is determined for us by his unerring wisdom and sovereign compassion; and when our history shall have been finished, there is not among us one who will not be forward to exclaim, "He hath done all things well."

Chap. XVII. 1–18. Chariots of iron in those days were favourite instruments of war. By means of their scythes, they made frightful havoc among the undisciplined multitudes that formed the foot soldiery. The skilful discipline, however, of properly constituted troops was sufficient to baffle the fury of the charioteers. Occasionally, indeed, the horses, by being wounded, were maddened, and became wholly unmanageable, often rushing backwards, and thereby producing the utmost confusion and great destruction in their own army. On these grounds, in process of time, chariots were disused, as not only unwieldy, but perilous to those who employed them. The discontent in ver. 14 is a feeling which

of the children of Manasseh by their families; for [c]the children of [1]Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But [f]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before [g]Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [h]The LORD commanded Moses to give us an inheritance among our brethren: therefore, according to the [2]commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell [i]ten portions to Manasseh, [k]besides the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to [l]Michmethah, that *lieth* before [m]Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of [n]Tappuah: but Tappuah, on the border of Manasseh, *belonged* to the children of Ephraim;

9 And the coast descended unto the [3]river Kanah, southward of the river: [o]these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and [p]the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And [q]Manasseh had in Issachar, and in Asher, [r]Beth-shean and her towns, and [s]Ibleam and her towns, and the inhabitants of [t]Dor and her towns, and the inhabitants of [u]En-dor and her towns, and the inhabitants of [x]Taanach and her towns, and the inhabitants of [y]Megiddo and her towns, *even* three countries.

B. C. 1444.

[c] Jud. 6. 11; 8. 2. 1 Chr. 7. 18.
[1] *Jezer.*
[f] Num. 26. 33; 27. 1; 36. 2-11.
[g] Num. 34. 17-29.
[h] Num. 27. 6, 7. Gal. 3. 28.
[2] *Mouth.*
[i] 2, 3, 14.
[k] 13, 29-31. Num. 32. 39-42.
[l] 16. 6.
[m] 24. 1, 32. Gen. 34. 2; 37. 12, 14.
[n] 12. 17; 15. 34, 53; 16. 8.
[3] Or, *brook of reeds.*
[o] 16. 9.
[p] 16. 3, 8; 19. 29.
[q] 1 Chr. 7. 29.
[r] 1 Sam. 31. 10, 12, *Beth-shan.*
[s] 2 Kings 9. 27. 1 Chr. 6. 70, *Bileam.*
[t] Jud. 1. 27.
[u] 1 Sam. 28. 7. Ps. 83. 10.
[x] Jud. 5. 19.
[y] Jud. 1. 27; 5. 19. 1 Kings 4. 12. Zech. 12. 11, *Megiddon.*
[z] Ex. 23. 29-33. Num. 33. 52-56. Jud. 1. 27, 28. Rom. 6. 12-14.
[a] Jud. 1. 28. Eph. 6. 10. Phil. 4. 13. 2 Pet. 3. 18.
[b] Deut. 20. 11-18.
[c] Gen. 48. 22. Num. 26. 34-37.
[d] Gen. 48. 19.
[e] Luke 12. 48.
[f] Gen. 13. 7. Ezra 9. 1.
[4] *Rephaim.*
[g] Jud. 1. 19; 4. 3.
[h] *See on* 11.
[i] Jud. 6. 33. 1 Kings 4. 12; 18. 46.
[k] *See on* 14.
[l] 15. 9; 20. 7.
[m] Num. 14. 6-9. Deut. 20. 1-4. Rom. 8. 31, 37. Heb. 13. 6.

CH. XVIII.

[a] 19. 51; 21. 2; 22. 9.
[b] Jud. 18. 31. 1 Sam. 1. 3, 24; 4. 3, 4. Ps. 78. 60.
[c] Jud. 18. 9. Prov. 2. 2-6; 13. 4. Zeph. 3. 16. Matt. 20. 6. John 6. 27. Phil. 3. 13, 14. 2 Pet. 1. 10, 11.
[d] 4. 2. Num. 1. 4; 13. 2.
[e] 6, 9.

12 ¶ Yet the children of Manasseh [z]could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were [a]waxen strong, that they [b]put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* [c]one lot and one portion to inherit, seeing I *am* [d]a great people, [e]forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of [f]the Perizzites, and of [4]the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have [g]chariots of iron, *both they* who *are* of [h]Beth-shean and her towns, and *they* who *are* of the valley of [i]Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, [k]Thou *art* a great people, and hast great power; thou shalt not have one lot *only:*

18 But [l]the mountain shall be thine; for it *is* a wood, and thou shalt cut it down; and the outgoings of it shall be thine: [m]for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described;* 10 *and divided by lot.* 11 *The cities of Benjamin.*

AND the whole congregation of the children of Israel assembled together at [a]Shiloh, and [b]set up the tabernacle of the congregation there: and the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c]How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you [d]three men for *each* tribe: and I will send them, and they shall rise and go through the land, and [e]describe it, according to the inheritance of them; and they shall come *again* to me.

originates more frequently in covetousness than in injury. The children of Joseph were puffed up by their descent. They entertained exalted notions of their own importance. The retort of Joshua is suggestive: "If thou be a great people, then get thee up to the wood country, and cut down for thyself." It will be found that exertion is much more gainful than lamentation. Many persons spend more time in quarrelling about the small adjustments of property, than the difference is worth. Their answer was still to their discredit, which brought forth from Joshua again the sarcasm—"Thou art a great people, and hast great power: go and cut down the wood, and drive out the Canaanites." It is seldom wise for men to talk much of their own greatness; it is much better by deeds to give proof of it. Vanity is always equal to speak greatness; inherent power alone can act it.

Chap. XVIII. 1-28. Shiloh is a place of importance in history, since it became the seat of the tabernacle and of public worship. It is probably the name of a district rather than a town, and accordingly the principal meetings of the congregation seem to be named from the adjacent towns and cities. Ver. 2 and 3 reveal a fact for which, from the energy which had been displayed, the reader is hardly prepared. The delay was probably created by circumstances. Difficulties of all sorts, many of which we cannot now comprehend, had to be con-

5 And they shall divide it into seven parts: [f]Judah shall abide in their coast on the south, and [g]the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, [h]that I may cast lots for you here before the LORD our God.

7 But [i]the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: [k]and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, [l]that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua [m]cast lots for them in Shiloh [n]before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth [o]between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of [p]Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at [q]the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of [r]Luz, (which *is* Beth-el,) southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether [s]Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at [t]Kirjath-baal, (which *is* Kirjath-jearim,) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of [u]Nephtoah;

16 And the border came down to the end of the mountain that *lieth* before [x]the valley of the son of Hinnom, *and* which *is* in [y]the valley of the giants on the north, and descended to the valley of Hinnom, to the side of [z]Jebusi on the south, and descended to [a]En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to [b]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [1]Arabah northward, and went down unto Arabah;

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north [2]bay of the [c]salt sea, at the south end of Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. [d]This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were [e]Jericho, and [f]Beth-hoglah, and the valley of Keziz,

22 And [g]Beth-arabah, and [h]Zemaraim, and [i]Beth-el,

23 And Avim, and Parah, and [k]Ophrah,

24 And Chephar-haammonai, and Ophni, and [l]Gaba: twelve cities with their villages.

25 [m]Gibeon, and [n]Ramah, and Beeroth,

26 And Mizpeh, and [o]Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And [p]Zelah, Eleph, and [q]Jebusi, (which *is* Jerusalem,) [r]Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, [s]according to their families.

CHAPTER XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *and of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the [a]second lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was [b]within the inheritance of the children of Judah.

B. C. 1444.

f 15. 1, &c.; 19. 1-9.
g 16; 17.
h Num. 33. 54. Ps. 105. 11. Prov. 18. 18; 16. 33. Acts 13. 19.
i Num. 18. 20, 23. Deut. 10. 9; 18. 1, 2.
k Num. 32. 29-41. Deut. 3. 12-17.
l 1 Sam. 14. 41. Acts 1. 24-26. Rom. 14. 19.
m Prov. 18. 18. Ez. 47. 22. Matt. 27. 35. Acts 13. 19.
n Ps. 16. 6, 7; 47. 4. John 17. 2. Acts 26. 18. Col. 1. 22.
o 16. 1-10. Deut. 33. 12.
p 3. 16; 6. 1; 16. 1.
q Hos. 4. 15; 5. 8; 10. 5.
r Gen. 28. 19. Jud. 1. 22-26.
s 16. 3; 21. 22.
t 1 Sam. 7. 1, 2.
u 15. 9.
x 2 Kings 23. 10.
y 15. 8. 1 Chr. 14. 9.
z Jud. 1. 8, 21; 19. 10.
a 2 Sam. 17. 17. 1 Kings 1. 9.
b 15. 6.
1 *The plain.*
2 *Tongue.*
c Gen. 14. 3; 19. 25.
d 11.
e 6. 1. Luke 10. 30; 19. 1.
f 16. 6.
g 15. 6.
h Gen. 10. 18.
i 1 Kings 12. 29, 32.
k 1 Sam. 13. 17.
l Jud. 19. 12.
m 1 Kings 3. 4, 5; 9. 2. Is. 28. 21.
n 1 Sam. 1. 1, *Ramathaim-zophim;* 7. 17; 15. 34. Matt. 27. 57, *Arimathea.*
o Ezra 2. 25.
p 2 Sam. 21. 14.
q 2 Sam. 5. 8.
r Jud. 19. 12-15. 1 Sam. 13. 15, 16. Hos. 10. 9, *Gibeah.*
s Num. 26. 54; 33. 54.

CH. XIX.

a 18. 6-11.
b Gen. 49. 4-7.

tended with. It is plain, however, that a considerable amount of the land was still to be cleared of the Canaanites. The surveyors selected by Joshua would seem to have been employed in constructing a map of the land, as well as in writing a description of it. The Egyptians were expert in this work, and it is not improbable that some of the children of Israel acquired facility in the same. It deserves notice, that Joshua's first care, on settling the people in the promised land, was to set up the tabernacle among them. This was a token for good; a people mindful of God will never be forgotten by him. The "slackness" which is here condemned by Joshua has a very close spiritual bearing. Too often may the same language be addressed to the Lord's own people. The Ministers of the Word may often say to a portion of their flocks, "How long are ye slack to go to possess the land, which the Lord God has given you?" Unless our sanctification constitute a prime portion of the business of our existence, we shall make but little progress in "putting off the old man, and in putting on the new." Let us, therefore, in the strength of God, determine on the steadfast cultivation of that "holiness without which no man shall see the Lord."

Chap. XIX. 1-51. The division of the country which is recorded in this chapter, was doubtless a very great help. It was a primary step in the settlement of the people, and in the constitution of the kingdom of Israel. Now, for the first time, each knew where he was destined to live, and labour, and die. They had long traversed the weary wilderness, where they endured much; they had since they entered the Promised Land spent

2 And they had in their inheritance [c]Beer-sheba, and Sheba, and Moladah,
3 And [d]Hazar-shual, and Balah, and [e]Azem,
4 And Eltolad, and Bethul, and [f]Hormah,
5 And [g]Ziklag, and Beth-marcaboth, and [h]Hazar-susah,
6 And [i]Beth-lebaoth, and Sharuhen: thirteen cities and their villages:
7 Ain, [k]Remmon, and [l]Ether, and Ashan: four cities and their villages.
8 And all the villages that *were* round about these cities to [m]Baalath-beer, [n]Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.
9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was [o]too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.
10 ¶ And the [p]third lot came up for the children of [q]Zebulun, according to their families; and the border of their inheritance was unto Sarid.
11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before [r]Jokneam;
12 And turned from Sarid eastward, toward the sun-rising, unto the border of [s]Chisloth-tabor, and then goeth out to [t]Daberath, and goeth up to Japhia,
13 And from thence passeth on along on the east to [u]Gittah-hepher, to Ittah-kazin, and goeth out to [l]Remmon-methoar, to Neah;
14 And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el:
15 And [x]Kattath, and Nahallal, and [y]Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.
16 This *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.
17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.
18 And their border was toward [z]Jezreel, and Chesulloth, and [a]Shunem,
19 And Haphraim, and Shihon, and Anaharath,
20 And Rabbith, and Kishion, and Abez,
21 And Remeth, and [b]En-gannim, and En-haddah, and Beth-pazzez;
22 And the coast reacheth to [c]Tabor, and Shahazimah, and [d]Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

B. C. 1444.

[c] 15. 28. Gen. 21.31. 1Chr. 4.28-30, *Bilhuh, Ezem, Tolad, Bethuel.*
[d] 1 i. 28, 29.
[e] 15. 30.
[f] Jud. 1. 17.
[g] 15. 31.
[h] 1 Chr. 4. 31, *Hazar-susim.*
[i] 15. 32.
[k] 1 Chr. 4. 32, *Rimmon.*
[l] 15. 42.
[m] 1 Chr. 4. 33.
[n] 1 Sam. 30. 27.
[o] Ex. 10. 12. 2 Cor. 8. 14, 15.
[p] 18. 6, 11.
[q] Gen. 49. 13.
[r] 12. 22. 1 Chr. 6. 68, *Jokmeam.*
[s] Jud. 4. 6, 12.
[t] 21. 28, *Dabareh.*
[u] 2 Kings 14. 25, *Gathhepher.*
[l] Or, which is *drawn.*
[x] 21. 34, 35.
[y] 11. 1; 12. 20.
[z] 1 Kings 21.1, 15, 16.
[a] 1 Sam. 28. 4. 2 Kings 4. 8, 12.
[b] 21. 29.
[c] Jud. 4. 6. 1 Chr. 6. 77. Jer. 46. 18.
[d] 21. 16. 1 Kings 4. 9. 2 Kings 14. 11.
[e] 2 Sam. 2. 16. 1 Chr. 6. 75.
[f] 11. 1; 12. 20.
[g] 21. 30. 1 Chr. 6. 74.
[h] 1Kings18.20. Cant. 7. 5. Is. 33. 9; 35. 2. Jer. 46. 18.
[i] 14.
[k] 1 Kings 9.13.
[l] *See on* 30.
[m] John 2.1,11; 4. 46, *Cana.*
[n] 11. 8. Jud. 1. 31.
[o] *Tzor.*
[p] Gen. 38. 5. Jud. 1. 31. Mic. 1. 14.
[q] 12. 18; 13. 4. 1 Sam. 4. 1. 1 Kings 20. 30.
[r] 28; 21. 31. Num. 13. 21.
[s] Gen. 49. 20. Deut. 33. 24.
[t] Jud. 4. 11, *Zaanaim.*
[u] Deut. 33. 23.
[x] 12, 27.
[y] Gen. 10. 18. Num.13. 21; 34. 8. 1Kings8.65, *Hamath.*
[z] 11. 2, *Cinneroth;* 13. 27. Mark 6. 53, *Gennesaret.*
[a] 11. 1, 10; 12. 19.
[b] 12. 22; 20. 7.
[c] 22.
[d] 15. 33, *Zoreah.*

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.
24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.
25 And their border was [e]Helkath, and Hali, and Beten, and [f]Achshaph,
26 And Alammelech, and Amad, and [g]Misheal; and reacheth to [h]Carmel westward, and to Shihor-libnath;
27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the [i]valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to [k]Cabul on the left hand;
28 And Hebron, and [l]Rehob, and Hammon, and [m]Kanah, *even* unto [n]great Zidon;
29 And *then* the coast turneth to Ramah, and to the strong city [2]Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to [o]Achzib:
30 Ummah also, and [p]Aphek, and [q]Rehob: twenty and two cities with their villages.
31 This *is* [r]the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.
32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.
33 And their coast was from Heleph, from Allon to [s]Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:
34 And *then* the coast [t]turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan [u]toward the sun-rising.
35 And the fenced cities *are* Ziddim, Zer, and [x]Hammath, Rakkath, and [y]Chinnereth,
36 And Adamah, and Ramah, and [z]Hazor,
37 And [a]Kedesh, and Edrei, and Enhazor,
38 And Iron, and Migdal-el, Horem, and Beth-anath, and [b]Beth-shemesh: nineteen cities with their villages.
39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.
40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.
41 And the coast of their inheritance was [c]Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Ajalon, and Jethlah,

their time in continual conflict, being reduced to the serious alternative of destroying or being destroyed. At last, however, by the good hand of their God upon them, they are more than conquerors. Just so it is now with the children of God, the heirs of the "kingdom which cannot be moved." In this world they must have tribulation: it is part of the promise, and an instrument of their good. Let them be steadfast, and go forward, fighting the good fight of faith, and in due season they will lay hold on life eternal, and enter into rest. In this as in everything, Joshua presents a noble example. His own interests were the last thing he regarded. With

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And [d]the coast of the children of Dan went out *too little* for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called [e]Leshem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel [f]gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD, they gave him the city which he asked, *even* [g]Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 [h]These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot [i]in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 *God commandeth, 7 and the Israelites appoint six cities of refuge.*

THE [a]LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [b]Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth *any* person unawares, *and* unwittingly, may flee thither: and they shall be [c]your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand [d]at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall [e]take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, [f]until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they [l]appointed [g]Kedesh in Galilee in mount Naphtali, and [h]Shechem in mount Ephraim, and [i]Kirjath-arba (which *is* Hebron) in the [k]mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, they assigned Bezer [l]in the wilderness upon the plain out of the tribe of Reuben, and [m]Ramoth in Gilead out of the tribe of Gad, and [n]Golan in Bashan out of the tribe of Manasseh.

9 These were [o]the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [p]until he stood before the congregation.

CHAPTER XXI.

1 *Eight and forty cities given by lot out of the other tribes unto the Levites.* 43 *God gave the land, and rest, to the Israelites.*

THEN came near [a]the heads of the fathers of the Levites unto [b]Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [c]Shiloh, in the land of Canaan, saying, [d]The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave [e]unto the Levites, out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and [f]the children of Aaron the priest, *which were* of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon,

B. C. 1444.

d Jud. 1. 34, 35; 18. 1-29.
e Jud. 18. 7, 27, 29, *Laish.*
f Ex. 45. 7, 8.
g 24. 30. Jud. 2. 9, *Timnath-heres.* 1 Chr. 7. 24.
h 14. 1. Num. 34. 17-29. Ps. 47. 3, 4. Matt. 20. 23; 25. 34. John 14. 2, 3; 17. 2. Heb. 4. 8, 9.
i 18. 1.

CH. XX.

a 5. 14; 6. 2; 7. 10; 13. 1-7.
b Ex. 21. 13, 14. Deut. 4. 41-43; 19. 2-13. Rom. 8. 1, 33, 34. Heb. 6. 18, 19.
c Num. 35. 15-24.
d Ruth 4. 1. Job 5. 4; 29. 7. Jer. 38. 7.
e Ps. 26. 9.
f Num. 35. 12, 24, 25. Heb. 9. 26.
l *Sanctified.*
g 21. 32. 1 Chr. 6. 76.
h 21. 21. Gen. 33. 18, 19. 2 Chr. 10. 1.
i 14. 15; 21. 11, 13.
k Luke 1. 39.
l 21. 36. Deut. 4. 43. 1 Chr. 6. 78.
m 21. 38. 1 Kings 22. 3. 1 Chr. 6. 80.
n 21. 27.
o Num. 35. 15.
p *See on* 4, 6.

CH. XXI.

a 19. 51. Ex. 6. 14, 25.
b 14. 1; 17. 4. Num. 34. 17-29.
c 18. 1.
d Num. 35. 2-8. Ex. 48. 9-18. Matt. 10. 10. Gal. 6. 6. 1 Tim. 5. 17, 18.
e Gen. 49. 7. Deut. 33. 8-10. 1 Chr. 6. 54-81.
f 1 Chr. 6. 54-60.

him the primary question was, the welfare of the people, the whole people. In this respect he was a striking type of our most glorious Saviour, who "came not to be ministered unto, but to minister."

Chap. XX. 1-19. Special care is here taken touching the Cities of Refuge. No sooner were the people settled in their several locations than these were appointed. When the manslayer reached those Cities, he had to "declare his cause in the ears of the elders of the city." It is to be particularly noticed, that in this case, which is what we now call homicide, the gates were opened only for him who "smote his neighbour unwittingly, and hated him not beforetime;" and then, even, he was only to be preserved "till he stood before the congregation for judgment." In the event of the decision being against him as guilty of murder, he was delivered up to the law; he might no further plead the immunity of the City of Refuge. The wilful murderer found no protection; having shed the innocent blood of his fellow-creature, nothing could satisfy the law but his own. This City of Refuge has ever been deemed a type of the Son of God. All who flee to him for safety will be sure of admittance, and the curse of the law cannot follow them. They are beyond the reach of condemnation; whatever their transgressions, they are all washed away by the blood of the Lamb. None can separate them from the love of God, and none can harm them, forasmuch as they are kept, by his power, as in the hollow of his hand.

Chap. XXI. It is to be remembered that the Levites had received no inheritance of the land among their brethren, and were, therefore, as justly entitled to the tithes, first-fruits, and holy things, and also to cities of

and out of the tribe of Benjamin, thirteen cities.

5 And [s]the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of [h]Gershon *had* by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of [i]Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave [k]by lot unto the Levites these cities with their suburbs, [l]as the LORD commanded by the hand of Moses.

9 ¶ And they gave, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, [m]these cities which are *here* [1]mentioned by name,

10 Which [n]the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them [2]the city of Arba, the father of Anak, (which *city* [o]*is* Hebron,) in the hill *country* of Judah, with the suburbs thereof round about it.

12 But [p]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest, Hebron with her suburbs, *to be* [q]a city of refuge for the slayer, and [r]Libnah with her suburbs,

14 And [s]Jattir with her suburbs, and [t]Eshtemoa with her suburbs,

15 And [u]Holon with her suburbs, and [x]Debir with her suburbs,

16 And [y]Ain with her suburbs, and [z]Juttah with her suburbs, *and* [a]Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, [b]Gibeon with her suburbs, [c]Geba with her suburbs,

18 [d]Anathoth with her suburbs, and [e]Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And [f]the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [g]Shechem with her suburbs, in mount Ephraim, *to be* a city of refuge for the slayer; and [h]Gezer with her suburbs,

22 And Kibzaim with her suburbs, and [i]Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, [k]Elteke with her suburbs, Gibbethon with her suburbs,

24 [l]Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half tribe of Manasseh, [m]Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten, with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh, *they gave* [n]Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, [o]Dabareh with her suburbs,

29 [p]Jarmuth with her suburbs, Engannim with her suburbs: four cities.

30 And out of the tribe of Asher, [q]Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, [r]Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and [s]Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, [t]Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, [u]Bezer with her suburbs, and [x]Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, [y]Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and [z]Mahanaim with her suburbs,

[1]B. C. 1444.

[s] Gen. 46. 11. Ex. 6. 16-25. Num. 3. 27. 1 Chr. 6. 16, 19, 61, 66-70.
[h] Ex. 6. 16, 17.
[i] Ex. 6. 19. Num. 3. 20. 1 Chr. 6. 63, 77-81.
[k] Num. 33. 54; 35. 3. Prov. 16. 33; 18. 18.
[l] Num. 35. 2.
[m] 1 Chr. 6. 65.
[1] *Called.*
[n] Ex. 6. 18, 23-26.
[2] *Kirjath-arba.*
[o] 2 Sam. 2. 1-3; 5. 1-5; 15. 7. Luke 1. 39.
[p] 14. 13-15. 1 Chr. 6. 55-57.
[q] 20. 7. Num. 35. 6.
[r] 10. 29; 15. 42. 1 Chr. 6. 57.
[s] 15. 48. 1Sam. 30. 27, 28.
[t] 15. 50. *Eshtemoh.*
[u] 15. 51. 1Chr. 6. 58, *Hilen.*
[x] 12. 13; 15. 49.
[y] 15. 32. 1Chr. 6.59, *Ashan.*
[z] 15. 55.
[a] 15.10. 1Sam. 6. 9, 12. 1 Chr. 6. 59.
[b] 18. 25. 1 Chr. 6. 60.
[c] 18. 24, *Geba.*
[d] 1 Kings 2. 26. Is. 10. 30. Jer. 1. 1.
[e] 1 Chr. 6. 60, *Alemeth.*
[f] 5. 1Chr.6.66.
[g] 20. 7. Gen. 33. 19. 1 Kings12.1.
[h] 16. 10. 1 Kings 9. 15-17. 1Chr. 6. 67.
[i] 16.3, 5; 18.13, 14. 1 Chr. 6. 68.
[k] 19. 44, 45.
[l] 10. 12; 19. 42, *Ajalon.* 1 Chr. 6. 69.
[m] 17. 11. Jud. 5. 19. 1 Chr. 6. 70.
[n] Deut. 1. 4; 4. 43. 1 Chr. 6. 71.
[o] 19. 12, 20, 21. 1 Chr. 6. 72, 73.
[p] 10. 3, 23; 12. 11.
[q] 19. 26, 28, *Misheal.* 1 Chr. 6. 74, 75, *Mashal.*
[r] 19. 37; 20. 7. 1 Chr. 6. 76.
[s] 19. 35, *Hammath.*
[t] 12. 22; 19. 11, 15.
[u] Deut. 4. 43. 1 Chr. 6. 78, 79, *Jahzah.*
[x] 13. 18. Num. 21. 23.
[y] 1 Kings 22. 3.
[z] Gen. 32. 2.

residence, as the other Israelites were to their lands. The cities were made subservient to the common welfare of the people, and the Levites were thus dispersed throughout the country for purposes of public instruction and example, as also to watch over the people in the exercise of a species of pastoral superintendence. The Levites were well cared for while the people continued faithful, but their provision was dependent on the fidelity of the nation to God. Forgetting the Lord, they soon set lightly by his servants. It seems probable that they had no other properties in the city than a life interest of certain houses; they could finally alienate nothing, and if the possessor of such a house having sold it, and did not return it at the year of jubilee, it came back to the Levites. The great point brought forth in the chapter is the obligation of the flock of God to support the shepherds. We are accustomed to call this "voluntary support." It is voluntary, so far as earthly authorities are concerned; but it is obligatory in its relation to God. There are few principles less understood than that which is known as the "Voluntary Principle," which very many people seem to interpret as a thing which may

39 [a]Heshbon with her suburbs, [b]Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, [c]within the possession of the children of Israel, *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD [d]gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD [e]delivered all their enemies into their hand.

45 There [f]failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER XXII.

1 *The two tribes and a half dismissed with a blessing;* 10 *they build an altar of testimony in their journey by the borders of Jordan;* 11 *contention thereupon.* 12 *The deputies satisfied.*

THEN [a]Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, [b]Ye have kept all that Moses, the servant of the LORD, commanded you, and have [c]obeyed my voice in all that I commanded you:

3 Ye [d]have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath [e]given rest unto your brethren, as he promised them: therefore now return ye, and [f]get you unto your tents, *and* unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But [g]take diligent heed to do the commandment, and the law, which Moses, the servant of the LORD, charged you, [h]to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to [i]cleave unto him, and to [k]serve him with all your heart, and with all your soul.

6 So Joshua [l]blessed them, and sent them away: and they went unto their tents.

7 ¶ Now [m]to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, [n]Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: [o]divide the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto [p]the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, [q]built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel [r]heard say, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, [s]at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, [t]the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel [u]sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, [x]Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each [1]chief house a prince, throughout all the tribes of Israel; and each one *was* [y]an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 [z]Thus saith [a]the whole congregation of the LORD, What [a]trespass *is* this that ye have committed against the God of Israel, [b]to turn away this day from following the LORD, in that ye have builded you an altar, that ye might [c]rebel this day against the LORD?

17 [d]*Is* the iniquity of Peor too little for us, [e]from which we are not cleansed until

B. C. 1444.

[a] 13. 17, 21.
[b] Num. 32. 1, 3,35, *Jaaser.*
[c] Gen. 49. 7.
[d] Gen. 12. 7; 13. 15; 15. 18-21; 26. 3, 4; 28. 4, 13, 14. Ex. 3. 8; 23. 27-31.
[e] 21. 4, 9. Heb. 4. 9.
[f] Num. 23. 19. 1 Cor. 1. 9. 1 Thes. 5. 24. Tit. 1. 2. Heb. 6. 18.

CH. XXII.

[a] Num. 32. 18-33. Deut. 29. 7, 8.
[b] Num. 32. 20-29. Deut. 3. 18-20.
[c] 1. 12-18.
[d] Phil. 1. 23-27.
[e] 21. 43, 44.
[f] 13. 15-33; 14. 1-5.
[g] Deut. 4. 1, 2, 6; 6. 6-9; 11. 22. Heb. 6. 11, 12. 2 Pet. 1. 5-10.
[h] Ex. 20. 6. Matt. 22. 37. John 14. 15, 21-23; 21. 15-17. Rom. 8. 28. Jam. 1. 12; 2. 5.
[i] Deut. 9. 4; 10. 20; 13. 4. Acts 11. 23. Rom. 12. 9.
[k] Acts 27. 23. Rom. 1. 9.
[l] Gen. 14. 19; 47. 7, 10. Luke 24. 50. Heb. 7. 6, 7.
[m] 13. 29-31; 17. 1-12.
[n] Deut. 8. 9, 13, 17, 18. Heb. 11. 26.
[o] Num. 31. 27.
[p] Num. 32. 29, 30, 40.
[q] 24. 26, 27.
[r] Lev. 17. 8, 9.
[s] 2. 7; 3. 14-16. Jud. 12. 5. John 1. 28.
[t] Deut. 13. 15. Acts 11. 2, 3. Gal. 4. 17, 18.
[u] Deut. 13. 14. Jud. 20. 12. Prov. 20. 18. Matt. 18. 15.
[x] Ex. 6. 25. Jud. 20. 28. Ps. 106. 30, 31. Prov. 25. 9-13.
[1] *House of the father.*
[y] Ex. 18. 25. Num. 1. 4.
[z] Matt. 18. 17. 1 Cor. 1. 10.
[a] Lev. 5. 19; 26. 40. Num. 5. 6. Matt. 6. 14, 15.
[b] Ex. 32. 8. Num. 14. 43. Heb. 12. 25.
[c] Lev. 17. 8, 9. Ps. 78. 8. Is. 63. 10.
[d] Num. 25. 3, 4.
[e] Ezra 9. 13, 14. 1 Cor. 10. 8, 11.

be done, or may not be done, at pleasure. Such is not the fact. The Son of God has ordained, that "they who preach the Gospel should live of the Gospel," and the flock are solemnly cautioned to remember that "God is not mocked;" whatsoever they sow, that they shall also reap; they who sow sparingly shall reap sparingly. The rest of the tribes of Jacob had a lot for each of its families. We may hence gather that there is in the New Testament kingdom a particular Providence regulating the movements of the Ministers of the Word, whom the Master holds in his own hands, disposing of them severally as he will.

Chap. XXII. 1–20. This chapter opens with much beauty. The testimony borne to the obedience of the two tribes and a half is much to their honour. The venerable Ruler appears to record facts to their credit with great satisfaction. His exhortation in ver. 5, corre-

this day, although there was a plague upon the congregation of the LORD,

18 But that ye must turn away this day from [f]following the LORD? And it will be, *seeing* ye rebel to-day against the LORD, that to-morrow [g]he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* [h]unclean, *then* pass ye over unto the land of the possession of the LORD, [i]wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 Did not [k]Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, [l]answered and said unto the [m]heads of the thousands of Israel,

22 The [n]LORD God of gods, the LORD God of gods, [o]he knoweth, and [p]Israel he shall know, [q]if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, [r]let the LORD himself require *it;*

24 And if we have not *rather* done it [s]for fear of *this* thing, saying, [t]In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; [u]ye have no part in the LORD: so shall your children [v]make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* [x]a witness between us and you, and our generations after us, [y]that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, [z]Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 [a]God forbid that we should rebel against the LORD, and turn this day from following the LORD, [b]to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, [c]it [g]pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that [d]the LORD *is* among us, because ye have not committed this trespass against the LORD: [e]now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, [e]and brought them word again.

33 And [f]the thing pleased the children of Israel; and the children of Israel [g]blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar [5]*Ed:* for it *shall be* a witness between us that the LORD *is* God.

CHAPTER XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.*

AND it came to pass, a long time after that [a]the LORD had given rest unto Israel from all their enemies round about, that Joshua [b]waxed old *and* [1]stricken in age.

B. C. 1444.

f *See on* 16.
g 1 Chr. 21. 1, 14.
h Ex. 15. 17.
i 18. 1. Lev. 17. 8, 9.
k 7. 1, 5, 18, 24.
l Prov. 15. 1; 16. 1. Jam. 1. 19. 1 Pet. 3. 15.
m Ex. 18. 21-25. Mic. 5. 2.
n Ex. 18. 11. Dan. 2. 47; 11. 36. 1 Tim. 6. 15. Rev. 19. 16.
o 1 Kings 8. 39. Job 10. 7. Ps. 7. 3. John 2. 25; 21. 17. 2 Cor. 11. 11, 31. Heb. 4. 13. Rev. 2. 23.
p Ps. 37. 6. 2 Cor. 5. 11.
q Job 31. 5-8, 38-40. Acts 25. 11.
r Gen. 9. 5. 2 Chr. 24. 22.
s Gen. 18. 19.
t *To-morrow.*
u 2 Sam. 20. 1. Acts 8. 21.
v 1 Sam. 26. 19.
x 24. 27.
y Deut. 12. 5, 6.
z 2 Kings 16. 10. Ezr. 43. 10. Heb. 8. 5.
a Gen. 44. 7, 17. 1 Sam. 12. 23. Rom. 3. 6; 6. 2; 9. 14.
b Deut. 12. 13, 14. 2 Kings 18. 22. 2 Chr. 32. 12.
c Jud. 8. 3. 1 Sam. 25. 32, 33. Prov. 15. 1. Acts 11. 18.
d *Was good in their eyes.*
e *See on* 3. 10. Lev. 26. 11, 12. Num. 14. 41-43. Ps. 68. 17. Is. 12. 6. Zech. 8. 23. Matt. 1. 23.
f *Them.*
g Prov. 25. 13.
f Acts 15. 12, 31. 2 Cor. 7. 7. 1 Thes. 3. 6-8.
g 1 Sam. 25. 32, 33. 1 Chr. 29. 20. Neh. 8. 5, 6. Dan. 2. 19. Luke 2. 28.
5 That is, A witness.

CH. XXIII.
a 22. 4.
b Gen. 25. 8. Deut. 31. 2.
1 *Come into days.*

sponding with that which had been given to himself at the opening of his own commission, is full of tenderness, and very forcible. This was one of the happiest moments of his life, and to them his praise must have been passing sweet. But their felicity was of short duration; they were speedily alarmed by a false report which had been brought against them. Their conduct on that important occasion was marked by discretion. The rest of the tribes were in danger of proceeding to perilous extremities. They had, nevertheless, the good sense to seek for explanation, and the result was a complete clearing up of the misunderstanding, and a restoration of confidence, harmony, and love. One portion of the Church of God should never act upon an evil report against another without communicating with the reported offenders, when it will be often found that the representations are either wholly untrue or greatly exaggerated, or that explanations are capable of being furnished such as greatly to modify adverse appearances. In a word, would each one only do as he would be done by, it would avoid much error, and greatly redound both to the peace of society and to the honour of religion.

Chap. XXIII. 1-16. We now reach the close of the wonderful career of this most honoured Servant of the Lord. This gathering of the nation around him was a deeply affecting step, and in its own nature valedictory. It was much fitted to remind both himself and the people of the occurrences which had taken place on the dismission of Moses. Joshua was then young and strong: he had now "waxed old and stricken in age." He gratefully records the past, and confidently speaks as to the future, assuring them that the entire land should be possessed as the Lord their God had promised. This,

2 And Joshua called for [c]all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And [d]ye have seen all that the LORD your God hath done unto all these nations because of you: for [e]the LORD your God *is* he that hath fought for you.

4 Behold, [f]I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea [2]westward.

5 ¶ And the LORD your God, [g]he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [h]as the LORD your God hath promised unto you.

6 Be ye therefore [i]very courageous to keep and to do all that is written in the book of the law of Moses, [k]that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That [l]ye come not among these nations, these that remain among you; [m]neither make mention of the name of their gods, nor cause [n]to swear *by them*, neither serve them, nor bow yourselves unto them:

8 [3]But [o]cleave unto the LORD your God, as ye have done unto this day.

9 [4]For the LORD hath driven out from before you great nations and strong: but *as for* you, [p]no man hath been able to stand before you unto this day.

10 [q]One man of you shall chase a thousand: for the [r]LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 [s]Take good heed therefore unto [5]yourselves, that ye [t]love the LORD your God.

12 ¶ Else, if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

B. C. 1444.

[c] Deut. 31. 28. Acts 20. 17-35.
[d] Deut. 4. 9. Mal. 1. 5.
[e] Ex. 14. 14. Deut. 20. 4.
[f] 13. 6; 18. 10.
[2] *At the sun-set.*
[g] Ex. 23. 30, 31; 34. 11. Deut. 11. 23.
[h] Num. 33. 52, 53.
[i] Jer. 9. 3.
[k] Deut. 5. 32.
[l] Ex. 23. 33. Deut. 7. 2.
[m] Ex. 23. 13. Hos. 2. 17.
[n] Jer. 5. 7. Zeph. 1. 5.
[3] *For if ye will cleave, &c.*
[o] Deut. 4. 4; 10. 20. Acts 11. 23.
[4] *Then the Lord will drive.*
[p] 1. 5, 8; 15. 14.
[q] Deut. 32. 30. 1 Sam. 14. 12-16. 2 Sam. 23. 8.
[r] Ex. 14. 14; Rom. 8. 31.
[s] 22. 5.
[5] *Your souls.*
[t] Ex. 20. 6. Rom. 8. 28. 1 Cor. 8. 3. Jude 20. 21.
[u] Job 30. 23. Ec. 9. 10; 12. 5. Heb. 9. 27.
[x] Ex. 3. 8; 23. 27-30.
[y] Lev. 26. 14, &c. Deut. 28. 15-68. Jud. 2. 8, 13; 4. 1, 2. Luke 21. 22-24. 1 Thes. 2. 16.
[z] 13.

CH. XXIV.

[a] Gen. 12. 6; Jud. 9. 1-3.
[b] Ex. 18. 25, 26.
[c] 1 Sam. 10. 19. Acts 10. 33.
[d] Gen. 12. 1; Deut. 26. 5.
[e] Gen. 31. 30, 32; 35. 4.
[f] Gen. 12. 1-4. Acts 7. 2, 3.
[g] Gen. 21. 2, 3. Ps. 127. 3.
[h] Gen. 25. 24-26.
[i] Gen. 32. 3; Deut. 2. 5.
[k] Ps. 105. 23. Acts 7. 15.
[l] Ex. 3. 10. Ps. 105. 26.
[m] Ex. 7; 12. Ps. 78. 43-51; 105. 27-36.
[n] Ex. 12. 37, 51.
[o] Ex. 14; 15. Heb. 11. 29.

14 And, behold, this day [u]I *am* going the way of all the earth: and ye know in all your hearts, and in all your souls, that [x]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; [y]so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and [z]ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 *Joshua assembling the tribes,* 2 *relateth God's benefits.* 14 *He reneweth a covenant between them and God.* 29 *His death.*

AND Joshua gathered all the tribes of Israel to [a]Shechem, and [b]called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [c]presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, [d]Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor: and [e]they served other gods.

3 And [f]I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [g]gave him Isaac.

4 And [h]I gave unto Isaac Jacob and Esau: and [i]I gave unto Esau mount Seir, to possess it; but [k]Jacob and his children went down into Egypt.

5 I [l]sent Moses also and Aaron, and [m]I plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And [n]I brought your fathers out of Egypt: and ye came unto the sea; and [o]the Egyptians pursued after your fathers

however, would depend on their fidelity; and hence the earnest exhortations he here gives to obedience. For nothing was he so earnest as for their preservation from the polluting intercourse of the Heathen. Hitherto none had been able to resist them, and their success for the future would be equally great. "One man of them would chase a thousand," since the Lord their God would fight for them. Disobedience, however, would be utter ruin. The language in ver. 13 was a warning much calculated to penetrate all hearts. His deeply affecting reference, in the next verse, to his own departure, and the fidelity of the Lord God, was such as became both his own position and theirs. While the God of Abraham had been faithful in his promises of good, he would not be less faithful in his threatenings of evil against transgression. The spiritual bearings of the whole are great and important. Our strength for good will be in proportion to our faith, love, and consecration. Holiness is power; depravity is impotence: the basis of all moral victory is our own heart; ourselves once subdued, nothing external will be able to stand before us. We shall be "strong in the Lord, and in the power of his might," and through him we shall prove more than conquerors.

Chap. XXIV. 1-25. The spirit and deportment of Joshua lose nothing by comparison even with those of Moses, notwithstanding its wondrous piety, and dignity, and grandeur. Its beauty is inimitable. The position of these two divinely favoured men was such as, in the nature of things, none other could ever fill; but had it been otherwise, it had been impossible for them to have done so in a manner more calculated to reflect lustre on their personal character, and upon the religion of which

with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and [p]your eyes have seen what I have done in Egypt: and [q]ye dwelt in the wilderness a long season.

8 And [r]I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then [s]Balak the son of Zippor, king of Moab, arose, and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But [t]I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And [u]ye went over Jordan, and came unto Jericho: and [x]the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [y]I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* [z]not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and [a]cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore [b]fear the LORD, and [c]serve him in sincerity and in truth: and [d]put away the gods which your fathers served on the other side of the flood, and [e]in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [f]choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or [g]the gods of the Amorites, in whose land ye dwell: but [h]as for me and my house, we will serve the LORD.

16 And the people answered and said, [i]God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, [k]he *it is* that brought us up and our fathers out of

B. C. 1427.

[p] Ex. 14. 31. Deut. 29. 2.
[q] Num. 14. 33, 34. Heb. 3. 17.
[r] Deut. 3. 1-7. Ps. 136. 10, 11.
[s] Deut. 23.4,5.
[t] Num.23.3-12. Is. 54. 17.
[u] 4. 10-12.
[x] Neh. 9. 24,25. Acts 13. 19.
[y] Ex. 23. 28.
[z] Ps. 44. 3-6.
[a] Prov. 13. 22.
[b] Deut. 10. 12. Job 1. 1; 28. 28. Acts 9. 31.
[c] Gen. 17. 1. Luke 8. 15. John 4. 23. 2 Cor. 1. 12. Eph. 6. 24.
[d] Gen. 35. 2.
[e] Ex. 20. 7, 8; 23. 3.
[f] Ruth. 1. 15.
[g] Ex. 23. 24, 32, 33.
[h] Gen. 18. 19. Acts 11. 23.
[i] 1 Sam. 12.23. Rom. 3. 6; 6. 2. Heb. 10. 38, 39.
[k] Ex. 19. 4.
[l] Ex. 15. 2. Luke1.73,74.
[m] Ruth 1. 15. Matt. 6. 24. Luke 14. 25-33.
[n] Lev. 10. 3. Hab. 1. 13.
[o] Ex. 20. 5; 34. 14. 1 Cor. 10. 20-22.
[p] Ex. 23. 21. Is. 27. 11.
[q] 2 Chr. 15. 2. Acts 7. 42. Heb. 10. 26, 27, 38.
[r] Ex. 19. 8; 20. 19. Is. 44. 5.
[s] Job 15. 6. Luke 19. 22.
[t] Ps. 119. 111, 173. Luke 10. 42.
[u] Ex. 20. 23. 1 Cor. 10. 19-21. 2 Cor. 6. 16-18.
[x] Ex. 24. 3, 7, 8. Neh. 9. 38.
[y] Ex. 24. 4.
[z] Jud. 9. 6.
[a] 4. 3-9.
[b] Gen. 35. 4, 8.
[c] 22. 27, 28.
[d] Deut. 32. 1.
[e] Matt. 10. 33. Tit. 1. 16. Rev. 3. 8.
[f] Jud. 2. 6.
[g] Deut. 34. 5. 2 Tim. 4. 7, 8.
[h] Gen. 50. 22, 26.
[i] Jud. 2. 9.
[k] 2 Sam. 23. 30.
[l] Deut. 31. 29.

the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* [l]will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, [m]Ye cannot serve the LORD: for he *is* an [n]holy God; he *is* [o]a jealous God; [p]he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then [q]he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, [r]Nay; but we will serve the LORD.

22 And Joshua said unto the people, [s]Ye *are* witnesses against yourselves, that [t]ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [u]put away (*said he*) the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua [x]made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua [y]wrote these words in the book of the law of God, and [z]took a great stone, and [a]set it up there [b]under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, [c]this stone shall be a witness unto us; for [d]it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye [e]deny your God.

28 So [f]Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass [g]after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* [h]an hundred and ten years old.

30 And they buried him in the border of his inheritance in [i]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of [k]Gaash.

31 And Israel [l]served the LORD all the

they were the teachers and the models. Neither appear to have had the slightest solicitude as to his own personal salvation. They had no fear whatever relative to another world; their hearts were altogether bound up in the Nation. The spirit they so strongly breathed is that of the Apostle, who said for himself and his brethren, addressing the primitive Christians, "Now we live, if ye stand fast in the Lord." What obliviousness of everything personal! What solicitude for the People's welfare! What zeal for the Divine glory! The language of ver. 19 does not imply absolute impossibility, but serious improbability, from the inborn perversity of the people. That they perfectly understood Joshua, is obvious from their response to his appeal, "Nay, but we will serve the Lord!" The Patriarchal Ruler had gained his object, and hence he replied, "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him;" and they said, "We are witnesses." Ver. 26-33. The last act of Joshua was to record the words we have just cited, and to set up a pillar as a memorial of the high transaction. By a strong figure he represents the solid stone as sentient, intelligent, and cognisant of all that had passed. "It hath heard all the words of the Lord which he spake unto us; it shall be, therefore, a witness unto you, lest ye deny your God." Thus the glorious career of Joshua ended; and in his 110th year he was gathered to his fathers. This was incomparably the best period of the Jewish Church; no future generation might be compared with it. There is much implied in the testimony borne in ver. 31, that "Israel served the Lord all the days of Joshua, and all the days of the Elders that overlived Joshua." "Like priest, like people," was strikingly exemplified in this case: the Elders were worthy of their Chief, and the people of

days of Joshua, and all the days of the elders that [l] overlived Joshua, and [m] which had known all the works of the LORD, that he had done for Israel.

32 ¶ And [n] the bones of Joseph, which the children of Israel brought up out of Egypt, [o] buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred [2] pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And [p] Eleazar the son of Aaron [q] died; and they buried him in a hill *that pertained to* [r] Phinehas his son, which was given him in mount Ephraim.

B. C. 1420.

[l] *Prolonged their days after.*
[m] Deut. 11. 2; [n] Ex. 13. 19. [o] Gen. 33. 19; [2] *Lambs.* [p] Ex. 6. 23, 25. [q] Ps. 49. 10. [r] Jud. 20. 28.

THE BOOK OF JUDGES.

This Book comprises an account of the most eminent Judges that ruled Israel from the time of Joshua till about that of Samuel, who is generally considered the author. The period to which it extends seems determined by the fact, that the latest events recorded in it transpired when there was "no king in Israel." It does not profess to be a regular history, but a memoir presenting the principal events of the time. The period during which Israel might be said to be enthralled was about 111 years. If to this we add 339, during which they were governed well by the series of thirteen Judges, extending from Joshua to Samuel, we have 450 years, a considerable portion of the entire history of the people in the Promised Land.

CHAPTER I.

1 *The acts of Judah and Simeon.* 7 *Adoni-bezek justly requited.* 8 *Jerusalem* 10 *and Hebron taken.*

NOW, [a] after the death of Joshua, it came to pass, that the children of Israel [b] asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, [c] Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto [d] Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and [e] I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the [f] LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [g] Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having [1] their thumbs and their great toes cut off, [2] gathered *their meat* under my table: [h] as I have done, [i] so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now [k] the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And [l] afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the [3] valley.

10 ¶ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [m] Kirjath-arba:) and they slew [n] Sheshai, and Ahiman, and Talmai.

11 ¶ And from thence he went against the inhabitants of Debir: (and the name of [o] Debir before *was* Kirjath-sepher:)

12 And [p] Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me [q] a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of [r] the Kenite, [s] Moses' father-in-law, went up out of the [t] city of palm-trees with the children of Judah into the wilderness of Judah, [u] which *lieth* in the south of Arad; and [x] they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited [y] Zephath, and utterly destroyed it: (and the name of the city was called [z] Hormah:)

18 Also Judah took [a] Gaza with the coast thereof, and Askelon with the coast

B. C. 1425.

CH. I.
[a] Josh. 24. 29, 30. [b] Ex. 28. 30. [c] Gen. 49. 8-10. Num. 2. 3; 7. 12. Ps. 78. 68-70. Heb. 7. 14. Rev. 5. 5; 19. 11-16. [d] Gen. 29. 33, 35. [e] 2 Sam. 10. 11. [f] Ex. 23. 28, 29. Deut. 7. 2; 9. 3. [g] 1 Sam. 11. 8. [1] *The thumbs of their hands and of their feet.* [2] Or, *gleaned.* [h] Ex. 21. 23-25. Is. 33. 1. Matt. 7. 2. Luke 6. 37, 38. Jam. 2. 13. [i] Rom. 2. 15. [k] Josh. 15. 63. [l] Josh. 10. 36; 11. 21; 15. 13-20. [3] *Low country.* [m] Josh. 14. 15. [n] Num. 13. 22, 23. [o] Josh. 10. 38, 39; 15. 15. B. C. 1444. [p] Josh. 15. 16, 17. [q] Gen. 33. 11. 2 Cor. 9. 5, *marg.* [r] Num. 10. 29-32. [s] Ex. 3. 1; 4, 18; 18. 14-17. [t] Deut. 34. 3. [u] 2 Chr. 28. 15. [x] Num. 21. 1. [y] Num. 10. 32. [z] 2 Chr. 14. 10, *Zephathah.* [a] Num. 14. 45; 21. 3. [b] Ex. 23. 31.

both. Happy the pastor who is surrounded by such officers! Happy the churches who have such officers and such pastors! May such abound yet more and more in every portion of the vineyard!

Chap. I. 1-36. Where God commands, his people may act without fear. Unity is strength. Where individual power is not sufficient, people do well to associate for common objects. The cruelty of Adoni-bezek was peculiar; that he should have mutilated so many as seventy kings all in the same manner was not a little remarkable; consistently with the preservation of life, it had been difficult to inflict a greater evil than to remove the thumbs and the great toes, since it would most materially interfere with the capacity both of action and of motion. When judgment overtook himself, he

thereof, and Ekron with the coast thereof.

19 And [b]the LORD was with Judah; and [4]he drave out *the inhabitants of* the mountain, but [c]could not drive out the inhabitants of the valley, because they had [d]chariots of iron.

20 And [e]they gave Hebron unto Caleb, as Moses said: and he expelled thence [1]the three sons of Anak.

21 ¶ And the children of [g]Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And [h]the house of Joseph, they also went up against Beth-el; and [1]the LORD *was* with them.

23 And the house of Joseph [k]sent to descry Beth-el: (now the name of the city before *was* [1]Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [m]we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into [n]the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did [o]Manasseh drive out *the inhabitants of* [p]Beth-shean and her towns, nor [q]Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, [r]when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did [s]Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of [t]Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did [u]Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Neither did [x]Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And [y]the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in [z]Aijalon, and in [a]Shaalbim; yet the hand of the house of Joseph [5]prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* [b]from [6]the going up to Akrabbim, from the rock, and upward.

CHAPTER II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14 *Their punishment.*

AND [a]an [1]angel of the LORD came up from Gilgal to Bochim, and said, [b]I made you to go up out of Egypt, and [c]have brought you unto the land which I sware unto your fathers; and I said, [d]I will never break my covenant with you.

2 And [e]ye shall make no league with the inhabitants of this land; ye shall throw down their altars: [f]but ye have not obeyed my voice; [g]why have ye done this?

3 Wherefore [h]I also said, I will not drive them out from before you; but they shall be *as* thorns in your sides, and [1]their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that [k]the people lifted up their voice, and wept.

5 And they called the name of that place [2]Bochim: and they sacrificed there unto the LORD.

6 ¶ And when [1]Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And [m]the people served the LORD all the days of Joshua, and all the days of

B. C. 1425.

[b] Gen. 39. 2, 21. Josh. 1. 5, 9; 14. 12. 2 Sam. 5. 10. Matt. 1. 23. Rom. 8. 31.
[4] Or, *he possessed the mountain.*
[c] Josh. 7. 12.
[d] Josh. 11. 1-9; 17. 16, 18.
[e] Num. 14. 24. Deut. 1. 36. Josh. 14. 9-13; 21. 11, 12.
[f] Num. 13. 22.
[g] Josh. 15. 63.
[h] Num. 1. 10, 32. Josh. 14. 4; 16. 1-4. 1 Chr. 7. 29. Rev. 7. 8.
[1] *See* on 19.
[k] Josh. 2. 1; 7. 2.
[l] Gen. 28. 9, 19; 35. 6; 48. 3.
[m] Josh. 2. 12-14.
[n] Josh. 6. 22-26.
[o] Josh. 17. 11-13.
[p] Josh. 17. 11-13.
[q] Josh. 21. 25.
[r] Ex. 23. 32. 1 Sam. 15. 9. Ps. 106. 34, 35.
[s] Josh. 16. 10. 1 Kings 9. 16.
[t] Josh. 19. 15, *Nahallal.*
[u] Josh. 19. 24-30.
[x] Josh. 19. 32, 38.
[y] Josh. 19. 47.
[z] Josh. 10. 12, *Ajalon.*
[a] Josh. 19. 42, *Shaalabbin.* 1 Kings 4. 9.
[5] *Was heavy.*
[b] Num. 34. 4. Josh. 15. 2, 3.
[6] *Maaleh-akrabbim.*

CH. II.

[a] 6. 12; 13. 3.
[1] *Messenger.*
[b] Ex. 3. 7, 8; 20. 2. Deut. 4. 34.
[c] Gen. 12. 7; 22. 16, 17.
[d] Gen. 17. 7, 8.
[e] Ex. 23. 32, 33; 34. 12-16.
[f] Ezra 9. 1-3, 10-16. 1 Pet. 4. 17.
[g] Gen. 3. 11, 12; 4. 10.
[h] Num. 33. 55. Josh. 23. 13.
[1] Ex. 23. 33; 34. 12.
[k] 1 Sam. 7. 6. 2 Cor. 7. 10. Jam. 4. 9.
[2] *Weepers.*
[l] Josh. 22. 6; 24. 28.
[m] Josh. 24. 31. 2 Kings 12. 2.

clearly saw the hand of God in it. After the death of Joshua, Caleb still remained to console and to animate the nation. The triumphs of Judah at the outset are explained by the fact that "the Lord was with him;" but from the lack of faith, even he sustained a check from the inhabitants of the valley, with their chariots of iron. A portion of the tribes suddenly waxed feeble, and instead of removing the idolaters as they had been commanded, they agreed to their remaining joint-occupants of the land with themselves. Carnal policy often puts on the guise of humanity, generosity, and even religion; but it never ends well; there is no safety but in obedience. He that walketh uprightly, walketh surely. God's commandments "concerning all things are right," and not only so, but good. Nothing is forbidden to man that is not injurious. Barriers are never reared in his path till he has reached the limit of safety. The principle is very strikingly exemplified in the next chapter. Ever since men were upon the earth, the law of retribution has been in operation. As men have meted unto others, it has been meted unto them again.

Chap. II. 1-5. The Angel here mentioned was none other than the Lord Jesus Christ. Any league with the people of the land was most solemnly forbidden. The highest welfare of the Israelites was involved in it. Such leagues were necessarily attended with intercourse, entailing corruption, which led to sin, and this sin to misery. The strength of idolatry was its sacrifices, and hence the command to throw down its altars; but instead of this they were everywhere spared, and not only so, but patronised. The reproof of the Angel cut the

the elders that [s]outlived Joshua, who had seen all the great works of the LORD that he did for Israel.

8 And [n]Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in [o]Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were [p]gathered unto their fathers: and there arose another generation after them, which [q]knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel [r]did evil in the sight of the LORD, [s]and served Baalim:

12 And they [t]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed [u]other gods, of the gods of the people that *were* round about them, and [x]bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and [y]served Baal and Ashtaroth.

14 ¶ And [z]the anger of the LORD was hot against Israel, and [a]he delivered them into the hands of spoilers that spoiled them, and he [b]sold them into the hands of their enemies round about, so that they [c]could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was [d]against them for evil, as the LORD had said, and as the LORD had [e]sworn unto them: and they were [f]greatly distressed.

16 ¶ Nevertheless [g]the LORD raised up judges, which [4]delivered them out of the hand of those that spoiled them.

17 And yet [h]they would not hearken unto their judges, but they went a [i]whoring after other gods, and bowed themselves unto them: they turned quickly out of the way [k]which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

B. C. 1406.

s *Prolonged days after Joshua.*
n Josh. 24. 29, 30.
o Josh. 19. 50; 24. 30, *Timnath-serah.*
p Gen. 15. 15. Acts 13. 36.
q Ex. 5. 2. Gal. 4. 8, 9. 2 Thes. 1. 8.
r 13. 1. Ex. 8. 12.
s 1 Sam. 7. 4.
t Deut. 13. 5.
u Deut. 6. 14, 15.
x Ex. 20. 5.
y 1 Sam. 31. 10. 1 Cor. 10. 20-22.
z Lev. 26. 28. Num. 32. 14.
a 2 Kings 17. 20. 2 Chr. 15. 5.
b Ps. 44. 12. Is. 50. 1.
c Deut. 32. 30.
d Jer. 18. 8; 21. 10; 44. 11, 27.
e Deut. 32. 40, 41.
f 1 Sam. 13. 6; 14. 24; 30. 6. 2 Cor. 4. 8.
g 6. 14. Acts 13. 20.
4 *Saved.*
h 1 Sam. 8. 5-8.
i Ex. 34. 15, 16. Rev. 17. 1-5.
k Josh. 24. 24, 31.
l Ex. 3. 12. Josh. 1. 5.
m Gen. 6. 6.
n Ex. 2. 24.
5 Or, *were corrupt.*
o Jer. 16. 12. Matt. 23. 32.
6 *Let nothing fall of their.*
p Ps. 78. 8. Jer. 23. 17.
q Ex. 32. 10, 11. Deut. 32. 22.
r Ex. 24. 3-8.
s Josh. 23. 13. Ex. 20. 24-26.
t Gen. 22. 1. Deut. 8. 2, 16.
7 Or, *suffered.*

CH. III.

a Deut. 7. 22.
b Deut. 8. 2, 16.
c Gen. 2. 17; 3. 5, 7.
d Josh. 13. 3.
e Gen. 10. 15-19.
f Gen. 49. 13.
g Num. 34. 8.
h Ex. 15. 25.

18 And when the LORD raised them up judges, then [l]the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it [m]repented the LORD because of [n]their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and [5]corrupted *themselves* [o]more than their fathers, in following other gods to serve them, and to bow down unto them; they [6]ceased not from their own doings, nor from their [p]stubborn way.

20 ¶ And [q]the anger of the LORD was hot against Israel; and he said, Because that this people hath [r]transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also [s]will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may [t]prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD [7]left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAPTER III.

1 *The nations left to prove Israel.* 5 *By communion with them they commit idolatry.* 9 *Of Othniel,* 15 *Ehud,* 31 *and Shamgar.*

NOW these *are* [a]the nations which the LORD left, to [b]prove Israel by them; (*even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel [c]might know to teach them war, at the least such as before knew nothing thereof;)

3 *Namely,* [d]five lords of the Philistines, and all the [e]Canaanites, and the [f]Sidonians, and the Hivites that dwelt [g]in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were [h]to prove Israel by them, to know whether they would

transgressors to the heart; tears followed in abundance, and penitential prayers ascended accompanied by sacrifices, for the sin they now confessed and deplored. Ver. 6-15. More depends on the leaders than on the laws of a people. So long as the elders, the teachers, the pastors, and rulers of a land are faithful, the people are never guilty of very gross departure from God; but when the former decline, the latter invariably follow. The falling away in the present case was both quick and general; darkness seems to have rested on the entire nation, not only obliterating the memory of the miracles, and the mercies of the God of their Fathers, and their own God, but his very name! They gave themselves up, heart and soul, to idolatry. Priests and people, they all sank together, without shame, and without fear, and brought on themselves the judgment due to their iniquity. Ver. 16-23. These judgments, however, were mingled with mercy, but mercy was lost on them. "They turned quickly out of the way which their fathers walked in." Backsliding is easy, and the widest departure from God may soon be accomplished. There is no safety for individuals, or communities, but in watchfulness and prayer. In the neglect of these, within the space of two generations, after the most powerful religious revival, the sense of piety may be greatly deadened. Conversion may come to a stand, and a whole nation be overthrown with heretical doctrine, to the threatened extinction of the true Gospel. Our own country, at this moment, has reached the stage of peril; during the latter half of the last century, England was visited from on high in a manner the most extraordinary, and glorious were the effects of the Divine Baptism then so graciously bestowed. The force of that impulse, however, is now spent. The Joshuas of that day, and all the Elders who outlived them, are dead, and a new generation has grown up without any personal knowledge of those events, and the mighty majority neither know God, nor his works. The alternative, therefore, is, that we must have a fresh baptism from on high, or a rapid and general decline of true piety must ensue.

Chap. III. 1-11. The league which had been formed with the people of the land led to mixed marriages, which completed the apostasy of Israel, and for a season extinguished the true religion. The fruit of this was slavery and misery, from which they could not extricate themselves. The God of Abraham, however, was mindful of his covenant, and sent them a saviour in the person of the courageous brother of Caleb. Ver. 12-31.

hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

6 ¶ And the children of Israel dwelt among the [1]Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And [k] they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and [l] the groves.

8 ¶ Therefore the anger of the LORD [m] was hot against Israel, and [n] he sold them into the hand of Chushan-rishathaim king of [1]Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel [o] cried unto the LORD, the LORD raised up a [2]deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And [p] the Spirit of the LORD [3] came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of [4]Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And [q] the land had rest forty years; and [r] Othniel the son of Kenaz died.

12 ¶ And the children of Israel [s] did evil again in the sight of the LORD: and [t] the LORD strengthened Eglon [u] the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of [x] Ammon and Amalek, and went and smote Israel, and possessed [y] the city of palm-trees.

14 So the children of Israel [z] served Eglon the king of Moab eighteen years.

15 But when the children of Israel [a] cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, [b] a Benjamite, a man [6] lefthanded: and by him the children of Israel [b] sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had [c] two edges, of a cubit length; and he did gird it under his raiment [d] upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* [e] a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [7] quarries that *were* by Gilgal, and said, I have [f] a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in [8] a summer parlour, which he had for himself alone: and Ehud said, [g] I have a message from God unto thee. And [h] he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and [i] thrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and [9] the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he [1] covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour: therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that [k] he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for [l] the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took [m] the fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all [2] lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with [n] an ox-goad: and he also delivered Israel.

CHAPTER IV.

1 *Deborah and Barak deliver Israel from Jabin and Sisera.* 18 *Jael killeth Sisera.*

AND the children of Israel again [a] did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [b] sold them into the

B.C. 1402.

1 Gen. 10. 15-18; 15. 19-21. Ex. 3. 8, 17.
k Ex. 34. 16. Deut. 7. 3, 4.
l Ex. 34. 13.
m Ex. 22. 24. Deut. 29. 20. Ps. 6. 1; 85. 5.
n Deut. 32. 30. 1 Sam. 12. 9. Is. 50. 1. Rom. 7. 14.
1 *Aramnaharaim.*
o 1 Sam. 12. 10. Neh. 9. 27. Ps. 22. 5; 78. 34; 106. 41-44.
2 *Saviour.*
p Num. 11. 17; 27. 18.
3 *Was.*
4 *Aram.*
q Josh. 11. 23. Esth. 9. 22.
r Josh. 15. 17. 1 Chr. 4. 13.
s Hos. 6. 4.
t Ex. 9. 16.
u 1 Sam. 12. 9.
x Ps. 83. 6-8.
y Deut. 34. 3. Ps. 83. 7.
z Lev. 26. 23-25. Deut. 28. 47, 48.
a Ps. 50. 15; 90. 15.
5 *The son of Jemini.*
6 *Shut of his right hand.*
b 1 Sam. 10. 27. Prov. 18. 16; 19. 6. Is. 26. 16.
c Ps. 149. 6. Heb. 4. 12. Rev. 1. 16; 2. 12.
d Ps. 45. 3. Cant. 3. 8.
e 1 Sam. 2. 29. Job 15. 27. Ps. 73. 7. Jer. 5. 28.
7 Or, *graven images.*
f 2 Kings 9. 5, 6. Acts 23. 18, 19.
8 *A parlour of cooling.*
g 2 Sam. 12. 1, &c.; 24. 12. Mic. 6. 9.
h Ps. 29. 1. Jer. 10. 7.
i 1 Sam. 15. 33. Job 20. 25. Zech. 13. 3. 2 Cor. 5. 16.
9 *It came out at the fundament.*
1 *Doeth easement.*
k 1 Sam. 13. 3.
l 1 Sam. 17. 47.
m Josh. 2. 7.
2 *Fat. See* ch. 17.
n 1 Sam. 13. 19-22.

CH. IV.

a 3. 7, 12; 6. 1; 10. 6.
b 10. 7. Is. 50. 1. Matt. 18. 25.

The death of Othniel once more tried the people, and proved what was in them. After enjoying the blessings of peace and liberty throughout a space of forty years, the moment their benefactor was removed, they hastened after other gods; and, as a penalty, they were subjected to another long period of bondage. Again they sought relief in prayer. The Lord heard them, and sent them deliverance in the person of Ehud, who destroyed their oppressor with all his forces. The result of this victory was rest once more for the long period of fourscore years, which ought to have led to great improvements both social and religious; but such was not the result. Mercies abused never fail to become the seeds of suffering. Men who refuse to be happy, must submit to be miserable. Sin and sorrow cannot be separated. If men will abandon iniquity, it will not be their ruin; but, if they cleave to it, they must reap the fruit of their own sowing, and none can prevent it.

Chap. IV. 1-24. The death of Ehud once more put

hand of Jabin king of Canaan, that reigned in [c]Hazor; the captain of whose host *was* [d]Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel [e]cried unto the LORD; for he had nine hundred [f]chariots of iron: and twenty years he [g]mightily oppressed the children of Israel.

4 ¶ And [h]Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah, [i]between Ramah and Beth-el in mount Ephraim: and the children of Israel [k]came up to her for judgment.

6 And she sent and called [l]Barak the son of Abinoam out of [m]Kedesh-naphtali, and said unto him, [n]Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And [o]I will draw unto thee, to the river [p]Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude; and [q]I will deliver him into thine hand.

8 And Barak said unto her, [r]If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: [s]notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera [t]into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [u]at his feet: and Deborah went up with him.

11 Now [x]Heber the Kenite, *which was* of the children of [y]Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of [z]Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to [a]mount Tabor.

13 And Sisera [1]gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, [b]Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: [c]is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [d]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued [e]after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not [2]a man left.

17 Howbeit Sisera [f]fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* [g]peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [3]mantle.

19 And he said unto her, [h]Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, [i]Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and [4]took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, [k]and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [5]prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN [a]sang Deborah and Barak the son of Abinoam on that day, saying,

B. C. 1336.

[c] Josh. 11. 1, 10, 11; 19. 36.
[d] 1 Sam. 12. 9. Ps. 83. 9.
[e] 1 Sam. 7. 8. Jer. 2. 27, 28.
[f] Josh. 17. 16.
[g] Deut. 28. 29, 33, 47, 48. Ps. 106. 42.
[h] Ex. 15. 20.
[i] Josh. 16. 2; 18. 22, 25.
[k] Ex. 18. 13, 16.
[l] Heb. 11. 32.
[m] Josh. 19. 32, 37; 21. 32.
[n] Josh. 1. 9. Is. 13. 2-5. Acts 13. 47.
[o] Ex. 14. 4. Josh. 11. 20. Ex. 38. 10-16.
[p] 1 Kings 18. 40. Ps. 83. 9, 10.
[q] Ex. 21. 13. Josh. 6. 7; 10. 8; 11. 6.
[r] Ex. 4. 10-14. Matt. 14. 30, 31.
[s] 1 Sam. 2. 30. 2 Chr. 26. 18.
[t] 2 Sam. 20. 21, 22.
[u] 1 Sam. 25. 27. 1 Kings 20. 10, *marg.*
[x] Num. 10. 29; 24. 21.
[y] Ex. 2. 18; 3. 1; 18. 1.
[z] Josh. 19. 33, *Zaanannim.*
[a] Josh. 19. 34. Ps. 89. 12. Jer. 46. 18.
[1] *Gathered by cry, or proclamation.*
[b] Gen. 19. 14; 44. 4. Josh. 7. 13. 1 Sam. 9. 26.
[c] Deut. 9. 3. 2 Sam. 5. 24. Mic. 2. 13.
[d] Josh. 10. 10. 2 Kings 7. 6.
[e] Lev. 26. 7, 8. Rom. 2. 12. Jam. 2. 13.
[2] *Unto one.*
[f] Job 12. 19-21; 18. 7-12. Prov. 29. 23.
[g] Ps. 68. 22. Is. 57. 21.
[3] *Rug, or blanket.*
[h] Gen. 24. 43. John 4. 7.
[i] Josh. 2. 3-5. 2 Sam. 17. 20.
[4] *Put.*
[k] 2 Sam. 17. 3, 10-15.
[5] *Going, went, and was hard against.*

CH. V.

[a] Ex. 15. 1, 21. Luke 1. 46, 67, 68. Rev. 15. 3, 4; 19. 1-3.

the people to the test, and once more they shewed their perverseness and wickedness by immediately returning to sin, as the punishment of which they were given up to their enemies, by whom they were "mightily oppressed" for the long period of twenty years. Wretched and helpless, as always, they had but one course left: to "cry to the Lord." Their oppression had never been more afflictive than in the present case, and their deliverance was never more signal and complete. Jabin was a powerful king, but he was driven as chaff before the wind. The Spirit of the Lord is a free Spirit, speaking as well as working by whom he will, regardless of considerations of either sex or station, and hence the selection of Deborah for the distinguished office of judging Israel. The conduct of Jael, while in its outward aspect treacherous and cruel, was yet the means appointed by Divine wisdom to complete the catastrophe which constituted the punishment of Jabin, king of the Canaanites, for his wickedness, and all his cruelty to the seed of Abraham. Although Jael and her people might have nothing personal to complain of at that moment, the cup of the transgression of their oppressors was full, and the Lord might stir up an individual as well as a nation to accomplish the purposes of Divine justice. That she acted not from personal feelings is clear; her sympathies were with the people of God, and she availed herself of the opportunity supplied by Providence to promote their liberty and happiness.

Chap. V. 1-22. This song of thanksgiving is one of the finest things of the sort upon record. All the calamities set forth at the outset are the punishment of the

2 Praise ye the LORD [b] for the avenging of Israel, [c] when the people willingly offered themselves.

3 Hear, [d] O ye kings; give ear, O ye princes: I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [e] when thou wentest out of Seir, when thou marchedst out of the field of Edom, [f] the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The [g] mountains [1] melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, [h] the highways were unoccupied, and the [2] travellers walked through [3] byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a [i] mother in Israel.

8 They chose [k] new gods; then *was* war in the gates: [l] was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that [m] offered themselves willingly among the people. Bless ye the LORD.

10 [4] Speak, ye that ride on white asses, [n] ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers [o] in the places of drawing water, there shall they rehearse the [5] righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, [p] awake, Deborah; awake, awake; utter a song: arise, Barak, and [q] lead thy captivity captive, thou son of Abinoam.

13 Then [r] he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against [s] Amalek; after thee, Benjamin, among thy people: out of [t] Machir came down governors, and out of Zebulun they that [6] handle the pen of the writer.

15 And [u] the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on [7] foot into the valley. [8] For the divisions of Reuben *there were* great [9] thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? [1] For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? [x] Asher continued on the [2] sea-shore, and abode in his [3] breaches.

18 Zebulun and Naphtali *were* a people *that* [4] jeoparded [y] their lives unto the death in the high places of the field.

19 The [z] kings came *and* fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They [a] fought from heaven; the stars in their [5] courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the [b] horse-hoofs broken by the means of the [6] prancings, the prancings of their mighty ones.

23 [c] Curse ye Meroz, (said the angel of the LORD,) curse ye bitterly the inhabitants thereof; because [d] they came not to the help of the LORD, to the help of the LORD against the mighty.

24 [e] Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and [7] with the hammer she smote Sisera: [f] she smote off his head, when she had pierced and stricken through his temples.

27 [8] At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down [9] dead.

28 The mother of Sisera looked out at a window, and cried [g] through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned [1] answer to herself,

30 [h] Have they not sped? have they *not* divided the prey; to [2] every man a damsel *or* two? to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 [i] So let all thine enemies perish, O LORD: but *let* [k] them that love him *be* as [l] the sun when he goeth forth in his might. And the land had rest forty years.

B. C. 1296.

b 2 Sam. 22. 47, 48. Rev. 16. 5, 6; 18. 20; 19. 2.
c 2 Chr. 17. 16. 1 Cor. 9. 17. 2 Cor. 8. 12.
d Deut. 32. 1, 3.
e Deut. 33. 2.
f 2 Sam. 22. 8. Ps. 18. 7-15.
g Deut. 4. 11.
1 *Flowed.*
h Lev. 26. 22.
2 *Walkers of paths.*
3 *Crooked ways.*
i Rom. 16. 13.
k Deut. 32. 16, 17.
l 1 Sam. 13. 19-22.
m 1 Chr. 29. 9. 2 Cor. 8. 3, 4, 12, 17; 9. 5.
4 *Meditate.*
n Ps. 107. 32.
o Gen. 26. 20-22. Ex. 2. 17-19. Is. 12. 3.
5 *Righteousnesses.*
p Ps. 57. 8; 108. 1, 2; 108. 2.
q Ps. 68. 18.
r Ps. 49. 14.
s Ex. 17. 8-16.
t Num. 32. 39, 40.
6 *Draw with the pen.*
u 1 Chr. 12. 32.
7 *His feet.*
8 *In the, &c.*
9 *Impressions.*

1 Or, *in.*
x Josh. 19. 24-31.
2 Or, *port.*
3 Or, *creeks.*
4 *Exposed to reproach.*
y Esth. 4. 16.
z Josh. 10. 22-27; 11. 1, &c.
a Josh. 10. 11.
5 *Paths.*
b Ps. 20. 7; 33. 17; 147. 10, 11.
6 *Tramplings, or plungings.*
c 1 Sam. 26. 19.
d Neh. 3. 5.
e Gen. 14. 19. Luke 1. 28.
7 *She hammered.*
f 1 Sam. 17. 49-51. 2 Sam. 20. 22.
8 *Between.*
9 *Destroyed.*
g 2 Kings 1. 2. Cant. 2. 9.
1 *Her words.*
h Ex. 15. 9.
2 *The head of a man.*
i Ps. 48. 4, 5; 68. 1-3; 83. 9-18. Rev. 18. 20; 19. 2, 3.
k Ex. 20. 6. 1 Cor. 8. 3. Eph. 6. 24. Jam. 1. 12. 1 Pet. 1. 8.
l Ps. 37. 6. Matt. 13. 43.

people for their idolatry; "they chose new gods," and forthwith their sorrows were multiplied. Ver. 23-31. Of Meroz nothing is known with certainty; but from the importance which here attaches to the conduct of its inhabitants, the presumption is, that it was then a place of considerable magnitude, with a large population. They thought it good to stand neutral; and thus, since they were not with the Lord, they were to be treated as being against him. The eulogy here pronounced upon the conduct of Jael deserves notice, as a proof that in so acting she did not sin, but in a pre-eminent degree promoted the Divine glory. Deborah at the first, speaking under the impulse of the Spirit, told Barak that the Lord would "sell Sisera into the hand of a woman," which would materially derogate from his honour. The prediction shewed that the advent of Sisera to the residence of Jael was part of the Divine plan, and that it was there appointed him to finish his course. Great is the error of standing aloof from the cause of God in seasons of affliction and danger. None were ever yet losers by the espousal of it: and he will do well who prefers suffering affliction with the people of God, to the enjoy-

CHAPTER VI.

1 *The Israelites, for their sin, are oppressed by Midian.* 7 *A prophet rebuketh them.* 11 *An angel sendeth Gideon to deliver them.*

AND the children of Israel [a]did evil in the sight of the LORD: and the LORD delivered them into the hand of [b]Midian seven years.

2 And [c]the hand of Midian [1]prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strongholds.

3 And *so* it was, [d]when Israel had sown, that the Midianites came up, and the Amalekites, and [e]the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza; and [f]left no sustenance for Israel, neither [2]sheep, nor ox, nor ass.

5 For they came up with their cattle and their [g]tents, and they came as grasshoppers for multitude; *for* both they and [h]their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly [i]impoverished because of the Midianites; and the children of Israel [k]cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent [3]a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [l]drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [m]fear not the gods of the Amorites, in whose land ye dwell: but [n]ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son [o]Gideon thrashed wheat by the wine-press, to [4]hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, [p]The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, [q]why then is all this befallen us? and where *be* all his miracles which [r]our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath [s]forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, [t]wherewith shall I save Israel? behold, [u]my [5]family *is* poor in Manasseh, and I *am* [x]the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then [y]shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my [6]present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready [7]a kid, and [z]unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and [a]pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there [b]rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for [c]because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, [d]Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon [e]built an altar there unto the LORD, and called it [8]Jehovah-shalom: unto this day it *is* yet in [f]Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, [g]Take thy father's young bullock, [9]even the second bullock of seven years old, and [h]throw down the altar of Baal that [i]thy father hath, and [k]cut down the grove that *is* by it;

B. C. 1250.

CH. VI.
[a] 2.13,14,19,20. Lev. 26. 14, &c.
[b] Gen. 25. 2. Num. 25. 17, 18. Hab. 3. 7.
[c] Lev. 26. 17.
[1] *Was strong.*
[d] Lev. 26. 16. Job 31. 8. Mic. 6. 15.
[e] 33; 7. 12; 8. 10. 1 Kings 4. 30. Job 1. 3.
[f] Prov. 28. 3. Ob. 5.
[2] Or, *goat.*
[g] Cant. 1. 5. Is. 13. 20.
[h] 8. 21. 1 Sam. 30. 17. Is. 60. 6.
[i] Ps. 106. 13, *marg.* Mal. 1. 4.
[k] Ps. 50. 15; 78. 34. Hos. 5. 15.
[3] *A man, a prophet.*
[l] *See on* Ps. 44. 2, 3.
[m] 2 Kings 17. 33, 35, 38. Jer. 10. 2.
[n] 2. 2. Rom. 10. 16 Heb. 5. 9.
[o] Heb. 11. 32, *Gedeon.*
[4] *Cause it to flee.*
[p] 2. 18. Ex. 3. 12. Josh. 1. 5, 9.
[q] Deut. 29. 24; 31. 17, 18.
[r] Ps. 44. 1; 78. 4, 5.
[s] Deut. 31. 17. 2 Chr. 15. 2.
[t] Ex. 3. 11; 4. 10. Jer. 1. 6.
[u] 1 Sam. 9. 21; 18. 23.
[5] *Thousand* is *the meanest.*
[x] Gen. 32. 10. 1 Cor. 15. 9. Eph. 3. 8.
[y] 36-40. Gen. 15. 8-17. Ex. 4. 1-9.
[6] *Meat-offering.*
[7] *A kid of the goats.*
[z] Lev. 2. 4.
[a] 1 Kings 18. 33, 34.
[b] 13. 20. Lev. 9. 24.
[c] Gen. 16. 13; 32. 30.
[d] Gen. 43. 23. Ps. 85. 8. John 14. 27.
[e] Gen. 33. 20. Josh. 22. 10, 26-28.
[8] *The LORD send peace.*
[f] 8. 32.
[g] Gen. 35. 2.
[9] Or, *and.*
[h] 1 Kings 18. 21. Matt. 6. 24.
[i] Matt. 10. 37.
[k] 3. 7. Ex. 34. 13. Deut. 7. 5.

ment of pleasure or profit, obtained by making light of their sorrows, and refusing to make common cause with them in the day of their distress.

Chap. VI. 1-27. Here again we have more sin and more misery. The Midianites were as numerous as they were hostile, although they were disorderly, and knew but little of the methods of disciplined warfare. They were more terrible from their hunger than from their wrath; they devoured the substance of Israel, bringing them to the verge of famine. Gideon displayed great composure during his interview with the Angel of the Lord, and framed his answers with much discretion. Both his thought and his language bespeak a man of intelligence and judgment. The Angel shewed great condescension, and exercised much patience. His act in the matter of the sacrifice was greatly fitted to impress the mind of Gideon with the conviction that he was a Divine, or, at least, a heavenly personage; it transcended the power of mortals. The sons of irreligious men are sometimes selected for high and holy work. Gideon's father was an idolater; and the first act of duty commanded him was to throw down his father's altar, and to destroy its grove. Such an act could not fail to exas-

26 And [1]build an altar unto the LORD thy God upon the top of this [1]rock, in [2]the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, [m]and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that [n]he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, [o]Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, [p]Will ye plead for Baal? will ye save him? he that will plead for him, [q]let him be put to death whilst *it is yet* morning: [r]if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him [s]Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then [t]all the Midianites, and the Amalekites, and the [t]children of the east, were gathered together, and [u]went over, and pitched in [x]the valley of Jezreel.

34 But [y]the Spirit of the LORD [4]came upon Gideon, and he [z]blew a trumpet; and [a]Abi-ezer was [5]gathered after him.

35 And he sent [b]messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, [c]If thou wilt save Israel by mine hand, as thou hast said,

37 [d]Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece [e]only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, [f]Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be [g]dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

B. C. 1249.

1 2 Sam. 24. 18. 1 *Strong place.* 2 Or, *an orderly manner.* m Deut. 4. 1, 2. 1 Thes. 2. 4. n Ps. 112. 5. John 3. 2. o Jer. 26. 11; 50. 38. p Ex. 23. 2. Eph. 5. 11. q Deut. 13. 6, &c.; 17. 2-7. r 1 Kings 18. 27, 29. s 1 Cor. 8. 4. *Let Baal plead.* 1 Sam. 12. 11, *Jerubbesheth. Let the shameful* thing *plead.* Jer. 11. 13. t Ps. 3. 1; 27. 2, 3. t 8. 10, 11. u 7. 24. x Josh. 17. 16; 19. 18. y 3. 10; 13. 25; 14. 19; 15. 14. 1 Cor. 12. 8-11. 4 *Clothed.* z 3. 27. Num. 10. 3. a 11; 8. 2. Josh. 17. 2. 5 *Was called after him.* b 2 Chr. 30. 6-12. c Ex. 4. 1-9. 2 Kings 20. 8. Matt. 16. 1. d Deut. 32. 2. Ps. 72. 6. Hos. 6. 3, 4; 14. 5. e Ps. 147. 19, 20. Matt. 10. 5, 6; 15. 24. f Gen. 18. 32. g Ps. 107. 33-35. Rom. 11. 12-22.

CH. VII.

a 6. 32. b Gen. 22. 8. Josh. 3. 1; 6. 12. c Gen. 12. 6. d 1 Sam. 14. 6. 2 Chr. 14. 11. e Deut. 32. 27. Rom. 3. 27. Eph. 2. 9. Jam. 4. 6. f Deut. 8. 17. Is. 10. 13. Hab. 1. 16. g Deut. 20. 8. Matt. 13. 21. Luke 14. 25-33. Rev. 17. 14; 21. 8. h Matt. 20. 16. Gen. 23. 1. i 1 Sam. 16. 7.

CHAPTER VII.

1 *Gideon's army.* 9 *He is encouraged by the dream and interpretation of the barley-cake.* 24 *Oreb and Zeeb.*

THEN [a]Jerubbaal, (who *is* Gideon,) and all the people that *were* with him, [b]rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of [c]Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* [d]too many for me to give the Midianites into their hands, lest [e]Israel vaunt themselves against me, saying, [f]Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [g]Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people [h]twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and [i]I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

---

perate the idolaters of the country. It is, therefore, no marvel, if they called on the father to bring forth his son, that he might be slain. The father's reply is remarkable alike for its beauty and its wisdom; he resented, or ridiculed, the idea of the men of the city taking Baal, their god, under their protection. "Will ye plead for Baal? will ye save him? He that will plead for Baal, let him be put to death while it is yet morning! If he be a god, let him plead for himself." The idolatry of a man of such intelligence and decision must have hung very loosely on him. Such a father was worthy of such a son; and great was the honour of his house in being permitted to furnish such an instrument of breaking his country's fetters, and promoting the glory of the God of Abraham.

Chap. VII. 1-8. The Gospel principle of keeping down the pride of man is very strikingly exemplified in this chapter. Had a large army been engaged in a great battle, ending in a great victory, however much the vanquished might have outnumbered the victors, the proportion between means and ends would have been so great as to admit of boasting. The proclamation of permission to the fearful to return, tested courage; and the vast majority fell before it. More than two-thirds of the large army went back; but the number of brave men who remained behind, amounting to ten thousand, was still too great, and must be further reduced. The courage of Gideon is deserving of notice; he was not at all disconcerted by the diminution of his army, knowing that it was to be the Lord's battle, and that it was all one with him to save by many or by few. Neither did the handful of men themselves seem to be dismayed. They, too, were animated by the same invincible courage, arising from the same confidence in the truth and power of Almighty God. Ver. 9-25. How manifold are the

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [k]By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their [l]trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him [m]in the valley.

9 ¶ And it came to pass [n]the same night, that the LORD said unto him, [o]Arise, get thee down unto the host; for [p]I have delivered it into thine hand.

10 But [q]if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And [r]thou shalt hear what they say; and afterward shall [s]thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [t]armed men that *were* in the host.

12 And [u]the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like [v]grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, [x]lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it, that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* [y]into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the [z]interpretation thereof, that he [a]worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men *into* three companies, and he put [b]a trumpet in every man's hand, with empty pitchers, and [c]lamps within the pitchers.

B. C. 1222.

[k] 1 Sam. 14. 6. Is. 41. 14-18.
[l] 3. 27. 1 Cor. 15. 52.
[m] 6. 33.
[n] Gen. 46. 2, 3. Acts 18. 9, 10; 27. 23.
[o] Josh. 1. 5-9.
[p] 3. 10, 28; 4. 14, 15. 2Chr. 16. 8, 9; 20. 17.
[q] 4. 8, 9. Ex. 4. 10-14.
[r] 13, 14.
[s] 1 Sam. 23. 16. Eph. 3. 16; 6. 10. Phil. 4. 13.
[t] *Ranks by five.*
[u] 6. 5, 33. 1 Kings 4. 30.
[v] 3. 10. 2 Chr. 14. 9-12.
[x] 3. 15, 31; 4. 9, 21; 6. 15.
[y] Ex. 15. 14.
[z] *Breaking thereof.*
[a] Gen. 24. 26, 27, 48. Ex. 4. 30, 31.
[b] *Trumpets in the hand of all of them.*
[c] *Firebrands, or torches.*

[s] 1 Sam. 17. 47. 2 Chr. 20. 15-17.
[t] Ps. 2. 9. Jer. 13. 12, 14; 19. 1-11.
[u] Num. 10. 1-10. Josh. 6. 4, 16, 20. Is. 27. 13. 1 Cor. 15. 52. 1 Thes. 4. 16.
[v] 2 Cor. 4. 7. Heb. 11. 4. 2 Pet. 1. 15.
[x] Ex. 14. 13, 14. 2 Chr. 20. 17. Is. 30. 7, 15.
[y] Ex. 14. 26. 2 Kings 7. 6, 7. Job 15. 21, 22. Prov. 28. 1.
[z] 1 Sam. 14. 16-20. 2 Chr. 20. 23. Ps. 83. 9. Is. 9. 4; 19. 2.
[a] *Toward.*
[b] *Lip.*
[b] 1. 23; 3. 27. Rom. 15. 30. Phil. 1. 27.
[1] Josh. 7. 26. Is. 10. 26.

CH. VIII.

[a] 2 Sam. 19. 41. Job 5. 2. Ec. 4. 4. Jam. 4. 5, 6.
[1] *What thing is this that thou hast done unto us?*

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, [a]*The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and [b]brake the pitchers that *were* in their hands.

20 And the three companies [c]blew the trumpets, and [d]brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they [e]stood every man in his place round about the camp: and [f]all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and [g]the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah [h]in Zererath, *and* to the [i]border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon [k]sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the [l]rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER VIII.

1 *The Ephraimites pacified.* 4 *Zebah and Zalmunna put to death.* 33 *Gideon's death, and the Israelites' idolatry and ingratitude.*

AND [a]the men of Ephraim said unto him, [1]Why hast thou served us thus,

Lord's ways of working! The dream and the interpretation, in this case, were both from him, and eminently calculated to confirm the faith of the weary. He heard, understood, believed, rejoiced, and magnified his God. It is always meet, in the anticipation of assured mercies, to thank the Lord, as well as after they have come to hand. While the instructions of Gideon were, like everything belonging to the Gospel, simple and explicit, the obedience was prompt and hearty. He and his men were troubled by neither doubts nor fears. After the fate of the day had been determined by the Lord alone, then the people were permitted to come in and share the victory, since then they would have but little to glory in. The analogies here supplied to the Gospel system are beautiful, small causes producing mighty effects—man nothing; God all in all! The preaching of the Gospel is, in the eyes of the world a puny instrument, aptly symbolised by the blowing of trumpets in order to level walls or vanquish armies; but under God, it is mighty to the pulling down of strongholds, and the renovation of a disordered world.

Chap. VIII. 1-21. "A word fitly spoken, how good is it!" The men of Ephraim thought themselves slighted; but a brief conciliatory address soon appeased them. The slaughter of so immense a multitude was an event that might well fill all the surrounding nations with amazement and dread. The destruction of the remainder, and the capture of both the kings, completed the dreadful enterprise. The punishment of the two kings was gone about in a manner well fitted to fill the minds of the surrounding rulers with dismay, and also

that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him [2]sharply.

2 And he said unto them, [b]What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 [c]God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? [d]Then their [3]anger was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, [e]faint, yet pursuing *them*.

5 And he said unto the men of Succoth, Give, I pray you, [f]loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, [g]*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will [4]tear your flesh with the thorns of the wilderness, and with briers.

8 And he went up thence to [h]Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell [5]an hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was [i]secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [k]took the two kings of Midian, Zebah and Zalmunna, and [6]discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he [7]described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

B. C. 1249.

2 *Strongly.*
b 1 Cor. 13. 4-7. Gal. 5. 14,15. Phil. 2. 3. Jam. 1. 19, 20; 3. 13-18.
c Ps. 44. 3; 115. 1; 118. 14-16. John 4. 37. Rom. 12. 3,6; 15. 18, 19.
d Prov. 15. 1; 16. 32; 25. 11, 15.
3 *Spirit.*
e 1 Sam. 14. 28, 29, 31, 32; 30. 10. 2 Cor. 4. 8, 9, 16. Gal. 6. 9. Heb. 12. 1-4.
f Gen. 14. 18. Deut. 23. 4. 1 Sam. 25. 18. 2 Sam. 17. 28, 29. 2 John 6-8.
g 1 Sam. 25. 10, 11. 1 Kings 20. 11. 2 Kings 14. 9. Prov. 18. 23. Phil. 2. 21.
4 *Thrash.* 16.
h Gen. 32. 30, 31. 1 Kings 12. 25.
5 *An hundred and twenty thousand, every one drawing a sword.*
i 1 Sam. 15. 32; 30. 16. 1 Thes. 5. 3.
k Josh. 10. 16-18, 22-25. Job 12. 16-21; 34. 19. Ps. 83. 11. Amos 2. 14. Rev. 6. 15, 16; 19. 19-21.
6 *Terrified.*
7 *Wrote.*

1 Prov. 10. 13; 19. 29. Ex. 2. 6.
8 *Made to know.*
m Ps. 89. 12.
n Ps. 12. 3. Jude 16.
9 *According to the form of, &c.*
o Josh. 10. 24. 1 Sam. 15. 33. Ps. 149. 9.
1 *Ornaments like the moon.*
p 10. 18; 11. 9-11.
q 1 Sam. 8. 6, 7; 10. 19; 12. 12.
r Gen. 24. 22, 53. Ex. 12. 35.
s Gen. 16. 10, 11.
2 *Or, sweet jewels.*
t Esth. 8. 15.
u 21.
x 18. 14, 17.
y 32; 6. 11, 24. Deut. 12. 5.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took [1]the elders of the city, and thorns of the wilderness, and briers, and with them he [8]taught the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [m]Tabor? And they answered, [n]As thou *art*, so *were* they; each one [9]resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, [o]Up, *and* slay them: but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the [1]ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, [p]I will not rule over you, neither shall my son rule over you: [q]the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would [r]give me every man the ear-rings of his prey: (for they had golden ear-rings, [s]because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and [2]collars, and [t]purple raiment that *was* on the kings of Midian, and besides the [u]chains that *were* about their camels' necks.

27 And Gideon made [x]an ephod thereof, and put it in his city, *even* in [y]Ophrah;

to teach them magnanimity in their future conflicts with Israel. Ver. 22-35. Successful war was generally the foundation of rule in earlier times; it was the highest reward that a people had to offer those who had done them great public service. The same feeling which selects the head, leads the people to render the sovereignty hereditary, as if it were felt that it was not enough that the first only should enjoy the pre-eminence; he must be further honoured in his posterity. This is the first indication of the feeling, which reached a crisis in the days of Samuel, when the people clamoured for a king. Gideon had no desire to rule, and in declining their request, he reminded them that they had a king already in the God of Abraham; but in their zeal to magnify Gideon, they seemed to have overlooked the Most High God. In making the ephod, Gideon doubtless meant well, but the result was mischievous. The nature of man is such, that it is of the first importance to maintain the utmost simplicity in worship. The constant tendency of the human heart is to idolatry. The blessing of peace, for forty years, followed the destruction of the Midianites. The death of Gideon once more tested the character of Israel. As aforetime, they went astray, forgetting their God, and all his goodness, and treating with disgraceful neglect the family of Gideon, notwithstanding "all the goodness which he had shewn unto Israel." If the

and all Israel went thither [z]a whoring after it: which thing became [a]a snare unto Gideon, and to his house.

28 ¶ Thus [b]was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness [c]forty years in the days of Gideon.

29 ¶ And [d]Jerubbaal the son of Joash went and dwelt [e]in his own house.

30 And Gideon had [f]threescore and ten sons [g]of his body begotten: for he had [g]many wives.

31 And his [h]concubine that *was* in Shechem, she also bare him a son, whose name he [4]called [i]Abimelech.

32 ¶ And Gideon the son of Joash [k]died in a good old age, and was buried in the sepulchre of Joash his father, in [l]Ophrah of the Abi-ezrites.

33 And it came to pass, [m]as soon as Gideon was dead, that the children of Israel turned again, and [n]went a whoring after Baalim, and made [o]Baal-berith their god.

34 And the children of Israel [p]remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither [q]shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAPTER IX.

1 *Abimelech is made king by the Shechemites.* 7 *Jotham by a parable rebuketh them.* 22 *Gaal's conspiracy.* 56 *Jotham's curse fulfilled.*

AND [a]Abimelech the son of Jerubbaal went to [b]Shechem, unto his mother's brethren, and [c]communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, [1]Whether *is* better for you, either that all the sons of Jerubbaal, *which are* [d]threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* [e]your bone and your flesh.

3 And his mother's brethren [f]spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [2]to follow Abimelech; for they said, He *is* [g]our brother.

4 And they gave him threescore and ten *pieces* of silver out of [h]the house of Baal-berith, wherewith Abimelech hired [i]vain and light persons, which followed him.

5 And he went unto his father's house [k]at Ophrah, and [l]slew his brethren, the

B. C. 1209.

[z] Ex. 23. 33.
[a] Deut. 7. 16.
[b] Ps. 83. 9-12.
[c] 3. 11,30; 5.31.
[d] 6. 32. 1 Sam. 12.11.
[e] Neh. 5.14,15.
[f] 9. 2, 5; 10. 4; 12. 9, 14.
[g] *Going out of his thigh.*
[h] Gen. 2. 24; 7. 7. Deut. 17. 17. Eph. 5. 31-33.
[i] 9. 1-5. Gen. 16. 15; 22.24.
[4] *Set.*
[l] Gen. 20. 2.
[k] Gen. 15. 15; 25. 8. 1 27; 6. 24.
[m] 2. 7-10, 19.
[n] 2. 17. Ex. 34. 15, 16.
[o] 9. 4.
[p] Ps. 78. 11; 106. 13, 21.
[q] Ec. 9. 14, 15.

CH. IX.

[a] 8. 31.
[b] Gen. 33. 18; 34. 2.
[c] 2 Sam. 15. 6.
[1] *What is good? whether*, &c.
[d] 8. 30.
[e] Gen. 29. 14. Eph. 5. 30. Heb. 2. 14.
[f] Ps. 10. 3.
[2] *After.*
[g] Gen. 29. 15.
[h] 8. 33.
[i] 1 Sam. 22. 2. Acts 17. 5.
[k] 6. 24.
[l] 2 Kings 10. 17; 11. 1, 2. Matt. 2. 16, 20.

[m] 2 Sam. 5. 9.
[3] Or, *oak.*
[n] Deut. 11. 29; 27. 12. John 4. 20.
[o] Ps. 18. 40, 41; 50. 15-21. Matt. 18. 26-34. Jam. 2. 13.
[p] 2 Kings 14. 9. Ez. 17. 3, &c.
[q] 8. 22, 23.
[r] Ex. 20. 2, 7; 35.14. Lev. 2. 1. Acts 4.27; 10. 38. 1 John 2. 20.
[4] Heb. *up and down for other trees.*
[s] Deut. 17. 20; 32. 15. Luke 13. 6, 7.
[t] Num. 16. 5, 7, 10. Ps. 104. 15. Prov. 31. 6.
[5] *Thistle.*
[u] Is. 30. 2. Matt. 13. 32.
[x] Num. 21. 28.
[y] 2 Kings 14. 9.
[z] 8. 35.
[a] 7. 20; 8. 4-10.
[6] *Cast.*
[b] 5,6. Ps. 109. 4.
[c] 8. 31.
[d] Is. 8. 6. Phil. 3. 3. Jam. 4. 16.
[e] 7. 22.

sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the [m]house of Millo, and went and made Abimelech king, by the [3]plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of [n]mount Gerizim, and lifted up his voice and cried, and said unto them, [o]Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 [p]The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, [q]Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, [r]wherewith by me they honour God and man, and go [4]to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, [s]Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which [t]cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the [5]bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my [u]shadow; and if not, [x]let fire come out of the bramble, and devour [y]the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him [z]according to the deserving of his hands;

17 (For my father [a]fought for you, and [6]adventured his life far, and delivered you out of the hand of Midian:

18 And ye [b]are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made [c]Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [d]rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, [e]let fire come out from

widows and families of meritorious office-bearers and pastors of the Church of God be sometimes neglected, even when good offices are very necessary to their comfort, let them remember the case of Gideon, and in patience possess their souls. Their Master in heaven will not forget them.

Chap. IX. 1-6. Abimelech, in point of infamy and cruelty, far surpasses the most revolting cases of human wickedness that have yet come before us. The narrative is full of horror. His instruments, "vain and light persons," paid out of the idol treasury, were worthy of him and of his work. His seventy brothers would appear to have been killed on the altar of Baal, and offered to that idol in sacrifice. Ver. 7-57. The parable of Jotham is inimitable for its propriety, prudence, and force. He shews how deeply he felt the conduct of the people to his father's house. That people had proposed to crown him, and to make his sons princes, and now they were parties to their destruction in cold blood! But no bands can

Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [f]Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then [g]God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [h]dealt treacherously with Abimelech:

24 [i]That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [j]aided him in the killing of his brethren.

25 And the men of Shechem set [k]liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his [l]brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [s]merry, and went into [m]the house of their god, and [n]did eat and drink, and [o]cursed Abimelech.

28 And Gaal the son of Ebed said, [p]Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? Serve the men of [q]Hamor the father of Shechem; for why should we serve him?

29 And [r]would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, [s]Increase thine army, and come out.

30 ¶ And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was [t]kindled.

31 And he sent messengers unto Abimelech [1]privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up [t]by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [2]as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night,

B. C. 1209.

[f] Num. 21. 16.

[g] 1 Sam. 16. 14-16; 18, 9, 10. 1 Kings 12. 15; 22. 22. 2 Chr. 10. 15; 18. 19, 22. Is. 19. 2, 14. 2 Thes. 2. 11, 12.

[h] Is. 33. 1. Matt. 7. 2.

[i] 1 Sam. 15. 33. 1 Kings 2. 32. Esth. 9. 25. Ps. 7. 16. Matt. 23. 34-36.

[j] *Strengthened his hands to kill.*

[k] Josh. 8. 4, 12, 13. Prov. 1. 11, 12.

[l] Gen. 13. 8; 19. 7.

[s] Or, *songs.*

[m] 16. 23. Ex. 32. 6, 19. Dan. 5. 1-4, 23.

[n] Is. 22. 12-14. Luke 12. 19, 20; 17. 26-29.

[o] Lev. 24. 11.

[p] 1 Sam. 25. 10. 2 Sam. 20. 1.

[q] Gen. 34. 2, 6.

[r] 2 Sam. 15. 4. 1 Kings 20. 11. Ps. 10. 3. Rom. 1. 30, 31.

[s] 2 Sam. 2. 14-17. 2 Kings 14. 8; 18. 23. Is. 36. 8, 9.

[t] Or, *hot.*

[1] *Craftily*, or *to Tormah.*

[t] Job 24. 14-17. Ps. 36. 4. Prov. 1. 11-16; 4. 16. Rom. 3. 15.

[2] Heb. *as thine hand shall find.*

[u] 44.

[x] Ex. 7. 7. Mark 8. 24.

[2] *Navel.*

[4] Or, *the regarders of the times.*

[y] 2 Sam. 2. 26, 27. 2 Kings 14. 8-14. Jer. 2. 28.

[z] 1 Kings 20. 18-21, 30.

[a] 28. 30.

[b] Gal. 5. 15.

[c] Deut. 29. 23. 1 Kings 12. 25. Ps. 107. 34, *marg.* Ex. 47. 11. Zeph. 2. 9. Jam. 2. 13.

[d] 8. 33. 1 Kings 18. 26. 2 Kings 1. 2-4. Ps. 115. 8. Is. 28. 15-18; 37. 38.

[e] Ps. 68. 14.

and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and [u]the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [x]seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the [3]middle of the land, and another company come along by the plain of [4]Meonenim.

38 Then said Zebul unto him, [y]Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? Go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and [z]he fled before him: and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and [a]Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, [b]rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and [c]beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into [d]an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [e]Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from

bind bad men together. Partners in this unparalleled and frightful massacre, it was meet that they should become mutually the instruments of each others' punishment. The first step on the part of the people was, their going into the house of their idol to eat, and drink, and curse Abimelech. This brought upon them wrath and destruction; and then in due season the vengeance of Heaven fell on Abimelech himself. From the hand of a woman he received his death-blow; and to conceal his disgrace, he commanded his armour-bearer to commit a homicide upon him. Abimelech is a type of a class of men who have frequently appeared in the course of the

the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, [f]What ye have seen [5]me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and [g]put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And [h]Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain [1]woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, [k]Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And [l]when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus [m]God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and [n]upon them came the curse of Jotham the son of Jerubbaal.

CHAPTER X.

1 *Tola judgeth Israel;* 3 *also Jair.* 7 *The Philistines and Ammonites oppressing Israel,* 15 *upon their repentance, God pitieth them.*

AND after Abimelech there [a]arose, to [1]defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in [b]Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, [c]a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that [d]rode on thirty ass-colts, and they had thirty cities, which are [e]called [2]Havoth-jair unto this day, which *are* in the land of Gilead.

B. C. 1206.

f 7. 17, 18. Prov. 1. 11, 12.
5 *I have done.*
g Gal. 5. 15. Jam. 3. 16.
h 2 Kings 14. 10; 15. 16.
i 2 Sam. 11. 21. Job 31. 3. Jer. 49. 20; 50. 45.
k 1 Sam. 31. 4, 5.
l 2 Sam. 18. 16; 20. 21, 22. 1 Kings 22. 35, 36.
m Ps. 9. 12; 11. 6; 55. 10, 11; 94. 23. Acts 28. 4. Rev. 19. 20, 21.
n Josh. 6. 26. 1 Kings 16. 34.

CH. X.

a 2. 16; 3. 9.
1 *Deliver; save.*
b Josh. 15. 48.
c Gen. 31. 48.
d 12. 14.
e Num. 32. 41.
2 *The villages of Jair.*

f 6. 1; 13. 1.
5 2 Chr. 28. 23. Ps. 106. 36.
h 1 Kings 11. 5, 7. 2 Kings 23. 13.
i 1 Sam. 5. 2. 2 Kings 1. 2, 3. Ez. 16. 25, 26.
k Deut. 29. 20-28.
l 1 Sam. 12. 9. Ps. 44. 12. Is. 50. 1.
m Is. 30. 12. 1 Thes. 5. 3.
3 *Crushed.*
n 2 Chr. 14. 9; 20. 1, 2.
o Deut. 28. 65. 2 Chr. 15. 5.
p Ps. 106. 43, 44; 107. 13, 19.
q Ex. 14. 30. 1 Sam. 12. 8. Heb. 11. 29.
r Num. 21. 21-25. Ps. 135. 10, 11.
s Deut. 32. 15. 1 Chr. 28. 9.
t Deut. 32. 36-38. Matt. 27. 43.
u 2 Sam. 12. 13.
x Josh. 9. 25. Jonah 3. 9.
4 *Is good in thine eyes.*
y 2 Sam. 24. 14. Job 34. 31, 32.
z 2 Chr. 7. 14.
5 *Gods of strangers.*
a Gen. 6. 6. Luke 15. 20. Eph. 4. 30. Heb. 3. 10; 4. 15.
6 *Shortened.*
7 *Cried together.*
b Gen. 31. 49.
c Is. 3. 1-8; 34. 12.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel [f]did evil again in the sight of the LORD, and served [g]Baalim, and Ashtaroth, and the gods of Syria, and [h]the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and [i]the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD [k]was hot against Israel, and [l]he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And [m]that year they vexed and [3]oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon [n]passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore [o]distressed.

10 ¶ And the children of Israel [p]cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from [q]the Egyptians, and from [r]the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 [s]Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and [t]cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, [u]We have sinned: [x]do thou unto us whatsoever [4]seemeth good unto thee; [y]deliver us only, we pray thee, this day.

16 And [z]they put away the [5]strange gods from among them, and served the LORD: and [a]his soul was [6]grieved for the misery of Israel.

17 Then the children of Ammon were [7]gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in [b]Mizpeh.

18 And the people *and* princes of Gilead said one to another, [c]What man *is he* that

last three thousand years: men who, to obtain power, make no scruple of imbruing their hands in the blood of even their brothers; and men who, sooner or later, rarely fail to be overtaken by Divine vengeance in its most awful forms. The career of such men has been generally short as well as wretched, and their end infamous; the voice of posterity has loaded their names with the bitterest execrations; while the memory of the just is blessed, and the righteous is had in everlasting remembrance.

Chap. X. 1-9. On the death of Abimelech there was, for a season, an end to kingship in Israel; but on the death of the second Judge that followed, as in former cases, a great change took place for the worse. Never before, perhaps, did the people plunge so deeply into idolatry: not satisfied with one, they gathered together all the gods of the surrounding nations, and fell down before them, while they "forsook the Lord, and served him not." Their infatuation brought on them the usual punishment; for the long period of eighteen years they were "sore distressed." Ver. 10-18. The usual effect followed; when driven to desperation, they betook themselves to prayer, and for the first time received an answer

will begin to fight against the children of Ammon? [d]he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

1 Jephthah's covenant with the Gileadites. 30 His vow. 34 He performeth it on his daughter.

NOW [a]Jephthah the Gileadite was [b]a mighty man of valour, and he *was* the son of [1]an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they [c]thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of [d]a strange woman.

3 Then Jephthah fled from [2]his brethren, and dwelt in the land of [e]Tob: and there were gathered [f]vain men to Jephthah, and went out with him.

4 ¶ And it came to pass [3]in process of time, that the children of Ammon made war against Israel.

5 And it was so, that, when the children of Ammon [g]made war against Israel, the elders of Gilead went [h]to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [i]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And [k]the elders of Gilead said unto Jephthah, Therefore [l]we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, [m]If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, [n]The LORD be [4]witness between us, [o]if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him [p]head and captain over them: and Jephthah [q]uttered all his words [r]before the LORD in Mizpeh.

12 ¶ And Jephthah [s]sent messengers unto the king of the children of Ammon, saying, [t]What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [u]Because Israel took away my land, when they came up out of Egypt, from Arnon even unto [x]Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers [y]again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, [z]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and [a]walked through the wilderness unto the Red sea, and [b]came to Kadesh,

17 Then Israel [c]sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto [d]the king of Moab; but he would not *consent:* and Israel [e]abode in Kadesh.

18 Then they [f]went along through the wilderness, and [g]compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and [h]pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [i]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the [k]LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: [l]so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which

B. C. 1161.

d 1 Sam. 17. 25. CH. XI.
a Heb. 11. 32. *Jephthae.*
b 2 Kings 5. 1.
1 *A woman, an harlot.*
c Gen. 21. 10. Deut. 23. 2.
d Prov. 2. 16; 5. 3, 20; 6. 24-26.
2 *The face of his.*
e 2 Sam. 10. 6.
f 1 Sam. 22. 2; 27. 2. Job 30. 1-10. Acts 17. 5.
3 *After days.*
g 10. 9, 17, 18.
h 1 Sam. 10. 27. Ps. 118. 22, 23. 1 Cor. 1. 27-29.
i Gen. 26. 27. Acts 7. 9-14. Rev. 3. 9.
k Ex. 3. 8, 22; 10. 17. Luke 17. 3, 4.
l 10. 18.
m Num. 23. 20-29.
n Gen. 21. 23. Rom. 1. 9. 2 Cor. 11. 31.
4 *The hearer.*
o Ex. 20. 7.
p 8.
q 1 Sam. 23. 9-12. 2 Cor. 3. 5. Jam. 1. 5, 17.
r 1 Sam. 10. 17; 11. 14, 15.
s Num. 20. 14; 21. 21. Deut. 2. 26. Prov. 25. 8, 9. Matt. 18. 15, 16.
t 2 Kings 14. 8-12.
u Num. 21. 24-26. Prov. 19. 5, 9.
x Gen. 32. 22. Deut. 3. 16.
y Ps. 120. 7. Rom. 12. 18. Heb. 12. 14. 1 Pet. 3. 11.
z Num. 21. 13-15. Deut. 2. 9, 19. *Acts* 24. 12, 13.
a Num. 14. 25. Deut. 1. 40. Josh. 5. 6.
b Gen. 14. 7. Num. 13. 26. Deut. 1. 46.
c Num. 20. 14, 21.
d Deut. 2. 9.
e Num. 20. 1, 16.
f Num. 20. 22. Deut. 2. 1-8.
g Num. 21. 4.
h Num. 21. 13; 22. 36.
i Deut. 2. 27-34; 3. 1-17. Josh. 13. 8-12.
k Ps. 135. 10-12; 136. 17-21.
l Josh. 13. 15-23.

such as they deserved to have had at an earlier period: "Go! cry to your gods; let them deliver you." They confessed, they reformed, they prayed, they "served the Lord, and his soul was grieved for the misery of Israel." Their conduct, while it illustrated human nature, served also to illustrate, in the most extraordinary degree, the ever-during mercy of the God of Abraham. The wickedness of these people baffles description. The love of idolatry would seem to have been hitherto an instinct in their nature; they panted for it as the hart after the water-brooks. Mercy and judgment were alike thrown away on them. As if driven, or drawn, by a force wholly irresistible, they never failed to embrace the first opportunity of returning to it. They were the subjects of a species of infatuation which it is difficult to explain. The compassion of the Lord is still more wonderful; it is impossible to conceive of its being more severely tested, and yet it never failed. Ever and anon they "cried to the Lord in their troubles," and he "saved them out of all their distresses."

Chap. XI. 1-28. Although Jephthah had nothing to recommend him but his military talents, he was a favourite with the "vain men" of the land, persons of an unsettled and worthless character. It is always an awkward thing to ask a favour of those whom we have injured;

[m] Chemosh thy god giveth thee to possess? So [n] whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now, *art* thou any thing better than [o] Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in [p] Heshbon and her towns, and in [q] Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, [r] three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [s] the Judge [t] be judge this day between the children of Israel and the children of Ammon.

28 Howbeit [u] the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [x] the Spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over [y] Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [z] vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that [6] whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [a] shall surely be the LORD'S, [6] and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and [b] the LORD delivered them into his hands.

33 And he smote them from [c] Aroer, even till thou come to [d] Minnith, *even* twenty cities, and unto [7] the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to [e] Mizpeh unto his house, and, behold, [f] his daughter came out to meet him with timbrels and with dances; and she *was his* only child: [8] beside her he had [g] neither son nor daughter.

35 And it came to pass, when he saw her, that he [h] rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for [i] I have opened my mouth unto the LORD, and [k] I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; [l] forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may [9] go up and down upon the mountains, and [m] bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who [n] did with her *according* [o] to his vow which he had vowed: and she knew no man. And it was a [1] custom in Israel,

40 *That* the daughters of Israel went [2] yearly to [3] lament the daughter of Jephthah the Gileadite [p] four days in a year.

CHAPTER XII.

1 *The Ephraimites quarrelling with Jephthah, and discerned by the word Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.*

AND the men of Ephraim [1] gathered themselves together, and went northward, and said unto Jephthah, [a] Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? [b] we will burn thine house upon thee with fire.

2 And Jephthah said unto them, [c] I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

B. C. 1161.

[m] Num. 21. 29.
[n] Deut. 18. 12.
[o] Deut. 23. 3, 4.
[p] Deut. 2. 24; 3. 2, 6.
[q] Deut. 2. 36.
[r] Josh. 11. 18; 23. 1.
[s] Job 9. 15. John 5. 22, 23. Rom. 14. 10-12. 2 Cor. 5. 10. 2 Tim. 4. 8. Heb. 12. 23.
[t] Gen. 16. 5.
[u] Ps. 68. 30.
[x] Num. 11. 25.
[y] 10. 17.
[z] Gen. 28. 20.
[6] *That which cometh forth, which shall come forth.*
[a] Lev. 27. 2, 3, 28, 29.
[6] Or, *or I will.*
[b] 1. 4; 2. 18; 3. 10.
[c] Deut. 2. 36.
[d] Ex. 27. 17.
[7] *Abel.*
[e] 11; 10. 17.
[f] Ex. 15. 20.

[8] Or, *he had not of his own either.* Heb. *of himself.*
[g] Zech. 12. 10. Luke 7. 12; 8. 42; 9. 38.
[h] Gen. 37. 29; 44. 30-33.
[i] Lev. 27. 26, 29. Ec. 5. 2-6.
[k] 1 Sam. 14. 44, 45. Matt. 14. 7-9. Acts 23. 14.
[l] 2 Sam. 18. 19, 31. Acts 20. 24. Rom. 16. 6. Phil. 2. 30.
[9] *Go and go down.*
[m] 1 Sam. 1. 6. Luke 1. 25.
[n] Lev. 27. 28, 29.
[o] 1 Sam. 1. 11, 28; 2. 18.
[1] Or, *ordinance.*
[2] *From year to year.*
[3] Or, *to talk with.*
[p] 1 Kings 9. 25.

CH. XII.
[1] *Were called.*
[a] 2 Sam. 19. 41-43. Ps. 109. 4. John 10. 32.
[b] Prov. 27. 5, 6.
[c] 11. 12, &c.

the men of Gilead at once overcame the difficulty by frank confession, while they made all the atonement they could for past unkindness. The part of Jephthah was marked by manhood and generosity. The king of Ammon conducted himself with great pride and perverseness, for which he and his people paid very dearly. The deportment of Jephthah, on the contrary, was upright and noble, and such as became a ruler of men. He went to war with a good conscience. When the Lord is judge between men, the righteous have nothing to fear; but evil doers should prepare for the worst. Men who are wrong are generally unreasonable. Such was the king of Ammon, who "hearkened not" to the voice of truth and reason; but he was soon compelled to listen to the voice of Providence. Ver 29-40. The Spirit of the Lord, at the appointed time, came on Jephthah, fitting him for the great work to which he had been called in Providence. The Scriptures clearly shew that talents for war are no less the special gifts of God than are those talents by which men are rendered eminent in the arts of peace. The wars of the Jews were important elements in that course of Providence by which the purposes of the Most High were to be accomplished. The vow of Jephthah was rash and uncalled for, and it may be doubted whether he was required, or even permitted, to observe it. It may be questioned whether his duty was not to break it, and throw himself on the Divine mercy. Great darkness, however, rests on the subject, and very various and contradictory have been the views at which learned men have arrived. It is, nevertheless, impossible to attain to anything like certainty; but the lesson is obvious. Men should be on their guard not only against rash vows, but rash promises, which often lead to unhappy consequences.

Chap. XII. 1-15. The men of Ephraim having displayed a very bad spirit, and acted a part anything but reasonable, no good could come of it. Jephthah had the best of the argument; he had done them no wrong, and right is the sure foundation of reason. These charges against the men of Gilead were wholly unfounded, and such as indicated disregard alike to truth and friendship. The slaughter attending the ancient wars was very terrible; the destruction on the present occasion was

3 And when I saw that ye delivered *me* not, I [d]put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: [e]wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the [f]men of Gilead smote Ephraim, because they said, Ye Gileadites *are* [g]fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took [h]the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, [i]Say now [j]Shibboleth; and he said, Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and [k]there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of [l]Bethlehem judged Israel.

9 And he had [m]thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in [n]Aijalon, in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [o]nephews, that [o]rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the [p]Pirathonite died, and was buried in Pirathon, in the land of Ephraim, [q]in the mount of the Amalekites.

B. C. 1143.

[d] 1 Sam. 19. 5. Job 13. 14. Ps. 119. 109. Rom. 16. 4. Rev. 12. 11.
[e] 2 Chr. 13. 12.
[f] Num. 32. 39, 40.
[g] 1 Sam. 25.10. Ps. 78. 9. Prov. 12. 13; 15. 1.
[h] Josh. 2. 7; 22. 11.
[i] Matt. 26. 73. Mark 14. 70.
[j] That is, *a stream*, or *flood*.
B. C. 1137.
[k] Prov. 17. 14; 18. 19. Ec. 10. 12. Matt. 12. 25. Gal. 5. 15.
[l] Gen. 35. 19. 1 Sam. 16. 1. Mic. 5. 2. Matt. 2. 1.
[m] 10. 4.
B. C. 1130.
[n] Josh. 19. 42. 1 Chr. 6. 69; 8. 13.
B.C. 1120.
[o] Heb. *son's son.*
[o] 5. 10; 10. 4.
B.C. 1112.
[p] 2 Sam. 23. 30.
[q] Gen. 14. 7. 1 Sam. 15. 7.

CH. XIII.

[1] *Added to commit, &c.*
[a] 1 Sam. 12. 9.
[b] Josh. 15. 33; 19. 41.
[c] Gen. 16. 1.
[d] Gen. 16. 7-13. Luke 1. 11, 28.
[e] Gen. 17. 16. 1 Sam. 1. 20. Luke 1. 13, 31.
[f] Num. 6. 3. Luke 1. 15.
[g] Lev. 11.27,47. Acts 10. 14.
[h] Num. 6. 5. 1 Sam. 1. 11.
[i] 1 Sam. 7. 13. 1 Chr. 18. 1.
[k] Deut. 33. 1. Josh. 14. 6. 1 Sam. 2. 27. 1 Tim. 6. 11.
[l] Matt. 28. 2. Luke 9. 29. Acts 6. 15.
[m] Gen. 28. 16, 17. Ex. 3. 2-6. Dan. 10. 5-11. Matt. 28. 4. Rev. 1. 17.
[n] Gen. 32. 29. Luke 1. 19.
[o] Prov. 3. 5, 6. Acts 9. 6.
[p] Ps. 65. 2. Matt. 7. 7-11.
[q] John 1.41,42; 4. 28, 29.

CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

AND the children of Israel [1]did evil again in the sight of the LORD; and the LORD delivered them [a]into the hand of the Philistines forty years.

2 ¶ And there was a certain man of [b]Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* [c]barren, and bare not.

3 And [d]the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: [e]but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [f]drink not wine nor strong drink, and [g]eat not any unclean *thing:*

5 For, lo, thou shalt conceive, and bear a son; and [h]no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall [i]begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, [k]A man of God came unto me, and his [l]countenance *was* like the countenance of an angel of God, very [m]terrible: but I asked him not whence he *was*, neither told he me [n]his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and [o]teach us what we shall do unto the child that shall be born.

9 And God [p]hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, [q]Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said

greater than at many of the most fearful battles of modern times. On the side of the men of Ephraim was all the violence, and all the wrong; and as might be supposed, on their side, too, was the main destruction. The Lord and the truth are never separated. Strong are they, therefore, whatever their numbers, whose consciences bear them witness that they have done no wrong. To secure the help of the Most High, men must see to it that they are walking in the truth, and doing to their fellow-men as they themselves would be done by. The period of Jephthah's rule was, after all, short; and his three successors, severally, enjoyed their distinction a very little longer. Notwithstanding the struggles of men for power, its tenure is generally brief, and the satisfaction derived from it very small, or very mixed, while it lasts. The governors of the world, considered as a whole, are by no means to be viewed as the happiest of men, and objects of envy. Power is not only not essential to felicity, but hardly compatible with it. True religion, and that alone, is true happiness, and thanks be to God, this is within the reach of every soul of man!

Chap. XIII. 1-23. Forty years of thraldom was a very heavy penalty, from which we may infer the magnitude of the transgression; but the mercy of the Lord was not clean gone; deliverance, although still at a great distance, would, without fail, arrive. It began with the birth of Samson, and was consummated by another hand. It is difficult to understand the reason of the injunction given to the wife of Manoah, which was urged in a manner so solemn and peremptory; but it would seem that the order of the Nazarites enjoyed the approbation of God. The kindness of the Angel towards Manoah and

unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass: [2]how shall we order the child? and [3]*how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: [r]all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [s]let us detain thee, until we shall have made ready a kid [4]for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it [t]unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, [u]Why askest thou thus after my name, seeing it *is* [5]secret?

19 So Manoah [x]took a kid with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* [y]did wondrously; and Manoah and his wife looked on.

20 For it came to pass, [z]when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on *it*, and [a]fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah [b]knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [c]We shall surely die, because [d]we have seen God.

23 But [e]his wife said unto him, If the LORD were pleased to kill us, [f]he would not have received a burnt-offering and a meat-offering at our hands; neither would [g]he have shewed us all these *things*; nor would, as at this time, have told us *such things* as these.

24 ¶ And the woman bare a son, and

B. C. 1161.

[2] *What shall be the manner of?*
[3] Or, *what shall he do?* Heb. *what shall be his work?*
[r] Matt. 28. 20. John 2. 5; 15. 14. 2 Thes. 3. 4.
[s] Gen. 18. 3-5.
[4] *Before thee.*
[t] 6. 26.
[u] Gen. 32. 29.
[5] Or, *wonderful.*
[x] 1 Kings 18. 30-38.
[y] 1 Kings 18. 36.
[z] 2 Kings 2. 11. Ps. 47. 5. Heb. 1. 3.
[a] Gen. 17. 3.
[b] Hos. 12. 4, 5.
[c] Gen. 32. 30. Deut. 4. 33; 5. 26. Is. 6. 5.
[d] John 1. 18; 5. 37.
[e] Ec. 4. 9, 10. 1 Cor. 12. 21.
[f] Gen. 4. 4, 5. Ps. 86. 17.
[g] Ps. 25. 14. Prov. 3. 32. John 14. 20-23.

[h] Heb. 11. 32.
[i] 1 Sam. 3. 19. Luke 1. 80; 2. 52.
[k] 1 Sam. 11. 6. Matt. 4. 1. John 3. 34.
[6] *Mahaneh-dan.*
[l] Josh. 18. 33.

CH. XIV.

[a] Gen. 38. 12, 13. Josh. 15. 10; 19. 43.
[b] Gen. 6. 2.
[c] Gen. 21. 21; 24. 2, 3; 2 Kings 14. 9.
[d] Gen. 13. 8; 26. 27.
[e] Gen. 34. 14.
[1] *She is right in mine eyes.*
[f] Josh. 11. 20. 2 Chr. 10. 15; 22. 7; 25. 20. Ps. 115. 3.
[g] Deut. 28. 48.
[2] *In meeting him.*
[h] 1 Sam. 11. 6.
[i] 1 Sam. 17. 34-37, 46.
[k] Is. 42. 2. Matt. 11. 29.
[l] Gen. 29. 21. Matt. 1. 20.
[m] Gen. 29. 22. Matt. 22. 2-4. John 2. 9. Rev. 19. 9.

called his name [h]Samson: and [i]the child grew, and the LORD blessed him.

25 And [k]the Spirit of the LORD began to move him at times in [6]the camp of Dan, [l]between Zorah and Eshtaol.

CHAPTER XIV.

1 *Samson desireth a wife of the Philistines.* 10 *His marriage-feast,* 12 *and riddle.* 19 *He spoileth thirty Philistines.*

AND Samson went down to [a]Timnath, and [b]saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore [c]get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of the [e]uncircumcised Philistines? And Samson said unto his father, Get her for me; for [1]she pleaseth me well.

4 But his father and his mother knew not that [f]it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines [g]had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared [2]against him.

6 And [h]the Spirit of the LORD came mightily upon him, and [i]he rent him as he would have rent a kid, and *he had* nothing in his hand: but [k]he told not his father or his mother what he had done.

7 And he went down and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned [l]to take her, and he turned aside to see the carcase of the lion; and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson [m]made there a feast; for so used the young men to do.

11 And it came to pass, when they

his wife, is very strikingly exemplified; his deportment is full of dignity and condescension. The scene at the altar, which was grand and terrible, contributed much to confirm the faith of Manoah and his wife. As no additional information was required on the subject, there was no further appearance of the Angel. The stronger heart sometimes beats in the weaker vessel; a truly Christian wife is the greatest of this world's blessings, the best gift of God to man. Here the intelligence and the piety of the wife of Manoah appeared to great advantage, as compared with those of her husband. She displayed strong faith, and sound reason; and according to her faith was her mercy. Ver. 24-25. "The Lord blessed him," is language expressive of special favour. The manner of this spiritual movement it is impossible to determine, although it doubtless had to do with feats of supernatural strength, foreshadowing those marvels which, in due season, he would display.

Chap. XIV. 1-20. Samson's parents, grieved and alarmed by his request, very properly endeavoured to dissuade him from his purpose, not knowing the thing was of the Lord, and to be overruled for the Divine glory, and the good of Israel. Samson's answer was wholly beside their question, shewing that his feelings had completely mastered his judgment. Connexions so formed seldom end well. Samson, notwithstanding his marvellous strength, gives no sign of vanity; he made no mention to his parents even of his encounter with the lion. True greatness is not ostentatious. The Greeks were in the habit of proposing riddles at their feasts for amusement or instruction, and the custom prevailed also





[o] saw him, that they brought [p] thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth [p] a riddle unto you: if ye can certainly declare it me within [q] the seven days of the feast, and find *it* out, then I will give you thirty [s] sheets, and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and [r] thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, [s] Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [t] Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to [t] take that we have? *is it* not *so?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, [u] I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him [5] the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because [x] she lay sore upon him: [y] and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And [z] the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their [6] spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as [a] his friend.

B. C. 1140.

[o] 1 Sam. 10. 23; 16. 6.
[p] Matt. 9. 15. John 3. 29.
[q] Ps. 49. 4. Prov. 1. 6. Matt. 13. 13, 34. John 16. 29. 1 Cor. 13. 12, *marg.*
[r] Gen. 29. 27, 28.
[s] Or, *shirts.*
[t] Gen. 45. 22. Matt. 6. 30. Jam. 5. 2.
[u] Gen. 3. 15. Deut. 8. 15, 16. Is. 53. 10-12. Rom. 5. 3-5; 8. 37. 2 Cor. 4. 17. Phil. 1. 12-20. Heb. 2. 14, 15. Jam. 1. 2-4. 1 Pet. 2. 24.
[x] Gen. 3. 1-6. Prov. 5. 3; 6. 26. Mic. 7. 5.
[y] *Possess us,* or *impoverish us.*
[z] Gen. 2. 24.
[a] The rest of *the seven days.*
[x] Gen. 3. 6. Job 2. 9. Prov. 7. 21. Luke 18. 5.
[y] Prov. 2. 16, 17.
[z] 15. 14. 1 Sam. 11. 6.
[6] Or, *apparel.*
[a] Ps. 55. 12, 13. John 3. 29; 13. 18.

CH. XV.

[a] Gen. 38. 17. Luke 15. 29.
[b] 14. 19, 20. Acts 26. 9.
[1] Heb. *let her be thine.*
[2] Or, *Now shall I be blameless from the Philistines though.*
[c] Ps. 63. 10. Cant. 2. 15. Lam. 5. 18.
[3] *Torches*
[d] Ex. 22. 6. 2 Sam. 14. 30.
[e] 12. 1; 14. 15. Prov. 22. 8. 1 Thes. 4. 6.
[f] Is. 25. 10; 63. 3, 6.
[4] Heb. *went down.*
[5] 13. 1; 14. 4.

CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.*

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a [a] kid; and he said, I will go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, [b] I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? [1] take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, [2] Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught [c] three hundred foxes, and took [3] firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, [d] he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, [e] and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he [f] smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [4] went to the top of the rock Etam, and said to Samson, Knowest thou not that the [5] Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And

in other countries. But things which begin in jest, sometimes end in earnest. Samson's riddle was so far removed from the ordinary affairs of life as to render solution, without a wisdom higher than that of mortals, impossible; and the men, rather than pay their forfeit, resorted to dishonourable violence. What they said they probably would have done, and the woman, to save her life, performed an act of injustice to her husband. The alternative was two evils, and she chose what she deemed the lesser. Her case presents a remarkable exemplification of the power of importunity. The right of petitioning, in civil society, notwithstanding its seeming weakness, properly exercised, is a thing to the power of which it is impossible to assign limits. How expressive the phrase, "She lay sore upon him!" Her importunity became intolerable; and, to rid himself of the affliction, he revealed his secret, although to his own hurt. The act of the young men was base, and it cost them very dear. Their own people were made to supply the property unjustly wrung from him, at the cost of thirty lives! Samson, in a rage, returned to his country, without his wife, which led her parents to think that he had left her for good; and hence she was given to another. The history supplies an awful warning as to the evil of mixed marriages. This is one of those sins, the punishment of which, generally, extends to the close of life, and the consequences, oft-times, into an eternal world.

Chap. XV. 1-8. Samson had himself, in a measure, to blame in the matter of his wife. Having left her behind, and having made no communication as to his future intentions, her father might well suppose they would see no more of him; but before she was given to another, Samson ought to have been apprised, that, if he chose, he might claim her. The neglect, however, was grievously atoned for, since it brought destruction on both her father and herself. This was done to appease the wrath of Samson, but in vain; he was to prove the instrument of a still more terrible vengeance. Thus the passions of men are made to fulfil the purposes of God. Samson was a host in himself, against whom the forces of the Philistines could not stand. To approach

he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down [h]to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not [1]fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, [k]the Philistines shouted against him: and [l]the Spirit of the LORD came mightily upon him; and [m]the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [5]loosed from off his hands.

15 And he found a [6]new jaw-bone of an ass, and put forth his hand and took it, and [n]slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, [7]heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place [8]Ramath-lehi.

18 ¶ And [o]he was sore athirst, and called on the LORD, and said, [p]Thou hast given this great deliverance into the hand of thy servant: and now [q]shall I die for thirst, [r]and fall into the hand of [s]the uncircumcised?

19 But God clave an hollow place that *was* in [9]the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [1]En-hakkore, which *is* in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

1 *Samson carrieth away the gates of Gaza.* 4 *Delilah, corrupted by the Philistines, enticeth him,* 15 *and overcometh him.* 21 *The Philistines put out his eyes.* 23 *The manner of his death.*

THEN went Samson to [s]Gaza, and saw there [1]an harlot, [b]and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [c]compassed *him* in, and laid wait for him all night in the gate of the city, and were [2]quiet all the night, saying, In the morning, when it is day, we shall [d]kill him.

3 And Samson lay till midnight, and arose at midnight, and [e]took the doors of the gate of the city, and the two posts, and went away with them, [3]bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill, that *is* before Hebron.

4 ¶ And it came to pass afterward, that [f]he loved a woman [4]in the valley of Sorek, whose name *was* Delilah.

5 And [5]the lords of the Philistines came up unto her, and said unto her, [h]Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [5]afflict him; and [i]we will give thee, every one of us, eleven hundred *pieces* of silver.

6 And Delilah said to Samson, [k]Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, [l]If they bind me with seven [6]green withs that were never dried, then shall I be weak, and be as [7]another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she [m]bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [8]toucheth the fire: so his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: [n]now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, [o]If they bind me fast with new ropes [9]that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

B. C. 1120.

[h] Matt. 27. 2. Acts 7. 25.
[i] 8.21. 1Kings 2. 25, 34.
[k] 5. 30; 16. 24.
[l] 3.10; 14.6,19.
[m] 16. 9, 12. Phil. 4. 13.
[5] *Were melted.*
[6] *Moist.*
[n] 3. 31; 4. 21; 6. 16.
[7] *An heap, two heaps.*
[8] *The lifting up of the jaw-bone,* or *the casting away of the jaw-bone.*
[o] 8. 5. John 19. 28.
[p] Ps. 3. 7, 8.
[q] Gen. 32. 31. 2 Cor. 12. 7, 8.
[r] Gen. 12. 12, 13. Heb. 11. 32.
[s] 1 Sam. 17. 26, 36. 2 Sam. 1. 20.
[9] Or, *Lehi.*
[1] *The well of him that called,* or *cried.*

CH. XVI.

[s] Gen. 10. 19.
[1] *A woman, an harlot.*
[b] Gen. 38. 16-18.
[c] 1 Sam. 19.11; 23.26. 2 Cor. 11. 32, 33.
[2] *Silent.*
[d] Matt. 21. 38; 27. 1.
[e] Ps. 107. 16. Acts 2. 24.
[3] *With the bar.*
[f] 1 Kings 11.1. 1 Cor. 10. 6.
[4] Or, *by the brook.*
[5] 3. 3.
[h] Prov. 2. 16-19; 5. 3.
[5] *Humble.*
[i] 17. 2. Gen. 38. 16.
[k] Ps. 12. 2.
[l] 1 Sam. 19.17. Gal. 6. 7.
[6] *New cords.* Heb. *moist.*
[7] Heb. *one.*
[m] Ec. 7. 26.
[8] *Smelleth.*
[n] Luke 22. 48.
[o] Prov. 13. 3,5; 29. 25. Eph. 4. 25.
[9] *Wherewith work hath not been done.*

him was to perish; and it does not appear from the narrative that he was ever even once wounded. The Divine shield was over him, while Divine power was put forth within him. He was less to be viewed as a warrior, than as an agent of direct and terrible destruction. Ver. 9-17. Nothing can shield greatness from envy. The spirit of his own countrymen was wanting in gratitude as well as in patriotism; they meanly complied with the demands of the Philistines for his surrender, and nothing but the power was wanted to execute the will. Their conduct, however, redounded but little to the interests of their enemies the Philistines, while it materially served to illustrate the Divine power, and to promote the Divine glory. The death of a thousand men was a heavy blow to the enemy. Ver. 18-20. While much is said of Samson's strength, we hear but little of his devotional spirit. The present instance, however, necessarily wrung from him a prayer, and that prayer was heard of the Lord, who performed a miracle to meet the necessities of his chosen servant. Not much is said of Samson's wisdom, although he was, doubtless, a man of exalted intelligence; his tenure of judgeship, extending through twenty years, greatly exceeding the average period of the office.

Chap. XVI. 1-20. This part of Samson's history, while it displays power, presents a melancholy picture of his religious character. Forsaking the paths of virtue, he was beset with snares, which ended in the loss of liberty and life. It is humbling to reflect on the conjunction of so much physical strength with so much moral weakness. Here, as in the former case, we have an example of the force of importunity. The cruel woman to whom he had so unworthily given his heart, ceased not till she had got from him his secret; and then she lost no time in converting her knowledge into the means of his destruction! He deliberately pointed out by what means he might be bereft of his strength, and yet he was astonished to find its departure! The state of his mind, at this moment, indicates much moral

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and [p]went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, [q]How canst thou say, I love thee, [r]when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when [s]she pressed him daily with her words, and urged him, *so* that his soul was [t]vexed unto death,

17 That he told her [u]all his heart, and said unto her, [v]There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, [x]Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and [y]brought money in their hand.

19 And [z]she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, [a]I will go out, as at other times before, and shake myself. And he wist not that [b]the LORD was departed from him.

21 ¶ But the Philistines took him, [c]and [1]put out his eyes, and brought him down to Gaza, and [d]bound him with fetters of brass; and he did [e]grind in the prison-house.

22 Howbeit [f]the hair of his head began to grow again [2]after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [g]Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [h]praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [4]which slew many of us.

25 And it came to pass, when [1]their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made [5]them [k]sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon [1]the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson [m]called unto the LORD, and said, O Lord GOD, [n]remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, [o]that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and [6]on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [7]me [p]die with the Philistines. And he bowed himself with *all his* might; [q]and the house fell upon the lords, and upon all the people that *were* therein: [r]so the dead which he slew at his death were more than *they* which he slew in his life.

31 Then [s]his brethren, and all the house of his father, came down, and took him, and brought *him* up, and buried him [t]between Zorah and Eshtaol, in the burying-place of Manoah his father: [u]and he judged Israel twenty years.

CHAPTER XVII.

1 *Micah restoring the stolen money to his mother, she maketh images.* 7 *He hireth a Levite to be his priest.*

AND there was a man of [a]mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The

B. C. 1120.

p Ezra 9.13,14. Ps. 106. 43.
q 14. 16. Prov. 2. 16; 5. 3-14.
r Gen. 29. 20. 1 John 2. 15, 16; 5. 3.
s Prov. 7. 21-23, 26, 27. Luke 11. 8; 18. 5.
1 *Shortened.*
t Prov. 29. 11. Mic. 7. 5.
u 13. 5. Num. 6. 5. Acts 18. 18.
x Ps. 62. 9.
y Num. 22. 7. Matt. 26. 15. Eph. 5. 5.
z Prov. 7. 21-23; 23. 33, 34. Ec. 7. 26.
a 3, 9, 14.
b Num. 14. 9, 42, 43. Matt. 17. 16, 20. 2Cor. 3. 5.
c Prov. 5. 22; 14. 14.
2 *Bored.*
d 2 Kings 25. 7.
e Ex. 11. 5. Matt. 24. 41.
f Lev. 26. 44.
3 *As when he was shaven.*

g 1 Sam. 5. 2-5. Rom. 1. 23-25. 1 Cor. 8. 4, 5; 10. 20.
h Deut. 32. 27. Is. 37. 20. Dan. 5. 4, 23. Rev. 11. 10.
4 *And who multiplied our slain.*
i 2 Sam. 13. 23. 1 Kings 20. 12.
5 *Before them.*
k Job 30. 9, 10. Matt. 26. 67, 68; 27. 29, 30-44. Heb. 11. 36.
l Deut. 22. 8.
m 2 Chr. 20. 12. Heb. 11. 32.
n Ps. 74. 18, 22. Jer. 15. 15.
o 6. 31.
6 *He leaned on them.*
7 *My soul.*
p Matt. 16. 25. Acts 20. 24; 21. 13.
q Job 31. 3.
r 14.19; 15.8,15. Heb. 2.14,15.
s John 19. 39-42.
t Josh. 19. 41.
u 15. 20.

CH. XVII.
a Josh. 15. 9; 17. 15, 18.

darkness and great confusion, the meet prelude of his overthrow. Ver. 21-31. There was an end to Samson's glory. For the first time, he experienced a power superior to his own; and the terror of the Philistines, now bound in fetters of brass, was treated as a beast of burden! How humbling the position of the strongest of men! How impressive a type of those who, having left their first love, depart from the living God, through an evil heart of unbelief! This was an hour of high triumph for idolatry. The capture of Samson is ascribed to Dagon, the god of the Philistines, who, in gratitude, received a great sacrifice. The picture here presented of idolatrous devotion is very striking. There is about it an intensity and a simplicity which ought to put many disciples of the true faith to shame. He whom they called to make them sport, brought upon them swift destruction. On this occasion, there was a great gathering of the wealth, rank, and power of the Philistines, forming a vast and most select assembly. Samson was, doubtless, divinely moved to the desire he cherished, and the prayers he presented were prompted by the Spirit of the Lord. His last supplication was heard, and the desire of his heart was realised in the overthrow of his own and his country's enemies. The event was one of a most fearful character, filling the land of the Philistines with consternation, and remembered by them with horror for generations. The catastrophe was fraught with melancholy on both sides; and it reflected somewhat of credit on the Philistines, that they suffered the relatives of their destroyer to remove his body for sepulture. The whole history illustrates the injunction: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might."

Chap. XVII. 1-6. A cursing father is a great calamity to his family, and still more a cursing mother; and

eleven hundred *shekels* of silver that were taken from thee, about which thou [b]cursedst, and spakest of also in mine ears, behold, the silver *is* with me; [c]I took it. And his mother said, [d]Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, [e]I had wholly dedicated the silver unto the LORD from my hand for my son, to make [f]a graven image, and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took [g]two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had [h]an house of gods, and made an [i]ephod, and [k]teraphim, and [l]consecrated one of [l]his sons, who became his priest.

6 In those days *there was* [m]no king in Israel, *but* every man did *that which was* [n]right in his own eyes.

7 ¶ And there was a young man out of [o]Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man [p]departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim, to the house of Micah, as [2]he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me [q]a father and a priest, [r]and I will give thee ten *shekels* of silver by the year, and [s]a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [t]consecrated the Levite; and the young man became [t]his priest, and was in the house of Micah.

13 Then said Micah, [u]Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

B. C. 1406.

[b] Matt. 26. 74. Rom. 9. 3.
[c] Prov. 28. 24.
[d] Gen. 14. 19; 24. 30, 31.
[e] Is. 66. 3.
[f] Ex. 20. 4, 23. John 16. 2.
[g] Is. 46. 6, 7.
[h] Gen. 31. 30.
[i] Ex. 28. 4-15.
[k] Gen. 31. 19, *marg.*
[l] *Filled the hand.*
[l] Ex. 24. 5.
[m] Gen. 36. 31.
[n] Deut. 12. 8.
[o] Ruth 1. 1, 2. Matt. 2. 1, 5, 6.
[p] Neh. 13. 10, 11.
[2] *In making his way.*
[q] Gen. 45. 8.
[r] 1 Sam. 2. 36. Matt. 26. 15. John 12. 6. 1 Tim. 6. 10. 1 Pet. 5. 2.
[s] *A double suit,* &c. Heb. *an order of garments.*
[t] 5.
[t] Num. 16. 5, 8-10.
[u] Is. 44. 20; 66. 3, 4.

CH. XVIII.
[a] 17. 6; 19. 1; 21. 25.
[b] Josh. 19. 40-48.
[c] 1. 34.
[1] *Sons.*
[d] 16. 31.
[e] Num. 13. 17. Luke 14. 31.
[f] Josh. 17. 15-18.
[g] Gen. 27. 22. Matt. 26. 73.
[h] Is. 22. 16.
[i] Prov. 28. 21. John 10. 12, 13. Acts 8. 18-21; 20. 33. 1 Tim. 3. 3. 2 Pet. 2. 3, 14, 15.
[k] 1 Kings 22. 5. Acts 8. 10.
[l] 17. 5, 13.
[m] 1 Kings 22. 6, 12, 15.
[n] Deut. 11. 12. 1 Thes. 3. 11.
[2] *Leshem.*
[o] Rev. 18. 7.
[3] *Possessor;* or, *marg. heir of restraint.*
[p] 13. 2; 16. 31.
[q] Num. 13. 30.
[r] 1 Kings 22. 3.
[s] Josh. 18. 3.

CHAPTER XVIII.

1 *The Danites send five men to seek out an inheritance.* 7 *They search Laish, and bring back an encouraging report.* 27 *They win Laish, and call it Dan.*

IN those days *there was* [a]no king in Israel: and in those days [b]the tribe of the Danites sought them an inheritance to dwell in; [c]for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, [1]men of valour, from [d]Zorah, and from Eshtaol, [e]to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to [f]mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, [g]they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* [h]and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath [i]hired me, and I am his priest.

5 And they said unto him, [k]Ask counsel, we pray thee, [l]of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [m]Go in peace: [n]before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to [2]Laish, and saw the people that *were* therein, [o]how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no [3]magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to [p]Zorah and Eshtaol; and their brethren said unto them, What *say* ye?

9 And they said, [q]Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good; and [r]*are* ye still? [s]Be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a

when the subject of the curse affects religion, whether true or false, the enmity is increased. The mother, on recovering the money, dedicated it to idolatry; while she professed to worship the Lord, she was yet intent on the formation of a graven and a molten image,—a sad type of a class who endeavour to serve God and mammon—at the same time to live after the flesh and after the Spirit! This woman was willing to give a large sum in furtherance of her religion. Micah took the matter of worship into his own hands. Despising the Divine model, he framed a scheme for himself. Civil government, even when of an oppressive character, is yet an exceeding great blessing compared with a state of things in which every man does that which is right in his own eyes. Ver. 7-13. Micah, having constituted one of his own sons his priest, appears to have felt the necessity of carrying the matter a little higher, and hence, when a Levite came in his way, he determined to procure his services. The poor man imagined that this would suffice to obtain for him an overflow of heavenly blessings. He was quite certain that the Lord would do him good, seeing he had a Levite to his priest. When people place their confidence, not in the Saviour, but in his servants, they will find themselves to have forsaken the fountain of living waters, and to have hewn out to themselves cisterns, broken cisterns, that can hold no water. Forms of religion are good, if used simply as channels for Divine communication; but if they be converted into an end instead of a means, the result will be disaster to the erring worshipper. Everything is to be valued only as it leads to the Lord Jesus, out of whose fulness it is the privilege of his people to receive grace for grace.

Chap. XVIII. 1-13. The tribe of Dan were highly culpable for their negligence to possess themselves of their allotted territory. After three hundred years had passed away, they were still, in a great measure, confined to the mountains; while the Amorites occupied the plains, the fine, fat land, adapted alike to agriculture and to pasturage. At length a fit of activity and of

people secure, and to a large land: for [t]God hath given it into your hands; a place [u]where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men [4]appointed with weapons of war.

12 And they went up, and pitched in [x]Kirjath-jearim, in Judah: wherefore they called that place [7] Mahaneh-dan unto this day; behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto [z]mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is [a]in these houses an ephod, and teraphim, and a graven image, and a molten image? [b]now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [5]saluted him.

16 And the [c]six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the [d]five men that went to spy out the land went up, *and* came in thither, *and* took [e]the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image: then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, [f]lay thine hand upon thy mouth, and go with us, and be to us [g]a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's [h]heart was glad; and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

B. C. 1406.

[t] Deut. 2. 29; 4. 1.
[u] 1 Tim. 6. 17.
[4] *Girded.*
[x] Josh. 15. 60.
[7] 13. 25, *marg.*
[z] Josh. 24. 30, 33.
[a] 17. 5.
[b] Prov. 19. 27.
[5] *Asked him of peace.*
[c] 11.
[d] 2, 14.
[e] Ex. 32. 20. 1 Sam. 6. 2-9.
[f] Job 21. 5; 29. 9; 40. 4, 5.
[g] 2 Kings 6. 21; 13. 14. Matt. 23. 9.
[h] Prov. 30. 15. Is. 56. 11. Hos. 4. 8. Acts 20. 33. Phil. 3. 19. 2 Pet. 2. 3, 15, 16.

[i] Gen. 21. 17. 1 Sam. 11. 5. Ps. 114. 5. Is. 22. 1.
[6] *Ye regathered together.*
[k] Ps. 115. 8. Is. 44. 18-20. Jer. 50. 38; 51. 17. Ez. 23. 5. Hab. 2. 18, 19. Acts 19. 26. Rev. 17. 2.
[7] *Bitter of soul.*
[l] 7, 10.
[m] Deut. 33. 22. Josh. 19. 47.
[n] Josh. 11. 11.
[o] 2 Sam. 14. 6, *marg.* Ps. 7. 2; 50. 22. Dan. 3. 15-17.
[p] Josh. 11. 8. Is. 23. 4, 12.
[q] Num. 13. 21, *Rehob.* 2 Sam. 10. 6.
[r] Gen. 14. 14. Josh. 19. 47. 2 Sam. 17. 11. 1 Kings 12. 29, 30; 15. 20.
[s] Gen. 30. 6; 32. 28.
[t] Lev. 26. 1.
[u] 1 Sam. 4. 2, 3, 10, 11.
[x] Josh. 18. 1. 1 Sam. 1. 3; 4. 4. Jer. 7. 12.

CH. XIX.

[a] 17. 6; 18. 1; 21. 25.
[b] 17. 1, 8. Josh. 24. 30, 33.
[1] *A woman, a concubine;* or, *marg. a wife, a concubine.*
[c] Gen. 35. 19. Matt. 2. 6.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, [l]What aileth thee, that thou [6]comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and [k]what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest [7]angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and came unto [l]Laish, unto a people *that were* at quiet and secure: and [m]they smote them with the edge of the sword, and [n]burnt the city with fire.

28 And [o]*there was* no deliverer, because it *was* [p]far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by [q]Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city [r]Dan, after the name of Dan their father, [s]who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan [t]set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan [u]until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, [x]all the time that the house of God was in Shiloh.

CHAPTER XIX.

1 *A Levite going to Beth-lehem to fetch his wife,* 16 *an old man entertaineth him at Gibeah.* 22 *The Gibeathites abuse his concubine to death.*

AND it came to pass in those days, [a]when *there was* no king in Israel, that there was a certain Levite sojourning on the side of [b]mount Ephraim, who took to him [1]a concubine out of [c]Beth-lehem-judah.

ambition seemed to seize them, which led to the appointment of a commission to spy out the land. This unlooked-for event turned the Levite into the instrument of mischief to Micah, and to the loss of his idols. Every idol at last must perish; and he is happiest who is first robbed of them, and thereby brought, "in spirit and in truth," to worship the living and true God. Ver. 14-30. The Danites too much resembled Micah. They also, notwithstanding their idolatry, were anxious for a priest to go before them, and to be their guide; and they found in the Levite a man suited to their purpose. No sooner was he called than, with gladness of heart, he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. Poor Micah! He deemed himself undone when he discovered his loss: "Ye have taken away my gods, which I made, and the priest, and ye are gone away, and what have I more?" Unhappy man! he had little when he had all that he had lost. They who make this world their idol, however large their share of it, are objects of pity in the midst of their wealth; and when that wealth is taken from them, they are poor indeed! Although Micah himself no longer bowed down to his graven image, yet it became an object of idolatry all the time that the house of God was in Shiloh. It is sad when men, in their life-time, are the promoters of wickedness; but when the deeds they do are productive of iniquity in generations to come, their guilt is to that extent aggravated.

Chap. XIX. 1-28. A concubine was a wife of the second class, not espoused with the same solemnities or doweries as those properly called wives. The concubine, as in the case here mentioned, might, however, be the

2 And his concubine [d] played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [2] four whole months.

3 And her husband arose, and [e] went after her, to [f] speak [3] friendly unto her, *and* to bring her again, having [g] his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, [4] Comfort thine heart [h] with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and [i] let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried [5] until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day [6] draweth toward evening, I pray you tarry all night: behold, the [7] day groweth to an end; lodge here, that thine heart may be merry; and [k] to-morrow get you early on your way, that thou mayest go [8] home.

10 But the man would not tarry that night, but he rose up and departed, and came [9] over against [l] Jebus, (which *is* Jerusalem,) and *there were* with him two asses saddled; his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of [m] the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these

B. C. 1406.

[d] Lev. 21. 9.
[2] *A year and four months.* Heb. *days, four months.*
[e] 15. 1.
[f] Gen. 50. 21. Matt. 1. 19. John 8. 4, 5, 11. Gal. 6. 1.
[3] *To her heart.*
[g] Num. 22. 22.
[4] *Strengthen.*
[h] 22.
[i] Ruth 3. 7. Luke 12. 19. 1 Thes. 5. 3. Rev. 11. 10, 13.
[5] *Till the day declined.*
[6] *Is weak.*
[7] It is *the pitching time of the day.*
[k] Prov. 27. 1. Jam. 4. 13, 14.
[8] *To thy tent.*
[9] To over *against.*
[l] Josh. 18. 28. 2 Sam. 5. 6.
[m] Gen. 10. 16. Josh. 15. 63.

[n] Josh. 18. 25, 28.
[o] Gen. 18. 2-8; 19. 2, 3. Matt. 25. 35, 43. Heb. 13. 2.
[p] Gen. 3. 19. Ps. 104. 23; 128. 2. Eph. 4. 28. 1 Thes. 4. 11, 12. 2 Thes. 3. 10.
[q] Gen. 16. 8; 32. 17.
[r] Josh. 18. 1. 1 Sam. 1. 3, 7.
[l] *Gathereth,* 15.
[s] Gen. 43. 23. Luke 10. 5, 6. John 14. 27. 1 Cor. 1. 3.
[t] Rom. 12. 13. 1 Pet. 4. 9. 1 John 3. 13.
[u] Gen. 19. 2, 3; 24. 31-33.
[x] Gen. 18. 4. Luke 7. 14. John 13. 4, 5, 14, 15. 1 Tim. 5. 10.
[y] Gen. 19. 4. Hos. 9. 9; 10. 9.
[z] Deut. 13. 13. 1 Sam. 1. 16; 2. 12; 25. 25. 2 Cor. 6. 15.
[a] Gen. 19. 5. Rom. 1. 26, 27. 1 Cor. 6. 9. Jude 7.
[b] Gen. 19. 6, 7.
[c] Gen. 34. 7. Josh. 7. 15. 2 Sam. 13. 12.
[d] Gen. 19. 8. Rom. 3. 8.
[e] Gen. 34. 2.
[2] *The matter of this folly.*

places to lodge all night, in [n] Gibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* [o] no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from [p] his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, [q] Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to [r] the house of the LORD; and there *is* no man that [l] receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants; *there is* no want of any thing.

20 And the old man said, [s] Peace *be* with thee: howsoever, [t] *let* all thy wants *lie* upon me; only [u] lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and [x] they washed their feet, and did eat and drink.

22 ¶ *Now,* as they were making their hearts merry, behold, [y] the men of the city, certain [z] sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, [a] Bring forth the man that came into thine house, that we may know him.

23 And [b] the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay,* I pray you, do not *so* wickedly; seeing that this man is come into mine house, [c] do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine; [d] them I will bring out now, and [e] humble ye them, and do with them what seemeth good unto you: but unto this man do not [2] so vile a thing.

only wife, as well as additional to a superior. The woman referred to in the text, there is reason to believe, was not guilty of the crime which the term applied to her would indicate. Divers ancient versions of the Scriptures represent her as angry with him, and as having left him. Had she been guilty of the crime here specified, she would have been liable to punishment, whereas the Levite, going to seek a reconciliation, implies, that she had simply been alienated. Her husband went to "speak kindly unto her, and to bring her again" Her father conducted himself towards his son-in-law with great affection and overflowing generosity, expressive alike of confidence and interest, Ver. 29, 30. The conduct of the men of Gibeon is too horrible for comment; the simple recital makes the reader shudder! The deportment of the old man is beautifully illustrative of the hospitality of early times. Little thought he that his kindness would be the occasion of so much cruelty and criminality. The Levite went about the matter with a calmness and a dignity, which indicated him to be no common man. He was deeply conversant with the workings of human nature—a master in the science of public agitation. The course pursued aroused the land through all its borders. The thoughtfulness in which it

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they [f]knew her, [g]and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where [h]her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: [i]but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [k]divided her, *together* [l]with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: [m]consider of it, take advice, and speak *your minds*.

CHAPTER XX.

1 *The Levite, in a general assembly, declareth his wrong.* 8 *Their decree.* 26 *The Benjamites are destroyed.*

THEN [a]all the children of Israel went out, and the congregation was gathered together [b]as one man, [c]from Dan even to Beer-sheba, [d]with the land of Gilead, [e]unto the LORD [f]in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that [g]drew sword.

3 (Now [h]the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And [l]the Levite, the husband of the woman that was slain, answered and said, [l]I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and [k]beset the house round about upon me by night, *and* thought to have slain me; and my concubine have they [2]forced, that she is dead.

6 And I took my concubine, and [l]cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and [m]folly in Israel.

B. C. 1406.

f Gen. 4. 1.
g Jer. 5. 7, 8. Hos. 7. 4-7; 9. 9; 10. 9. Eph. 4. 19.
h Gen. 18. 12. 1 Pet. 3. 6.
i 1Kings18.29.
k 1 Sam. 11. 7. Rom. 10. 2.
l Deut. 21. 22, 23.
m Prov. 11. 14; 13.10; 15.22; 20. 18; 24. 6.

CH. XX.

a Deut. 13. 12, &c.
b 1 Sam.11.7,8.
c 1 Sam. 3. 20. 2 Sam. 3.10; 24. 2. 1 Chr. 21. 2.
d Num. 32. 1, 40. Josh. 17. 1.
e 11. 11.
f Josh. 15. 38; 18. 26.
g 2 Sam. 24. 9. 2Kings 3.26.
h Prov. 22. 3. Matt. 5. 25. Luke 12. 58, 59; 14. 31, 32.
i *The man, the Levite.*
l 19. 15-28.
k Gen. 19. 4-8.
2 Heb. *humbled.*
l 19. 29.
m Gen. 34. 7.

n Ex. 19. 5, 6. Deut. 4. 6; 14.1,2. 1Cor. 5. 1, 6, 10-12.
o Josh. 9. 14. Jam. 1. 5.
p *See on* 11.
q Prov. 21. 3. Ec. 9. 10.
r Josh. 14. 2.
s *Fellows.*
t Deut. 13. 14. Josh. 22. 13, 16.
u 2 Sam. 20.21, 22.
x Deut. 13. 13. 1 Sam.30.22.
y Deut. 17. 7, 12; 19. 19.
z 1 Sam. 2. 25. 2 Chr. 25. 16, 20. Rom. 1. 32. Rev. 18. 4, 5.
a Num. 20. 20; 21. 23. 2 Chr. 13. 13. Job16.26,26.
b Num. 26. 41.
c 3. 15. 1 Chr. 12. 2.
d 1 Sam. 17. 40, 49, 50; 25.29. 2 Chr. 26. 14.
e Num. 1. 46; 26. 51.
f 19. 18. Josh. 18. 1.
g Num. 27. 5, 21. Josh. 9. 14.
h Gen. 49. 8, 10.
i Josh. 3. 1; 6. 12; 7. 16.

7 Behold, [n]ye *are* all children of Israel; [o]give here your advice and counsel.

8 ¶ And all the people arose [p]as one man, saying, [q]We will not any *of us* go to his tent, neither will we any *of us* turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* [r]by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [s]knit together as one man.

12 ¶ And the tribes of Israel [t]sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore [t]deliver *us* the men, [u]the children of Belial, which *are* in Gibeah, that we may put them to death, and [x]put away evil from Israel. But the children of Benjamin [y]would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, [z]to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, [a]twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [b]left-handed; every one could [c]sling stones at an hair-*breadth*, and not miss.

17 And the men of Israel, besides Benjamin, were numbered [d]four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the [e]house of God, and [f]asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, [g]Judah *shall go up* first.

19 And the children of Israel [h]rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

originated, characterised the tribes to whom it was sent. There was an awful emphasis in the mutual exhortation, "Consider of it, take advice, and speak your minds." They both spake and acted, and terrible was the vengeance inflicted on the evil doers.

Chap. XX. 1-17. So great was the excitement, that the enormous host of 400,000 footmen, that drew the sword, came together, demanding of the Levite how the wickedness through which his wife perished came to pass. His speech was brief and moderate, but firm and stimulating. How skilfully he appeals to their principles, and their honour, when he says, "Behold, ye are all children of Israel; give your advice and counsel." Great bodies are never moved so powerfully as when they are self-moved. This man impelled with terrific force, by

21 And [1]the children of Benjamin came forth out of Gibeah, and [k]destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, [l]encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 (And the children of Israel went up and [m]wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and [n]destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and [o]wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel [p]enquired of the LORD, (for [q]the ark of the covenant of God *was* there in those days;

28 And [r]Phinehas, the son of Eleazar, the son of Aaron, [s]stood before it in those days,) saying, [t]Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, [u]Go up; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel set [x]liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were [y]drawn away from the city; and they began to [z]smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to [a]the house of God, and the other to [b]Gibeah in the field, about [c]thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, [d]Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel [e]rose up out of their place, and put themselves in array at Baal-tamar; and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah [f]ten thousand chosen men out of all Israel, and the battle was sore: but they [g]knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day [h]twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: [i]for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And [k]the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [l]drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed [m]sign between the men of Israel [n]and the liers in wait, that they should make a great [o]flame with smoke to rise up out of the city.

39 And [p]when the men of Israel retired in the battle, Benjamin began to [q]smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with [r]a pillar of smoke, the Benjamites [s]looked behind them, and, behold, the [t]flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin [u]were amazed: for they saw that evil was [x]come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but [y]the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they [z]inclosed the Benjamites round about, *and* chased them, *and* trode them down [a]with ease [b]over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of [c]Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand

B. C. 1406.

[1] Gen. 49. 27.
[k] Deut. 33. 9. 2 Chr. 28. 10.
[l] 1 Sam. 30. 6. 2 Sam. 11. 25. Ps. 64. 5.
[m] Ps. 78. 34, 36. Hos. 5. 15.
[n] Gen. 18. 25. Job 9. 12, 13. Ps. 97. 2. Rom. 2. 5; 3. 5; 11. 33.
[o] 1 Sam. 7. 6. 2 Chr. 20. 3.
[p] Num. 27. 21.
[q] Josh. 18. 1. 1 Sam. 4. 3, 4. Ps. 78. 60, 61. Jer. 7. 12.
[r] Num. 25. 7-13. Josh. 22. 13, 30-32; 24. 33.
[s] Deut. 10. 8; 18. 5.
[t] Josh. 7. 7. 1 Sam. 14. 37; 23. 4, 13; 30. 8. 2 Sam. 5. 19-24; 6. 3, 7-12. Prov. 3. 5, 6. Jer. 10. 23.
[u] 7. 9. 2 Chr. 20. 17.
[x] Josh. 8. 4. 2 Sam. 5. 23.
[y] Josh. 8. 14-16.
[z] *Smite of the people wounded as at, &c.*
[a] Or, *Bethel.*
[b] Is. 10. 29.
[c] Josh. 7. 5.
[d] Josh. 8. 15, 16.
[e] Josh. 8. 18-22.

[d] 29.
[e] Josh. 8. 14. Job 21. 13. Prov. 4. 19; 29. 6. Ec. 8. 11, 12. Is. 3. 10, 11; 47. 11. Matt. 24. 44. Luke 21. 34. 1 Thes. 5. 3.
[f] Job 20. 5.
[g] Josh. 8. 15.
[h] Josh. 8. 19.
[i] Or, *made a long* sound with the trumpets.
[k] Or, *time.*
[l] *With.*
[m] *Elevation.*
[n] 31.
[o] Smite *the* wounded.
[p] Gen. 19. 28. Cant. 3. 6. Joel 2. 30. Rev. 19. 3.
[q] Josh. 8. 20.
[r] *Whole consumption.*
[s] Ex. 15. 9, 10. Is. 13. 8, 9. Luke 17. 27, 28; 21. 26. 1 Thes. 5. 3. 2 Pet. 2. 12. Rev. 6. 15-17; 18. 8-10.
[t] *Touched them.*
[u] Hos. 9. 9; 10. 9.
[x] Josh. 8. 20-22.
[y] From *Mesuchah.*
[z] *Unto over against.*
[a] Josh. 15. 32.

simply submitting the case. The facts were of such a nature as to rouse the spirit of the people. The aggravations of eloquence were not necessary. The unity bespoke the conviction, and foreshadowed the fearful effects of the conflict that was to follow. "All the men of Israel, knit together as one man," became a great, a most powerful host. With what rapidity the work of God will spread, when this oneness shall distinguish his people! Ver. 18–25. The people were careful to ask counsel of God respecting the conduct of the battle. The Benjamites, instead of humbling themselves, and making confession of their crime, defended the deed, and dared the embattled host of their offended brethren. It is not a little remarkable, that they succeeded in two battles to overthrow the collective force of Israel, and to slay no fewer than 40,000 men. This frightful success, doubtless, was a ground of boasting with them. From their victory they might be led to believe, that the Lord was on their side. But it is dangerous to judge by appearances; he was against them, and his wrath was forth-

men that drew the sword; all these *were* men of valour.

47 But [q]six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and [r]smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [6]came to hand: also they set on fire all the cities that [7]they came to.

CHAPTER XXI.

1 *The people bewail the desolation of Benjamin.* 16 *The elders advise the Benjamites to seize on the virgins that danced at Shiloh.*

NOW the men of Israel [a]had sworn in Mizpeh, saying, [b]There shall not any of us give [c]his daughter unto Benjamin to wife.

2 And the people came to [d]the house of God, and abode there till even before God, and [e]lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, [f]why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people [g]rose early, and [h]built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made [i]a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel [k]repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have [l]sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from [m]Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [n]Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye shall utterly destroy [o]every male, and every woman that [1]hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young [2]virgins, that had known no man by lying with any male; and they brought them unto the camp to [p]Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* to [3]speak to the children of Benjamin that *were* in [q]the rock Rimmon, and to [4]call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead; and yet so [r]they sufficed them not.

15 And the people [s]repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* [t]an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have [u]sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* [x]a feast of the LORD in Shiloh [5]yearly, *in a place* which *is* [6]on the north side of Beth-el, on the east side [7]of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to [y]dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [8]Be favourable unto them for our sakes; because we reserved not to [z]each man his wife in the war: for ye did not [a]give unto them at this time, *that* ye should be guilty.

B. C. 1406.

q Ps. 103. 9, 10. Is. 1. 9. Hab. 3. 2.
r Deut. 13. 15-17. 2 Chr. 25. 13.
6 *Was found.*
7 *Were found.*
CH. XXI.
a Jer. 4. 2.
b 11. 30, 31.
c Ex. 34. 12-16. Deut. 7. 2, 3.
d 20. 18, 23, 26. Josh. 18. 1.
e Gen. 27. 38. 1 Sam. 30. 4.
f Deut. 29. 24. Josh. 7. 7-9. Prov. 19. 3. Jer. 12. 1.
g Ps. 78. 34, 35. Hos. 5. 15.
h Ex. 20. 24, 25. 2 Sam. 24. 18, 25. 1 Kings 8. 64. Heb. 13. 10.
i Lev. 27. 28, 29. 1 Sam. 11. 7. Jer. 48. 10.
k 2 Sam. 2. 26. Hos. 11. 8. Luke 19. 41, 42.
l 1 Sam. 14. 28, 39, 45.
m 1 Sam. 11. 1, 3; 31. 11-13. 2 Sam. 2. 5, 6.
n Deut. 13. 15. Josh. 7. 24. 1 Sam. 15. 3.
o Num. 31. 17, 18. Deut. 2. 34.
1 *Knoweth the lying with man.*
2 *Women, virgins.*
p Josh. 18. 1. Ps. 78. 60. Jer. 7. 12.
3 *And spoke and called.*
q 20. 47. Josh. 15. 32.
4 Or, *proclaim peace.*
r 20. 47. 1 Cor. 7. 2.
s *See* on 6, 17.
t Num. 36. 65; 36. 7.
u 11. 35.
x Ex. 23. 14-16. Deut. 16. 1, 10, 13. Ps. 81. 1. John 5. 1; 7. 2.
5 *From year to year.*
6 *Toward the sun-rising.*
7 Or, *on.*
y Ex. 15. 20. 2 Sam. 6. 14, 21. Ps. 149. 3; 150. 4. Matt. 11. 17. Luke 15. 25.
8 *Gratify us in them.*
z Gen. 1. 27; 7. 13. Mark 10. 6-8. 1 Cor. 7. 2.
a Prov. 20. 25.

with to be poured out to the uttermost. The slaughter, in one day, of more than 25,000 men bespake his indignation, and constituted the penalty they were called to pay for abetting and defending so grievous an abomination.

Chap. XXI. 1-15. Even ancient history presents few spectacles more terrible than those set forth in the foregoing chapter, in which we behold nearly 70,000 brethren, descendants of Abraham, mutually slaughtered! In this we see the full development of the crime of a set of men, "sons of Belial," who, under a well-constituted government, would have been visited with appropriate punishment, which would have terminated the matter. Sorrow followed slaughter, desolation wrought compassion, and means were devised for obviating the results of a rash oath. The hand of the Most High is here clearly recognised as punishing the evil doers through the instrumentality of the rest of the tribes, who, themselves, were chastised in the very act of chastisement. Ver. 16-25. The expedients devised for recruiting the wasted tribes were successful. At this time polygamy was not generally practised, and provision was made for the allotment of only one wife to each of the survivors. The history of this lamentable transaction reflects nothing but discredit on the Benjamites; and the other tribes

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* [b]no king in Israel: every man did *that which was* [c]right in his own eyes.

B. C. 1406.

[b] 15. 1, 6; 18. 1; 19. 1.
[c] Deut. 12. 8. Ps. 12. 4. Prov. 3. 5; 14. 12. Ec. 11. 9. Mic. 2. 1, 2.

THE BOOK OF RUTH.

The name of this Book is derived from its principal subject. There seems reason to believe that the events here recorded took place in the time of the Judges. Josephus, indeed, thinks it was under the government of Eli; but that cannot be, since it is much too late for Boaz, the grandfather of Jesse, the father of King David. It is much more probably assigned to the Judgeship of Gideon. The chief value of the Book is its bearing on the genealogy of Christ; and thus viewed, it held forth hope for the Gentiles, inasmuch as Ruth, the Moabitess, was one of their number. The Book is particularly valuable for the lovely portrait it presents of ancient manners, and the illustration it furnishes of the law of redemption.

CHAPTER I.

1 Elimelech driven by famine into Moab, dieth there. 6 Naomi returning home, 14 Ruth accompanieth her.

NOW it came to pass, in the days when [a]the judges [1]ruled, that there was [b]a famine in the land: and a certain man of [c]Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife [d]Naomi, and the name of his two sons Mahlon and Chilion, [e]Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and [2]continued there.

3 And Elimelech, Naomi's husband, died; [f]and she was left, and her two sons.

4 And they took them [g]wives of the women of Moab; the name of the one *was* Orpah, and the name of the other [h]Ruth: and they dwelt there about ten years.

5 And [i]Mahlon and Chilion died also both of them; [k]and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [l]visited his people [m]in giving them bread.

B. C. 1322.

CH. I.
[a] Jud. 2. 16.
[1] *Judged.*
[b] Gen. 12. 10. Lev. 26. 19.
[c] Jud. 17. 8. Cir. B. C. 1332.
[d] 20.
[e] Mic. 5. 2.
[2] *Were.*
[f] Heb. 12. 6, 10, 11.
[g] Deut. 7. 3.
[h] Matt. 1. 5.
[i] Ps. 89. 30-32.
[k] Is. 49. 21. Luke 7. 12.
[l] Ex. 3. 16. 1 Pet. 2. 12.
[m] Is. 55. 10. 1 Tim. 6. 8.
[n] 2 Kings 8. 3.
[o] Ex. 18. 27.
[p] Josh. 24. 15, &c. Luke 14. 25, &c.
[q] Phil. 4. 18, 19. 2 Tim. 1. 17, 18.
[r] Eph. 5. 22. Col. 3. 18, 24.
[s] 3. 1.
[t] Gen. 27. 27. Acts 20. 37.
[u] Ps. 119. 63.
[x] Gen. 38. 11.
[y] Gen. 17. 17. 1 Tim. 5. 9.
[3] *I were with an husband.*
[4] *Hope.*
[5] *I have much bitterness.*
[z] Deut. 2. 15.

7 Wherefore [n]she went forth out of the place where she was, and her two daughters-in-law with her; and [o]they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, [p]Go, return each to her mother's house: [q]the LORD deal kindly with you, as ye have dealt with [r]the dead, and with me.

9 The LORD grant you that ye may find [s]rest, each *of you* in the house of her husband. Then [t]she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, [u]Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters; why will ye go with me? *are* there yet *any more* sons in my womb, [x]that they may be your husbands?

12 Turn again, my daughters; go *your way*; for I am [y]too old to have an husband. If I should say, I have hope, *if* [3]I should have an husband also to-night, and should also bear sons,

13 Would ye tarry for them till they were grown? would ye [4]stay for them from having husbands? nay, my daughters; for [5]it grieveth me much for your sakes, that [z]the hand of the LORD is gone out against me.

clearly prosecuted the matter to extremities. Strife is never so bitter as amongst brethren. Neighbours are the most fierce and inveterate of all enemies. The very reverse of this, however, ought to be the fact, and would, were men the subjects of a right mind, "loving as brethren, pitiful and courteous."

Chap. I. 1-18. The occasional famines which occurred in Old Testament history were attended with important events to the children of Israel. But for the famine mentioned here, there is no probability that Ruth would have ever been united to the people of God, and have shared the honour of constituting a link in the genealogy of Christ. The sons of Naomi were placed in peculiar circumstances. There being none of their own people in the land of Moab, a marriage union could only be effected with the inhabitants of the country. If these were proselytes, there was no sin in such a connexion: otherwise, it was a transgression of the express command of Moses. From what occurs in ver. 15, it seems highly probable that they neither were, nor professed to be, believers in the God of Abraham. Some commentators, indeed, hold that both were proselytes, and that Orpah was an apostate; but for this there is no authority. There is something remarkable in the fact that both the husbands soon died, and both without families. Nor is this all; both these young women appear to have been fatherless, for Naomi, addressing them, exhorted them to return, each to her mother's house. We have here, then, no fewer than five widows! There is something both pathetic and lovely in the prayer with which the venerable Naomi endeavoured to dismiss her daughters, "The Lord deal kindly with you, as ye have dealt with the dead, and with me!" This is a noble testimony to the spirit and conduct of these youthful widows. Well it is when a mother-in-law is in a position to pay such a tribute to her bereaved daughters! Naomi, like Jacob, thought these events were adverse to both her and them, from the pitiful words, "The hand of the Lord is gone out against me." It was not so; but for this widowhood there is no probability that Naomi, with her daughter Ruth, would have returned to the land of Israel, where so much comfort, honour, and privilege awaited them. Nothing was destined for Orpah, and

14 And they lifted up their voice, and wept again: and [a]Orpah kissed her mother-in-law; but [b]Ruth clave unto her.

15 And she said, Behold, thy sister-in-law [c]is gone back unto her people, and unto [d]her gods: [e]return thou after thy sister-in-law.

16 And Ruth said, [e]Entreat me not [f]to leave thee, *or* to return from following after thee: for [g]whither thou goest, I will go; and where thou lodgest, I will lodge: [h]thy people *shall be* my people, and [i]thy God my God.

17 Where thou diest, will I die, and there will I be buried: [k]the LORD do so to me, and more also, *if ought* [l]but death part thee and me.

18 [m]When she saw that she [f]was [h]stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that [o]all the city was moved about them; and they said, [p]*Is* this Naomi?

20 And she said unto them, Call me not [g]Naomi, call me [q]Mara: for [q]the Almighty hath [r]dealt very bitterly with me.

21 I went out full, [s]and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing [t]the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in [u]the beginning of barley-harvest.

CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *He taketh knowledge of her,* 8 *and sheweth her favour.*

AND Naomi had a [a]kinsman of her husband's, [b]a mighty man of wealth, of the family of Elimelech; and his name *was* [c]Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [d]glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and [e]gleaned in the field after the reapers: and her [1]hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, [f]The LORD *be* with you. [g]And they answered him, The LORD bless thee.

5 Then said [h]Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And [i]the servant that was set over the reapers answered and said, [k]It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, [l]I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath [m]continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, [n]my daughter? Go not to glean in another field, neither go from hence, but [o]abide here fast by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not [p]touch thee? and when thou art athirst, [q]go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she [r]fell on her face, and bowed herself to the ground, and said unto him, [s]Why have I found grace in thine eyes, that thou shouldest take knowledge of me, [t]seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me [u]all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* [x]thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD [y]recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose [z]wings thou art come to trust.

13 Then she said, [2]Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [3]friendly unto thine handmaid, though I be [4]not like unto one of thine handmaidens.

B. C. 1312.

a Matt. 10. 37.
b John 6. 66-69.
c Ps. 36. 3.
d Jud. 11. 24.
e Luke 14. 26-33.
e *Be not against me.*
f 2 Kings 2. 2, 4, 6.
g 2 Sam. 15. 21.
h Ps. 45. 10.
i Josh. 24. 18.
k 1 Sam. 3. 17.
l Acts 11. 23; 20. 24.
m Acts 21. 14.
f *Strengthened herself.*
n Job 11. 15.
o Matt. 21. 10.
p Is. 23. 7.
g *Pleasant.*
q *Bitter.*
q Gen. 17. 1.
r Lam. 3. 1-20. Heb. 12. 11.
s 1 Sam. 2. 7, 8.
t Job 10. 17.
u Ex. 9. 31, 32.

CH. II.

a 3. 2, 12.
b Deut. 8. 17.
c 1 Chr. 2. 10-12. Matt. 1. 5. Luke 3. 32, *Booz.*
d Lev. 23. 22.
e 1 Thes. 4. 11, 12.

1 Heb. *hap, happened.*
f Ps. 118. 26. Luke 1. 28.
g Gen. 18. 19.
h 1 Chr. 2. 11, 12.
i Gen. 15. 3.
k 1. 16, 19, 22.
l Matt. 5. 3.
m Prov. 13. 4. Rom. 12. 11.
n 1 Sam. 3. 6, 16.
o Matt. 10. 7-11. Phil. 4. 8.
p Gen. 20. 6. 1 Cor. 7. 1. 1 John 5. 18.
q Gen. 24. 18-20. Matt. 10. 42.
r Gen. 18. 2.
s Luke 1. 43, 48. Rom. 12. 10.
t Is. 56. 3-8. Matt. 15. 22-28. Luke 7. 6, 7; 17. 16-18.
u 1. 11, 16, 17. Ps. 37. 5, 6.
x Ps. 45. 10. Luke 5. 11, 28; 14. 33.
y Ps. 19. 11. Matt. 5. 12. Luke 14. 12-14.
z Matt. 23. 37.
2 *I find favour.*
3 Heb. *to the heart.*
4 Prov. 15. 33. Phil. 2. 3.

hence she was left to return to her "people and her gods;" but the heart of Ruth was touched, and her mind illumined by the Spirit of God: her declaration, as contained in ver. 16 and 17, is one of the finest things on record. Naomi clearly saw that God had taught her; and hence she desisted in her endeavours to send her back. Ver. 19-22. The return of the poor widow was a great event among her old friends; but the question prompted by her altered appearance and desolate condition stung her, and the spirit she manifests is defective in meek humility and devout submission. In this respect she is not to be imitated; when afflictions do not subdue, they exasperate, and instead of drawing the soul nearer to God, they tend to drive it to a greater distance. Against a result so unhappy it becomes the child of God to watch and pray.

Chap. II. 1-17. "They that humble themselves shall be exalted." Ruth condescended, for the support of Naomi and herself, to glean, and without knowing it, she was conducted by the hand of God to the field of Boaz, the first step in her exaltation. How attractive the spectacle of him and his reapers! Nowhere have we so fine an example of the simplicity and friendliness which characterised society in that early day. How surprised would people be now to find a great farmer addressing his reapers with kindly accent and benevolent look, "The Lord be with you!" and to hear them affectionately responding, "The Lord bless thee!" This is true moral beauty, presenting an affecting contrast to the cold air and supercilious reserve, which but too frequently, now-a-days, appear on the one side, and the heartless indifference and repulsive selfishness to be found on the other. The conduct of Boaz towards the humble stranger reflects on his character the highest credit. Nothing can be more amiable than his benevo-

14 And Boaz said unto her, [b]At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her [c]parched *corn*, and [d]she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [4]reproach her not:

16 And [e]let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So [f]she gleaned in the field until even, and beat out that she had gleaned: and it was about an [g]ephah of barley.

18 ¶ And she took *it* up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that [h]she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? [i]Blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* [k]Boaz.

20 And Naomi said unto her daughter-in-law, [l]Blessed *be* he of the LORD, who [m]hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [5]one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, [n]Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, [o]*It is* good, my daughter, that thou go out with his maidens, that they [6]meet thee not in any other field.

23 So she [p]kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

CHAPTER III.

1 *By Naomi's instruction, Ruth lieth at Boaz' feet.*
8 *Boaz acknowledgeth the right of a kinsman.*

THEN Naomi her mother-in-law said unto her, My daughter, [a]shall I not seek rest for thee, that it [b]may be well with thee?

2 And now [c]*is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself therefore, and [d]anoint thee, and [e]put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [1]uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, [f]and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and [g]his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and [2]turned himself; and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* [h]Ruth thine handmaid: [i]spread therefore thy skirt over thine handmaid; for thou *art* [3]a near kinsman.

10 And he said, [k]Blessed *be* thou of the LORD, my daughter; *for* thou hast shewed more kindness in the latter end than [l]at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for [m]all the [4]city of my people doth know that thou *art* a virtuous woman.

12 And now it is true that I *am thy* near kinsman: howbeit [n]there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* [o]if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* [p]the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, [q]Let it not be known that a woman came into the floor.

15 Also he said, Bring the [5]vail that

B. C. 1312.

[b] Job 31. 16-22. Luke 14. 13-14.
[c] 1 Sam. 17. 17; 25. 18.
[d] Deut. 8. 10. Matt. 14. 20.
[4] *Shame her not.*
[e] Deut. 24. 19-21. Heb. 6. 10.
[f] Prov. 31. 27. 2 Thes. 3. 10.
[g] Ex. 16. 36.
[h] John 6. 12, 13. 1 Tim. 5. 4.
[i] Ps. 41. 1. 2 Cor. 9. 13-15.
[k] 1 Kings 7. 21.
[l] 2 Sam. 2. 5. 2 Tim. 1. 16-18.
[m] 2 Sam. 9. 1.
[5] Or, *one that hath right to redeem.*
[n] 7, 8, 22.
[o] Prov. 27. 10. Cant. 1. 8.
[6] *Fall not upon thee.*
[p] Prov. 6. 6-8; 13. 1. Eph. 6. 1-3.

CH. III.

[a] 1 Cor. 7. 36. 1 Tim. 5. 8, 14.
[b] Gen. 40. 14.
[c] Deut. 25. 5, 6. Heb. 2. 11-14.

[d] 2 Sam. 14. 2 Matt. 6. 17.
[e] Esth. 5. 1. 1 Tim. 2. 9, 10.
[1] Or, *lift up the clothes that are on his feet.*
[f] Ex. 20. 12. John 2. 5; 15. 14.
[g] Gen. 43. 34. 1 Cor. 10. 31. Eph. 5. 18, 19.
[2] Or, *took hold on.*
[h] 1 Sam. 25. 41. Luke 14. 11.
[i] Ex. 16. 8.
[3] Or, *one that has right to redeem.*
[k] 1 Cor. 13. 4, 5. 1 1. 8.
[l] Prov. 12. 4; 31. 10, 29-31.
[4] *Gate.*
[m] Matt. 7. 12. 1 Thes. 4. 6.
[n] Deut. 25. 5-9. Matt. 22. 24-27.
[o] Jud. 8. 19. Jer. 4. 2. 2 Cor. 1. 23. Heb. 6. 16.
[p] Ec. 7. 1. Rom. 12. 17; 14. 16. 1 Cor. 10. 32. 1 Thes. 5. 22. 1 Pet. 2. 12.
[q] Ex. 7. 1. Rom. 12. 17; 14. 16. 1 Cor. 10. 32. 1 Thes. 5. 22. 1 Pet. 2. 12.
[5] *Sheet*, or *apron.*

lence towards her. The manner in which she acknowledged his bounty likewise illustrates the excellence of her own spirit. Seldom have gratitude and humility been more sweetly blended. Ver. 18-23. The piety of Naomi was exemplified in her observations on the success of the gleaner. She received the kindness of Boaz as from the hand of the Lord. As a loving parent she was a wise counsellor, and Ruth was prompt to obey her prudent suggestions. Boaz, Ruth, and Naomi, each in their own sphere, present examples of spirit and deportment worthy of imitation.

Chap. III. 1-18. Naomi was a discreet, far-seeing woman, and a wise teacher; and Ruth was a docile pupil. The thrashing operations of those countries were conducted in the open field, where the wind, freely blowing, might be made available for separating the chaff from the wheat. In Eastern countries, this process is largely carried on in the night season, to avoid the injurious effects of a burning sun. In those days, flails would not seem to have been introduced for thrashing, nor fans for winnowing. Everything presented the most simple and elementary aspect. The mode of sleeping was, and still is, in keeping with it. They do not repose upon featherbeds, placed on wooden frames, as is the custom amongst us; they do not even undress, but merely unwrap themselves, and lie down on a mattress, or it may be on the floor, or the field. Ruth, by uncovering the feet of Boaz,

thou hast upon thee, and hold it. And when she held it, [r] he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, [s] Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.

CHAPTER IV.

1 *Boaz calleth into judgment the next kinsman.* 6 *He refusing the redemption,* 10 *Boaz marrieth Ruth.*

THEN went Boaz up [a] to the gate, and sat him down there: and, behold, [b] the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of [c] the elders of the city, and said, Sit ye down here. And they sat down.

3 And [d] he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [1] I thought to advertise thee, saying, [e] Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it;* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, [f] to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, [g] Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, [h] have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that [i] the name of the dead be not cut off from among his brethren, and from the gate of his place: [k] ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [l] The LORD make the woman that is come into thine house like [m] Rachel and like Leah, which two did build the house of Israel; and [2] do thou worthily in [n] Ephratah, and [3] be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, [o] whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, [p] the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, [q] Blessed *be* the LORD, which hath not [4] left thee this day without a [5] kinsman, [r] that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and [6] a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is [s] better to thee than seven sons, hath born him.

B. C. 1312.

[r] Is. 32. 8. Gal. 6. 10.
[s] Ps. 37. 3-5. Is. 28. 16; 30. 7.

CH. IV.

[a] Deut. 16. 18. Job 29. 7. Am. 5. 10-12.
[b] 3. 12.
[c] Ex. 18. 21, 22. Deut. 31. 28.
[d] Ps. 112. 5. Prov. 13. 10.
[1] *I said I will reveal in thine ear.*
[e] Jer. 32. 7-9. 2 Cor. 8. 21. Phil. 4. 8.
[f] Gen. 38. 8. Deut. 25. 5, 6. Matt. 22. 24. Luke 20. 28.
[g] Gen. 23. 10-18. Jer. 32. 10-12.
[h] Prov. 18. 22; 19. 14. Hos. 3. 2. Eph. 5. 25.
[i] Is. 48. 19. Zech. 13. 2.
[k] Mal. 2. 14. Heb. 13. 4.
[l] Ps. 127. 3-5; 128. 3-6.
[m] Gen. 30. 1-24. Num. 26.
[2] Or, *get thee riches;* or, *power.*
[n] Gen. 35. 19.
[3] *Proclaim thy name.*
[o] Gen. 38. 29.
[p] Gen. 21. 1-3.
[q] Ps. 34. 1-3.
[4] *Caused to cease unto thee.*
[5] Or, *redeemer.*
[r] Gen. 12. 2.
[6] Heb. *to nourish thy grey hairs.*
[s] 1 Sam. 1. 8.

performed an act which signified the claiming of his protection. Such a practice seems strange to us, with our notions of propriety; but in the East, it was less objectionable. Among the Hindus, at the present day, all inferiors sleep at the feet of their masters. It has been contended, however, that the conduct of Ruth, even then, was at variance with prudence, and other qualities essential to the character of woman. It was, however, prompted by Naomi, and not found fault with by Boaz, who subsequently bore witness to her modesty and propriety of deportment, and gave the highest proof of esteem and confidence, by making her his wife. Not only so, but public opinion was in her favour, for said he, "All the city of my people doth know that thou art a virtuous woman." It is clear that, notwithstanding the simplicity of the period, the act was not altogether in harmony with the feelings which then regulated social intercourse, for Boaz despatched her quietly at the dawn, adding, "Let it not be known that a woman came into the floor,"—language which indicates that such intercourse was not wholly in accordance with public feeling.

Chap. IV. 1-12. In those days the public concerns of the city were transacted at the gate, which occupied much the same place as our Courts of Justice. The Arabians, to this hour, call a Court of Justice the Gate of Judgment. This matter of the redemption of property was frequently attended with consequences which rendered it serious, as in the present case, which involved the marriage of Ruth. The man next of kin not being able to redeem it, Boaz did so at once, purchasing from Naomi all that belonged to her husband, and her sons, taking Ruth to be his wife, and calling upon the elders of the city to be witnesses. These elders on the occasion breathed a spirit of the highest benevolence, which found a meet expression in appropriate prayer. Ver. 13-22. This was a bright day for Naomi, who once more lifted up her head, no longer murmuring at the doings of the God of her fathers with her. The women of the town soon addressed Naomi in a strain of sincere congratulation on the good providence which had attended her in her old age. The venerable woman's maternal heart once more warmed up as she laid the first-born of Ruth "in her bosom, and became nurse unto it." Poor Naomi was no longer "a widow, indeed, and desolate." Her house was built up, and she herself invested with an importance which had not previously attached to her. The whole history is illustrative of the purity and simplicity of primitive times, adding another to the many proofs existing, that the further back we go, society becomes the more pure. The chief element of the history, however, consists in the fact, that this union constitutes a link in the genealogy of the Son of God. He is our great Kinsman and our Representative, uniting his strength with our weakness, and his Godhead with our manhood, that he may work out our eternal

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: [t]Pharez begat Hezron,

B. C. 1312.

[t] 1 Chr. 4. 1.
[u] 1 Chr. 2. 9, 10. Luke 3. 33, *Aram*, *Aminadab*.
[x] Num. 1. 7.
[y] 1 Chr. 2. 11, *Salma*.
[z] 1 Chr. 2. 12.
[a] 1 Chr. 2. 15.

19 And Hezron begat [u]Ram, and Ram begat Amminadab,

20 And Amminadab begat [x]Nahshon, and Nahshon begat Salmon,

21 And [y]Salmon begat Boaz, and [z]Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat [a]David.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

This Book comprises a period of about eighty years, and records the events which occurred to Israel from the birth to the death of Saul. Although it bears the name of Samuel, there is reason to believe that a portion of it was written by the prophets Gad and Nathan. A part of this, and the whole of the next Book, touches on events which took place after his death. Nor is this all: there are things in both Books which refer to a period of still later date, which, of course, must have been supplied by some of the inspired men of an after age.

CHAPTER I.

1 Elkanah and his two wives. 9 Hannah's prayer. 19 Samuel is born: 24 and presented to the Lord.

NOW there was a certain man of Ramathaim-zophim, of [a]mount Ephraim, and his name *was* [b]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an [c]Ephrathite:

2 And he had [d]two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, [e]but Hannah had no children.

3 And this man went up out of his city [1]yearly to worship and to sacrifice unto the LORD of hosts in [f]Shiloh. And the [g]two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah [h]offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a [2]worthy portion; for [i]he loved Hannah: but the LORD had [k]shut up her womb.

6 And her [l]adversary also [3]provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so [m]year by year, [4]when she went up to the house of the LORD, so she provoked her: therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, [n]why weepest thou? and why eatest thou not? and why is thy heart grieved? [o]*am* not I better to thee than ten sons?

B. C. 1171.

CH. I.

[a] Judg. 17. 1.
[b] 1 Chr. 6. 25-27.
[c] Ruth 1. 2.
[d] Gen. 4. 19. Matt. 19. 3-9.
[e] Gen. 16. 1, 2. Luke 1. 7.
[1] *From year to year.*
[f] Josh. 18. 1.
[g] 3. 13; 4. 4, 11.
[h] Lev. 3. 4, 5.
[2] *Double.*
[i] Deut. 21. 15.
[k] Gen. 20. 18.
[l] Lev. 18. 18.
[3] *Angered her.*
[m] 2. 19.
[4] *From the time that she, &c.* Heb. *from her going up.*
[n] Job 6. 14. John 20. 13, 15. 1 Thes. 5. 14.
[o] Ruth 4. 15.
[p] 2 Sam. 7. 2.
[5] Heb. *bitter of soul.*
[q] Ps. 50. 15.
[r] Gen. 50. 10.
[s] Judg. 11. 30.
[t] Ex. 4. 31.
[u] Gen. 8. 1.
[6] *Seed of men.*
[x] Num. 6. 5.
[7] *Multiplied to pray.*
[y] Ps. 25. 1. Rom. 8. 26.
[z] Job 8. 2. Matt. 7. 1-3.
[8] *Hard of spirit.*
[a] Ps. 42. 4.
[b] Job 6. 2, 3.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of [p]the temple of the LORD:)

10 And she *was* [5]in bitterness of soul, and [q]prayed unto the LORD, [r]and wept sore.

11 And she [s]vowed a vow, and said, O LORD of hosts, if thou wilt indeed [t]look on the affliction of thine handmaid, and [u]remember me, and not forget thine handmaid, but wilt give unto thine handmaid a [6]man-child, then I will give him unto the LORD all the days of his life, and [x]there shall no razor come upon his head.

12 ¶ And it came to pass, as she [7]continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she [y]spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, [z]How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord; I *am* a woman [8]of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [a]poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial; for [b]out of the abund-

deliverance. He has not only recovered to us our inheritance, and bought us with his own blood; but he has united himself to us by the faith which he works in our hearts, by his own gracious Spirit, through which his people become justified, and sanctified, and made meet for the inheritance of heaven.

Chap. I. 1-18. The best sons have sometimes sprung from the worst fathers. Elkanah was descended from Korah. The evils of polygamy are strikingly manifested in the present case: the conduct of Peninnah was both wicked and cruel. It amounted to a species of persecution of the most intolerable character. She continued to upbraid Hannah with that which was not a crime, and which ought to have been to herself a source of satisfaction, since it prevented the heart-burnings necessarily arising from two families. It is well when persecution prompts prayer, as in the case of Hannah. The vow of Hannah carried the matter to the highest possible pitch. The sons of Peninnah, as Levites, were set apart for the public service from the age of twenty-five to fifty; but Hannah determined, if she had a son, that he should be a Nazarite, and as such should be devoted to the end of his life. Hannah meekly answered the uncourteous address of Eli, who promptly changed his voice to comfort the devout mourner. She clearly believed it would be unto her as the man of God had said; and losing her burden, she was filled with hope and gladness.

ance of my [g]complaint and grief have I spoken hitherto.

17 Then Eli answered and said, [c]Go in peace: and [d]the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, [e]Let thine handmaid find grace in thy sight. So the woman [f]went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; [g]and the LORD remembered her.

20 Wherefore it came to pass, [1]when the time was come about, after Hannah had conceived, that she bare a son, and called his name [2]Samuel, *saying*, [h]Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and [1]*then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, [k]Do what seemeth thee good: tarry until thou have weaned him; only [l]the LORD establish his word. So the woman abode, and gave her [m]son suck until she weaned him.

24 ¶ And when she had weaned him, [n]she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord! *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 [o]For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have [3]lent him to the LORD; as long as he liveth he shall be lent to the LORD. And [p]he worshipped the LORD there.

CHAPTER II.

1 *Hannah's song of praise.* 11 *The sin of Eli's sons.* 18 *Samuel ministers before God.* 20 *Eli blesseth Elkanah, and Hannah.* 22 *Eli reproveth his sons, but too gently.* 27 *The ruin of Eli's house foretold.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD; [q]mine horn is exalted in the LORD; [r]my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* [s]none besides thee; neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; [t]let *not* [1]arrogancy come out of your mouth: for the LORD *is* [u]a God of knowledge, and [v]by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that [w]stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that [x]the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD [1]killeth, and maketh alive: [y]he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he [1]bringeth low, and lifteth up.

8 He raiseth up [m]the poor out of the dust, *and* lifteth up the beggar from the dunghill, to [n]set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 He will keep the feet of [o]his saints, and the wicked shall [p]be silent in darkness; for by strength shall no man prevail.

10 The [q]adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall [r]judge the ends of the earth; and [s]he shall give strength unto his king, and exalt the horn of his [t]anointed.

11 And Elkanah went to Ramah to his house: and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they [u]knew not the LORD.

13 And the priest's custom with the people *was*, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; [x]all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

B. C. 1165.

[g] *Meditation.*
[c] 25. 35; 29. 7. Luke 7. 50; 8. 48.
[d] 1 Chr. 4. 10.
[e] Gen. 32. 5. Ruth 2. 13.
[f] Ec. 9. 7. John 16. 24.
[g] Ps. 25. 7. Luke 23. 42.
[1] *In revolution of days.*
[2] *Asked of God.*
[h] Gen. 4. 25. Matt. 1. 21.
[i] Luke 2. 22, 41, 42.
[k] Num. 30. 7-11.
[l] Is. 44. 26.
[m] Gen. 21. 7, 8.
[n] Num. 15. 9, 10.
[o] Matt. 7. 7.
[3] Or, *returned him whom I have obtained by petition to the Lord*
[p] Gen. 24. 26.

CH. II.

[q] Ps. 18. 2; 92. 10.
[b] Ex. 15. 1, 21. Rev. 18. 20.
[c] Deut. 4. 35. Is. 44. 6, 8.
[d] Prov. 8. 13. Jude 15, 16.
[1] *Hard.*
[e] Heb. 4. 12, 13. Rev. 2. 23.
[f] Job 31. 6. Dan. 5. 27.
[g] Is. 10. 4 2 Cor. 4. 9, 10. Heb. 11. 34.
[h] Ps. 113. 9.
[i] Deut. 32. 39. John 5. 25-29. Rev. 1. 18.
[k] Ps. 116. 3. Matt. 12. 40. 2 Cor. 1. 9, 10.
[l] Ps. 75. 7. Is. 2. 12. Jam. 4. 10.
[m] Job 2. 8. Luke 1. 51, 52.
[n] Gen. 41. 14, 40. Jam. 2. 5. Rev. 1. 6; 3. 21; 22. 5.
[o] Deut. 33. 3. Jude 1. 3.
[p] Job 5. 14. Matt. 6. 12. 2 Pet. 2. 17. Jude 13.
[q] Ex. 15. 6. Luke 19. 27.
[r] Matt. 25. 31, 32. Rev. 20. 11-15.
[s] Matt. 25. 34; 28. 18.
[t] Ps. 2. 2; 45. 7. Acts 4. 27; 10. 38.
[u] John 8. 55; 17. 3. Rom. 1. 28-30.
[x] Ex. 29. 27, 28. 2 Pet. 2. 13-15.

Ver. 19-28. The choice of the child's name was happy, as it tended to keep in memory the fact that he was given in answer to prayer. Elkanah displayed a laudable spirit of love and kindness towards his wife, whom he left to pursue the course to which she was prompted by her grateful piety. The manner in which she performed her vow, although it deprived her of the company of her much-loved son, was worthy of her character, and reflected credit on her religion. Nor was she unremembered by the God she loved, who gave her, in addition to Samuel, both sons and daughters.

Chap. II. 1-11. No songs are comparable to those of inspiration. This of Hannah bears the strongest resemblance to that of Mary. She clearly looks far higher than the mercy bestowed on herself; the great salvation may be seen through the fervent utterance of the thankful mother. She would even seem to anticipate a repetition of the Divine favour; for she praises the Lord beforehand for the sons and daughters in whom she afterwards rejoiced. Ver. 12-36. It is mournful to see how soon depravity crept into the Church of God. The greatest calamity that can befall a people is an ungodly ministry. These men "knew not the Lord." They were, therefore, influenced neither by fear nor by love. Occupying the holiest of places, they became the wicked-

16 And *if* any man said unto him, Let them not fail to burn the fat [2]presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great [y]before the LORD; for men [z]abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, girded with [a]a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli [b]blessed Elkanah and his wife, and said, The LORD give thee seed of this woman, for [3]the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD [c]visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that [4]assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for [5]I hear of your evil dealings [d]by all this people.

24 Nay, my sons; for *it is* no good report that I hear: [e]ye make the LORD's people to [6]transgress.

25 If one man sin against another, the judge shall judge him; but if a man sin against the LORD, who shall entreat for him? Notwithstanding, they [f]hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and [g]was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [h]kick ye at my sacrifice, and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [i]I said indeed, *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me [k]I will honour, and they [l]that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see [7]an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* [m]to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [8]in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And [n]I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart, and in my mind: and [o]I will build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver, and a morsel of bread, and shall say, [9]Put me, I pray thee, into [1]one of the priest's offices, that I may eat a piece of bread.

CHAPTER III.

1 *How the word of the LORD was first revealed to Samuel.*
11 *God telleth Samuel the destruction of Eli's house.*

AND the child Samuel ministered unto the LORD before Eli. And [a]the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and [b]his eyes began to wax dim, *that* he could not see;

3 And ere [c]the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said,

B. C. 1165.

2 *As on the day.*
y Gen. 6. 11; 10. 9. Is. 3. 8.
z Matt. 18. 7.
a 22. 18. Ex. 28. 4.
b Gen. 14. 19; 27. 27, 29.
3 *Petition which she asked, &c.*
c 1. 19, 20. Luke 1. 68.
4 *Assembled by troops.*
5 Or, *I hear evil words of you.*
d Is. 3. 9. Phil. 3. 19.
e Ex. 32. 21. Matt. 18. 6. Rev. 2. 20.
6 *To cry out.*
f Deut. 2. 30. John 12. 39, 40.
g Prov. 3. 4. Luke 1. 80. Acts 2. 47. Rom. 14. 18.
h Deut. 32. 15. Mal. 1. 12, 13.

i Ex. 28. 43. Num. 25. 11-13.
k Ps. 91. 14. John 5. 44; 12. 26. 1 Pet. 1. 7.
l Num. 11. 20. 2 Sam. 12. 9, 10. Mal. 2. 9.
7 Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*
m 2 Sam. 15. 13-30, &c. Matt. 2. 18.
8 *Men.*
n 1 Kings 2. 35. Ex. 34. 23. Heb. 2. 17; 7. 26-28.
o Ex. 1. 21. 1 Kings 11. 38. Neh. 12. 10, 11.
9 *Join.*
1 *Somewhat about the priesthood.*

CH. III.

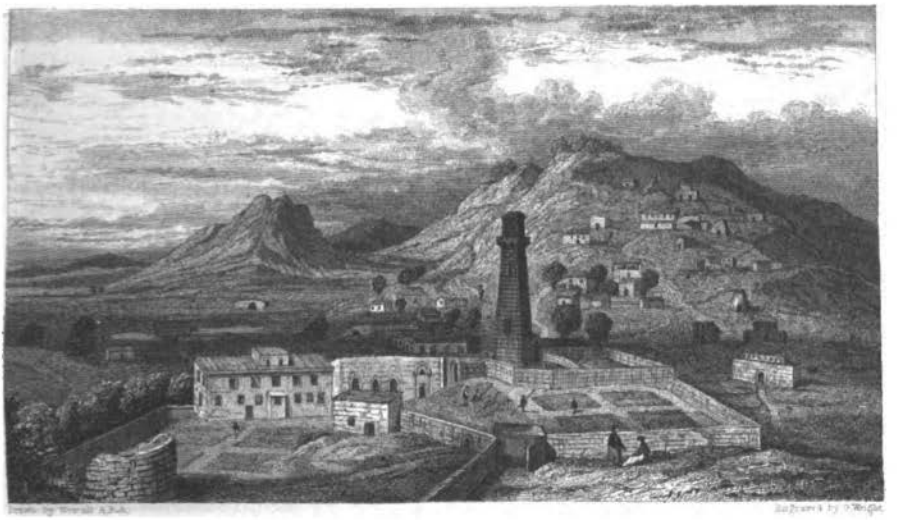
a Ps. 74. 9. Is. 13. 12. Am. 8. 11, 12.
b Gen. 48. 10. Ps. 90. 10. Ec. 12. 3.
c Ex. 27. 20, 21. 2 Chr. 13. 11.

est of men. Their position fearfully aggravated their guilt. All declension has commenced at the House of God; an unholy nation always indicates an unholy ministry. If the age of Eli be remembered, his address was comparatively sharp and faithful; but it was too late; the hearts of his sons were hardened. Their habits were formed, and they despised the counsels of their aged father. The address of "the man of God" was awful, and soon realised in its most affecting features. The whole is deeply impressive, and entitled to the solemn and prayerful consideration of all Christian parents. Eli himself was doubtless a man that feared the Lord; but mere example is not enough,—there must be instruction, and there must be authority. It was characteristic of Abraham that he would "command his children and his household after him, that they should keep the way of the Lord to do justice and judgment, that the Lord might bring upon Abraham that which he had spoken of him."

Chap. III. 1-21. "The word of the Lord" is the voice of prophecy; by its being precious, is meant its being scarce. Things are valued, not from their abundance, but their lack. This absence of prophetic labours



SAMUEL.



I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 [1]Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, [d]Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which [e]both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: [2]when I begin, I will also make an end.

13 [3]For I have told him, that [f]I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves [4]vile, and he [5]restrained them not.

14 And therefore I have sworn unto the house of Eli, that [g]the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

B. C. 1141.

1 Or, *Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*
d Ex. 20. 19. Acts 9. 6.
e 2 Kings 21. 12. Luke 21. :6.
2 *Beginning and ending.*
3 Or, *And I will tell, &c.*
f 2 Chr. 20. 12. Joel 3. 12.
4 *Accursed.*
5 Heb. *frowned not upon them.*
g Num. 15. 30, 31. Jer. 7. 16. Heb. 10. 26-31.

h Ps. 141. 5.
i Ruth 1. 17. Matt. 26. 63.
6 *So add.*
7 Or, *word.*
8 *All the things; or, words.*
k Gen. 18. 25. Job 1. 21; 2. 10. 1Pet. 5. 6.
l Jud. 13. 24. Luke 1. 80; 2. 40, 52.
m Matt. 1. 23. 2 Tim. 4. 22.
n Is. 44. 26.
o *Faithful.*
p Gen. 12. 7; 15. 1.

CH. IV.
1 Or, *came to pass.* Heb. *was.*
2 *The battle was spread.*
a Josh. 7. 5-8, 12.
b Ps. 106. 40, 41. Lam. 3. 40.
3 *The array.*
c Deut. 29. 24. Ps. 74. 1, 11.
d Num. 31. 6.
4 *Take unto us.*
e Num. 10. 33. Deut. 31. 26.
f Jer. 7. 8, 11.
g 2 Sam. 6. 2.
h Ex. 25. 18-22.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? [h]I pray thee hide *it* not from me: [i]God do so to thee, and [6]more also, if thou hide *any* [7]thing from me of all the things that he said unto thee.

18 And Samuel told him [8]every whit, and hid nothing from him. And he said, [k]It *is* the LORD; let him do what seemeth him good.

19 ¶ And Samuel [l]grew, and [m]the LORD was with him, and did [n]let none of his words fall to the ground.

20 And all Israel, from Dan even to Beer-sheba, knew that Samuel *was* [9]established *to be* a prophet of the LORD.

21 And the LORD [o]appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAPTER IV.

1 *The Israelites are overcome by the Philistines.* 10 *The ark is taken, and Eli's sons slain.* 12 *Upon hearing the news, Eli falleth backward, and breaketh his neck.*

AND the word of Samuel [1]came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when [2]they joined battle, [a]Israel was smitten before the Philistines; [b]and they slew of [3]the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, [c]Wherefore hath the LORD smitten us today before the Philistines? [d]Let us [4]fetch [e]the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, [f]it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, [g]which dwelleth *between* [h]the cherubims: and the two sons of Eli, Hophni and Phinehas,

rendered the duty of the priesthood all the more responsible. If they erred, there were none to protest against, or to correct them, and none to supply their deficiencies. It would appear there were but two prophets throughout the long period in which the Judges reigned over Israel. The import of the term "know," in ver. 7, is not to be understood of the knowledge which is implied in conversion, but of the token of the Lord's presence, or the way in which he revealed his mind to his holy Prophets. The Lord, in addressing Samuel, awfully confirmed the words of the man of God touching the overthrow of the house of Eli. Samuel, even in his boyhood, shewed that tender and humane spirit, which, in after life, so eminently distinguished him. The aged priest feared the worst, and felt very anxious to know it. Samuel could not resist the appeal, and hence, notwithstanding his reluctance, he reported the whole. The words of Eli are full of devout and sorrowful submission; he saw that his house was ruined. His grief was sorely embittered by the fact that the wickedness to which the coming judgment is traced, is set down to the account of his own culpable indulgence: "His sons made themselves vile, and he restrained them not." Here is the sting. The charge was true, and the old man fell under it. Nothing remained but to cast himself on the Divine mercy. "It is the Lord; let him do what seemeth him good." The doom of his sons was sealed, and it could not now be reversed. His own sands were nearly run out, and the days of his sons were numbered. The graves were ready for both; they were to be cut down for their iniquity before they had lived out half their days; and he was to be gathered to his fathers "like as a shock of corn cometh in his season."

Chap. IV. 1-11. Samuel was now virtually installed in the high offices of judge, prophet, and priest. It was not, however, till a little after that his powers were fully developed. Knowing that the people had been "destroyed for lack of knowledge," he was at great pains to provide proper instruction for them, and hence he betakes himself to the establishing of schools of the prophets throughout the land. The cry for the Ark was not the fruit of faith; they viewed it as an idol rather than as an emblem. The holiest of things brought by the hands of the basest of men, in answer to such a spirit, boded no good. Its arrival excited amongst them frantic joy; but we hear nothing of humble supplication to the God of battles to be their helper. Those shouts of a false confidence with which "the earth rang again" only tended to hasten their overthrow. The Philistines, alarmed

were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, [i]all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, [k]What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines [l]were afraid: for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [5]heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that [m]smote the Egyptians with all the plagues in the wilderness.

9 [n]Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: [6]quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and [o]Israel was smitten, and they fled [p]every man into his tent; and there was a very great slaughter: for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, [7]were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for [q]his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; [r]and his eyes were [8]dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What [9]is there done, [s]my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, [t]when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and [u]his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to [1]be delivered: and when she heard the tidings, that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains [2]came upon her.

20 And, about the time of her death, the women that stood by her said unto her, [x]Fear not; for thou hast born a son. But she answered not, [3]neither did she regard *it*.

21 And she named the child [4]I-chabod, saying, [y]The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband:)

22 And she said, [z]The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

1 *The Philistines bring the ark into the house of Dagon.* 3 *Dagon falleth down.* 6, 9, 12 *They are smitten with emerods.*

AND the Philistines [a]took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of [b]Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, [c]Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and [d]set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and [e]the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only [1]*the stump of* Dagon was left to him.

5 Therefore [f]neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But [g]the hand of the LORD was

B. C. 1141.

[i] Jud. 15. 14. Job 20. 5.
[k] Ex. 32. 17, 18.
[l] Ex. 15. 14-16. Deut. 32. 30.
[5] *Yesterday*; or, *the third day.*
[m] Ex. 7. 5; 9. 14. Ps. 78. 43-51.
[n] 2 Sam. 10. 12. 1 Cor. 16. 13. Eph. 6. 10, 11.
[6] *Be men.*
[o] Lev. 26. 17.
[p] 2 Sam. 20. 1.
[7] *Died.*
[q] Josh. 7. 9. Neh. 1. 3, 4. Ps. 79. 1-8.
[r] Gen. 27. 1.
[8] *Stood.*
[9] *Is the thing.*
[s] 3. 6. Josh. 7. 19.
[t] Ps. 26. 8; 42. 3, 10; 69. 9. Lam. 2. 15-19.
[u] 3. 12, 13. 1 Pet. 4. 17, 18.
[1] Or, *cry out.*
[2] *Were turned.*
[x] Gen. 35. 17, 18. John 16. 21.
[3] *And set not her heart.*
[4] *Where is the glory?* Or, *nary.* There is no *glory.*
[y] Ps. 26. 8. Jer. 2. 11. Hos. 9. 12.
[z] Ps. 137. 5, 6. John 2. 17.

CH. V.

[a] Ps. 78. 61.
[b] Jud. 16. 23. Dan. 5. 2, 23. Hab. 1. 11, 16.
[c] Ex. 12. 12. Ps. 97. 7. Is. 19. 1. Mark 3. 11.
[d] Is. 40. 20; 41. 7. Jer. 10. 8.
[e] Is. 2. 18, 19. Jer. 10. 11; 50. 2. Dan. 11. 8. Mic. 1. 7.
[1] *The fishy part.*
[f] Ps. 115. 4-7; 135. 15-18.
[g] Ex. 9. 3. Acts 13. 11.

---

thereby, fought with the fury of desperation, and thus fulfilled the Divine threatening. The death of 30,000 men and the two sons of Eli was the fruit of a single day's conflict. In the absence of the Lord of the Ark, the Ark of the Lord stood them in no stead. Poor Eli, trembling under the weight of ninety-eight years, was full of apprehension, and his worst fears were soon realised. His sons slain, the Ark of God taken, and the flower of the people cut down, were tidings which descended on him as a thunderbolt. He fell—he died; and to his death was added that of his daughter-in-law, under circumstances the most melancholy. The picture, as a whole, is one of the most afflicting on record. But where the punishment was so great what must have been the guilt! The stroke is often lighter, but never heavier than the transgression. Iniquity for a time may seem to prosper; but, in the end, vengeance is sure to come. They who, having been often reproved, still "harden their necks, will be suddenly destroyed, and that without remedy."

Chap. V. 1-12. The idolatrous Philistines exulted in the capture of the Ark. They considered it a triumph for their own god, Dagon. The events of the temple were full of interest, and not a little calculated to humble the pride of Dagon's worshippers. But if distressed by the prostration of their own god, when the Divine hand fell upon themselves they were overwhelmed with consternation. They became solicitous to know the cause, and to escape the danger which impended. The Lord honoured himself by means of the Ark, which proved a source of fear and death on all sides to the Philistines.

heavy upon them of Ashdod, and he destroyed them, and smote them with [h]emerods, *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod [i]saw that *it was* so, they said, [k]The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto [l]Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, [m]the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, [n]and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to [o]Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to [2]us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay [3]us not, and our people: for there was [p]a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that [q]died not were smitten with the emerods: and [r]the cry of the city went up to heaven.

CHAPTER VI.

1 *The Philistines counsel how to send back the ark:* 10 *they bring it on a new cart to Beth-shemesh.* 19 *The people smitten.*

AND [s]the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines [b]called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not [c]empty; but in any wise return him [d]a trespass-offering: then ye shall be healed, and it shall be [e]known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, [f]Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on [1]you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your [g]mice that mar the land; and ye shall [h]give glory unto the God of Israel: peradventure he will [i]lighten his hand from off you, and from [k]off your gods, and from off your land.

6 Wherefore then do ye [l]harden your hearts, as [m]the Egyptians and Pharaoh hardened their hearts? When he had wrought [2]wonderfully among them, [n]did they not let [3]the people go, and they departed?

7 Now therefore make a [o]new cart, and take two milch-kine, [p]on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the [q]jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [r]Beth-shemesh, *then* [4]he hath done us this great evil: but if not, then we shall know that *it is* [s]not his hand *that* smote us; it *was* [t]a chance *that* happened to us.

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And [u]they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and [x]offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men

B. C. 1141.

[h] Deut. 28. 27. Job 31. 3. Ps. 78. 66.
[i] Ex. 8. 8, 29; 10. 7; 12. 33.
[k] 2 Sam. 6. 9. 1 Chr. 15. 13.
[l] Amos 6. 2.
[m] Deut. 2. 15. Amos 5. 19; 9. 1-4.
[n] Ps. 78. 66.
[o] Josh. 15. 45. 2 Kings 1. 2. Amos 1. 8.
[2] *Me, to slay me and my people.*
[3] *Me not, and my people.*
[p] Is. 13. 7-9. Jer. 48. 42-44.
[q] 1 Kings 19. 17. Amos 5. 19.
[r] Ex. 12. 30. Is. 15. 3-5.

CH. VI.

[s] Ps. 78. 61.
[b] Gen. 41. 8. Ex. 7. 11. Is. 47. 12. Dan. 2. 2; 5. 7. Matt. 2. 4.
[c] Ex. 23. 15; 34. 20. Deut. 16. 16.
[d] Lev. 5. 15-19; 7. 1-7.
[e] 5. 7, 9, 11.
[f] Ex. 12. 35. Josh. 13. 3.

[1] *Them.*
[g] Ex. 8. 17, 24. Joel 1. 4-7.
[h] Josh. 7. 19. John 9. 24. Rev. 11. 13; 16. 9.
[i] Ps. 32. 4; 39. 10.
[k] Ex. 12. 12. Is. 19. 1.
[l] Job 9. 4. Ps. 95. 8. Rom. 2. 5. Heb. 3. 13.
[m] Ex. 7. 13; 9. 16, 17, 34, 35; 10. 14-16.
[2] *Reproachfully.*
[n] Ex. 12. 31-33.
[3] *Them.*
[o] 2 Sam. 6. 3. 1 Chr. 13. 7.
[p] Num. 19. 2.
[q] 4, 5.
[r] Josh. 15. 10; 21. 16.
[4] Or, *it.*
[s] Is. 26. 11.
[t] 2 Sam. 1. 6. Luke 10. 31.
[u] 2 Sam. 6. 3. 1 Chr. 15. 13-15.
[x] Ex. 20. 24. 1 Kings 18. 30-38.

The destruction appears to have been indescribable, and the distress unutterable. Although the Ark failed to bring any deliverance to the children of Israel, because of their iniquities, it stood the representative of the power of the Most High for the destruction of the Philistines. If it was weak to protect the Hebrews, it was strong to punish their enemies. While sin separated between them and their Lord, terrible proof was given that his arm was not shortened, neither his ear heavy. While he paternally chastised his own people, he inflicted the severest judgments on their adversaries. The Ark, like the Gospel, was, in a sense, a savour either of life unto life, or of death unto death. To receive it, is to be saved; to reject it, is to be destroyed. They who will not have to do with Christ as a Priest, must have to do with him as a King.

Chap. VI. 1-21. These Heathen priests and diviners reasoned with uncommon wisdom. It is clear they were not unacquainted with the history of the Jews in Egypt. They spake as the disciples of a better system, while they exhorted their countrymen to "give glory unto the God of

of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the LORD.

16 And when [y]the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods, which the Philistines returned *for* a trespass-offering unto the LORD: [z]for Ashdod one, [a]for Gaza one, [b]for Askelon one, [c]for Gath one, [d]for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the [5]great *stone of* Abel, whereon they set down the ark of the LORD; *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And [e]he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men. And the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [f]Who is able to stand before this holy LORD God? and to [g]whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of [h]Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAPTER VII.

1 *The Israelites, by Samuel's means, solemnly repent at Mizpeh.* 9 *Samuel praying, the Philistines are discomfited.*

AND the men of [a]Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of [b]Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel [c]lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do [d]return unto the LORD with all your hearts, *then* [e]put away the strange gods and Ashtaroth from among you, and [f]prepare your hearts unto the LORD, and [g]serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [h]Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, [i]Gather all Israel to [k]Mizpeh, and [l]I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and [m]drew water, and poured *it* out before the LORD, and [n]fasted on that day, and said there, [o]We have sinned against the LORD. And Samuel [p]judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, [l]Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took [q]a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD: and Samuel [r]cried unto the LORD for Israel; and the LORD [2]heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD [s]thundered with a great thunder on that day upon the Philistines, and [t]discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel [u]took a stone, and set *it* between Mizpeh and Shen, and called the name of it [3]Eben-ezer, saying, [x]Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to

B. C. 1140.

y Jud. 3. 3; 16. 5, 23-30.
z 2 Chr. 26. 6. Jer. 25. 20. Zech. 9. 6.
a Jud. 16. 1, 21.
b Jud. 1. 18. Zech. 9. 5.
c 2 Sam. 1. 20; 21. 22. Amos 6. 2.
d 2 Kings 1. 2. Amos 1. 3.
5 *Great stone.*
e Ex. 19. 21. Lev. 10. 1-3. Col. 2. 18. 1 Pet. 4. 17.
f Num. 17. 12, 13. 2 Sam. 6. 9. Mal. 3. 2. Luke 5. 8.
g 6. 8-12.
h Josh. 18. 14. Jud. 18. 12. Ps. 78. 60. CH. VII.
a Josh. 18. 14. 2 Sam. 6. 2. Ps. 132. 6.
b 2 Sam. 6. 3, 4. 1 Chr. 13. 7.
c Jud. 2. 4. Zech. 12. 10, 11. Matt. 5. 4. 2 Cor. 7. 10, 11.
d Deut. 30. 2-10. Is. 55. 7. Joel 2. 12.
e Gen. 35. 2. Jud. 2. 13.
f Deut. 30. 6. Ez. 18. 31. Matt. 15. 8.
g Deut. 6. 13; 10. 20. Matt. 4. 10. Luke 4. 8.
h Jud. 2. 11, 13. Hos. 14. 3, 8.
i Neh. 9. 1
k 10. 17.
l 12. 23.
m Job 16. 20.
n 2 Chr. 20. 3. Joel 2. 12. Jon. 3.
o Lev. 26. 40. Luke 15. 18.
p Jud. 3. 10.
l *Be not silent from us from crying.*
q 9. 13; 10. 8; 16. 2.
r Ps. 50. 15; 99. 6.
2 *Answered.*
s Ex. 9. 23-25. Rev. 16. 18-21.
t Deut. 20. 3, 4. Jud. 4. 15.
u Gen. 28. 18.
3 That is, *the stone of help.*
x Ps. 71. 6, 17. Acts 26. 22. 2 Cor. 1. 10.

Israel," as a means of lightening his hand from off themselves, their gods, and their land. Never before did we read of such counsels issuing from the lips of the Heathen priesthood. The matter of the Ark, and the judgments which accompanied it, were eminently calculated to confound Idolatry, and to strengthen the faith of the Hebrews. It was a fearful thing merely to look on the punishment of the Philistines; but when it came home to themselves at Beth-shemesh, and when multitudes fell under the blow of the Divine hand, it spread dismay through all the country. There has been much controversy touching the figures "50,000," without any satisfactory result, but the thing is without any direct practical bearing. The moral of the whole is, that great fear is due unto God in a meeting of his servants, and that he will be glorified in all who come nigh to him. To the impenitent wicked he is a consuming fire; but to all who approach him through the Lord Jesus Christ, he is the Father of mercies, and the God of all consolation.

Chap. VII. 1-17. The value of mercies is too frequently not understood till they be withdrawn, and this is often done in order to bring ungrateful men to their senses. Twenty years was a long time to be without the Ark, but a shorter period, perhaps, would not have sufficed to bring "all the house of Israel to lament after the Lord." It is well when deprivation is attended with such a result. Samuel here comes out in his true character of a teacher, a reprover, a prophet, and a guide. His early labours are attended with great success; the people promptly complied with his exhortation to put away the strange gods. The Philistines, as if emboldened by the magnitude of their past victories, embraced the first opportunity to attack the assembled Hebrews. On this occasion they pursued the proper course, enlisting the sympathies and the supplications of Samuel on their behalf, that the Lord would save them out of the hand of the Philistines. The prophet cried, and the Lord heard him. The mingled scene of the

Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel [f]judged Israel all the days of his life.

16 And he [g]went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And [h]his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there [i]he built an altar unto the LORD.

CHAPTER VIII.

1 *By the occasion of the ill government of Samuel's sons, the Israelites ask a king.* 10 *The manner of a king.*

AND it came to pass, when Samuel was old, that he [a]made his [b]sons judges over Israel.

2 Now the name of his first-born was [c]Joel, and the name of his second Abiah; *they were* judges in Beer-sheba.

3 And [d]his sons walked not in his ways, [e]but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all [f]the elders of Israel gathered themselves together, and came to Samuel, unto Ramah,

5 And said unto him, Behold, thou art old and thy sons walk not in thy ways: now [g]make us a king to judge us like all the nations.

6 ¶ But the thing [1]displeased Samuel, when they said, Give us a king to judge us. And Samuel [h]prayed unto the LORD.

7 And the LORD said unto Samuel, [i]Hearken unto the voice of the people in all that they say unto thee: for [k]they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According [l]to all the works which they have done, since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [2]hearken unto their voice: [3]howbeit yet protest solemnly unto them, and shew them [m]the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, [n]This will be the manner of the king that shall reign over you: [o]He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* [p]shall run before his chariots.

12 And he will [q]appoint him captains over thousands, and captains over fifties; [r]and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will [s]take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his [t]officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD [u]will not hear you in that day.

19 ¶ Nevertheless the people [v]refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

20 That [x]we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hear-

B. C. 1120.

f Acts 13. 20, 21.
g *Circuited from year to year.*
h 8. 4; 19. 18-23.
i Gen. 12. 7, 8. 1 Kings 18. 30-36.

CH. VIII.

a Deut. 16. 18, 19. 1 Tim. 5. 21.
b Jud. 5. 10; 10. 4; 12. 14.
c 1 Chr. 6. 28, 33, *Vashni.*
d 2 Sam. 15. 4. Jer. 22. 15-17.
e Ex. 18. 21. 1 Tim. 3. 3.
f Ex. 24. 1.
g Acts 13. 21.
1 Heb. *was evil in the eyes of.*
h Ex. 32. 31, 32. Luke 6. 11, 12. Jam. 1. 5.
i Num. 22. 20. Hos. 13. 11.
k Matt. 10. 24, 25. Luke 10. 16. John 13. 16.
l Ex. 14. 11, 12; 16. 3; 32. 1. Acts 7. 51-53.
2 Or, *obey.*
3 Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.*
m Ex. 45. 7, 8; 46. 18.
n Deut. 17. 14-20.
o 2 Chr. 26. 10-15.
p 2 Sam. 15. 1. 1 Kings 1. 5.
q 1 Chr. 27. 1-22.
r 1 Kings 4. 7. 2 Chr. 32. 28, 29.
s 1 Kings 21. 7, 19. Ez. 46. 18.
t *Eunuchs.*
u Ps. 18. 41. Prov. 1. 27, 28. Is. 1. 15. Luke 13. 25.
v Ps. 81. 11. Ex. 33. 31.
x Ex. 33. 16. John 15. 19. 2 Cor. 6. 17. Phil. 3. 20. 1 Pet. 2. 9.

---

thunder and the battle was fearful, and much fitted to impress both armies. No time was lost after the victory in rearing a monument to the glory of the Lord. Few terms in Scripture have been more honoured among the faithful than "Eben-ezer," and few occasions in ancient times arose to which the inscription was more appropriate. This was the first victory under Samuel, and it was so complete, and attended with tokens of the Divine presence so indisputable, as completely to install him in his high office. In ver. 15 we are told that Samuel "judged Israel all the days of his life," although it will subsequently appear that he resigned the government to Saul on his becoming king,—a fact which shews that the sovereignty did not necessarily trench on the judgeship. The period of Samuel's services was one of the happiest in the history of the people. He was a pattern of every excellence, and the hold he had taken on the heart of the nation was such as to indicate the confidence in which he was held, and to render his hands ever strong for purposes of good.

Chap. VIII. 1-9. It was natural for Samuel to desire that his sons might walk in his steps, serving the Lord, and doing good to his people, when he was in his grave. But here again, as in the case of Eli, it was soon found they were men of another spirit, "who walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." The fact here set forth is deeply affecting, shewing that if religious privileges become not a blessing, they will be a curse. The conduct of these men roused the spirit of the whole nation, leading them to desire a king. Had the sons been worthy of the father, no such thought would have entered the popular mind. The reason for the offensive demand was plainly communicated to the venerable prophet: "Thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." In the present case, Samuel, notwithstanding his zeal, seemed deficient in his usual sagacity. Passing by the serious misconduct of his sons, and their utter disqualification for the office, he thinks only of the disgrace of having the judgeship taken out of his own family. Had he reproved his sons with a view to reform them, he would have acted more wisely; or, failing in that, had recourse to the Lord to appoint a successor, for it was impossible that men of such a spirit could command the confidence of the country. Ver. 10-22. Samuel did what in him lay to drive the notion of a king from the mind of the

ken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

1 *Saul, despairing to find his father's asses,* 6 *by the counsel of his servant,* 11 *and directions of young maidens,* 15 *according to God's revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul.*

NOW there was a man of Benjamin, whose name *was* [a]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [1]a Benjamite, a mighty man of [2]power.

2 And he had a son, whose name *was* Saul, a [b]choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: [c]from his shoulders and upward *he was* higher than any of the people.

3 And [d]the asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through [e]mount Ephraim, and passed through the land of [f]Shalisha, but they found *them* not; then they passed through the land of [g]Shalim, and *there they were* not; and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [h]Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and [i]take thought for us.

6 And he said unto him, Behold now, *there is* in this city [k]a man of God, and *he is* [l]an honourable man; [m]all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, [n]what shall we bring the man? for the bread is [3]spent in our vessels, and *there is* not a present to bring to the man of God; what [4]have we?

8 And the servant answered Saul again, and said, Behold, [5]I have here at hand the fourth part of a shekel of silver; *that* will I give to the man of God to tell us our way.

9 (Beforetime in Israel, when a man went to [o]enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet, was beforetime called [p]a Seer.)

B. C. 1095.

CH. IX.

a 1 Chr. 8. 30-33; 9. 36, 39. Acts 13. 21.
1 Or, *the son of a man of Jemini.*
2 Or, *substance.*
b Gen. 6. 2. 2 Sam. 14. 25, 26. Jer. 9. 23.
c 17. 4. Num. 13. 33.
d Jud. 5. 10; 10. 4.
e Jud. 17. 1; 19. 1.
f 2 Kings 4. 42.
g Gen. 33. 18. John 3. 23, *Salim.*
h 1. 1.
i Matt. 6. 25, 28, 34. Luke 12. 11, 22.
k Deut. 33. 1. 1 Kings 13. 1. 2 Kings 6. 6. 1 Tim. 6. 11.
l 1 Thes. 2. 10; 5. 13.
m Is. 44. 26. Zech. 1. 5, 6. Matt. 24. 35.
n Jud. 6. 18. 1 Kings 14. 3. 2 Kings 5. 5; 8. 8.
3 *Gone out of.*
4 *Is with us.*
5 *There is found in my hand.*
o Gen. 25. 22. Jud. 1. 1.
p 2 Sam. 24. 11. 1 Chr. 26. 28; 29. 29. Amos 7. 12.
6 *Thy word is good.*
7 *In the ascent of the city.*
q Gen. 24. 11, 18-20. Ex. 2. 16.
8 Or, *feast.*
r 1 Kings 3. 2-4.
s Matt. 26. 26. John 6. 11, 23. 1 Tim. 4. 4.
9 *To-day.*
t Ps. 25. 14. Mark 11. 2-4.
1 *Revealed the ear of Samuel.*
u 1 Kings 19. 15.
x Ex. 2. 25; 3. 7-9.
y 16. 6-12.
2 *Restrain in.*
z John 4. 29.
3 *To-day three days.*
a 4. 20, *marg.*
b 8. 5, 19; 12. 13.
c Jud. 20. 46-48. Ps. 68. 27.
d 18. 18, 23. Luke 14. 11.

10 Then said Saul to his servant, [6]Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up [7]the hill to the city, they [q]found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a [8]sacrifice of the people to-day in [r]the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because [s]he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about [9]this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now [t]the LORD had [1]told Samuel in his ear a day before Saul came, saying,

16 To-morrow, about this time, I will send thee a man out of the land of Benjamin, and [u]thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have [x]looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, [y]Behold the man whom I spake to thee of! this same [z]shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, [z]and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost [3]three days ago, [a]set not thy mind on them; for they are found. And [b]on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I [c]a Benjamite, of the smallest of the tribes of Israel? and [d]my family the least

people, by foretelling the evils which would follow in the train of the office. The portrait drawn of the royal procedure is certainly very appalling, and all the more so, as it was the simple truth; yet such was the determination of the people, that they adhered to their original purpose, and in reply to his communication they merely answered, "Nay; but we will have a king over us." They seem to have felt that they could not be worse than they were, and if they were to be robbed and peeled, they resolved that the thing should be gone about with dignity.

Chap. IX. 1-10. The selection of a king from the tribe of Benjamin fulfilled a prophecy contained in Genesis xlix. 27, and signified that he was the choice of the people rather than of the Lord, as another prophecy, Genesis xlix. 10, signified that the sceptre should belong to Judah. Saul eminently possessed the physical attributes which rendered rulers popular. Amongst the ancients, person alone often determined the choice of chiefs and kings. The term "seer" signifies one who sees into futurity, and holds intercourse with the invisible world. The language of Balaam, in Numbers xxiv. ver. 3, 4, supplies an illustration. The word was synonymous with prophet, and both terms were used interchangeably long prior to the death of Samuel. Ver. 11-27. So explicit was the Divine intimation concerning Saul, that Samuel could have no doubt; and when he came to ask after the house of the seer, the Divine plan was plain. The interview was frank on both sides, and laid a foundation for what was to follow. Saul, notwithstanding his peculiar temper, and his personal attributes, displayed a becoming humility with respect both to his tribe and his family. The chapter illus-

of all the families of the tribe of Benjamin? wherefore then speakest thou [4]so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit [e]in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, [f]Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up [g]the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [5]left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon [h]the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, [i]Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, [k]Bid the servant pass on before us, (and he passed on,) but stand thou still [6]a while, [l]that I may shew thee the word of God.

CHAPTER X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.*

THEN Samuel took a [a]vial of oil, and poured *it* upon his head, and [b]kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* [c]captain over [d]his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by [e]Rachel's sepulchre, in the border of [f]Benjamin, at [g]Zelzah; and they will say unto thee, [h]The asses which thou wentest to seek are found: and, lo, thy father hath left the [1]care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of [i]Tabor, and there shall meet thee three men going up to God to [k]Beth-el, one carrying [l]three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will [2]salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the [m]hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet [n]a company of prophets coming down from the high place, with [o]a psaltery, and a tabret, and a pipe, and a harp, before them, and they shall prophesy:

6 And the [p]Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into [q]another man.

7 And [3]let it be, when these [r]signs are come unto thee, [4]*that* thou do as occasion serve thee: for [s]God *is* with thee.

8 And thou shalt go down before me [t]to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: [u]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that, when he had turned his [5]back to go from Samuel, God [6]gave him [x]another heart: and [7]all those signs came to pass that day.

10 And when [8]they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, [a]when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said [7]one to another, [b]What *is* this *that* is come unto the son of Kish? [c]*Is* Saul also among the prophets?

12 And one [8]of the same place answered and said, But [d]who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? [e]And he said, To seek the asses: and when we saw that *they were* [f]nowhere, we came to Samuel.

B. C. 1095.

4 *According to this word.*
e Gen. 43. 33. Luke 14. 10.
f Gen. 43. 34.
g Lev. 7. 32, 33. Ex. 24. 4.
5 *Reserved.*
h Deut. 22. 8. Matt. 10. 27. Acts 10. 9.
i Gen. 19. 14; 44. 4. Josh. 7. 13. Jud. 19. 28.
k John 15. 14, 15.
6 *To-day.*
l 2 Kings 9. 5, 6.

CH. X.

a 2 Kings 9. 3-6. Acts 13. 21. Rev. 5. 8.
b 1 Kings 19. 18. Ps. 2. 12. Hos. 13. 2.
c 2 Kings 20. 5. Heb. 2. 10.
d Ex. 19. 5, 6. Deut. 32. 9. Jer. 10. 16.
e Gen. 35. 19, 20. Jer. 31. 15.
f Ex. 48. 22.
g Josh. 18. 28.
h 9. 3-5.
1 *Business.*
i Josh. 19. 12. Ps. 89. 12.

k Gen. 28. 19, 22; 35. 6, 7.
l Lev. 1. 10; 3. 6, 12. Num. 15. 5-12.
2 *Ask thee of peace.*
m 13. 3.
n 2 Kings 2. 3, 5, 15.
o Ex. 15. 20, 21. 2 Kings 3. 15.
p Matt. 7. 22.
q 9-12.
3 *It shall come to pass, that when.*
r Ex. 4. 3. John 16. 4.
4 *Do for thee as thine hand shall find.*
s Gen. 21. 20. Deut. 20. 1. Matt. 1. 23.
t 13. 4; 15. 33.
u 13. 8-15.
5 *Shoulder.*
6 *Turned.*
x 6.
7 Jud. 6. 21, 36-40. Mark 14. 16.
8 19. 20-24.
a John 9. 8, 9. Acts 3. 10.
7 *A man to his neighbour.*
b Matt. 13. 55. Acts 2. 7, 8.
c 19. 24.
8 *From hence.*
d Is. 54. 13.
e 9. 3-10.
f 2 Kings 5. 25.

---

trates the connexion between the smallest events and the greatest, shewing that nothing is small in the history of Divine Providence. While there is something in the conduct of Saul to admire, still more is there in that of Samuel, who displa ed no jealousy whatever of the man that God had chosen to reign over his people. He himself had found power to be a burdensome stone, and the service of the people to be a thankless task; but regard for the honour of his Divine Master rendered him willing to submit to anything.

Chap. X. 1-16. Priests, prophets, and kings were thus designated to office. The oil was significant of the gifts of the Holy Spirit necessary to qualify them severally for their work. The cordiality of Samuel towards Saul was wonderful. The minute description of events which were about to occur is remarkable; and as they successively came to pass, they must have altogether convinced Saul of his prophetic character, and, by consequence, that he himself was called of God. "The company of the prophets" is an expression of great moment; it shewed that the Lord had returned to his people, and that mercy was in store for them after the lengthened absence of all "open vision." The attention excited by Saul's appearance among the Prophets was such as to shew that in the esteem of the people he was a very unlikely man to be found in such society. Ver. 17-27. Samuel kept to his point, that the people, in demanding a king, had rejected God; still he was candid and conciliatory. The majestic appearance of Saul excited universal admiration, and called forth the shout which ever since has formed the stereotyped phrase in relation to royalty, "GOD SAVE THE KING!" Saul began well in taking with him "a band of men, whose hearts God had touched." This

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But [g]of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together [h]unto the LORD to Mizpeh;

18 And said unto the children of Israel, [i]Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And [k]ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD [l]by your tribes, and by your thousands.

20 And when Samuel had [m]caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [n]enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath [o]hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, [p]he was higher than any of the people, from his shoulders and upward.

24 And Samuel said to all the people, [q]See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [g]God save the king.

25 Then Samuel told the people [r]the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah: and there went with him a band of men, [s]whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents: but [l]he held his peace.

B. C. 1095.

[g] 9. 27.
[h] Jud. 20. 1.
[i] Jud. 2. 1. Neh. 9. 9-12, 27, 28.
[k] 8. 7-9; 12. 17-19.
[l] Num. 17. 2. Josh. 7. 14.
[m] Acts 1. 24-26.
[n] 23. 2-4.
[o] 15. 17. Luke 14. 11.
[p] 16. 7; 17. 4.
[q] Deut. 17. 15. 2 Sam. 21. 6.
[g] *Let the king live.*
[r] Rom. 13. 1-7. 1 Tim. 2. 2.
[s] Ezra 1. 5. Acts 7. 10.
[l] Or, *he was as though he had been deaf.*

CH. XI.

[a] Jud. 10. 7; 11. 8, &c.
[b] Jud. 21. 8, 10.
[c] Gen. 26. 28. Ex. 23. 32. Ex. 17. 13.
[d] 2 Kings 18. 31.
[e] Jud. 16. 21. Jer. 39. 7.
[f] Gen. 34. 14.
[l] *Forbear us.*
[g] 2 Sam. 21. 6.
[h] Jud. 2. 4; 21. 2. Rom. 12. 15. 1 Cor. 12. 26. Gal. 6. 2. Heb. 13. 3.
[i] 1 Kings 19. 19. Ps. 78. 71.
[k] Gen. 21. 17. Jud. 18. 23. Is. 22. 1.
[l] Jud. 3. 10; 6. 34; 11. 29; 13. 25; 14. 6.
[m] Ex. 32. 19. Num. 12. 3. Eph. 4. 26.
[n] Jud. 19. 29.
[o] Jud. 21. 8-11.
[p] Gen. 35. 5.
[q] *As one man.*
[r] Jud. 1. 4, 5.
[s] 2 Sam. 24. 9. 2 Chr. 17. 13-19.
[g] Or, *deliverance.*
[g] 2.
[t] Gen. 22. 14. Ps. 46. 1.

CHAPTER XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition; 4 they send to Saul, and are delivered.* 12 *Saul confirmed king.*

THEN [a]Nahash the Ammonite came up, and encamped against [b]Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c]Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, [d]On this *condition* will I make *a covenant* with you, that [e]I may thrust out all your right eyes, and lay it *for* [f]a reproach upon all Israel.

3 And the elders of Jabesh said unto him, [l]Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to [g]Gibeah of Saul, and told the tidings in the ears of the people: and all the people [h]lifted up their voices, and wept.

5 And, behold, Saul came [i]after the herd out of the field; and Saul said, [k]What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the [l]Spirit of God came upon Saul when he heard those tidings, and [m]his anger was kindled greatly.

7 And he took a yoke of oxen, and [n]hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [o]Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And [p]the fear of the LORD fell on the people, and they came out [2]with one consent.

8 And when he numbered them in [q]Bezek, [r]the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have [3]help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, [s]To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* [t]on the morrow, that

touch may have been gracious, or it may merely have consisted in the communication of a spirit of loyalty and love to the newly appointed sovereign. To be surrounded with such men was to Saul a matter of great importance, alike as to safety and to comfort. "The children of Belial" acted in character in despising the king, and the king shewed his wisdom in holding his peace. As the maxim is, he deemed it good to "bide his time;" and it soon came. It was customary in the East, in the case of an election to high office, to present what might be called addresses of congratulation, together with presents, expressive of esteem and good wishes. The history of Saul supplies a beacon on the subject of religious impressions. Early appearances were much in his favour, but the result completely disappointed expectation. He gave proofs the most incontestable that his heart was never changed; he remained to the last unhumbled and unrenewed. All emotions are vain which do not terminate in "repentance toward God, and faith in the Lord Jesus Christ."

Chap. XI. 1-15. This invasion of the Ammonites gave speedy occasion to Saul to exercise his authority, and he did it with great courage and promptitude. The descent of the Spirit of the Lord is a very noticeable circumstance. The unity of the people was a token for good, and, doubtless, the fruit of Divine influence. The assembling of 300,000 men of war was a great event, shewing the strength of the nation and the confidence which was reposed in Saul and Samuel. The havoc was terrible: the deliverance complete. The people stood amazed; and clearly saw the hand of the Lord in the events of the day. The contemptuous language of the men of Belial towards Saul now re-occurred to the people, and they

Saul put the people [u]in three companies; and they came into the midst of the host in the [x]morning-watch, and [y]slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, [z]so that two of them were not left together.

12 ¶ And the people said unto Samuel, [a]Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, [b]There shall not a man be put to death this day: for to-day [c]the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and [d]renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel [e]rejoiced greatly.

CHAPTER XII.

1 *Samuel testifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harvest-time:* 20 *but comforteth them in God's mercy, if they will fear the Lord.*

AND Samuel said unto all Israel, Behold, [a]I have hearkened unto your voice in all that ye said unto me, and [b]have made a king over you.

2 And now, behold, the king [c]walketh before you: and [d]I am old and gray-headed; and, behold, my [e]sons *are* with you: and [f]I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before [g]his anointed; [h]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [1]bribe to [2]blind mine eyes therewith? and [i]I will restore it you.

4 And they said, [k]Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, [l]The LORD *is* witness against you, and [m]his anointed *is* witness this day, that [n]ye have not found ought [o]in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, [p]*It is* the LORD that [3]advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may [q]reason with you before the LORD of all the [4]righteous acts of the LORD, which he did [5]to you and to your fathers.

8 When [r]Jacob was come into Egypt, and your fathers [s]cried unto the LORD, then the LORD sent Moses and Aaron, which [t]brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they [u]forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand [x]of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 And [y]they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now [z]deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us: [a]when the LORD your God *was* your king.

13 Now therefore behold the king [b]whom ye have chosen, *and* whom ye [c]have desired! and, behold, the LORD hath set a king over you.

14 If [d]ye will fear the LORD, and serve him, and obey his voice, and not rebel against the [6]commandment of the LORD, then shall both ye, and also the king that reigneth over you, [7]continue following the LORD your God:

15 But if [e]ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then shall the hand of the LORD be against you, as *it was* against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat-harvest to-day? [f]I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 ¶ So Samuel called unto the LORD; and the LORD [g]sent thunder and rain that day: and all the people greatly [h]feared the LORD and Samuel.

19 And all the people said unto Samuel, [i]Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness: yet turn not aside from following

B. C. 1095.

[u] Jud. 7. 16; 9. 43.
[x] Ex. 14. 24.
[y] Jud. 1. 7. Matt. 7. 2. Jam. 2. 13.
[z] Jud. 4. 16.
[a] Ps. 21. 8. Luke 19. 27.
[b] 2 Sam. 19. 22.
[c] Ex. 14. 13, 30. Ps. 44. 4-8. 1 Cor. 15. 10.
[d] 2 Sam. 5. 3. 1 Chr. 12. 38, 39.
[e] Hos. 13. 10, 11. Jam. 4. 16.

CH. XII.

[a] 8. 5-8.
[b] 10. 1, 24.
[c] Num. 27. 17.
[d] Ps. 71. 18. 2 Tim. 4. 6. 2 Pet. 1. 14.
[e] 3. 13; 8. 3.
[f] 3. 19, 20.
[g] Matt. 22. 21.
[h] Num. 16. 15. Acts 20. 33.
[1] *Ransom.*
[2] Or, *that I should hide mine eyes at him.*
[i] Lev. 6. 4. Luke 19. 8.
[k] Ps. 37. 5, 6.
[l] Job 31. 35-40; 42. 7.
[m] 26. 9.
[n] John 18. 38. 2 Cor. 1. 12.
[o] Ex. 22. 4. Ps. 17. 3.
[p] Ex. 6. 26. Ps. 77. 19, 20, &c. Hos. 12. 13.
[3] Or, *made.*
[q] Is. 1. 18; 5. 3, 4. Acts 17. 2.
[4] *Righteousnesses*, or *benefits.*
[5] *With.*
[r] Gen. 46. 5-7. Acts 7. 15.
[s] Ex. 2. 23, 24; 3. 9.
[t] Ex. 12. 51; 14. 30, 31.
[u] Deut. 32. 18. Jer. 2. 32.
[x] Jud. 10. 7.
[y] Jud. 3. 9, 15. Ps. 78. 34, 35.
[z] Jud. 10. 15, 16. 2 Cor. 5. 14, 15.
[a] Gen. 17. 7. Hos. 13. 10.
[b] 8. 5; 9. 20.
[c] Ps. 78. 29-31. Acts 13. 21.
[d] Lev. 26. 1-13. Is. 3. 10. Rom. 2. 7.
[6] *Mouth.*
[7] *Be after.*
[e] Lev. 26. 14-39. Rom. 2. 8, 9.
[f] Ps. 99. 6. Jam. 5. 16-18.
[g] Ex. 9. 23-25. Rev. 11. 5, 6.
[h] Ex. 14. 31. Ps. 106. 12, 13.
[i] Gen. 20. 7. Ps. 78. 34, 35. Acts 8. 24. 1 John 5. 16.

determined to chastise the rebels; but Saul prevented them; his course in so doing was wise and dignified. He further did well in ascribing "salvation to the Lord." The solemnities of Gilgal fairly established the throne of the king. The joy was great and mutual, shadowing forth the gladness which flows from a still higher species of deliverance. Saul was prosperous, and he had many friends; but sad reverses awaited him.

Chap. XII. 1-15. The appeal of Samuel was noble and affecting; a grand moral spectacle which will retain its power to captivate the reader to the end of the world. It was a very striking display of true moral greatness. The only bitter ingredient in his cup was the character of his sons, whose bad eminence formed a sad contrast to the shining character of their venerable father. His counsels were worthy of a prophet to deliver, and a nation to hear. Ver. 16-25. His pathetic address was so

the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which [k] cannot profit nor deliver; for they *are* vain:)

22 For [l] the LORD will not forsake his people [m] for his great name's sake: because it [n] hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD [s] in ceasing to pray for you: but [o] I will teach you the good and the right way:

24 Only fear the LORD, and serve him [p] in truth with all your heart: for consider [q] how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER XIII.

1 *Saul's selected band.* 5 *The Philistines' great host.* 6 *The Israelites' distress.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.*

SAUL [1] reigned one year; and when he had reigned two years over Israel,

2 Saul [a] chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in [b] Michmash and in mount Beth-el, and a thousand were with Jonathan [c] in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote [d] the garrison of the Philistines that *was* in [2] Geba; and the Philistines heard *of it*. And Saul [e] blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [3] was had in abomination with the Philistines. And the people were called together after Saul [f] to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people [g] as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from [h] Beth-aven.

6 ¶ When the men of Israel saw that they were [i] in a strait, (for the people were distressed,) then the people did hide themselves [k] in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* [l] the Hebrews went over Jordan to the land of [m] Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people [4] followed him trembling.

B.C. 1093.

k Ps. 115. 4-8. Is. 44. 9, 10. Jer. 10. 5.
l Deut. 31. 17. Heb. 13. 5.
m Ex. 32. 12. Eph. 1. 6, 12.
n Ex. 19. 5, 6. John 15. 16. 1 Cor. 4. 6.
s *From ceasing.*
o Ps. 34. 11. Acts 20. 20. Col. 1. 28.
p Ps. 119. 80. John 1. 47.
q *What a great thing, &c.*

CH. XIII.

1 *The son of one year in his reigning.*
a 8. 11; 14. 52.
b 14. 5, 31.
c Josh. 18. 28. Is. 10. 29.
2 Sam. 23. 14.
3 *The hill.*
d Jud. 3. 27.
3 *Did stink.*
e Josh. 6. 9.
f Gen. 22. 17. Josh. 11. 4. Rom. 9. 27.
g Josh. 7. 2; 18. 12.
i Ex. 14. 10-12. Josh. 8. 20. Phil. 1. 23.
k 23. 19; 24. 3. 1 Deut. 28. 25.
m Deut. 3. 12. Josh. 13. 24-31.
4 *Trembled after him.*

n 10. 8.
o Deut. 12. 6. Is. 66. 3.
p 15. 13.
5 *Bless him.*
q Gen. 3. 13; 4. 10.
r Is. 10. 28.
s 1 Kings 12. 26, 27.
6 *Entreated the face of, &c.*
t Ps. 66. 3. Amos 8. 5. 2 Cor. 9. 7.
u 2 Sam. 12. 7-9. Job 34. 18. Matt. 14. 3, 4.
x Ps. 50. 8-15.
y 2. 30; 15. 28.
z 2 Sam. 7. 15, 16. Ps. 78. 70. Acts 13. 22.
a 2 Sam. 5. 2. Heb. 2. 10.
7 *Found.*
b 14. 2.
8 *Geba.*
c 11. 11.
d Josh. 18. 23.
e Josh. 19. 3.
f Josh. 10. 11; 16. 3, 5. 1 Chr. 6. 68.
g Gen. 14. 2. Hos. 11. 8.
h Jud. 5. 8. Jer. 24. 1.

8 ¶ And he [n] tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And [o] he offered the burnt-offering.

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and [p] Saul went out to meet him, that he might [5] salute him.

11 ¶ And Samuel said, [q] What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at [r] Michmash;

12 Therefore, [s] said I, The Philistines will come down now upon me to Gilgal, and I have not [6] made supplication unto the LORD: [t] I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [u] Thou hast done foolishly: [x] thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But [y] now thy kingdom shall not continue: [z] the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* [a] captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* [7] present with him, [b] about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in [8] Gibeah of Benjamin; but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines [c] in three companies: one company turned unto the way *that leadeth to* [d] Ophrah, unto the land of [e] Shual:

18 And another company turned the way *to* [f] Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [g] Zeboim, toward the wilderness.

19 ¶ Now [h] there was no smith found

far attended with proper effect that the people confessed their sin generally, and especially in clamouring for a king. Having seen this, the holy prophet sweetly changed his voice, and spoke to them words of encouragement. Never did intense and disinterested love utter more seasonable counsel. Samuel presents a striking example of the greatness of goodness. No dignity is comparable to that which is moral. The people felt as nothing in his presence, and even the king considered himself as a very secondary personage compared with the prophet.

Chap. XIII. 1-23. Saul, after his first great conflict, enjoyed a little breathing-time; but the hereditary enemies of his country, the Philistines, continued their hostility. Their numbers on the occasion are a circumstance particularly worthy of notice. It has been supposed that there must have been some mistake as to the chariots; but criticism has done nothing to clear the matter up. The state of things was most critical for Saul, and the absence of Samuel made matters worse. The explanation which Saul gave to Samuel, although it bears a reasonable air, was by no means satisfactory. When the Philistines drew near, the fact that he had not made supplication to the Lord troubled him. Prayer is the best preparation for trial; and when trouble comes without it, the soul is soon made sensible of its error. Saul had taken upon himself the office of a prophet, or a priest, or both, and in so doing he had greatly sinned; and the punishment which followed corresponded with his transgression. The Philistines were wise in their generation, and took the surest means to prevent the

throughout all the land of Israel; for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had [9]a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to [1]sharpen the goads.

22 So it came to pass in the day of battle, that [1]there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the [2]garrison of the Philistines went out to the [k]passage of Michmash.

CHAPTER XIV.

1 *Jonathan miraculously smiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 24 *Saul's unadvised adjuration hindereth the victory.*

NOW [1]it came to pass upon a day, that [a]Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But [b]he told not his father.

2 And Saul tarried [c]in the uttermost part of Gibeah, under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And [d]Ahiah, the son of Ahitub, [e]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, [f]wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between [g]the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The [2]fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these [h]uncircumcised; [i]it may be that the LORD will work for us: [k]for *there is* no restraint to the LORD to save by many or by few.

7 And his armour-bearer said unto him, [l]Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, [m]we will pass over unto *these* men, and we will discover ourselves unto them.

9 If [n]they say thus unto us, [3]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and [o]this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth [p]out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, [q]Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, [r]Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan [s]climbed up upon his hands and upon his feet, and his armour-bearer after him: and they [t]fell before Jonathan; and his armour-bearer [u]slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were [4]an half-acre of land, *which* a yoke *of oxen might plow.*

15 ¶ And [v]there was trembling in the host, in the field, and among all the people: the garrison, and [x]the spoilers, they also trembled, and [y]the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude [z]melted away, and they went on [a]beating down *one another.*

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, [b]Bring hither the ark of God: (for [c]the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass, while Saul talked unto the priest, that the [5]noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, [d]Withdraw thine hand.

20 And Saul and all the people that *were* with him [6]assembled themselves, and they came to the battle: and, behold, [e]every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, [f]the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they

B. C. 1067.

9 *A file with mouths.*
1 *Set.*
1 Jud. 5. 8. Zech. 4. 6. 1 Cor. 1. 27-29. 2Cor.4.7.
2 Or, *Standing camp.*
k 14. 1, 4, 5.

CH. XIV.
1 *There was a day.*
a 13.1-4. 2Sam. 1. 4, 5, 25, 26.
b Jud. 6. 27; 14. 6. Mic. 7. 5.
c Is. 10. 28, 29.
d 22. 9-12, 20. *Ahimelech.*
e 4. 21.
f Ex. 28.26-32.
g 13. 23.
2 *Tooth.*
h Gen. 17.7-11. Jud. 15. 18. 2 Sam. 1. 20. Jer. 9. 25-26. Eph.2.11,12. Phil. 3. 3.
i 2 Sam. 16.12. 2 Kings 19.4. Amos 5. 15. Zeph. 2. 3.
k Deut. 32. 30. Jud. 7. 4-7. Ps. 116. 1-3. Zech. 4. 6. Matt. 19. 26. Rom. 8. 31.
l 2 Sam. 7. 3. Ps. 40. 7. Zech. 8. 23.
m Jud. 7. 9-14.
n Gen. 24. 13, 14. Jud. 6.36-40.
3 *Be still.*
o Is. 7. 11-14.
p 13. 6. Jud. 6. 2.
q 2 Sam. 2. 14-17. 2 Kings 14.8.
r Jud. 4. 14; 7. 15. 2 Sam. 5. 24.
s Ps. 18. 29. Heb. 11. 34.
t Lev. 26. 7, 8. Deut. 32. 30. Josh. 23. 10. Rom. 8. 31.
4 *Half a furrow of an acre.*
u Josh. 2. 9. Jud. 7. 21. Job 18. 11. Ps. 14. 5.
x 13. 17, 23.
y Ex. 19. 18. 2 Sam. 5. 24. Dan. 5. 6.
z Ps. 58.7; 68.2.
a Jud. 7. 22. 2 Chr. 20. 22-25. Is. 19. 2.
b Num. 27. 21. Jud. 20. 18, 23, 27, 28. 2 Sam. 11. 11; 15. 24-26.
c 5. 2; 7. 1.
5 *Tumult.*
d Josh. 9. 14. Ps. 106. 13. Is. 28. 16.
6 *Were cried together.*
e Jud. 7. 22. Is. 9. 19-21. Jud. 7. 23.

manufacture of the weapons of war. They displayed a sense which the army of the living God, the Church of Christ, in our own times, has not always manifested. She has not seldom supplied to the Adversary the materials for carrying on the war against herself.

Chap XIV. 1-23. The language of Jonathan bespoke his true and ardent piety. How beautiful his avowal, "There is no restraint to the Lord to save by many or by few!" His faith was strong, and its reward was great. The hand of the Lord was speedily apparent: fear overtook the Philistines, and the quaking of the earth added to their consternation. As Jonathan had hoped, the Lord did work in an awful manner: the Philistines put forth all their strength in mutual destruction, in a way which could not be explained on ordinary principles. Ver. 24-35. Saul's interdict of food was the first of his great errors. The act was not only needless, but cruel, and most impolitic. The speech of Jonathan was characterised by excellent sense, while

also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had [g]hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So [h]the LORD saved Israel that day: and the battle passed over unto [i]Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, [k]Cursed *be* the man that eateth *any* food until evening, that [l]I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And [m]all *they of* the land came to a wood; and there was [n]honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for [o]the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and [p]his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, [q]Cursed *be* the man that eateth *any* food this day. And the people were [r]faint.

29 Then said Jonathan, [r]My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for [s]had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to [t]Aijalon: and the people were very faint.

32 And the people [u]flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people [x]did eat *them* with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [8]transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [9]with him that night, and slew *them* there.

35 And Saul [y]built an altar unto the LORD: [1]the same was the first altar that he built unto the LORD.

B. C. 1067.

g 31. 7.
h Ex. 14. 30 Jud. 2. 18. 2 Kings 14. 27. Ps. 44. 6-8. Hos. 1. 7.
i 13. 5.
k Lev. 27. 29. Num. 21. 2. Josh. 6. 17-19, 26. Jud. 11. 30, 31. Prov. 11. 9. Rom. 10. 2. 1 Cor. 16. 22.
l Jud. 5. 2; 16. 28. Ps. 18. 47.
m Deut. 9. 28. Matt. 3. 5.
n Ex. 3. 8. Num. 13. 27. Matt. 3. 4.
o Ec. 9. 2.
p 30. 12.
q *See on* 24, 43.
r *Weary.*
r 1 Kings 18. 18.
s Ec. 9. 18.
t Josh. 10. 12; 19. 42.
u 15. 19.
x Gen. 9. 4. Deut. 12. 16. Acts 15. 20, 29.
8 *Dealt treacherously.*
9 *In his hand.*
y 7. 9, 17. 2 Tim. 3. 5.
1 *That altar he began to build.*

z Josh. 10. 9-14. Jer. 6. 5.
a Josh. 11. 14.
b Num. 27. 21. Mal. 2. 7. Jam. 4. 8.
c 1 Kings 22. 5, 6, 15.
d Ex. 14. 3-5; 20. 3.
e Josh. 7. 14.
2 *Corners.*
f 2 Sam. 12. 5. Ec. 9. 2.
g 2 Sam. 15. 15.
3 Or, *Shew the innocent.*
h Josh. 7. 16-18. Jon. 1. 7.
4 *Went forth.*
i Josh. 7. 19. Jon. 1. 8-10.
k 27.
l Ruth 1. 17. 2 Sam. 3. 9; 19. 13.
m Gen. 38. 24. 2 Sam. 12. 5, 31.
n 19. 5. Neh. 9. 27.
o 2 Sam. 14. 11. 1 Kings 1. 52. Matt. 10. 30. Luke 21. 18. Acts 27. 34.
p Is. 13. 3. Acts 14. 27; 15. 12; 21. 19. Rom. 15. 18. 1 Cor. 3. 9. 2 Cor. 6. 1. Rev. 17. 14; 19. 14.
q 13. 1.
r 2 Kings 14. 27.
s 11. 11; 12. 12.
t 2 Sam. 10. 6. 1 Kings 11. 23.
5 *Wrought mightily.*
u Ex. 17. 14. Deut. 25. 19.
x 1 Chr. 8. 33; 9. 39.

36 ¶ And Saul said, [z]Let us go down after the Philistines by night, and spoil them until the morning-light, and [a]let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then [b]said the priest, Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, [c]Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [d]he answered him not that day.

38 ¶ And Saul said, [e]Draw ye near hither all the [2]chief of the people; and know and see wherein this sin hath been this day:

39 For, *as* [f]the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, [g]Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [3]Give a perfect *lot*. [h]And Saul and Jonathan were taken: but the people [4]escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, [i]Tell me what thou hast done. And Jonathan told him, and said, [k]I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, [l]God do so and more also: for [m]thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, [n]who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, [o]there shall not one hair of his head fall to the ground; for [p]he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul [q]took the kingdom over Israel, and [r]fought against all his enemies on every side, against Moab, and against the children of [s]Ammon, and against Edom, and against the kings of [t]Zobah, and against the Philistines; and whithersoever he turned himself, he vexed *them*.

48 And he [5]gathered an host, and [u]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were [x]Jonathan, and Ishui, and Melchi-shua: and

his father's conduct was attended with serious consequences as to the results of the battle, and the conduct of the people, whose ravenous appetite led them to eat flesh with the blood in it! Ver. 36-52. The language of Saul to his son was rash and most unparental; and the more so, as he himself had laid the snare into which his son unwittingly fell. To take a life, therefore, for the breach of a preposterous law, actually unknown to the alleged offender, had been murder under the most aggravated circumstances. The common sense of the

the names of his two daughters *were these*; the [j]name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* [6]Abner, the son of Ner, Saul's uncle:

51 And Kish *was* the father of Saul; and Ner, the father of Abner, *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

1 *Samuel sendeth Saul to destroy Amalek.* 8 *He spareth Agag and the best of the spoil.* 32 *Samuel killeth Agag.*

SAMUEL also said unto Saul, [a]The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore [b]hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, [c]I remember *that* which [d]Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and [e]utterly destroy all that they have, and spare them not; but [f]slay both man and woman, infant and suckling, [g]ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in [h]Telaim, [1]two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [1]laid wait in the valley.

6 ¶ And Saul said unto [k]the Kenites, [l]Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [m]ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul [n]smote the Amalekites from [o]Havilah *until* thou comest to [p]Shur, that *is* over against Egypt.

8 And he took [q]Agag the king of the Amalekites alive, and [r]utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and [s]the best of the sheep, and of the oxen, and of [2]the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

B. C. 1079.

[j] 25. 44. 2 Sam. 3. 13-16; 6. 20-23.
[6] *Abiner.*

CH. XV.

[a] 9. 16; 10. 1.
[b] 2 Sam. 23. 2, 3. Jer. 31. 34. Amos 3. 7.
[c] Ex. 17. 8-16. Deut. 25. 17, 19.
[d] Lev. 27. 28, 29. Deut. 20. 16-18. Josh. 6. 17, 21.
[e] Ex. 20. 5. Is. 14. 21, 22.
[f] Gen. 3. 17, 18. Rom. 8. 20-22.
[g] Josh. 15. 24, *Telem.*
[1] 13. 15. *Fought.*
[h] 27. 10.
[1] Gen. 18. 25. Acts 2. 40. Rev. 18. 4.
[k] Ex. 18. 9, 10, 19.
[l] Job 21. 30. Ec. 8. 13.
[m] Gen. 2. 11; 25. 18.
[n] Gen. 16. 7.
[o] Num. 24. 7.
[p] Josh. 10. 39; 11. 12.
[q] Josh. 7. 21.
[2] *The second sort.*

[r] Gen. 6. 6. 2 Sam. 24. 16.
[s] Josh. 22. 16. Ps. 36. 3. Zeph. 1. 6. Matt. 24. 13.
[t] 13. 13.
[u] Luke 19. 41-44. Rom. 9. 1-3.
[x] Ps. 109. 4. Matt. 5. 44. Luke 6. 12.
[y] Josh. 15. 55.
[z] 2 Sam. 18. 18.
[a] Ruth 3. 10.
[b] Prov. 27. 2; 31. 31. Luke 17. 10; 18. 11.
[c] Ps. 50. 16-21. Luke 19. 22. Rom. 3. 19. 1 Cor. 4. 5.
[d] Gen. 3. 12, 13. Ex. 32. 22, 23.
[e] Matt. 2. 8. Luke 10. 29.
[f] 9. 27; 12. 7.
[g] Jud. 6. 15. Matt. 18. 4.
[h] 1-3; 10. 1.
[i] Gen. 15. 16. Num. 16. 38.
[3] *They consume them.*
[m] Prov. 15. 27. 2 Tim. 4. 10.
[n] 2 Chr. 33. 2.
[o] Job 33. 9. Luke 10. 29. Rom. 10. 3.
[p] 3, 8.
[q] *See on* 15.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It [t]repenteth me that I have set up Saul *to be* king: for he is [u]turned back from following me, and [x]hath not performed my commandments. And [y]it grieved Samuel; and [z]he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [a]Carmel, and, behold, [b]he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, [c]Blessed *be* thou of the LORD; [d]I have performed the commandment of the LORD.

14 And Samuel said, [e]What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: [f]for the people spared the best of the sheep and of the oxen, [g]to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, [h]Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [i]When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and [k]the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy [l]the sinners the Amalekites, and fight against them until [3]they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst [m]fly upon the spoil, and [n]didst evil in the sight of the LORD?

20 And Saul said unto Samuel, [o]Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and [p]have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But [q]the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed,

people, however, prevented the perpetration of such an atrocity. Passion, not reason, was the power that ruled Saul. His whole career was reckless, heartless, and headlong. We find him professing to ask counsel of the Lord, and stopping the priest in the midst of the service, that he might hasten to the battle-field. The whole of his course rather shews what is to be avoided than what is to be imitated.

Chap. XV. 1-35. Saul enters very cordially into the charge to make war upon Amalek, and prosecuted it with great vigour and complete success. Yet even here his self-will is very strongly apparent. He must needs improve on the Divine command, by leaving undone much that had been enjoined him. His conduct in this matter was a cause of great grief to Samuel, who "cried unto the Lord all night," when he appears to have obtained an answer to his supplications, intimating the Divine purpose to reject the family of Saul; who, notwithstanding his neglect, takes credit to himself for having performed "the commandment of the Lord." He thought he had a good case in defence of himself and the people, but it would not abide examination. Samuel cut the matter short by giving him to understand that a great principle was involved: "obedience was better than sacrifice," and "to hearken than the fat of rams." The course of Saul was incipient rebellion, and the penalty the loss of the kingdom. This brought him to his senses, and a lame defence gave place to a humble confession; but it was too late. He "feared the people, and obeyed their voice," at the expense of neglecting the voice of the Lord. Truly, "the fear of man," both to great and

to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, [r]Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to [s]obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For [t]rebellion *is as* the sin of [4]witchcraft, and stubbornness *is as* iniquity and idolatry. Because [u]thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, [x]I have sinned: for I have transgressed the commandment of the LORD, and thy words; because [y]I feared the people, and [z]obeyed their voice.

25 Now therefore, I pray thee, [a]pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, [b]I will not return with thee: for [c]thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, [d]The LORD hath rent the kingdom of Israel from thee this day, and [e]hath given it to [f]a neighbour of thine, *that is* better than thou.

29 And also [g]the [5]Strength of Israel [h]will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned; *yet* [i]honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, [k]that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And [l]Agag said, Surely the bitterness of death is past.

B. C. 1079.

[r] Ps. 50. 8, 9. Amos 5. 21-24. Matt. 9. 13. Heb. 10. 6-9.
[s] Ex. 19. 5.
[t] Num. 14. 9.
[4] *Divination.*
[u] 2 Kings 17. 15-20.
[x] Ex. 9. 27. Matt. 27. 4.
[y] Ex. 23. 2. Rev. 21. 8.
[z] Gen. 3. 12, 17.
[a] Ex. 10. 17.
[b] Gen. 18. 10, 14. Luke 24. 28, 29.
[c] *See on* 23.
[d] 28. 17, 18.
[e] 2. 7, 8.
[f] Acts 13. 22.
[g] Ps. 29. 11. Phil. 4. 13.
[5] *Eternity; or, victory.*
[h] Ps. 95. 11. 2 Tim. 2. 13. Heb. 6. 18.
[i] Hab. 2. 4. John 5. 44; 12. 43.
[k] Is. 29. 13. Luke 18. 9-14. 2 Tim. 3. 5.
[l] 1 Thes. 5. 3. Rev. 18. 7.

[m] Gen. 9. 6. Matt. 7. 2. Rev. 16. 6.
[n] Ps. 119. 136, 158. Phil. 3. 18.
[o] Gen. 6. 6.

CH. XVI.

[a] 15. 11, 35.
[b] 1 John 5. 16.
[c] 2 Kings 9. 1, 3, 6.
[d] Gen. 49. 8-10.
[e] Ex. 3. 11. Matt. 10. 16. Luke 1. 34.
[1] *In thine hand.*
[f] Jer. 38. 26, 27.
[g] 2 Sam. 15. 11. Matt. 22. 1-4.
[h] Ex. 4. 15.
[i] 9. 16.
[k] 2 Sam. 6. 9. Luke 5. 8; 8. 37.
[2] *Meeting.*
[l] 1 Kings 2. 13.
[m] Ex. 19. 10, 14, 15.
[n] 1 Chr. 2. 13; 27. 18. *Elihu.*
[o] Jud. 8. 18.
[p] Ps. 147. 10, 11.
[q] Job 10. 4.

33 And Samuel said, [m]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death; nevertheless [n]Samuel mourned for Saul: and the LORD [o]repented that he had made Saul king over Israel.

CHAPTER XVI.

1 *Samuel, sent by God under pretence of a sacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 11 *He anointeth David.*

AND the LORD said unto Samuel, [a]How long wilt thou mourn for Saul, [b]seeing I have rejected him from reigning over Israel? Fill thine [c]horn with oil, and go, I will send thee to [d]Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, [e]How can I go? If Saul hear *it*, he will kill me. And the LORD said, Take an heifer [1]with thee, and say, [f]I am come to sacrifice to the LORD.

3 And [g]call Jesse to the sacrifice, [h]and I will shew thee what thou shalt do; and thou shalt [i]anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [k]trembled at his [2]coming, and said, [l]Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: [m]sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on [n]Eliab, and said, [o]Surely the LORD'S anointed *is* before him.

7 But the LORD said unto Samuel, [p]Look not on his countenance, or on the height of his stature; because I have refused him: for *the* LORD [q]*seeth* not as

small, "bringeth a snare." There was no space given for repentance: the decree had gone forth, and could not be reversed. The king was importunate, and the prophet resolute; yet he so far commiserated the afflicted monarch, that he honoured him to the extent of returning again. Agag would appear to have counted upon death in the battle, and seemed surprised to find himself alive. He had, then, to all intents, tasted the bitter cup by anticipation, little thinking that the death was still to come. He knew not that he had been doomed to destruction, and that he had been spared only through the disobedience of the king: but he was soon undeceived. His crimes had been great, and justice must take its course. "Samuel came no more to see Saul till the day of his death." Sad words these for the king! The absence of the prophet indicated the absence of the Lord; yet "Samuel mourned for Saul." While we withdraw from the wicked, we may yet pity them, and pray for them.

Chap. XVI. 1-18. Mourning must not be allowed to stand in the way of duty. As Saul was cast off, it became necessary to provide a successor. Samuel's estimate of Saul's character is affectingly shewn in the words, "If Saul hear it, he will kill me;" kill his truest friend; kill the man of God! It was time that such a sovereign should be uncrowned. "The Lord looketh at the heart," should be a motto with the people of God. Let them look as he looks, and see that the heart be always in a fit state to be looked at by him. The Divine choice of David strikingly illustrates the sovereignty of God in all that appertains to man. Any of the sons of Jesse might have been quite competent to sustain the office of king; but they had no right to that honour, and the Lord, in making choice of their brother David, while he glorified him, did them no wrong. When God calls men to a great work, he imparts the necessary qualifications. "The Spirit of the Lord came upon David from that day forward." As was his day, so was his strength. The work of Saul was now drawing to an end; the seal of his calling, and the source of his fitness, was withdrawn; "the Spirit of the Lord departed from him," and still worse, he was left to the government of an evil spirit. The character here given of David was very high, but not exaggerated; Saul little knew the destiny of this wonderful young man. Hindus still believe that there is a power in music to cast out evil spirits, and to benefit persons the subject of insanity, or melancholy, which they ascribe to spiritual agencies. The proposal of the

man seeth; for man [r]looketh on the [s]outward appearance, but the LORD looketh [s]on the heart.

8 Then Jesse called [t]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [u]Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made [x]seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, [y]There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit [4]down till he come hither.

12 And he sent, and brought him in. Now he *was* [z]ruddy, *and* withal [5]of a beautiful countenance, and goodly to look to. And the LORD said, Arise, [a]anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and [b]anointed him in the midst of his brethren: and [c]the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But [d]the Spirit of the LORD departed from Saul, and [e]an evil spirit from the LORD [6]troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee:

16 Let our lord now command thy servants, *which are* [f]before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall [g]play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and [h]a mighty valiant man, and a man of war, and prudent in [7]matters, and a comely person, and [i]the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* [k]with the sheep.

B. C. 1063.

[r] John 7. 24. 2 Cor. 10. 7, 10.
[s] *Eyes.*
[t] 1 Kings 8. 39.
[u] 1 Chr. 2. 13.
[x] 17. 13. 2 Sam. 13 3, *Shimeah.* 1 Chr. 2. 13, *Shimma.*
[y] 1 Chr. 2. 13-16.
[z] 2 Sam. 7. 8. Ps. 78. 70, 71.
[a] *Round.*
[b] Acts 7. 20.
[c] *Fair of eyes.*
[d] Ps. 2. 2, 6; 89. 19, 20. Acts 4. 27.
[e] 2 Kings 9. 6.
[f] Num. 11. 17. John 3. 34.
[g] Jud. 16. 20.
[h] Acts 19. 15, 16.
[i] *Terrified.*
[k] Gen. 41. 46.
[l] 2 Kings 3. 15.
[m] 2 Sam. 17. 8.
[n] *Speech.*
[o] Gen. 39. 2, 23. Matt. 1. 23; 28. 20.
[p] Ex. 3. 1-10. Matt. 4. 18-22.

[q] Prov. 18. 16.
[r] Gen. 41. 46. Prov. 22. 29.
[s] Ps. 62. 9; 146. 3.
[t] *See on* 14, 16.
[u] Matt. 12. 43-45. Luke 11. 24-26.

CH. XVII.

[a] Jud. 3. 3.
[b] Josh. 15. 35, *Socoh.* 2 Chr. 11. 7, *Shoco;* 28. 18, *Shocho.*
[c] Josh. 10. 11. Jer. 34. 7.
[1] Or, *The coast of Dammim.*
[d] 21. 9.
[2] *Ranged the battle.*
[e] 2 Sam. 21. 19. 1 Chr. 20. 5.
[f] Josh. 11. 22. 2 Sam. 21. 16-22. 1 Chr. 20. 4-8.
[g] Deut. 3. 11. 1 Chr. 11. 23. Amos 2. 9.
[3] *Clothed.*
[4] *Gorget.*
[h] 2 Sam. 21. 19. 1 Chr. 11. 23; 20. 5.
[i] 2 Sam. 11. 11. 1 Chr. 21. 3.

20 And Jesse took [l]an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and [m]stood before him: and he [n]loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass, when [o]the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so [p]Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 *The armies of the Israelites and Philistines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David accepteth the challenge, and slayeth the giant.*

NOW the Philistines [a]gathered together their armies to battle, and were gathered together at [b]Shochoh, which *belongeth* to Judah, and pitched between Shochoh and [c]Azekah, in [1]Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by [d]the valley of Elah, and [2]set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named [e]Goliath, [f]of Gath, [g]whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head; and he *was* [3]armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a [4]target of brass between his shoulders.

7 And [h]the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *Am* not I a Philistine, and ye [i]servants to Saul? choose you a man for you, and let him come down to me.

---

servant to send for David took with Saul, and on his appearing, he found favour in the sight of the king. The hand of the Lord was clearly in the matter. Neither Saul nor David, probably, had any idea of the relation in which they were ultimately to stand to each other. The monarch little thought the brave, wise, and lovely youth, who stood before him, was to be his son-in-law, and his successor. David was now being prepared for the honour that awaited him, and gradually introduced to the knowledge of the people he was destined to govern. The Lord leads the blind by a way which they know not; his own purposes, like his own people, are ever safe in his own hands.

Chap. XVII. 1-28. The Philistines were a meet emblem of the spiritual enemies of God's people under the present dispensation. They seemed to exist only to annoy the Hebrews. The purposes of the Lord require time for development; these wars took place eight years after the anointing of David, from which it will be seen, that considerable space was given to Saul both to repent and to prepare for the catastrophe. This giant would appear to have been raised up for the purpose of David's exaltation. Hitherto nothing had been heard of him, although he must have been an object of pride and interest to his own countrymen. If the cubit be reckoned at 21 inches, his stature must have been 11 feet 4 inches, or, at the lowest calculation, 9 feet 9 inches; in either case, he was a terrific object to an ordinary man. Single combats were common in those days, and are even now practised among the Bedouins and others in the East. Goliath struck terror into the heart of the Hebrew soldiers; the only man that dared to look upon him was youthful David, and even he did not

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and [k]serve us.

10 And the Philistine said, [l]I defy the armies of Israel this day; [m]give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were [n]dismayed, and greatly afraid.

12 ¶ Now [o]David *was* the son of that [p]Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [q]eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and [r]the names of his three sons that went to the battle *were* Eliab the first-born; and next unto him Abinadab; and the third [s]Shammah.

14 And David *was* [t]the youngest: and the three eldest followed Saul.

15 But David went and [u]returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself [x]forty days.

17 And Jesse said unto David his son, [y]Take now for thy brethren an ephah of this [z]parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And [a]carry these ten [5]cheeses unto the captain of [6]*their* thousand, and [b]look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and [c]left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the [7]trench, as the host was going forth to the [8]fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left [9]his carriage in the hand of the keeper of the carriage, and ran into the army, and came and [1]saluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake [d]according to the same words: and David heard *them*.

B. C. 1063.

[k] 11. 1.
[l] 2 Sam. 21. 21; 23. 9.
[m] Job 40. 9-12.
[n] Deut. 31. 8.
[o] Ruth 4. 22. Matt. 1. 6. Luke 3. 31, 32.
[p] Gen. 35. 19. Matt. 2. 1, 6.
[q] 1 Chr. 2. 13-16.
[r] 16. 6-9.
[s] 2 Sam. 13. 3, 32; 21. 21, *Shimeah.*
[t] Gen. 25. 23.
[u] 16. 19-23.
[x] Matt. 4. 2. Luke 4. 2.
[y] Matt. 7. 11. Luke 11. 13.
[z] Ruth 2. 14.
[a] 16. 20.
[5] *Cheeses of milk.*
[6] *A thousand.*
[b] Gen. 37. 14. Acts 15. 36. 1 Thes. 3. 5, 6.
[c] Eph. 6. 1, 2.
[7] *Place of the carriage.*
[8] *Battle array, or place of fight.*
[9] *The vessels from upon him.*
[1] *Asked his brethren of peace.*
[d] 4-10.

[2] *His face.*
[e] Lev. 26. 36.
[f] Josh. 15. 16. Rev. 2. 7, 17; 3. 5, 12, 21.
[g] Ezra 7. 24. Matt. 17. 26.
[h] Josh. 7. 8, 9.
[i] 14. 6.
[k] Deut. 5. 26. 1 Thes. 1. 9. 1 John 5. 20.
[l] 25.
[m] Gen. 37. 4, 8, 11. Prov. 18. 19; 27. 4. Matt. 10. 36; 27. 18.
[n] 20.
[o] Ps. 35. 11. Jude 10.
[p] Prov. 15. 1. Acts 11. 2-4. 1 Cor. 2. 15. 1 Pet. 3. 9.
[3] *Word.*
[4] *Took him.*
[q] Num. 13. 30. Heb. 12. 12.
[r] 16. 18.
[s] Num. 13. 31. Rev. 13. 4.
[t] 42, 56.
[5] *Kid.*
[u] Jud. 14. 5, 6. Acts 28. 4-6.
[x] Ex. 32. 27-32. Rom. 2. 28, 29.
[y] Is. 10. 15. Zech. 2. 8; 12. 3. Acts 5. 38, 39; 9. 4, 5; 12. 1, 2, 22, 23.
[z] Ps. 63. 7; 138. 3, 7, 8. 2 Cor. 1. 9, 10.

24 And all the men of Israel, when they saw the man, fled from [2]him, and were [e]sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, [f]the king will enrich him with great riches, and will give him his daughter, and make his father's house [g]free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the [h]reproach from Israel? for who *is* this [i]uncircumcised Philistine, that he should [k]defy the armies of the living God?

27 And the people answered him after this manner, saying, [l]So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men: and [m]Eliab's anger was kindled against David, and he said, Why camest thou down hither? and [n]with whom hast thou left those few sheep in the wilderness? [o]I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, [p]What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same [3]manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul; and he [4]sent for him.

32 ¶ And David said to Saul, [q]Let no man's heart fail because of him; [r]thy servant will go and fight with this Philistine.

33 And Saul said to David, [s]Thou art not able to go against this Philistine to fight with him: [t]for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took [5]a lamb out of the flock;

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and [u]smote him, and slew him.

36 Thy servant slew both the lion and the bear; and [x]this uncircumcised Philistine shall be as one of them, seeing [y]he hath defied the armies of the living God.

37 David said moreover, [z]The LORD that delivered me out of the paw of the

appear till at the distance of forty days of daring defiance of Israel. David, without desiring or knowing it, was led to the army, where he spoke and acted in a manner which gave umbrage to his brothers, who thought him animated by pride and haughtiness. The deportment of David was extraordinary for his years, and clearly indicated that he was acting under an influence higher than that of nature. His bravery was astonishing; though modest, he was dauntless. Of the science of war he knew nothing, but by the good hand of his God upon him, he had had somewhat to do with lions and bears, and the result inspired him with a hope that he might perchance humble the uncircumcised Philistine. His confidence, however, was not in himself, but in the Lord, who had delivered him out of the paws of the lion and the bear. There was about the young man, his manner, and his speech, something which excited the interest of the king, and led to the injunction, "Go, and the Lord be with thee!" The interview was characteristic of both: on the one side, we have curses and threatenings and rage; on the other, meekness, gentleness, and confidence in the Lord of hosts. Ver. 46 pre-

lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, [a]Go, and the LORD be with thee.

38 ¶ And Saul [c]armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David [b]put them off him.

40 And he took his [c]staff in his hand, and chose him five smooth stones out of the [7]brook, and put them in a shepherd's [8]bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, [d]he disdained him; for he was *but* [e]a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, [f]*Am* I a dog, that thou comest to me with staves? And the Philistine [g]cursed David by his gods.

44 And the Philistine said to David, [h]Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, [i]Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee [k]in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [l]defied.

46 This day [m]will the LORD [9]deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the [n]carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that [o]all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD [p]saveth not with sword and spear: for [q]the battle *is* the LORD'S, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that [r]David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and [s]smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; [t]but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took [u]his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they [x]fled.

52 ¶ And [y]the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the [z]valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and [a]they spoiled their tents.

54 ¶ And David [b]took the head of the Philistine, and brought it to Jerusalem: but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, [c]whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, [d]with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [e]*I am* the son of thy servant Jesse the Beth-lehemite.

B. C. 1063.

[a] 26. 25. 2 Sam. 10. 12.
[c] *Clothed David with his clothes.*
[b] Hos. 1. 7. Zech. 4. 6. 2 Cor. 10. 4, 5.
[9] Jud. 3. 31. 1 Cor. 1. 27-29.
[7] Or, *valley.*
[8] *Vessel.*
[d] 1 Kings 20. 18.
[e] 16. 12.
[f] 2 Sam. 3. 8; 9. 8.
[g] Gen. 27. 29. Num. 22. 6, 11, 12. Jud. 9. 27. Prov. 26. 2.
[h] 1 Kings 20. 10, 11. Ex. 30. 17-20.
[i] Ps. 44. 6.
[k] 2 Sam. 22. 33-35. Ps. 3. 3; 18. 2. Prov. 18. 10. Phil. 4. 13. Heb. 11. 33, 34.
[l] Is. 37. 23, 28.
[m] Deut. 7. 2, 23; 9. 2, 3. Josh. 10. 8.
[9] *Shut thee up.*
[n] Deut. 28. 26. Is. 56. 9. Rev. 19. 17, 18.
[o] Ex. 9. 16; 15. 14, 15. Josh. 4. 24. Is. 52. 10. Dan. 3. 47; 3. 29; 6. 26, 27.
[p] Ps. 33. 16, 17. Prov. 21. 30, 31. Hos. 1. 7.
[q] Ps. 46. 11. Is. 9. 7. Zech. 4. 6. Rom. 8. 31, 37.
[r] Ps. 27. 1. Prov. 28. 1.
[s] 1 Kings 2. 34. 1 Cor. 1. 27, 28.
[t] 13. 22.
[u] 2 Sam. 23. 21. Ps. 7. 15, 16. Heb. 2. 14.
[x] Heb. 11. 34.
[y] Jud. 7. 23. 2 Sam. 23. 10.
[z] Josh. 15. 33, 36, 45, 46.
[a] 2 Kings 7. 7-16. Jer. 4. 20.
[b] Ex. 16. 33.
[c] 10. 21, 22.
[d] 54.
[e] 16. 18, 19.

CH. XVIII.

[a] Col. 2. 2.

CHAPTER XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise;* 10 *seeketh to kill him in his fury;* 12 *feareth him for his good success;* 17 *he offereth him his daughter for a snare.*

AND it came to pass, when he had made an end of speaking unto Saul, that [a]the soul of Jonathan was knit with the

sents a terrible address, which, had the giant believed, would have filled him with fear and horror. The piety of David forms a striking contrast to the idolatrous swearing of Goliath. The scene is wonderful even in description; but the thing itself, as beheld by the two armies, was invested with an interest to which history presents no parallel. The sight of David first severing the head of the monster, and then bearing it to Jerusalem, was one which the beholder could never forget. See him entering the palace of the king with the enormous head of the Philistine in his hand! The spiritual bearing of the passage is grand,—impressively shewing, that the race is not to the swift, nor the battle to the strong; neither are great victories over the powers of darkness to be achieved by might or by power, but by the Spirit of the living God.

Chap. XVIII. 1-16. Jonathan and David present the most wonderful illustration in history of mutual love. This affection resulted from their kindred dispositions; they had so much in common, that they might be viewed as one soul acting in two bodies. The conduct of Jonathan was in the highest degree lovely. Uninfluenced by the pride of station, he laboured to identify the youthful shepherd with his father's house, and to raise him to a perfect equality with himself. David's conduct was marked by uniform wisdom, and his popularity was universal. God gave him favour with all classes of the people. Music and song were put in requisition to celebrate his excellences; but the conduct of the people in these respects was more generous than prudent. The king was mortified at the superiority ascribed to the youthful stranger, and he "eyed David from that day and forward." This is a most significant phrase—enmity ripened into malignity. Saul seemed to have somewhat of a presentiment of what

soul of David, and Jonathan [b]loved him as his own soul.

2 And Saul [c]took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David [d]made a covenant, because he loved him as his own soul.

4 And Jonathan [e]stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* [1]behaved himself [f]wisely: and Saul set him over [g]the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the [2]Philistine, that [h]the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with [3]instruments of musick.

7 And the women [i]answered *one another* as they played, and said, [k]Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and [l]the saying [4]displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: [m]and *what* can he have more but the kingdom?

9 And Saul [n]eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that [o]the evil spirit from God came upon Saul, and he [p]prophesied in the midst of the house; and David [q]played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul [r]cast the javelin; for he said, I will smite David even to the wall *with it.* [s]And David avoided out of his presence twice.

12 ¶ And Saul was [t]afraid of David, because [u]the LORD was with him, and was [x]departed from Saul.

13 Therefore Saul [y]removed him from him, and made him his captain over a thousand; and [z]he went out and came in before the people.

14 And David [5]behaved himself wisely in all his ways; and [a]the LORD *was* with him.

15 Wherefore, when Saul saw that he behaved himself very [b]wisely, he was afraid of him.

16 But [c]all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, [d]her will I give thee to wife; only be thou [6]valiant for me, and fight [e]the LORD's battles: for Saul said, [f]Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, [g]Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [h]Adriel the Meholathite to wife.

20 ¶ And Michal, Saul's daughter, [i]loved David: and they told Saul, and the thing [7]pleased him.

21 And Saul said, I will give him her, that she may be [k]a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.

22 ¶ And Saul [l]commanded his [m]servants, *saying,* Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* [n]a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [8]On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [o]dowry, but an hundred [p]foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not [9]expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

B. C. 1063.

b 1 Prov. 18. 24.
c 16. 21-23; 17. 15.
d 2 Sam. 9. 1-3; 21. 7.
e Gen. 41. 42. Luke 15. 22. 2 Cor. 5. 21. Phil. 2. 7, 8.
1 Or, *prospered.*
f Matt. 10. 16. Eph. 5. 17. Col. 4. 5.
g 13. 2; 14. 52.
2 *Philistines.*
h Ex. 15. 20.
3 *Three-stringed instruments.*
i Ex. 15. 21. Ps. 24. 7-10.
k 21. 11; 29. 5.
l Esth. 3. 5. Jam. 4. 5.
4 *Was evil in his eyes.*
m 1 Kings 2. 22.
n Gen. 4. 5, 6. Matt. 20. 15. Eph. 4. 27.
o 19. 9; 26. 19.
p 1 Kings 18. 29. Jer. 23. 2-4. Acts 16. 16. 2 Thes. 2. 11.
q 16. 16, 23.
r 19. 9, 10.
s Luke 4. 30.
t Mark 6. 20. Acts 24. 25.
u Acts 7. 9.
x Matt. 25. 41.
y 8. 12; 17. 18.
z Num. 27. 16.
5 *Prospered.*
a Matt. 1. 23. Acts 18. 10.

b Ps. 112. 5. Col. 4. 5.
c Luke 19. 48; 20. 19.
d 1's. 12. 2; 55. 21.
6 *A son of valour.*
e Num. 32. 20, 27, 29.
f Deut. 17. 7.
g Ruth 1. 10.
h Jud. 14. 20 2 Sam. 21. 8.
i Gen. 29. 18, 20; 34. 3. 2 Sam. 13. 1. 1 Kings 11. 1, 2. Hos. 3. 1.
7 *Was right in his eyes.*
k Ex. 10. 7. Ps. 7. 14-16. Prov. 26. 24-26. Jer. 5. 26; 9. 8.
l Ps. 36. 1-3; 55. 21.
m 2 Sam. 13. 28, 29. Prov. 29. 12.
n Prov. 14. 20; 19. 6, 7. Ec. 9. 15, 16.
8 *According to these words.*
o Gen. 29. 18; 34. 12.
p Gen. 17. 11-14. Josh. 5. 3.
9 *Fulfilled.*

awaited him, when he put the bitter question, "What can he have more but the kingdom?" The attempt to slay David was serious, and nothing but a Divine Hand preserved his life. Saul's conviction that the Lord was with David was a source alike of fear and foreboding. He found it no light matter to deal with a man who "behaved himself wisely in all his ways." Ver. 17-30. David had now laid hold on the heart of the country, and possessing the entire confidence of the people, it became necessary for Saul to treat him warily. Although intent, therefore, upon his destruction, he must go about it in such a manner as not to incur popular obloquy. He offered a bribe which might have tempted the highest ambition, had there been sincerity in it; but Saul was alike false and malicious. Events, however, turned out to thwart the king, and to further the interests of David. In giving him Michal, he only meant to promote his destruction. The king's counsel to his servants was alike base and cruel, derogatory of a king, and unworthy of a man. Thus he laboured to inflame the young man's ambition, that he might place himself in jeopardy and perish. But Saul was caught in his own snare. God was with David, who brought him, not the one hundred foreskins, which Saul had deemed

28 ¶ And Saul [q]saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was [r]yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David [s]behaved himself more wisely than all the servants of Saul; so that his name was much [1]set by.

CHAPTER XIX.

1 *Jonathan discloseth his father's purpose to kill David.* 4 *He persuadeth his father to reconciliation.* 8 *Saul's malicious rage breaketh out again.* 12 *Michal's stratagem to save David.*

AND [a]Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, [b]delighted much in David: and [c]Jonathan told David, saying, Saul my father seeketh to kill thee. Now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and [d]what I see, that I will tell thee.

4 ¶ And Jonathan [e]spake good of David unto Saul his father, and said unto him, Let not the king [f]sin against his servant, against David; because he hath not sinned against thee, and [g]because his works *have been* to thee-ward very good:

5 For he did [h]put his life in his hand, and [i]slew the Philistine, and the LORD [k]wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou [l]sin against innocent blood, to slay David [m]without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul [n]sware, *As* the LORD liveth, [o]he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, [p]as [1]in times past.

8 ¶ And there was war again: and [q]David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from [2]him.

9 And [r]the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul [s]sought to smite David even to the wall with the javelin; but [t]he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also [u]sent messengers unto David's house, [x]to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal [y]let David down through a window; and he went, and fled, and escaped.

13 And Michal took [z]an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, [x]she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, [a]Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, [b]Why hast thou deceived me so, and sent away [c]mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came [d]to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul [e]sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and [f]the Spirit of God was upon him also, and he went on and prophesied, [g]until he came to Naioth in Ramah.

24 And he [h]stripped off his clothes also, and prophesied before Samuel in like manner, and [4]lay down naked all that

B. C. 1063.

[q] Gen. 30. 27; 37. 8-11; 39. 3. Rev. 3. 9.
[r] Ps. 37. 12, 13. Jam. 2. 19.
[s] Dan. 1. 20. Luke 21. 15. Eph. 5. 15.
[1] *Precious.*

CH. XIX.

[a] Prov. 27. 4. 2 Tim. 3. 13.
[b] Ps. 16. 3. John 15. 17-19. 1 John 3. 12-14.
[c] Prov. 17. 17. Acts 9. 24; 23. 16.
[d] 20. 9, 13.
[e] Prov. 24. 11, 12; 31. 8, 9.
[f] Gen. 9. 6; 42. 22. 2 Chr. 6. 22. 1 Cor. 6. 12. 1 John 3. 15.
[g] Ps. 35. 12; 109. 4, 5. Jer. 18. 20.
[h] Jud. 9. 17; 12. 3. Acts 20. 24. Phil. 2. 30.
[i] 17. 49-51.
[k] Ex. 14. 13. 1 Chr. 11. 14. Heb. 2. 3.
[l] Jer. 26. 15. Matt. 27. 4, 24.
[m] Ps. 25. 3; 69. 4. John 15. 25.
[n] Ps. 15. 4.
[o] 10, 11.
[p] 18. 2, 10, 13.
[1] Heb. *yesterday, third day.*
[q] 1 Ps. 18. 32, &c.; 27. 3.
[2] *His face.*
[r] 18. 10, 11.
[s] Hos. 6. 4. Matt. 12. 43-45. 2 Pet. 2. 20-22.
[t] Job 5. 14, 15. Luke 4. 30. John 10. 39.

[u] Ps. 59. 3, 4, 5, 15, 16.
[x] Jud. 16. 2.
[y] Josh. 2. 15. Acts 9. 24, 25. 2 Cor. 11. 32, 33.
[z] *Teraphim.*
[x] Josh. 2. 5. 2 Sam. 16. 17-19; 17. 20.
[a] Job 31. 31. Rom. 3. 15.
[b] Matt. 2. 16.
[c] 1 Kings 21. 20. Gal. 4. 16.
[d] Ps. 116. 11. Jam. 5. 16.
[e] 2 Kings 1. 9-13.
[f] Num. 23. 5; 24. 2. Matt. 7. 22. John 11. 51. 1 Cor. 13. 2.
[g] Prov. 16. 9; 21. 1.
[h] 2 Sam. 6. 14, 20.
[4] *Fell.*

---

sufficient to secure his death, but two hundred. Thus the condition was twice fulfilled, and Saul, for very shame, could not withhold his daughter. Hate on the part of the king increased with success on the part of David, but, as God was with him, he was wise in all his words and deeds, and "his name was much set by," or precious with the multitude.

Chap. XIX. 1-24. The malice and hatred of Saul now burst all bounds; he deliberately proposed to Jonathan, and all his servants, to kill the son of Jesse! Cruel craft having failed, he now resorted to undisguised force. Jonathan, however, David's fast friend, stood him in stead in this moment of unparalleled danger, giving him timely warning of the perils to which he was exposed. Jonathan's intercession with his father was worthy of him. His remonstrances ought to have shamed the infuriated king; and for the moment such was the effect, prompting him to swear by the Lord, that "he should not be slain." Wars recurring afresh, David performed further services, but they only tended to exasperate his royal master, and persecuting father-in-law. Never was David in danger so great as when the messengers pursued him to his own house to kill

day, and all that night. Wherefore they say, *Is* Saul also among the prophets?

CHAPTER XX.

1 *David consulteth with Jonathan for his safety.* 11 *Their covenant renewed by oath.* 24 *Saul, missing David, seeketh to kill Jonathan.*

AND David fled [a] from Naioth in Ramah, and came and said before Jonathan, [b] What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, [c] God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will [1] shew it me; and why should my father hide this thing from me? it *is* not *so*.

3 And David [d] sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, [e] *as* the LORD liveth, and [f] *as* thy soul liveth, *there is* [g] but a step between me and death.

4 Then said Jonathan unto David, [2] Whatsoever thy soul [3] desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the [h] new-moon, and I should not fail to sit with the king at meat: but let me go, [i] that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to [k] Beth-lehem his city; for *there is* a yearly [4] sacrifice there for all the family.

7 If he say thus, [1] *It is* well; thy servant shall have peace: but if he be [m] very wroth, *then* be sure that [n] evil is determined by him.

8 Therefore thou shalt [o] deal kindly with thy servant; for [p] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [q] if there be in me iniquity, slay me thyself; for [r] why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, [s] then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father [t] answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field.

B. C. 1062.

CH. XX.

[a] Ps. 124. 6-8. 2 Pet. 2. 9.
[b] Ps. 7. 3-5; 18. 20-24. 2 Cor. 1. 12. 1 John 3. 21.
[c] Gen. 44. 7. Luke 20. 16.
[1] *Uncover mine ear.*
[d] Deut. 6. 13. Heb. 6. 16.
[e] 2 Sam. 15. 21.
[f] Jer. 38. 16.
[g] Deut. 28. 66. 1 Cor. 15. 30, 31.
[2] *Say what is thy mind, and I will.*
[3] *Speaketh*, or *thinketh.*
[h] Num. 10. 10.
[i] Ps. 55. 12. John 8. 59. Acts 17. 14.
[k] John 7. 42.
[4] *Feast.*
[l] Deut. 1. 23.
[m] Gen. 4. 5.
[n] Esth. 7. 7.
[o] Gen. 24. 49; 47. 29.
[p] 18. 3; 23. 18.
[q] Josh. 22. 22. Acts 25. 11.
[r] 1 Chr. 12. 17. Ps. 116. 11.
[s] 19. 2.
[t] Gen. 42. 7, 30. 1 Kings 12. 13.

[u] Josh. 22. 22.
[5] *Searched.*
[6] *Uncover thine ear.*
[x] Ruth 1. 17. 1 Kings 19. 2; 20. 10.
[y] Josh. 1. 5. 1 Chr. 22. 11, 16. Matt. 28. 20. Phil. 4. 9.
[z] 2 Sam. 7. 15.
[a] 2 Sam. 9. 3. Eph. 5. 1, 2.
[b] 2 Sam. 9. 1-7; 21. 7.
[7] *Cut.*
[c] 2 Sam. 4. 7, 8; 21. 8.
[8] *By his love toward him.*
[d] Deut. 13. 6. Prov. 18. 24.
[e] *See on* 5.
[9] *Missed.*
[1] Or, *diligently.* Heb. *greatly.*
[f] 19. 2.
[2] *In the day of the business.*
[3] *That sheweth the way.*
[4] *Not anything.*
[g] Jer. 4. 2; 5. 2; 12. 16. Amos 8. 14.
[h] 14, 15.
[i] Gen. 16. 5; 31. 50.
[k] Ps. 50. 16-21. Zech. 7. 6. John 18. 28.

12 And Jonathan said unto David, [u] O LORD God of Israel, when I have [5] sounded my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [6] shew it thee;

13 [x] The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and [y] the LORD be with thee, as [z] he hath been with my father.

14 And thou shalt not only, while yet I live, shew me [a] the kindness of the LORD, that I die not:

15 But *also* [b] thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan [7] made *a covenant* with the house of David, *saying*, [c] Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, [8] because he loved him: [d] for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, To-morrow *is* the [e] new-moon; and thou shalt be missed, because thy seat will be [9] empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down [1] quickly, and come to the place where thou didst [f] hide thyself [2] when the business was *in hand*, and shalt remain by the stone [3] Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [4] no hurt, *as* [g] the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [h] the matter which thou and I have spoken of, behold, [i] the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the [k] king sat him down to eat meat.

him. The conduct of Michal was wife-like, and worthy of her, however offensive it might prove to her father; she violated truth, however, to conceal her husband. Things had now reached a crisis, and there was no limit to the ferocity of the king. The prophesying of the messengers was a wonderful event, which ought to have impressed the mind of Saul, but he was no longer influenced by considerations referring to the Most High. Nothing but the Divine Hand could have preserved David amidst such perils. His case shews, that if God be for us, none can be against us. Although the roaring lion walks about seeking whom he may devour, he walks in chains, and without permission cannot hurt one hair of the head of the righteous.

Chap. XX. 1-34. The position of Jonathan was peculiar, unexampled, and full of difficulty. He loved his father, he loved David, and he saw the former intent on the destruction of the latter. He could hardly serve David without subjecting himself to an accusation of unfilial conduct. Jonathan clearly anticipated great things for David in the future, and the ruin of his father's house. What piety characterises his interview with David! "Jonathan loved David as he loved his own soul." What an example of genuine affection!

25 And the king sat upon his seat, [l]as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not anything that day: for he thought, Something hath befallen him, [m]he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, [n]Wherefore cometh not [o]the son of Jesse to meat, neither yesterday nor to-day?

28 And Jonathan [p]answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and [q]my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then [r]Saul's anger was kindled against Jonathan, and he said unto him, [s]Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now [t]send and fetch him unto me; for he [u]shall surely die.

32 And Jonathan answered Saul his father, and said unto him, [v]Wherefore shall he be slain? [w]what hath he done?

33 And Saul [x]cast a javelin at him to smite him: [y]whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table [z]in fierce anger, and did eat no meat the second day of the month: for [a]he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field [b]at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow [7]beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, [c]Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not anything; only Jonathan and David knew the matter.

40 And Jonathan gave his [8]artillery unto [9]his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, [d]and fell on his face to the ground, and bowed himself three times: [e]and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, [f]Go in peace, [1]forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

B. C. 1062.

1 Jud. 16. 20.
m Lev. 7. 21. Num. 19. 16.
n 19. 9, 10, 15.
o 22. 7-9, 13, 14; 25. 10. Is. 11. 1, 2. Matt. 13. 55. 1 Pet. 2. 4.
p 6.
q 17. 28.
r Job 5. 2. Prov. 14. 29; 19. 19; 21. 24; 25. 28; 27. 3. Jam. 1. 19, 20.
s *Thou perverse rebel.* Heb. *Son of perverse rebellion.*
t 19. 6, 12-15.
u *Is the son of death.*
v Prov. 24. 11, 12; 31. 8, 9. John 7. 51.
w Matt. 27. 23. Luke 23. 22.
x Prov. 22. 24. Ec. 9. 3. Jer. 17. 9.
y Ec. 7. 9.
z Ec. 7. 20. Eph. 4. 26.
a Mark 3. 5.
b 2 Sam. 20. 5.
7 *To pass over him.*
c Ps. 55. 6-9. Prov. 6. 4, 5. Matt. 24. 16-18. Mark 13. 14-16. Luke 17. 31, 32.
8 *Instruments.*
9 *The lad that was his.*
d Gen. 43. 28. 2 Sam. 9. 6.
e Gen. 29. 11, 13; 45. 15. 2 Sam. 19. 39. Acts 20. 37.
f Num. 6. 26. Luke 7. 50. Acts 16. 36.
1 Or, the LORD be witness of that *which*, &c.

CHAPTER XXI.

1 *David, at Nob, obtaineth of Ahimelech hallowed bread;* 8 *he taketh Goliath's sword;* 10 *and at Gath feigneth himself mad.*

THEN came David to [a]Nob to [b]Ahimelech the priest: and Ahimelech was [c]afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, [d]The king hath commanded me a business, and hath said unto me, Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is [e]under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [1]present.

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is [f]hallowed bread, [g]if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since

CH. XXI.
a 22. 19. Neh. 11. 32. Is. 10. 32.
b 14. 3. *Ahiah;* 22. 9-19. Mark 2. 26.
c 16. 4.
d 19. 17; 22. 22. Gen. 27. 20, 24. 1 Kings 13. 18. Gal. 2. 12, 13. Col. 3. 9.
e 4. Jud. 9. 29. Is. 3. 6.
1 *Found.*
f 6. Ex. 25. 30. Lev. 24. 5-9. Matt. 12. 3, 4.
g Ex. 19. 15. 1 Cor. 7. 5.

What a world would this be, if all men so loved one another! The conduct of Saul in ver. 30 is strikingly indicative of insanity; reason was thrown away upon him. It was no slight matter that kindled "fierce anger" in the bosom of the amiable and gentle Jonathan; but it was difficult to preserve equanimity under the circumstances. On the side of David, all was innocence and merit; on the side of Saul, all was injustice and cruelty. Ver. 35-42. They "kissed each other, and wept." How intense was their affection! The condition of Jonathan, however, if less perilous, was far more distressing than that of David. If the character of the evil spirit that ruled Saul was to be estimated from his own spirit, it was evil indeed. What a spectacle would be presented by a kingdom of such men! What then must be the society of the place where all are wicked, and where evil spirits are more numerous than evil men!

Chap. XXI. 1-15. There are in this chapter matters which do not quite accord with the noble character of David. Under the influence of fear and distress, he violated truth. This was not like the Sweet Singer of Israel; and we doubt not it was a source of sorrow to him in after times. Allowing to the uttermost for the pressing nature of his circumstances, still the Lord his God reigned; and had there been less fear of man, and more faith in God, it had gone much better with him and his friends. His excellences, however, were so many and so great, and his infirmities, upon the whole, so few and so small, that it is painful to animadvert upon them. It is to be regretted that he did not shew

I came out, and [h]the vessels of the young men are holy, and *the bread is* [1]in a manner common, [2]yea, though it were sanctified this day in the vessel.

6 So the priest [k]gave him hallowed *bread:* for there was no bread there but the shew-bread, that was taken from before the LORD, to put [l]hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, [m]detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of [n]the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here*, wrapped in a cloth [o]behind the ephod: if thou wilt take that, take *it;* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and [p]fled that day for fear of Saul, and went to [3]Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David [q]the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was [r]sore afraid of Achish the king of Gath.

13 And he [s]changed his behaviour before them, and feigned himself mad in their hands, and [4]scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man [5]is mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

CHAPTER XXII.

1 *Men resort to David at Adullam.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 20 *Abiathar escapeth to David.*

DAVID [a]therefore departed thence, and escaped to [b]the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

B. C. 1062.

[h] Acts 9. 15. 2 Tim. 2. 20, 21.
[1] Lev. 24. 9.
[2] *Especially when this day there is* other *sanctified in the vessel.*
[k] Matt. 12. 3, 4. Mark 2. 25-27. Luke 6. 3, 4.
[l] Lev. 24. 5, 9.
[m] Jer. 7. 9-11. Matt. 15. 8. Acts 21. 20, 27.
[n] 11. 6. Gen. 13. 7, 8.
[o] Ex. 28. 6, &c.
[p] 27. 1. 1 Kings 19. 3.
[3] *Abimelech.*
[q] 16. 1; 18. 7, 8; 29. 5.
[r] 10. Gen. 12. 11-13; 26. 7.
[s] Ps. 34, *title.*
[4] *Made marks.*
[5] *Playeth the madman.*

CH. XXII.

[a] Ps. 34, *title.*
[b] Josh. 12. 15. Mic. 1. 15. Heb. 11. 38.
[c] Jud. 11. 3. Matt. 11. 12, 28.
[1] *Had a creditor*
[2] *Bitter of soul.*
[d] 2 Sam. 5. 2. 2 Kings 20. 5. Heb. 2. 10.
[e] Jud. 11. 29.
[f] Ruth 1. 1-4; 4. 10, 17.
[g] Gen. 47. 11. Ex. 20. 12. Matt. 15. 4-6. 1 Tim. 5. 4.
[h] 2 Sam. 15. 25, 26. Phil. 2. 23, 24.
[i] 2 Sam. 23. 13, 14. 1 Chr. 12. 16.
[k] 2 Sam. 24. 11. 1 Chr. 21. 9.
[l] Neh. 6. 11. Is. 8. 12-14.
[3] *Grove in a high place.*
[m] 19. 9; 20. 33.
[n] 2 Sam. 20. 1. Is. 11. 1, 10.
[o] 8. 14, 15.
[p] 8, 11, 12.
[4] *Uncovereth mine ear.*
[q] 23. 16-18.
[r] Ps. 52, *title*, 1-5. Prov. 19. 5; 29. 12. Matt. 26. 59-61.
[s] Num. 27. 21.
[t] 21. 6-9.
[u] Rom. 3. 15.
[x] 9. 11.
[5] *Behold me.*
[y] Ps. 119. 69. Luke 23. 2-5.

2 And every one *that was* [c]in distress, and every one *that was* [1]in debt, and every one *that was* [2]discontented, gathered themselves unto him; and he became [d]a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to [e]Mizpeh of Moab: and he said unto [f]the king of Moab, [g]Let my father and my mother, I pray thee, come forth, *and be* with you, [h]till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was [i]in the hold.

5 ¶ And the prophet [k]Gad said unto David, Abide not in the hold; [l]depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [3]tree in Ramah, having his [m]spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will [n]the son of Jesse [o]give every one of you fields and vineyards, *and* make you all [p]captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [4]sheweth me [q]that my son hath made a league with the son of Jesse; and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered [r]Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And [s]he enquired of the LORD for him, and [t]gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king [u]sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, [x]thou son of Ahitub. And he answered, [5]Here I *am*, my lord.

13 And Saul said unto him, [y]Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of

more faith when he so much required it, and cast himself upon that God who had from his youth up done so much for him. There was no need to appear in a feigned character in the court of Achish. Falsehood is necessary under no circumstances whatever. God is the God of truth, and by him actions are weighed, and hearts searched. Truth, truth only, truth always, truth in everything, and truth under all circumstances, is to be the motto of the faithful in Christ Jesus.

Chap. XXII. 1-17. It was much to the honour of David's brethren and to all his father's house, that they went down to him to the cave of Adullam. They knew both his excellence and his innocence, and they laudably determined to stand by him, sharing his fate, whatever that might be. The portraiture of David's attendants, as set forth, is not a little remarkable. They were people who had nothing to lose, and hence there was nothing in them to prevent the free exercise of judgment concerning Saul's treatment of David. This class of men, in every country, have generally been the first to lift up their voices in favour of Political Reform, and that very fact has not seldom tended to throw discredit on movements otherwise highly praiseworthy and necessary for the public good. The conduct of the king of Moab was magnanimous and kind. Time was required

God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And [a]who *is so* faithful among all thy servants as David, which is [a]the king's son-in-law, and [b]goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me. Let not the king impute *any* thing unto his servant, *nor* to all the house of my father: [c]for thy servant knew nothing of all this, [6]less or more.

16 And the king said, [d]Thou shalt surely die, Ahimelech, [e]thou, and all thy father's house.

17 ¶ And the king said unto the [7]footmen that stood about him, Turn, and [f]slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king [g]would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And [h]Doeg the Edomite turned, and [i]he fell upon the priests, and slew on that day [k]fourscore and five persons that did wear [l]a linen ephod.

19 And [m]Nob, the city of the priests, smote he with the edge of the sword, both [n]men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And [o]one of the sons of Ahimelech the son of Ahitub, named Abiathar, [p]escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: [q]I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for [r]he that seeketh my life seeketh thy life: [s]but with me thou *shalt be* in safeguard.

CHAPTER XXIII.

1 *David, enquiring of the Lord, rescueth Keilah.* 7 *God shereth him Saul's coming, and the treachery of the Keilites.* 13 *He escapeth from Keilah,* 14 *to Ziph,* 25 *to Maon.*

THEN they told David, saying, Behold, the Philistines fight against [a]Keilah, and they [b]rob the threshing-floors.

B. C. 1062.

[a] Prov. 24. 11, 12.
[a] 17. 25; 18. 27.
[b] 21. 2.
[c] Gen. 20. 5, 6. 1 Pet. 3. 16, 17.
[6] *Little or great.*
[d] 1 Kings 18. 4. Dan. 2. 5, 12 Acts 12. 19.
[e] Deut. 24. 16. Esth. 3. 6.
[7] Or, *guard; runners.*
[f] 1 Kings 18. 4.
[g] Ex. 1. 17. Acts 4. 19.
[h] *See on* 9.
[i] Hos. 5. 11. Acts 26. 10, 11.
[k] 3. 12-14.
[l] Ex. 28. 40.
[m] Neh. 11. 32. Is. 10. 32.
[n] Josh. 6. 17, 21.
[o] 2 Sam. 20. 25. 1 Kings 2. 26, 27.
[p] Job 1. 15, 16, 17, 19.
[q] Ps. 44. 22.
[r] 1 Kings 2. 26. John 16. 2, 3. Heb. 12. 1-3.
[s] John 5. 28, 30; 17. 12; 18. 9.

CH. XXIII.

[a] Josh. 15. 44. Neh. 3. 17, 18.
[b] Lev. 26. 16. Jud. 6. 4, 11.

[c] Josh. 9. 14. Ps. 32. 8. Prov. 3. 5, 6. Jer. 10. 23.
[d] Ps. 11. 1. Jer. 12. 5.
[e] Jud. 6. 39.
[f] Josh. 8. 7. 2 Kings 3. 18.
[g] 22. 20.
[h] 14. 3, 18, 36, 37. Ex. 28. 30, 31.
[i] 24. 4-6; 26. 8, 9.
[k] Ex. 14. 3; 15. 9. Luke 19. 43, 44.
[l] Jer. 11. 18, 19. Acts 9. 24.
[m] 14. 18; 30. 7.
[n] 22. 19. Esth. 3. 6.
[o] Ps. 50. 15. Matt. 7. 7, 8.
[1] *Shut up.*
[p] Ps. 62. 1. Heb. 4. 13.
[q] 22. 2; 25. 13; 30. 9, 10.

2 Therefore David [c]enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, [d]Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD [e]yet again. And the LORD answered him, and said, Arise, go down to Keilah; [f]for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, [g]when Abiathar, the son of Ahimelech, fled to David to Keilah, *that* he came down *with* [h]an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, [i]God hath delivered him into mine hand; for [k]he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David [l]knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, [m]Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to [n]destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. [o]And the LORD said, He will come down.

12 Then said David, Will the men of Keilah [1]deliver me and my men into the hand of Saul? And the LORD said, [p]They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about [q]six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness

---

to reveal what God would do with David, and only till then did he ask that care might be taken of his aged parents. The appeal of Saul was bitter, malignant, and irritating. His spirit towards Jonathan was particularly hostile; he viewed him as an adversary, and a conspirator, rather than as a son, loving, loyal, and deeply alive to his father's honour. Doeg, the enemy of all good, was forward to exasperate the king, who lent but too willing an ear to his false and sinister suggestions. The conduct of Ahimelech was manly and upright; his speech, which exposed injustice, and silenced the king, was rewarded by the dreadful declaration, that he and all his father's house must die! That was the most horrible day of the mad monarch's reign. The servants of the king—to their honour it is recorded—would not imbrue their hands in innocent blood; but Doeg, the ready-made murderer, supplied their lack of service, and with his own hand slew fourscore and five innocent persons! The butchery extended to Nob, where everything that breathed was destroyed! The cup of Saul was now fast filling, and the day of vengeance was drawing nigh. There was, doubtless, reason for suffering Saul to proceed to such an unparalleled length, for, while wreaking his vengeance upon the innocent, his wrath was made to praise the Lord, and to further the very ends it was sought to obstruct.

Chap. XXIII. 1-29. In the matter of war, David made nothing of numbers; his sole and only concern was to ascertain the will of the Lord. He was careful to make sure of this; and that point once settled, he went on in the strength of God, assured of victory. David's very success was not, as it ought to have been with Saul, a ground of praise, but of accusation. It was a crime in

in strong holds, and remained in [r]a mountain in the [s]wilderness of Ziph: and [t]Saul sought him every day; [u]but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and [x]strengthened his hand in God.

17 And he said unto him, [y]Fear not; for the hand of Saul my father [z]shall not find thee; and [a]thou shalt be king over Israel, and [b]I shall be next unto thee; and [c]that also Saul my father knoweth.

18 And [d]they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up [e]the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* [2]on the south of [3]Jeshimon?

20 Now therefore, O king, come down, according to [f]all the desire of thy soul to come down; and [g]our part *shall be* to deliver him into the king's hand.

21 And Saul said, [h]Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [4]haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilely.

23 See therefore, and [i]take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that [k]I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down [5]into a rock, and abode in the wilderness of Maon; and when Saul heard *that,* he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the

B. C. 1062.

r Ps. 11. 1-3.
s Josh. 15. 55.
27. 1.
t Ps. 32. 7. Rom. 8. 31. 2 Tim. 3. 11; 4. 17, 18.
u Deut. 3. 28. Luke 22. 32, 43. 2 Tim. 2. 1. Heb. 12. 12, 13.
x Is. 41. 10, 14. Heb. 13. 6.
y Ps. 27. 1-3.
z Luke 12. 32.
a Prov. 19. 21. Rom. 15. 24.
b 20. 31; 24. 20. Acts 5. 39.
c 18. 3; 20. 12-17, 42.
d 22. 7, 8; 26. 1.
e 2 *On the right hand.*
3 *The wilderness.*
f Deut. 18. 6. 2 Sam. 3. 21.
g 1 Kings 21. 11-14.
h 22. 8. Ps. 10. 3. Is. 66. 5.
4 *Foot shall be.*
i Mark 14. 1, 10, 11. John 18. 2, 3.
k 2 Sam. 17. 11-13.
5 Or, *from the rock.*

l 2 Chr. 20. 12. 2 Cor. 1. 8. Rev. 20. 9.
m Gen. 22. 14. Deut. 32. 36.
6 *Spread themselves upon.*
7 That is, *The rock of divisions.*

CH. XXIV.

a 23. 28.
1 *After.*
b Prov. 25. 5; 29. 12.
c 23. 29.
d 13. 2.
e Ps. 37. 32; 38. 12.
f Ps. 104. 18.
g Jud. 3. 24.
h Ps. 57, *title;* 142, *title.*
i 26. 8.
k 23. 7; 26. 23.
2 *The robe which was Saul's.*
l 2 Sam. 12. 9; 24. 10.
m 2 Sam. 1. 14. Matt. 5. 44. 1 Thes. 5. 15.
3 *Cut off.*

mountain, and David and his men on that side of the mountain: and David made haste to get [l]away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But [m]there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have [6]invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [7]Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

CHAPTER XXIV.

1 *David, in a cave at En-gedi, spareth Saul's life.* 8 *He pleadeth his innocence.* 16 *Saul acknowledgeth his fault.*

AND it came to pass, [a]when Saul was returned from [1]following the Philistines, that [b]it was told him, saying, Behold, David *is* in [c]the wilderness of En-gedi.

2 Then Saul took [d]three thousand chosen men out of all Israel, and [e]went to seek David and his men upon [f]the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and Saul went in [g]to cover his feet: and [h]David and his men remained in the sides of the cave.

4 And [i]the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, [k]I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of [2]Saul's robe privily.

5 And it came to pass afterward, that [1]David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, [m]The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David [3]stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul,

him to be patriotic, and an unpardonable offence, on a great scale, to serve his country! In all the troubles of David, his comfort was in Divine Providence. Man might plot against him, but he rejoiced to know, that everything was naked and open to the eyes of the Lord. Although David had saved the inhabitants of Keilah, they were to a man, in spirit, ready to surrender him to the bloody hands of Saul! This was not known to David till revealed to him by the Searcher of hearts, by which he was enabled to make his escape. Faithful Jonathan! He was observant of all that was passing in the court, honestly putting his infatuated father in mind of the claims of his beloved David, braving all consequences, after which he went into the wood, "and strengthened his hand in God." Jonathan had no doubt of David's ultimate elevation to the throne, and through him it came out that even Saul himself had the same conviction. Although the natural heir, Jonathan was not envious. All he expected or desired, was to be next unto David. Saul could bless the Ziphites, who basely offered him their services against David. The reported approach of the Philistines, however, drew Saul off from the scent, and thus David escaped the impending danger. David sought the Lord in everything—saw the Lord in everything—and to the Lord he commended all his ways, his trust was implicit, and he was never disappointed. God was not only better to him than his fears,—he was better than his hopes,—"a very present help in trouble."

Chap. XXIV. 1-22. The fury of the king against David kept him in perpetual motion. In the present case, he so far overshot the mark, that in searching for the life of David, he exposed his own. This was an hour of strong temptation; David's men naturally saw the providence of God, in the opportunity furnished of putting an end to the life of this cruel oppressor; but David himself thought otherwise. One word was only wanted from him to his servants, and Saul was a dead man. With his characteristic generosity and piety, he lost sight of the man in the king. He could not touch the Lord's anointed. The appeal of David to the heartless tyrant was irresistible and overwhelming. That appeal was the more awful, since it looked to God to

saying, My lord the king. And when Saul looked behind him, [n]David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, [o]Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee; but *mine eye* spared thee: and I said, I will not put forth mine hand against my lord; for he *is* [p]the LORD's anointed.

11 Moreover, my father, see; yea, see the skirt of thy robe in my hand: [q]for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* [r]neither evil nor transgression in mine hand, and I have not sinned against thee; yet [s]thou huntest my soul to take it.

12 The [t]LORD judge between me and thee, and the LORD avenge me of thee; but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, [u]Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.

14 After whom is [x]the king of Israel come out? after whom dost thou pursue? [y]after a dead dog, [z]after a flea?

15 The LORD therefore [a]be judge, and judge between me and thee, and see, and [4]plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [b]*Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, [c]Thou *art* more righteous than I; for [d]thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when the LORD had [5]delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? Wherefore [e]the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [f]I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 [g]Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

B. C. 1061.

[n] Ex. 20. 12. 1 Pet. 2. 17.
[o] Ps. 101. 5. Ec. 7. 21, 22. Jam. 3. 6.
[p] Ps. 105. 15.
[q] 2 Kings 5. 13.
[r] Ps. 7. 3, 4; 35. 7. John 15. 25.
[s] 23. 14, 23; 26. 20.
[t] Gen. 16. 5. Jud. 11. 27. Rom. 12. 19. Rev. 6. 10.
[u] Matt. 7. 16-18; 12. 33, 34; 15. 19.
[x] 2 Sam. 6. 20. 1 Kings 21. 7.
[y] 2 Sam. 3. 8; 9. 8; 16. 9.
[z] Jud. 8. 1-3.
[a] 2 Chr. 24. 22. Mic. 1. 2.
[4] *Judge.*
[b] Job 6. 26. Luke 21. 15.
[c] Gen. 38. 26. Matt. 27. 4.
[d] Matt. 5. 44. Rom. 12. 20, 21.
[5] Heb. *shut me up.*
[e] 26. 25. Jud. 17. 2.
[f] 2 Sam. 3. 17, 18. Matt. 2. 3-6, 13. 16.
[g] Gen. 21. 23; 31. 48, 53. Heb. 6. 16.

[h] Prov. 20. 24, 25. Matt. 10. 16, 17. John 2. 24.

CH. XXV.

[a] Gen. 50. 11. Deut. 34. 8. Acts 8. 2.
[b] 1 Kings 2. 34. 2 Chr. 33. 30. Is. 14. 18.
[c] Gen. 14. 6; 21. 21. Num. 13. 16.
[1] *Business was.*
[d] Gen. 26. 13. 2 Sam. 19. 32. Luke 16. 19-25.
[e] Gen. 13. 2.
[f] Gen. 38. 13. 2 Sam. 13. 23, 24.
[g] Prov. 14. 1; 31. 26, 30, 31.
[2] *Ask him in my name of peace.*
[h] Matt. 10. 12, 13. Luke 10. 5. John 14. 27. 2 Thes. 3. 16.
[3] *Shamed.*
[i] Luke 11. 41.
[4] *Rested.*
[k] Jud. 9. 28. 1 Kings 12. 16. Ps. 123. 3, 4.
[l] Deut. 8. 17. Ps. 73. 7, 8. 1 Pet. 4. 9.
[5] *Slaughter.*
[m] John 9. 29, 30. 2 Cor. 6. 9.

22 And David sware unto Saul. And Saul went home; but [h]David and his men gat them up unto the hold.

CHAPTER XXV.

1 *Samuel dieth.* 10 *David provoked to destroy Nabal.* 14 *Abigail, by her wisdom, preventeth him.* 36 *Nabal dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.*

AND Samuel died; and all the Israelites were gathered together, and [a]lamented him, and buried him [b]in his house at Ramah. And David arose, and went down to [c]the wilderness of Paran.

2 And *there was* a man in Maon, whose [1]possessions *were* in Carmel; and the [d]man *was* very great, and he had [e]three thousand sheep, and a thousand goats: and he was [f]shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail; and *she was* a woman of [g]good understanding, and of a beautiful countenance: but the man *was* churlish, and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and [2]greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, [h]Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shepherds which were with us, we [3]hurt them not, neither was there ought missing unto them all the while they were in Carmel.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes; (for we come in [i]a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [4]ceased.

10 ¶ And Nabal answered David's servants, and said, [k]Who *is* David? and who *is* the son of Jesse? There be many servants now a days that break away every man from his master.

11 [l]Shall I then take my bread, and my water, and my [5]flesh that I have killed for my shearers, and give *it* unto men [m]whom I know not whence they *be*?

12 So David's young men turned their

judge between them. The consciously guilty king felt the language in all its force, and feared for the consequences. Never were coals of fire more abundantly heaped on the head of an offender. He wept, he confessed, he supplicated. His requests were reasonable, and the response of David was prompt and magnanimous. There is a comfort in innocence, and a corresponding strength not to be expressed; whereas to be wrong is to be miserable as well as to be weak. Saul felt this, and now saw that nothing he could do would prevent the elevation of David to the throne of Israel; and striving against David, he saw that he was striving against God. In all this he was correct, and it was well for the moment; but, unhappily, it had no abiding reality.

Chap. XXV. 1-31. Samuel, who had now for a long time retired from public life, was quietly gathered to his fathers. His day was passed, and his work was done, so that while he was lamented, his loss could hardly be said to be felt. Nothing could exceed in politeness the message of David to Nabal. The facts stated even shew, that David had claims on his hospita-

way, and went again, and [n]came and told him all those sayings.

13 And David said unto his men, [o]Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [6]railed on them:

15 But the men *were* [p]very good unto us, and we were not [7]hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were [q]a wall unto us, both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for [r]evil is determined against our master, and against all his household: for he *is such* a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and [s]took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred [8]clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. [t]But she told not her husband Nabal.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, [u]Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him; and [x]he hath requited me evil for good.

22 [y]So and more also do God unto the enemies of David, if I leave of all that *pertain* to him, by the morning light, [z]any that pisseth against the wall.)

23 And when Abigail saw David, she hasted, and [a]lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And [b]fell at his feet, and said, [c]Upon me, my lord, *upon* me *let this* iniquity *be;* and [d]let thine handmaid, I pray thee, speak in thine [9]audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, [1]regard this [e]man of Belial, *even* Nabal: for as his name *is*, so *is* he; [2]Nabal *is* his name, and folly *is* with him: but I, thine handmaid, saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [f]*as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and [g]from [3]avenging thyself with thine own hand, now [h]let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this [4]blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that [5]follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for [i]the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and [k]evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be [l]bound in the bundle of life [m]with the LORD thy God; and the souls of thine enemies, them shall he sling out, [6]*as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord [n]according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be no [7]grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath [o]avenged himself: but when the LORD shall have dealt well with my lord, then [p]remember thine handmaid.

32 ¶ And David said to Abigail, [q]Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And [r]blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from [s]avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, [t]Go up in peace to thine house: see, I have hearkened to thy voice, and have [u]accepted thy person.

36 ¶ And Abigail came to Nabal: and, behold, he held [x]a feast in his house, like the feast of a king; and Nabal's heart *was* [y]merry within him, for he *was* very drunken: wherefore [z]she told him nothing, less or more, until the morning light.

B. C. 1060.

n 2 Sam. 24. 13. Is. 36. 21. Heb. 13. 17.
o Josh. 9. 14. Prov. 14. 29; 16. 32. Jam. 1. 19, 20.
6 *Flew upon them.*
p Phil. 2. 15.
7 *Shamed.*
q Ex. 14. 22. Job 1. 10. Zech. 2. 5.
r 2 Chr. 25. 16. Esth. 7. 7.
s Gen. 32. 13-20. 2 Sam. 17. 28, 29. Prov. 18. 16.
8 *Lumps.*
t Prov. 31. 11, 12, 27.
u Eph. 4. 26, 27, 31. 1 Pet. 2. 21-23.
x Gen. 44. 4. Ps. 35. 12. Prov. 17. 13. 1 Pet. 2. 20; 3. 17.
y Ruth 1. 17.
z 1 Kings 14. 10; 16. 11. 2 Kings 9. 8.
a Josh. 15. 18. Jud. 1. 14.
b Esth. 8. 3. Matt. 18. 29.
c Gen. 44. 33, 34. Philem. 18, 19.
d Gen. 44. 18. 2 Sam. 14. 12.
9 *Ears.*
1 *Lay it to his heart.*
e *See on* 17, 26.
2 *Fool.*

f 2 Kings 2. 2, 4, 6.
g Rom. 12. 19, 20.
3 *Saving thyself.*
h 2 Sam. 18. 32.
4 *Present.*
5 *Walk at the feet of.*
i 2 Sam. 7. 11, 16, 27.
k Matt. 5. 16.
l Gen. 15. 1.
m John 10. 27-30; 14. 19; 17. 21, 23. Col. 3. 3, 4. 1 Pet. 1. 5.
6 *In the midst of the bow of a sling.*
n Ps. 89. 20, &c.
7 *Staggering,* or *stumbling.*
o 24. 15; 26. 23. Rom. 12. 19.
p Gen. 40. 14. Luke 23. 42.
q Ex. 18. 10. Ps. 41. 12, 13. Luke 1. 68. 2 Cor. 8. 16.
r Ps. 141. 5.
s 26. 9, 10.
t 2 Sam. 15. 9. Luke 7. 50.
u Gen. 19. 21.
x 2 Sam. 13. 23. Esth. 1. 3-7. Luke 14. 12.
y 2 Sam. 13. 28. Ec. 2. 2, 3. Jer. 51. 57. Eph. 5. 18.
z Ps. 112. 5. Matt. 10. 16. Eph. 5. 15.

lity. The reply of Nabal, however, was as harsh as it was impolitic, and, but for the admirable management of his judicious wife, it would have cost him very dear. The excellent speech of the servant was a word fitly spoken, and very good. The soft answer of Abigail could not fail to turn away the fiercest wrath. Her speech was wise and noble, and thoroughly pertinent. She displayed a correct knowledge both of the character and the circumstances of David. Even she clearly foresaw that he was destined to be the king of Israel; and in the confident anticipation of his coming glory, she desired to be remembered. Ver. 32-44. Such advice could not be resisted. Rejoicing in her complete success, she returned to her besotted husband. Not-

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife [a]had told him these things, that [b]his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that [c]the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, [d]Blessed *be* the LORD, that hath [e]pleaded the cause of my reproach from the hand of Nabal, and hath [f]kept his servant from evil: for the LORD [g]hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, [h]to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, [i]David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [k]thine handmaid *be* a servant [l]to wash the feet of the servants of my lord.

42 And [m]Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that [s]went after her: and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of [n]Jezreel; and they were also [o]both of them [p]his wives.

44 ¶ But Saul had given [q]Michal his daughter, David's wife, to [r]Phalti the son of Laish, which *was* of [s]Gallim.

CHAPTER XXVI.

1 *Saul cometh to Hachilah against David.* 5 *David in the trench stayeth Abishai from killing Saul, but taketh his spear and cruse.*

AND the [a]Ziphites came unto Saul to Gibeah, saying, [b]Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then [c]Saul arose, and went down to the wilderness of Ziph, having [d]three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of [e]Hachilah, which *is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.

4 David therefore [f]sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and [g]Abner the son of Ner, the captain of his host: and Saul lay in the [1]trench, and the people pitched round about him.

6 Then answered David, and said to Ahimelech the [h]Hittite, and to [i]Abishai the son of [k]Zeruiah, brother to Joab, saying, [l]Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay [m]sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, [n]God hath [2]delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him [o]the second time.

9 And David said to Abishai, Destroy him not: for [p]who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, *As* [q]the LORD liveth, the LORD shall smite him; or [r]his day shall come to die; or [s]he shall descend into battle, and perish.

11 The LORD forbid [t]that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took [u]the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked; for they *were* all asleep: because [x]a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on [y]the top of an hill afar off, a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for [z]there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* [3]worthy to die, because ye have not kept your master, the [4]LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [b]*Is* this thy voice, my son David?

B. C. 1060.

[a] 22, 34.
[b] Deut. 28. 28.
[c] Ex. 12. 29. Acts 12. 23.
[d] Jud. 5. 2.
[e] Prov. 22. 23.
[f] Hos. 2. 6, 7. 1 Thes. 5. 23.
[g] 2 Sam. 3. 28, 29.
[h] Prov. 18. 22; 19. 14; 31. 10, 30.
[i] Gen. 24. 37, 38, 51.
[k] Ruth 2. 10, 13. Prov. 15. 33; 18. 12.
[l] Gen. 18. 4. John 13. 3-5. 1 Tim. 5. 10.
[m] Gen. 24. 61-67.
[s] *At her feet.*
[n] Josh. 15. 56.
[o] Gen. 2. 24. Matt. 19. 5, 8.
[p] 2 Sam. 5. 13-16.
[q] 18. 20, 27.
[r] 2 Sam. 3. 14, 15, *Phaltiel.*
[s] Is. 10. 30.

CH. XXVI.

[a] Josh. 15. 24, 55.
[b] Ps. 54, *title.*
[c] Ps. 38. 12; 140. 4-9.
[d] 24. 2.
[e] 23. 19.
[f] Josh. 2. 1. Matt. 10. 16.
[g] 2 Sam. 2. 8, &c.; 3. 7, 8, 27, 33, 38.

[1] *Midst of his carriages.*
[b] Gen. 10. 15; 15. 20.
. 2 Sam. 12. 9; 23. 39.
[1] 2 Sam. 2. 18; 16. 9, 10; 18. 5; 23. 18. 1 Chr. 2. 16.
[k] 1 Chr. 2. 15, 16.
[l] Jud. 7. 10, 11.
[m] 1 Thes. 5. 2, 3.
[n] Josh. 21. 44. Jud. 1. 4.
[2] *Shut up.*
[o] Nah. 1. 9.
[p] 2 Sam. 1. 14, 16. Ps. 105. 15.
[q] Ps. 94. 1, 2, 23. Luke 18. 7. Rom. 12. 19. Rev. 18. 8.
[r] Gen. 47. 29.
[s] Deut. 32. 35.
[t] 2 Sam. 1. 14, 16.
[u] 24. 4.
[x] Gen. 2. 21; 15. 12. Esth. 6. 1. Is. 29. 10.
[y] Jud. 9. 7.
[z] 8.
[3] *The sons of death.*
[a] 24. 6.
[b] 24. 8, 16.

withstanding his hard-handed and insulting treatment of David, his prodigality knew no bounds in his own revels. He escaped the sword of David, but the arrow of the Almighty, in a brief space, sped its flight and laid him low. The worth and wisdom of Abigail had so commended her to the understanding and the heart of David, that he offered her his hand, which she accepted, doubtless filled with wonder at the working of Divine Providence. Saul committed a great fault in giving the wife of David to another, and it was not to her credit that she submitted to the iniquitous arrangement.

Chap. XXVI. 1-25. Saul, forgetful of all the past, returned to his old courses, intent on taking the life of David. This was the second time the infatuated king, in pursuit of this unhallowed object, exposed himself to destruction. Abishai panted to put an end to his cruel career, and to deliver the land from its tormentor. But nothing could move David, who determined to leave him

And David said, *It is* my voice, my lord, O king.

18 And he said, [c]Wherefore doth my lord thus pursue after his servant? for [d]what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, [e]let my lord the king hear the words of his servant. If the LORD have [f]stirred thee up against me, let him [4]accept an offering: but if *they be* the children of men, [g]cursed *be* they before the LORD; for [h]they have driven me out this day from [5]abiding in [i]the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD; for [k]the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, [l]I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD [m]render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand today; but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, [n]as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and [o]let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still [p]prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 *Saul, hearing David to be in Gath, seeketh no more for him.* 5 *David beggeth Ziklag of Achish.*

AND David [a]said in his heart, I shall now [1]perish one day by the hand of Saul: [b]*there is* nothing better for me than that I should speedily escape [c]into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with [d]the six hundred men that *were* with him unto [e]Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David [f]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath; and [g]he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in [h]some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him [1]Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And [2]the time that David dwelt in the country of the Philistines was [3]a full year and four months.

8 ¶ And David and his men went up, and invaded [k]the Geshurites, and [l]the [4]Gezerites, and [m]the Amalekites: for those *nations were* of old the inhabitants of the land, [n]as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and [o]left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [5]Whither have ye made a road to-day? [p]And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, [q]Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made [6]his people Israel utterly to abhor him; therefore he shall be my servant for ever.

B. C. 1058.

[c] Ps. 7. 3-5; 35. 7; 69. 4.
[d] John 8. 46; 10. 32; 18. 23.
[e] Gen. 44. 18.
[f] 1 Kings 22. 22.
[4] *Smell.*
[g] Prov. 6. 16-19; 30. 10. Gal. 1. 8, 9; 5. 12. 2 Tim. 4. 14.
[h] Deut. 4. 28. Rom. 14. 15.
[5] *Cleaving.*
[i] 2 Sam. 14. 16; 20. 19.
[k] Matt. 26. 47, 55.
[l] Ex. 9. 27. Matt. 27. 4.
[m] 1 Kings 8. 32. Neh. 13. 14.
[n] Ps. 18. 25. Matt. 5. 7; 7. 2.
[o] Gen. 48. 16. Ps. 18, *title*; 43. Acts 14. 22. Rev. 7. 14.
[p] Gen. 32. 28. Hos. 12. 4.

CH. XXVII.

[a] Ps. 116. 11. Prov. 13. 12. Matt. 14. 31. Mark 4. 40. 2 Cor. 7. 5.
[1] *Be consumed.*
[b] Ex. 14. 12. Lam. 3. 26, 27.
[c] 21. 10-15; 28. 1, 2.
[d] 25. 13; 30. 9.
[e] 1 Kings 2. 40.
[f] 30. 5.
[g] 26. 21.
[h] Gen. 46. 34. 2 Cor. 6. 17.
[i] 30. 1, 14.
[2] *The number of days.*
[3] A year of *days.*
[k] Josh. 13. 2, 13. 1 Chr. 2. 23.
[l] Josh. 16. 10.
[4] *Gerzites.*
[m] Ex. 17. 14-16.
[n] 15. 7.
[o] Deut. 25. 17-19.
[5] *Did you not, &c.*
[p] Gen. 27. 19, 20, 24. 2 Sam. 17. 20. Eph. 4. 25.
[q] Prov. 12. 19; 29. 25.
[6] *Himself. utterly to stink before his people.*

to be dealt with by the Lord. There were three methods of removal which seemed present to David's mind: the Lord might smite him as he had smitten Nabal, or in the course of nature he would by and by be taken away, or he would die in battle. With these three ways out of the world, David thought it was needless to have recourse to open any other, and hence he determined that not a hair of Saul's head should be touched. He therefore satisfies himself by proving that the life of the king was in his hand. This circumstance was favoured by the supernatural sleep into which the whole of Saul's army had been thrown. Under ordinary circumstances it could not have happened. The appeal of David once more overpowered the king. The usual lament and confession followed; and there, for the present, the matter ended. All these acts and events only tended to lower Saul in the esteem of the nation, and to increase the general admiration of David, and thus to pave the way for his ascending the throne. Wicked courses are always a losing affair. Generosity always receives its due reward.

Chap. XXVII. 1-12. The fruit of faithlessness is the destruction of confidence. David had ceased to believe a word that Saul said, and laid his account with fresh troubles so soon as events might occur to rouse the malice of the king. He appears to have lost heart, and concluded that he had but one course,—to leave the country, and seek shelter in a foreign land. Intelligence of the fact having reached the ear of Saul, he desisted from any further attempt on the life of his faithful subject, and so David had rest. The reply of David to Achish was not quite straightforward; a false impression was made on the mind of his royal benefactor, which David did not correct. Such a course was not consistent with integrity, and discovery might have placed him in a very awkward position. No man better understood these things than did David; but it may be safely affirmed, that up to this time, his piety was not equal to his intelligence. It was still immature, and his spiritual character but imperfectly formed. Time was required for its full development, and for the attainment of that wonderful superiority in spiritual excellence which dis-

CHAPTER XXVIII.

1 *Saul, having destroyed the witches, 7 afterward seeketh to one; 9 who, being encouraged by him, raiseth up Samuel.* 15 *Saul's ruin foreshewed.*

AND it came to pass in those days, [a]that the [b]Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that [c]thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, [d]Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [e]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had [f]put away those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in [g]Shunem; and Saul gathered all Israel together, and they pitched in [h]Gilboa.

5 And when Saul saw the host of the Philistines, [i]he was afraid, and his heart greatly trembled.

6 And when Saul [k]enquired of the LORD, the LORD answered him not, neither [l]by dreams, nor [m]by Urim, nor [n]by prophets.

7 ¶ Then said Saul unto his servants, [o]Seek me a woman that hath [p]a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at [q]En-dor.

8 And Saul [r]disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, [s]I pray thee, divine unto me by the familiar spirit, and [t]bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, [u]how he hath cut off those that have familiar spirits, and the wizards, out of the land: [x]wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul [y]sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for [z]thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [a]gods ascending out of the earth.

14 And he said unto her, [1]What form *is* he of? And she said, An old man cometh up; and he *is* covered with [b]a

B. C. 1056.

CH. XXVIII.

[a] 13. 5.
[b] Jud. 3. 1-4.
[c] 29. 2, 3.
[d] 2 Sam. 16. 16-19. Rom. 12. 9.
[e] Is. 57. 1, 2.
[f] Ex. 22. 18. Acts 16. 16-19.
[g] Josh. 19. 18.
[h] 2 Sam. 1. 6, 21; 21. 12.
[i] Job 15. 21; 18. 11.
[k] 1 Chr. 10. 14. John 9. 31. Jam. 4. 3.
[l] Gen. 28. 12-15; 46. 2-4. Matt. 1. 20.
[m] Ex. 28. 30.
[n] Ps. 74. 9.
[o] 2 Kings 6.33. Is. 8. 19, 20.
[p] Deut. 18. 11. Is. 19. 3. Acts 16. 16.
[q] Josh. 17. 11. Ps. 83. 10.
[r] 1 Kings 14. 2, 3. Job 24.13-15. John3.19,20.
[s] 1 Chr. 10. 13.
[t] 15.
[u] *See on* 3.
[x] 2 Sam. 18.13.
[y] Gen. 3. 4. Matt. 26. 72. Mark 6. 23.
[z] 1 Kings14. 5.
[a] Ex. 4. 16; 22. 28.
[1] *What is his form?*
[b] 2 Kings 2. 8, 13, 14.

---

tinguished him in after life. He was then too much addicted to warlike pursuits for the successful cultivation of that heavenly-mindedness by which in later age he was so eminently distinguished. On the bright roll of ancient Worthies none owed half so much to manifold, multiplied, and continued afflictions.

Chap. XXVIII. 1-6. The time was now come, in the course of Providence, for the removal of Saul, and the instruments were immediately forthcoming. The Philistines, through all their borders, were moved to marshal their hosts for the battle. Two men above all others were now necessary to him—Samuel and David; but the one was in the grave, and the other a fugitive in a foreign land. Under these circumstances, Saul's "heart was greatly troubled;" and well it might. He would now have given half his kingdom for David's prowess, and for Samuel's prayers; but neither were available. The Most High had left him to himself, and to those counsels which led him to destruction. He had cruelly slain the priests of the Lord, whose blood cried from the ground for vengeance; and, in harmony with this horrid massacre, he was now constrained to seek counsel of an evil spirit, through a "witch." Ver. 7-25. Few passages of Scripture have given rise to a greater variety of opinion, and a larger amount of useless discussion. The question, however, is very mainly one of language. The point is, What do these words, taken literally, mean? That point ascertained, are they to be taken in a natural or a metaphorical sense? Nothing is easier than to ridicule the reality of the appearance; but ridicule is by no means the test of truth. With sober-minded men, the principal difficulty arises from the fact, that a "witch"—and, by consequence, an evil spirit—had to do with the business. Holy men have recoiled from the thought, that the soul of a prophet should be brought back from the World of Spirits by the power of the Wicked One! It is, however, a mere assumption that such was the fact, and altogether unnecessary. They would seem to have forgotten that the Most High occasionally, to accomplish his pleasure, steps beyond the line which marks the established course of his proceedings. Were not the Apostles, his associates, followed for many days by a damsel possessed of a spirit of divination, testifying to them as "servants of the most High God, that shewed unto men the way of salvation?" Will it be denied that such testimony was important to the character of the Apostles, and that it materially contributed to facilitate their labours by fixing upon them public attention, and commanding for them the respect of the populace? Is it, therefore, in the nature of things impossible that, in connexion with the necromantic operations of the woman before us, it should have pleased God, to her confusion, to connect with her proceedings the appearances recorded in the text? Nothing can be more clear than that the woman got into a new position, and that her arts were attended with consequences for which she was quite unprepared. In the nature of things, it will surely not be contended, that the return of a spirit from the invisible world was impossible. Did not Moses and Elias make a journey to the Mount of Transfiguration, holding converse there with the Lord Jesus? Having regard to the past relation of Samuel to Saul, to his character and career, and to the circumstances in which he was at that moment placed, is it wholly incredible that Samuel should have been commissioned to return to hold this recorded interview with the king? Supposing it to have been a reality, is it not one of the most sublime and extraordinary things in the Sacred Writ? Has it not a direct and most important bearing on the doctrine of the immortality of the soul, and the existence of a separate state? Viewed in this light—could the agency of the witch or a familiar spirit be set aside—few reflecting men, we believe, would be inclined to dispute the matter. But is the principle to which we referred, in the case of the Magicians and Moses, wholly inapplicable here? We have not yet been able to see anything confirmatory of a contrary view of the subject. With the examples of German Infidelity before us, we should be careful how we tamper with the express declarations of Scripture. Nothing can be more clear than the words as here presented, and there is nothing in them, or in the context, or elsewhere in the Inspired Volume, which requires, or which even authorises, us to

mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, [c]Why hast thou disquieted me, to bring me up? And Saul answered, [d]I am sore distressed; for [e]the Philistines make war against me, and [f]God is departed from me, and [g]answereth me no more, neither by [2]prophets, nor by dreams: [h]therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, [i]Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done [3]to him [k]as he spake by [4]me: for the LORD hath rent the kingdom out of thine hand, and given it to [l]thy neighbour, *even* to David:

18 Because thou [m]obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, [n]the LORD will also deliver Israel with thee into the hand of the Philistines; and [o]to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [5]fell straightway all along on the earth, and was [p]sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and [q]I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

B. C. 1056.

[c] 8, 11.
[d] Prov. 5. 11-13; 14. 14.
[e] 4.
[f] Jud. 16. 20.
[g] 23. 2, 4, 9, 10.
[2] *The hand of prophets.*
[h] Luke 16. 23-26.
[i] Jud. 6. 31.
[3] *For himself.*
[k] 13. 13, 14; 15. 27-29.
[4] *Mine hand.*
[l] 16. 13; 24. 20.
[m] 1 Kings 20. 42.
[n] 1 Kings 22. 20, 28.
[o] Ex. 9. 18. Matt. 26. 24. Acts 5. 5, 9, 10.
[5] *Made haste and fell with the fulness of his stature.*
[p] Job 15. 20-24; 20. 2.
[q] Jud. 12. 3. Job 13. 14.

[r] 1 Kings 21. 4. Prov. 25. 20.
[s] 2 Kings 4. 8. Luke 14. 23. Acts 16. 15. 2 Cor. 6. 14.
[t] Gen. 18. 7, 8. Luke 15. 23.

CH. XXIX.

[a] 28. 1.
[b] Josh. 19. 30. 1 Kings 20. 30.
[c] Josh. 19. 18. Jud. 6. 33. 1 Kings 18. 45, 46; 21. 1, 23. 2 Kings 9. 36. Hos. 1. 4-11.
[d] Josh. 13. 3. Jud. 16. 5, 30.
[e] 28. 2.
[f] 27. 7.
[g] Dan. 6. 5. John 19. 6. Rom. 12. 17. 1 Pet. 3. 16.
[h] 1 Chr. 12. 19. Luke 16. 8.
[i] Prov. 27. 14.
[k] Deut. 10. 20. Is. 65. 16. Jer. 12. 16.
[l] Matt. 5. 16. 1 Pet. 2. 12; 3. 16.
[m] Num. 27. 17. 2 Sam. 3. 25. Ps. 121. 8.

23 But he refused, and said, [r]I will not eat. But his servants, together with the woman, [s]compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had [t]a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

1 *David, marching with the Philistines, 3 is disallowed by their princes.* 6 *Achish dismisseth him.*

NOW [a]the Philistines gathered together all their armies to [b]Aphek: and the Israelites pitched by a fountain which *is* in [c]Jezreel.

2 And [d]the lords of the Philistines passed on by hundreds and by thousands; but [e]David and his men passed on in the rere-ward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [f]these days, or these years, and I have [g]found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [h]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* [i]not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* [k]the LORD liveth, [l]thou hast been upright, and [m]thy

---

deal with them as a mere figure. The very idea seems preposterous. We see no middle way between receiving it in its literal acceptation, or utterly rejecting it as a thing in which there is no truth. But are Christian men prepared to treat a portion of the Word of God as so much fiction or falsehood? Authorities, we are aware, in such a matter, go for very little; but it may not be unimportant to state, that a body of the most learned, and every way most eminent men our country has produced, have declared for the literal acceptation, believing that Samuel actually appeared to Saul, and that he was sent by the special mercy of God to warn him. Amongst these are Bishops Watson, Horne, and Wilson, Thomas Scott, Greenfield, Williams, Sutcliffe, Adam Clarke, and Sir J. Marsham. Among the distinguished foreigners who have taken this view are Saurin, the renowned preacher, and the immortal Calvin himself. The woman seemed to realise the presence of a Power higher than that she had been accustomed to exercise. Again, as to the interview between the King and the Prophet, who does not see in that the Spirit of Inspiration? Are we to view this as fiction? No, truly; the finger of God is there! But what of the opponents? They supply no such array of names, renowned for worth and wisdom, as those we have just cited. Their argumentation, moreover, will not bear examination. They tell us, it is "all inference that Samuel appeared." What! is it not positively declared? Again, they insist that the departed soul of a good man could not be disquieted. Was it, then, disquieting to come to earth to perform a great mission? Were Moses and Elias, in visiting Palestine, and conversing with the Lord Jesus, disquieted? Were they not honoured above all honour known in the invisible world? But we are told that the transaction took place at night, and that the woman was evidently an impostor. Such arguments can have no weight with men of sense. As Bishop Patrick has very properly remarked, "the woman, whatever her profession might be, was divinely inspired for the moment, just as Balaam was," to subserve the purposes of Heaven.

Chap. XXIX. 1-11. The lords of the Philistines exercised a sound discretion in the objection they took to David. How, under the circumstances, he would have acted, it is impossible to tell; but through the providence of God, by means of this opposition he was delivered from the trial. Never before, we may well suppose, was

going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [1]the lords favour thee not.

7 Wherefore now return, and go in peace, that thou [2]displease not the lords of the Philistines.

8 And David said unto Achish, [n]But what have I done? and what hast thou found in thy servant, so long as I have been [3]with thee unto this day, [o]that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, [p]as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore [q]now rise up early in the morning with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; [r]and the Philistines went up to Jezreel.

CHAPTER XXX.

1 *The Amalekites spoil Ziklag.* 7 *David, encouraged by God, pursueth them;* 11 *and, overtaking them, recovereth all the spoil.*

AND it came to pass, when David and his men [s]were come to Ziklag on the third day, that [b]the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that *were* therein: they [c]slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* [d]burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him [e]lifted up their voice and wept, until they had no more power to weep.

5 And David's [f]two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David [g]was greatly distressed: for [h]the people spake of stoning him; because the soul of all the people was [i]grieved, every man for his sons and for his daughters: but [j]David encouraged himself in the LORD his God.

7 And David said to [k]Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David [l]enquired at the LORD, saying, Shall I pursue after this troop? Shall I overtake them? And [m]he answered him, Pursue; for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were [n]so faint that they could not go over the brook Besor.)

11 And they found an Egyptian in the field, and brought him to David, and [o]gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and, when he had eaten, [p]his spirit came again to him; for he had eaten no bread, nor drunk *any* water, [q]three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and [r]my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of [s]the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [t]Caleb; and we burned Ziklag with fire.

15 And David said to him, [u]Canst thou bring me down to this company? And he said, [x]Swear unto me by God, that thou wilt neither kill me, [y]nor deliver me into the hands of my master, and I will bring thee down to this company.

16 And [z]when he had brought him down, behold, *they were* spread abroad upon all the earth, [a]eating and drinking, and dancing, [b]because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of [2]the next day: [c]and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

B. C. 1056.

1 *Thou art not good in the eyes of the lords.*
2 *Do not evil in the eyes of, &c.*
n 20. 8; 26. 18.
3 *Before.*
o 2 Sam. 16. 18, 19. Ps. 34. 13,14. Matt. 6. 13.
p 2 Sam. 14.17, 20; 19. 27. Gal. 4. 14.
q Gen. 22. 14. Ps. 37. 23,24. 1 Cor. 10. 13. 2 Pet. 2. 9.
r Josh. 19. 18. 2 Sam. 4. 4.

CH. XXX.

s 2 Sam. 1. 2.
b 27. 8-10.
c Is. 27. 8, 9.
d Ps. 34. 19. Heb. 12. 6. Rev. 3. 19.
e Gen.37.33-35. Ezra 10. 1.
f 27. 3. 2 Sam. 2. 3; 3. 3.
g Gen. 32. 7. 2 Cor. 1. 8, 9.
h Ex. 17. 4. Matt. 21. 9; 27. 22.
i *Bitter.*
j Job 13. 15. Ps. 27. 1-3; 42. 5, 11. Prov. 18. 10. Rom. 4. 18. Heb. 13. 6.
k 23. 2, 4, 10 12. Mark 2. 26.
l Jud. 20. 18, 23,28 2Sam. 5. 19, 23. Prov. 3. 5, 6.
m Num. 27. 21. Ps. 50. 15; 91. 15.
n Jud. 8. 4, 5.
o Deut. 15. 7-11. Matt. 25. 35. Rom. 12. 20, 21.
p Jud. 15. 19. Is. 40. 29-31.
q Esth. 4. 16. Jon. 1. 17. Matt. 27. 63.
r Job 31. 13-15. Prov. 12. 10. Jam. 2. 13.
s 2 Sam. 8. 18.
t Josh. 14. 13, 14.
u 1-3.
x Josh. 2. 12. Ez. 17. 13, 16, 19.
y Deut. 23. 15, 16.
z Jud. 1.24,25.
a Ex. 32. 6, 17-19. 2 Sam.13.28. Dan. 5. 1-4, 30. Luke 17. 27-29; Rev. 11. 10-13.
b Job 20. 5.
2 *Their morrow.*
c 1 Kings 20. 29, 30.

he placed in circumstances of such perplexity; but his extremity furnished an opportunity for a display of the Divine wisdom. It is encouraging to the people of God to mark such events, seeing that the principle is every whit as much in operation in the present hour as it was in the days of David. Truly, "the steps of a good man are ordered by the Lord, and he delighteth in his way."

Chap. XXX. 1-20. David speedily found work in another direction for himself and his men in chastising wickedness. By the conduct of the Amalekites, he was plunged into the deepest affliction; "they wept until they had no more power to weep." What anguish! David, however, had perhaps the deepest stake in the calamity; both his wives were taken captive, and his own life was in jeopardy from the insurgent spirit of the people. Extremes try man. "David encouraged himself in the Lord his God." He sought direction, and, in obtaining it, he acted upon it with all his might. It was enough that by the ephod the Lord answered—"Pursue!" The disparity of numbers—for David's men were but a handful compared with those of the enemy—gave him no concern. It was enough for him that the "Lord was with him." The Egyptian was a guide

18 And David recovered all that the Amalekites had carried away; and David rescued his two wives.

19 And [d]there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, [e]This *is* David's spoil.

21 ¶ And David came to the [f]two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that *were* with him: and when David [g]came near to the people, he [g]saluted them.

22 Then answered all the [h]wicked men, and *men* of Belial, of [4]those that went with David, and said, [i]Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, [k]my brethren, with that [l]which the LORD hath given us, [m]who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? [n]but as his part *is* that goeth down to the battle, so *shall* his part *be* that [o]tarrieth by the stuff: they shall part [p]alike.

25 And it was *so* from that day [6]forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* [q]to his friends, saying, Behold a [6]present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in [r]Beth-el, and to *them* which *were* in [s]south Ramoth, and to *them* which *were* in [t]Jattir,

28 And to *them* which *were* in [u]Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [x]Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the [y]Jerahmeelites, and to *them* which *were* in the cities of the [z]Kenites,

B. C. 1056.

[d] Gen. 14. 14-16. Num. 31. 49. Job 1. 10. Matt. 6. 33.
[e] Num. 31. 9-12. 2 Chr. 20. 25. Rom. 8. 37.
[f] 10.
[g] Heb. 13. 1. 1 Pet. 3. 8.
[3] *Asked them how they did.*
[h] 1 Kings 21. 10, 13.
[4] *Men.*
[i] Matt. 7. 12.
[k] Gen. 19. 7. Acts 22. 1.
[l] Num. 31. 49-54. Hab. 1. 16.
[m] Ps. 44. 2-7; 121. 7, 8.
[n] Num. 31. 27.
[o] 25. 13.
[p] Job 21. 26.
[5] *And forward.*
[q] 1 Chr. 12. 3, &c. Ps. 35. 27.
[6] *Blessing.*
[r] Gen. 28. 19. Josh. 16. 2. 1 Kings 12. 29.
[s] Josh. 19. 8, *Ramath.*
[t] Josh. 15. 48.
[u] Josh. 13. 16.
[x] Josh. 15. 50, *Eshtemoh.*
[y] 27. 10.
[z] Jud. 1. 16.

[a] Josh. 19. 4. Jud. 1. 17.
[b] Josh. 14. 13, 14.

CH. XXXI.

[a] 28. 1, 15; 29. 1.
[b] 1 Chr. 10. 1-3.
[1] *Wounded.*
[c] 2 Sam. 1. 21.
[d] 2 Sam. 1. 6.
[e] 18. 1-4; 23. 17.
[f] Ex. 20. 5.
[g] 2 Sam. 1. 4-10.
[2] *Shooters, men with bows, found him.*
[h] Jud. 9. 54. 1 Chr. 10. 4.
[i] 2 Sam. 1. 20. Jer. 9. 25, 26.
[3] *Mock.*
[k] 2 Sam. 1. 14.
[l] 2 Sam. 17. 23. Matt. 27. 4, 5. Acts 1. 18; 16. 27.
[m] 1 Chr. 10. 5.
[n] 1 Chr. 10. 6. Ec. 9. 1, 2. Hos. 13. 10, 11.
[o] Deut. 28. 33. Jud. 6. 2.
[p] 1 Chr. 10. 8. 2 Chr. 20. 25.
[q] 1 Chr. 10. 9, 10.
[r] Jud. 16. 23, 24.
[s] Jud. 2. 13.
[t] Jud. 1. 27.

30 And to *them* which *were* in [a]Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [b]Hebron, and to all the places where David himself and his men were wont to haunt.

CHAPTER XXXI.

1 *Saul, having lost his army and his sons, killeth himself.* 8 *The Philistines triumph over their dead bodies.* 11 *The men of Jabesh-gilead recover the bodies by night.*

NOW [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and [b]fell down [1]slain in mount [c]Gilboa.

2 And the Philistines [d]followed hard upon Saul and upon his sons; and the Philistines slew [e]Jonathan, and Abinadab, and Melchi-shua, [f]Saul's sons.

3 And the battle [g]went sore against Saul, and the [2]archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, [h]Draw thy sword, and thrust me through therewith; lest these [i]uncircumcised come and thrust me through, and [3]abuse me. But his armour-bearer would not; for [k]he was sore afraid: therefore [l]Saul took a sword, and fell upon it.

5 And when [m]his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So [n]Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, [o]they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came [p]to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they [q]cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, [r]to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of [s]Ashtaroth; and they fastened his body to the wall of [t]Beth-shan.

11 And when the inhabitants of

ready prepared by Providence to conduct him forward to the host, whom he found "spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil they had taken." Nothing could be more complete than the overthrow of the invaders. All the prisoners, moreover, and all the property were recovered, and much spoil besides, which was very properly termed David's. David's conduct towards "the men of Belial" was like him, and worthy of him. Always just, for the most part he was generous and noble. The Philistines, however little their princes deserved it, received ample compensation for the shelter that Achish had given to him in this successful resistance to the Amalekites. All parties must have seen that there was a remarkable Providence in the whole affair. None are ever losers by the exercise of hospitality to the afflicted people of God.

Chap. XXXI. 1-13. We now return to Saul and the Philistines. Israel was speedily worsted, and the days of Saul, as well as of his sons, were numbered. He appears to have been mortally wounded, although the wound was not immediately fatal. In his anguish and terror, he enjoined his servant to perpetrate upon him a homicide; and that failing, he committed suicide. Such was the end of this most infatuated of mankind. The carnage of Israel was complete. The king, his sons, his armour-bearer, and all his men, perished together. His head was soon severed from his body, and his armour stripped from off him, and the triumph proclaimed in the house of the Idols of Philistia, while his body was ignominiously fastened to the wall of Beth-shan. Such is the end of Saul's career! His character presents a variety of aspects, all unlovely, but all supplying admoni-

[u] Jabesh-gilead heard [4] of that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and [x] burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

B. C. 1056.

[u] 2 Sam. 2. 4-7.
[4] *Concerning him.*
[x] 2 Chr. 16. 14.

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

CHAPTER I.

1 *An Amalekite bringeth tidings of the overthrow, and accusing himself of Saul's death, is slain.* 17 *David's lamentation over Saul and Jonathan.*

NOW it came to pass after the death of Saul, [a] when David was returned from the slaughter of the Amalekites, and David had abode two days in [b] Zik-lag;

2 It came even to pass on [c] the third day, that, behold, [d] a man came out of the camp from Saul, with [e] his clothes rent, and [f] earth upon his head: and *so* it was, when he came to David, that [g] he fell to the earth, and did obeisance.

3 And David said unto him, [h] From whence comest thou? And he said unto him, Out of the camp of Israel [i] am I escaped.

4 And David said unto him, [l] How went the matter? I pray thee, tell me. And he answered, That [k] the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, [l] How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As [m] I happened by chance upon [n] mount Gilboa, behold, [o] Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, [2] Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* [p] an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for [3] anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and [q] slew him, because I was sure that he could not live after that he was fallen: and I took [r] the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and [s] rent them; and [t] likewise all the men that *were* with him.

12 And they [u] mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, [x] Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [y] How wast thou not afraid [z] to stretch forth thine hand to destroy the LORD'S anointed?

15 And David called one of the young men, and said, [a] Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [b] Thy blood *be* upon thy head: for [c] thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.

17 ¶ And David [d] lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them [e] teach the children of Judah *the use of* the bow: behold, *it is* written in [f] the book of [4] Jasher:)

19 The [g] beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 [h] Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the [i] daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from

B. C. 1056.

CH. I.

[a] 1 Sam. 30. 17-26.
[b] 1 Sam. 27. 6.
[c] Gen. 22. 4.
[d] 4. 10.
[e] Gen. 37. 29, 34.
[f] 1 Sam. 4. 12.
[g] Gen. 37. 7-10. 1 Sam. 20. 41. Rev. 3. 9.
[h] 1 Sam. 4. 16.
[i] Job 1. 15-19.
[1] *What was, &c.*
[k] 1 Sam. 31. 1-6.
[l] Prov. 14. 15.
[m] 1 Sam. 6. 9. Luke 10. 31.
[n] 1 Sam. 28. 4; 31. 1.
[o] 1 Sam. 31. 2-7.
[2] *Behold me.*
[p] Gen. 14. 7.
[3] *My coat of mail;* or, *my embroidered coat hindereth me, that my, &c.*
[q] Jud. 9. 54.
[r] Lam. 5. 16.
[s] Gen. 37. 29, 34. Acts 14. 14.
[t] Rom. 12. 15.
[u] Ps. 35. 13, 14. 2 Cor. 11. 29. 1 Pet. 3. 8.
[x] 8.
[y] Num. 12. 8. 2 Pet. 2. 10.
[z] 1 Sam. 24. 6; 26. 9.
[a] Jud. 8. 20.
[b] Gen. 9. 5, 6. Lev. 20. 9, 11-13, 16. Matt. 27. 25. Acts 20. 26.
[c] Job 15. 6. Luke 19. 22. Rom. 3. 19.
[d] Gen. 50. 11. 2 Chr. 35. 25. Jer. 9. 17-21.
[e] 1 Sam. 31. 3.
[f] Josh. 10. 13.
[4] *The upright.*
[g] Deut. 4. 7, 8. 1 Sam. 31. 8.
[h] Deut. 32. 26, 27. Mic. 1. 10.
[i] 1 Sam. 17. 26, 36; 31. 4.

tion. Without God, the strongest king is but a broken reed—the highest courage but infatuation—the profoundest sagacity but folly. The whole serves most impressively to shew the fearful condition of a "man without God, and having no hope in the world."

Chap. I. 1-27. David had no sooner returned from his victory over the Amalekites than he was apprised of the defeat of Israel, and the death of Saul and his sons. The individual who brought the intelligence reported correctly as to the main facts, although falsely as to the part which he himself had taken. He presented the Royal Fillet, or Diadem, worn by Saul, in confirmation of the statement that he, with his own hand, had slain the king—an act for which he took to himself great credit, expecting from David thanks and reward. But the intelligence which he supposed would have filled David's heart with gladness, was only productive of unutterable anguish; and he received the due reward of his alleged, although false deeds, in the loss of his own life. Nothing can more impressively demonstrate the sincerity of David's past professions of regard to Saul than the depth of his sorrow on the present occasion. The death of Jonathan was the heaviest blow David had yet re-

the fat of the mighty, [k]the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and [5]pleasant in their lives, and in their death they were not divided: they were [l]swifter than eagles, they were stronger than lions.

24 Ye [m]daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: [n]thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAPTER II.

1 *David, by God's direction, goeth up to Hebron, and is there made king of Judah.* 8 *Abner maketh Ish-bosheth king of Israel.* 18 *Asahel slain.*

AND it came to pass after this, that David [a]enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b]Hebron.

2 So David went up thither, and [c]his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And [d]his men that *were* with him did David bring up, every man with his household: and they dwelt in [e]the cities of Hebron.

4 And [f]the men of Judah came, and there they [g]anointed David king over the house of Judah. And they told David, saying, *That* [h]the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, [i]Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [k]the LORD shew kindness and truth unto you: and [l]I also will requite you this kindness, because ye have done this thing.

7 Therefore now [m]let your hands be strengthened, and be ye [1]valiant; for your master Saul is dead, and also the house of Judah have anointed me king over them.

B. C. 1056.

k 1 Sam. 14. 7-14; 18. 4.
5 *Sweet.*
l Deut. 28. 49. Job 9. 26. Jer. 4. 13.
m Jud. 5. 30. 1 Tim. 2. 9, 10. 1 Pet. 3. 3-5.
n 1 Sam. 18. 1-4; 20. 17, 41; 23. 16.

CH. II.

a Num. 27. 21. Ex. 28. 37.
b Num. 13. 22. 1 Kings 2. 11.
c 1 Sam. 25. 42, 43. Luke 22. 28.
d 1 Sam. 27. 2. 1 Chr. 12. 1, &c.
e Josh. 21. 11, 12.
f 19. 11, 42.
g 1 Chr. 11. 3.
h 1 Sam. 31. 11-13.
i Ruth 1. 8; 3. 10.
k Matt. 5. 7. 2 Tim. 1. 16-18.
l Matt. 5. 44; 10. 16. Philem. 18.
m Gen. 15. 1. 1 Cor. 16. 13. Eph. 6. 10.
1 *The sons of valour.*

n 1 Sam. 14. 50; 26. 14.
2 *The host which was Saul's.*
o 1 Chr. 8. 33; 9. 39. *Esh-baal.*
p Gen. 32. 2.
q Num. 32. 1, &c. Josh. 13. 8-11.
r Gen. 50. 13. Num. 1. 40.
s 1 Kings 2. 11. 1 Chr. 3. 4; 29. 27.
3 *Number of days.*
t Josh. 9. 3; 10. 12; 18. 25.
u 1 Kings 1. 7; 2. 28-35.
4 *Them together.*
x Jer. 41. 12.
y Prov. 10. 23; 26. 6; 26. 18, 19.
5 *The field of strong men.*
z 1 Chr. 2. 15, 16.
a 1 Chr. 12. 8. Ec. 9. 11.
6 *His feet.*
7 *One of the roes that is in the field.*
b Josh. 1. 7; 23. 6.
8 *After Abner.*
9 *Spoil.*

8 ¶ But [n]Abner the son of Ner, captain of [2]Saul's host, took [o]Ish-bosheth the son of Saul, and brought him over to [p]Mahanaim;

9 And made him king over [q]Gilead, and over the [r]Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And [s]the [3]time that David was king in Hebron over the house of Judah was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [t]Gibeon.

13 And [u]Joab the son of Zeruiah, and the servants of David, went out, and [4]met together by the [x]pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and [y]play before us. And Joab said, Let them arise.

15 Then there arose, and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [5]Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [z]three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel [a]*was as* light of [6]foot as [7]a wild roe.

19 And Asahel pursued after Abner; and in going he [b]turned not to the right hand nor to the left from [8]following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [9]armour. But Asahel would not turn aside from following of him.

ceived. No two hearts were ever more closely united. The affection which obtained between them might be viewed as a foreshadowing of the unity of the spirits of just men made perfect. But the Gospel is capable of producing among all men an affection even purer and stronger than that which knit together the hearts of Jonathan and David. The whole human race, once baptized with the spirit of the Lord, will exhibit such a unity.

Chap. II. 1-32. David was careful to acknowledge the Lord in all his ways, and his steps never failed to be directed. Instructed to go to Hebron, thither he went, making it the seat of his government, and remaining there till the happy day which made him king over all Israel. Here again, in dealing with the men of Jabesh, the true spirit of David manifests itself. The fact of their having shewn regard to the dust of the departed king strongly recommended them to his favour. The right is always the profitable course. The facts set forth in ver. 16 are painfully illustrative of the spirit which prevailed in ancient wars. The conduct of Abner to Asahel was kind and forbearing; he slew him not till the alternative was to kill or be killed. Particular gifts are sometimes pernicious, and even perilous to their possessors; but for the swiftness of Asahel he had not perished on the present occasion, and the crime of the murder of Abner, subsequently, by Joab, had not taken place. In ver. 26 Abner acted a noble part in the humane appeal which he made to Joab touching the folly of war, and the misery which must follow it: "Shall the sword devour for ever? Knowest thou not,

22 And Abner said again to Asahel, Turn thee aside from following me: [e]wherefore should I smite thee to the ground? [d]how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner, with the hinder end of the spear, smote him under [e]the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died [f]stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, [g]Shall the [h]sword devour for ever? knowest thou not that it will be bitterness in the latter end? [1]how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* [k]God liveth, [1]unless thou hadst spoken, surely then [1]in the morning the people had [2]gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all [m]Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* [n]three hundred and threescore men died.

32 ¶ And they took up Asahel, and [o]buried him in the sepulchre of his father, which *was in* Beth-lehem: and Joab and his men [p]went all night, and they came to Hebron at break of day.

CHAPTER III.

1 *During the war David still waxeth stronger.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 22 *Joab killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was [a]long war [b]between the house of Saul and the house of David: but [c]David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were [d]sons born in Hebron: and his first-born was [e]Amnon, of [f]Ahinoam the Jezreelitess;

3 And his second, [g]Chileab, [h]of Abigail the wife of Nabal the Carmelite; and the third, [i]Absalom, the son of Maacah, the daughter of [k]Talmai, king of [l]Geshur;

4 And the fourth, [m]Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that [n]Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [o]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou [p]gone in unto my father's concubine?

8 Then was Abner [q]very wroth for the words of Ish-bosheth, and said, *Am* [r]I a dog's head, which against Judah [s]do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 [t]So do God to Abner, and more also, except, [u]as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, [x]from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, [y]because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, [z]Whose *is* the land? saying *also*, [a]Make thy league with me, and, behold, [b]my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [1]that is, [c]Thou shalt not see my face, except thou first bring [d]Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her

B. C. 1053.

[e] 2 Kings 14. 10-12. Prov. 29. 1. Ec. 6. 10.
[d] 3. 27.
[e] 4. 6; 20. 10.
[f] 20. 12, 13.
[g] Acts 7. 26.
[h] Is. 1. 20.
[i] Job 18. 2; 19. 2. Ps. 4. 2. Jer. 4. 22.
[k] 1 Sam. 25. 26. Job 27. 2.
[l] Prov. 15. 1; 17.14; 20.18; 25. 8. Luke 14. 31, 32.
[1] *From the morning.*
[2] Or, *gone away.*
[m] Cant. 2. 17, *Bether.*
[n] 2. 1. 1 Kings 20. 11.
[o] 1 Sam. 17. 58. 1 Chr. 2. 13-16. 2 Chr.16. 14; 21. 1.
[p] Prov. 22. 29.

CH. III.

[a] 1 Kings 14. 30; 15. 16,32.
[b] Gen. 3. 15. Gal. 5. 17. Eph. 6. 12.
[c] Job 8. 7. Prov. 4. 18, 19. Dan. 2. 34-45. Rev. 6. 2.
[d] 1 Chr. 3. 1-4.
[e] Gen. 49. 3, 4.
[f] 1 Sam. 25.43.
[g] 1 Chr. 3. 1, *Daniel.*
[h] 1 Sam. 25. 3, 42.
[i] 17. 1-14; 18. 9-18, 33.
[k] 13. 37, 38.
[l] Deut. 3. 14. Josh. 13. 13. 1 Sam. 27. 8.
[m] 1 Kings 1. 5, &c.; 2.13-25.
[n] 2 Chr. 25. 8. Is. 8. 9, 10. Matt. 12. 30.
[o] 21. 8-10.
[p] 1 Kings 2. 17, 21, 22.
[q] Ps. 76. 10. Mark 6. 18, 19.
[r] 2 Kings 8. 13.
[s] 1 Sam. 15. 28. Ps. 2. 1-4. Is. 37. 23. Acts 9. 4, 5.
[t] Ruth 1. 17. 1 King s19.2.
[u] 1 Sam. 15. 28. 1 Chr. 12. 23. Ps. 89. 3, 4, 19, 20.
[x] Jud. 20. 1. 1 Kings 4.25.
[y] 39.
[z] 20. 1-13.
[a] Ps. 62. 9. Luke 16. 5-8.
[b] Matt. 21.8-10.
[1] *Saying.*
[c] Gen. 43. 3; 44. 23, 26.
[d] 1 Sam. 18. 20-28; 19.11-17. 1 Chr. 15. 29.

it will be bitterness in the latter end?" Momentous questions these! May they be deeply engraved on the hearts of the rulers of mankind! Next to preventing war, the most honourable office is to make peace. On all occasions, whether private or public, nothing is fraught with so much felicity to its author as peace-making. "Blessed are the peacemakers, for they shall be called the children of God."

Chap. III. 1-39. The promises which had been made to David now became rapidly fulfilled. One event succeeded to another, till at last he was exalted to the position to which he had been destined in the counsels of Divine wisdom. When God has something great to accomplish, he frequently employs the passions which rule the leaders of mankind to realise his object. The matter which here arose between Abner and Ish-bosheth was attended with serious results, all bearing in one direction—the uniting of Israel under the sceptre of David. Thus Abner's power ministered to the fulfilment of the Divine purpose; and his work done, he fell by the hand of an assassin. The conduct of David con-

from *her* husband, *even* from [e]Phaltiel the son of Laish.

16 And her husband went with her along [2]weeping behind her to [f]Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [3]in times past *to be* king over you.

18 Now then *do it:* [g]for the LORD hath spoken of David, saying, [h]By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of [i]Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and [k]David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and [l]will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [m]reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, [n]What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, [o]that he came to deceive thee, [p]and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, [q]he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him [4]quietly, and smote him there [r]under the fifth *rib*, that he died, [s]for the blood of Asahel his brother.

B. C. 1053.

[e] 1 Sam. 25. 44, *Phalti.*
[2] *Going and weeping.*
[f] 1 Kings 2. 8.
[3] *Both yesterday and the third day.*
[g] 1 Sam. 13.14; 15. 28. John 12. 42, 43.
[h] Ps. 89. 3,4,19-23;132.17,18.
[i] 1 Sam. 10.20, 21. Ps.68.27.
[k] Gen. 26. 30; 31. 54. Esth. 1. 3.
[l] 2. 9. Phil. 2. 21.
[m] 1 Kings 11. 37. Ps. 20. 4.
[n] Num. 23. 11. John 18. 35.
[o] 2 Kings 18. 32, *marg.* John 7. 12, 47. Rom. 2.1.
[p] Gen. 42. 9,12-16.
[q] Prov. 26. 23-26.
[4] *Peaceably.*
[r] 4. 6.
[s] 2. 19-23.

[t] Gen. 9. 6. Deut. 21.1-9. Matt. 27. 24.
[5] *Bloods.*
[u] 1 Kings 2. 31-34. Acts 28. 4.
[x] 1 Sam. 2. 32-36.
[6] *Be cut off.*
[y] Lev. 15. 2.
[z] Lev.13.44-46. 2 Kings 5. 1.
[a] Prov. 28. 17. Acts 28. 4.
[b] 2. 19-23.
[c] Gen.37.29,34. Josh. 7. 6. 2 Kings 19.1.
[7] *Bed.*
[d] Job 31. 29. Prov. 24. 17. Luke 19. 41, 42.
[e] Ec. 2. 15, 16. Luke 12. 19, 20.
[f] Jud. 16. 21.
[8] *Children of iniquity.*
[g] Jer. 16. 7.
[9] *Was good in their eyes.*
[h] Ps. 62. 9. Mark 6. 37; 15. 11-13.
[i] 1 Sam. 14. 50, 51.
[k] Ex. 21. 12.
[1] *Tender.*
[l] 1 Kings 2. 5, 6. Ps. 28. 4; 62. 12. 2 Tim. 4. 14.

CH. IV.

[a] Ezra 4. 4.
[b] Matt. 2. 2, 3.
[c] 2 Kings 6. 2; 6. 23.
[1] *Second.*

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* [t]guiltless before the LORD for ever from the [5]blood of Abner the son of Ner:

29 Let it [u]rest on the head of Joab, and on all his father's house; and [x]let there not [6]fail from the house of Joab one that hath [y]an issue, or that is a [z]leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother [a]slew Abner, [b]because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [c]Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [7]bier.

32 And they buried Abner in Hebron: and the king [d]lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner [e]as a fool dieth?

34 Thy [f]hands *were* not bound, nor thy feet put into fetters: as a man falleth before [8]wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to [g]cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it [9]pleased them: [h]as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is [i]a prince and a great man fallen this day in Israel?

39 And [k]I *am* this day [l]weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: [l]the LORD shall reward the doer of evil according to his wickedness.

CHAPTER IV.

1 *The Israelites troubled at the death of Abner.* 2 *Baanah and Rechab slay Ish-bosheth, and bring his head to David.* 9 *David causeth them to be slain, and Ish-bosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, [a]his hands were feeble, [b]and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* [c]captains of bands; the name of the one *was* Baanah, and the name of the [1]other Rechab, the sons of Rimmon a

sequent upon his death was highly honourable to him—demonstrative of his integrity, gratitude, and confidence, and such as contributed much to the establishment of himself in the heart of the nation. No grief could be more real, or more deep and pungent than that felt by David at the treachery of Joab. The imprecation on his father's house in ver. 29 is terrible. The interment supplied an occasion for an emphatic display of the king's integrity in this matter; and it had, unquestionably, the strongest influence on the union which was about to be cemented. This melancholy event contributed to throw a hallowed solemnity over the whole, which was eminently calculated to call forth the better feelings of the nation. Ver. 36 is emphatic on this point: "All the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people." In this matter David supplied a beautiful type of his Son, and Lord, concerning whom the people testified, "He hath done all things well."

Chap. IV. 1-12. The spirit of David admits of being tested in all possible ways, and examined from all points.

Beerothite, of the children of Benjamin; (for [d]Beeroth also was reckoned to Benjamin:

3 And the Beerothites [e]fled to Gittaim, and were sojourners there until this day.)

4 And [f]Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when [g]the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name *was* [h]Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, [i]went, and came about the heat of the day to the house of Ish-bosheth, who [k]lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him [l]under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and [m]took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, [n]which sought thy life; and [o]the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [p]who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, (2 thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, [s]who *thought* that I would have given him a reward for his tidings:

11 How much more, [q]when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now [r]require his blood of your hand, and take you away [s]from the earth?

12 And David commanded his young men, and they [t]slew them, and cut off their hands and their feet, and [u]hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.

B. C. 1048.

d Josh. 18. 25.
e Neh. 11. 33.
f 9. 3.
g 1 Sam. 29. 1, 11; 31. 1-10.
h 1 Chr. 8. 34; 9. 40, *Merib-baal.*
i 2 Chr. 24. 25; 33. 24.
k Prov. 24. 33, 34.
l 3. 27; 20. 10.
m Matt. 14. 11. Mark 6. 28, 29.
n 1 Sam. 18. 11. Matt. 2. 20.
o Luke 18. 7, 8. Rev. 18. 20.
p Gen. 48. 16. 2 Tim. 4. 17, 18.
2 *He was in his own eyes as a bringer,* &c.
3 *Which was the reward I gave him for his tidings.*
q 1 Kings 2. 32. 1 John 3. 12.
r Gen. 9. 5, 6.
s Gen. 4. 11; 6. 13.
t Ps. 55. 23. Matt. 7. 2.
u Deut. 21. 22, 23.

CH. V.

a 1 Chr. 11. 1-3; 12. 23-40.
b Gen. 29. 14. Heb. 2. 14.
c Num. 27. 17.
d 1 Sam. 16. 1, 13. Matt. 2. 6.
e 1 Sam. 9. 16.
f 1 Chr. 11. 3.
g 1 Sam. 11. 15.
h Jud. 11. 11.
i 1 Chr. 26. 31; 29. 27.
k Gen. 14. 18.
l Josh. 15. 63; 18. 28.
1 *Saying David shall not.*
m Ps. 2. 6; 9. 11; 48. 12. Rom. 9. 33. Heb. 12. 22. Rev. 14. 1.
2 Or, *Because they had said, Even the lame and the blind he shall not come into,* &c.
n Jud. 9. 6, 20.
3 *Went going and growing.*
o Gen. 21. 22. Rom. 8. 31.

CHAPTER V.

1 *David anointed king over all Israel.* 6 *He takes Zion, and calls it the city of David.* 11 *Hiram sends him timber and workmen to build him a house.* 17 *He gains two victories over the Philistines.*

THEN [a]came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b]we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that [c]leddest out and broughtest in Israel: and the LORD said to thee, [d]Thou shalt feed my people Israel, and thou shalt be [e]a captain over Israel.

3 So [f]all the elders of Israel came to the king to Hebron; and king David [g]made a league with them in Hebron [h]before the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign; *and* he reigned [1]forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to [k]Jerusalem unto [l]the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: [1]thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of [m]Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* [2]Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from [n]Millo and inward.

10 And David [3]went on, and grew great; and [o]the LORD God of hosts *was* with him.

Although his beloved Jonathan was dead, he was not forgotten, and there was still a possibility of honouring the father in his children. The case of Mephibosheth supplied a beautiful example, of which we have more in the next chapter. The murderers of Ish-bosheth mistook David, when they looked to him for a reward of their foul deed. David had no faith in such auxiliaries; he recoiled from the co-operation of all such men. The punishment of the evil-doers, in the present case, was summary and terrible, constituting a beacon to warn all the sons of Belial, in future, against such methods of ingratiating themselves with the king. True religion abhors the service of iniquity. If "the wrath of man worketh not the righteousness of God," how much less the perpetration of crimes at which humanity shudders! Popery, that worst perversion of Christianity, has, to a frightful extent, had recourse to murder, in furtherance of what it deemed the interests of the Church. Such conduct is in harmony with the principles and proceedings of the Man of Sin, and with the "Mystery of Iniquity;" but it is unknown to the holy Apostles of Jesus Christ. The Son of God came not to destroy men's lives, but to save them; and truth, not the sword, is the instrument whereby he accomplishes his glorious mission.

Chap. V. 1-16. The application of the Tribes to effect the union, shewed that the public mind had been fully prepared by previous events. Seven years and six months having passed away, David had become established in the heart of Judah, and he was surrounded by servants on whom he could rely. The Jebusites, by resisting, were overthrown. Their arrogant language was resented and punished. No weapon formed against David, the type of the King of Glory, could prosper. He had a race to run, and till it was accomplished nothing could withstand him. In ver. 10 we are told, "He grew great, and the Lord God of hosts was with him." This simple fact suffices to explain all his powers, victory,

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and [4]masons: and [p]they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for [q]his people Israel's sake.

13 ¶ And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; [5]Shammuah, and Shobab, and [r]Nathan, and Solomon,

15 Ibhar also, and [s]Elishua, and Nepheg, and Japhia,

16 And Elishama, and [t]Eliada, and [u]Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to [x]seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the [y]LORD said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [6]Baal-perazim.

21 And there they left their images, and [z]David and his men [7]burnt them.

22 ¶ And the Philistines [a]came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* [b]fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then [c]thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

B. C. 1047.

4 *Hewers of the stone of the wall.*
p 1 Kings 7. 1-12.
q 1 Kings 10. 9. 2 Chr. 2. 11. Esth. 4. 14. Is. 1. 26-27.
5 *Shimea.*
r 12. 1-7. Luke 3. 31.
s Or, *Elishama.* 1 Chr. 3. 6; 14. 5.
t Or, *Beeliada.* 1 Chr. 14. 7.
u *Eliphelet.* 1 Chr. 3. 8.
x 1 Chr. 14.8,9. Ps. 2. 1-5. Rev. 11. 15-18.
y Jud. 20. 28. 1 Sam. 23. 6.
6 *The lord of breaches.*
z Deut. 7. 5, 25.
7 Or, *took them away.*
a 1 Kings20. 22.
b Josh. 8. 2, 7. Matt. 9. 29, 30. Mark 8. 23-26. John 9. 6, 7.
c Jud. 4. 14.

4 1 Chr. 14. 16, *Gibeon.*

CH. VI.

e Josh. 15. 9, 10, 60, *Baalah, Kirjath-jearim.* 1 Sam. 7. 1.
1 *At which the name, even the name of the LORD of hosts was called upon.*
b Ex. 25. 13-22. Ps. 80. 1.
2 *Made the ark of God to ride.*
3 Or, *the hill.*
4 *With.*
c 1 Sam. 10. 5; 16. 16.
4 1 Chr. 13. 9, *Chidon's.*
e Num. 4. 15, 19, 20.
5 *Stumbled.*
z Lev. 10. 1-6. 1 Chr. 15. 2, 13. 1 Cor. 11. 30-32.
6 *Rashness.*
7 Heb. *broken.*
8 *The breach of Uzzah.*
8 Ps. 119. 120. Is. 6. 5. Luke 5. 8, 9.
h 1 Kings 2. 27.
i Gen. 30. 27. Prov. 3. 9, 10.

25 And David did so, as the LORD had commanded him; and smote the Philistines from [d]Geba until thou come to Gazer.

CHAPTER VI.

1 *David fetches the ark from Kirjath-jearim.* 6 *Uzzah is smitten, and the ark is left with Obed-edom.* 12 *David brings the ark to Zion, and dances before it.* 20 *Michal, deriding David, is childless till her death.*

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from [a]Baale of Judah, to bring up from thence the ark of God, [1]whose name is called by the name of the LORD of hosts, that [b]dwelleth *between* the cherubims.

3 And they [2]set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in [3]Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, [4]accompanying the ark of God; and Ahio went before the ark.

5 And [c]David, and all the house of Israel, played before the LORD on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [d]Nachon's threshing-floor, Uzzah [e]put forth *his hand* to the ark of God, and took hold of it; for the oxen [5]shook it.

7 And the anger of the LORD was kindled against Uzzah; and [f]God smote him there for *his* [6]error; and there he died by the ark of God.

8 And David was displeased, because the LORD [7]had made a breach upon Uzzah; and he called the name of the place [8]Perez-uzzah to this day.

9 And David was [g]afraid of the LORD that day, and said, [h]How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and [i]the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-

prosperity, and glory. Success in David's case, however, failed to produce self-confidence. He remained, as aforetime, habitually distrustful of himself, and confiding only in the Lord. He would do nothing without the Divine direction; but so soon as the Lord said, "Go up," he was in motion with his armies, and went forth conquering and to conquer. Ver. 20 shews the spirit in which he surveyed his prostrate opponents,—"The Lord hath broken forth upon mine enemies before me, as the breach of waters." The Church is thus early designated Zion, the City of the living God, inhabited by people made alive through his grace and Spirit. The whole of David's course here, and in many parts of his subsequent history, shadows forth the spiritual conflict which is now going on throughout the earth, in which men are being led captive by the Gospel, and brought to submit, in grateful, loving confidence, to the sceptre of the Lord Jesus.

Chap. VI. 1-23. The removal of the Ark was a serious affair, and to be gone about with fear and trembling. In placing it upon a cart they erred; it ought to have been carried upon the shoulders of the Kohathites. It might seem at first sight that the act of Uzzah was not only innocent, but praiseworthy; the feeling with which the deed was done, however, was not compatible with due respect to the Divine Majesty; and in consequence he was struck down in a moment. An event so awful naturally inspired dread in David, and all around. They were therefore anxious to get away from it as quickly as possible. Its tarriance with Obed-edom was a happy occasion to him, and to his house a source

edom, and all that *pertaineth* unto him, because of the ark of God. [k]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that, when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David [l]danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she [m]despised him in her heart.

17 ¶ And [n]they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David [o]offered burnt-offerings and peace-offerings before the LORD.

18 And as soon [p]as David had made an end of offering burnt-offerings and peace-offerings, [q]he blessed the people in the name of the LORD of hosts.

19 And [r]he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. [s]So all the people departed every one to his house.

20 ¶ Then David returned to [t]bless his household. And [u]Michal, the daughter of Saul, came out to meet David, and said, How [x]glorious was the king of Israel to-day, who [y]uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows [z]shamelessly uncovereth himself!

21 And David said unto Michal, *It was* [a]before the LORD, which [b]chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be [c]more vile than thus, and will be base [d]in mine own sight: and of the maid-servants [1]which

B. C. 1042.

k 1 Chr. 15. 1-3, 25.
l Ex. 15. 20. Luke 15. 25.
m Ps. 69. 7. 1 Cor. 2. 14.
n 1 Chr. 16. 1.
o 2 Chr. 5. 6. Ezra 6. 16, 17.
p 1 Kings 8. 55. Acts 3. 26.
q Gen. 14. 19. Heb. 7. 1-7.
r 1 Chr. 16. 3. Acts 20. 35. Eph. 4. 8.
s 1 Kings 8. 66. 2 Chr. 7. 10.
t Gen. 18. 19.
u Ps. 59. 7-9. Mark 3. 21.
x Neh. 4. 3, 4.
y 1 Sam. 19. 23, 24.
z Or, *openly*.
a 1 Cor. 10. 31.
b 1 Sam. 13. 14. Acts 13. 22.
c Is. 50. 6. Matt. 5. 11, 12.
d 1 Pet. 4. 14.
e Gen. 32. 10. 1 Tim. 1. 15. 1 Pet. 5. 6.
1 *Handmaids* of my servants.

d 1 Sam. 2. 30.

CH. VII.

a Dan. 4. 29, 30.
b Josh. 21. 44; 23. 1. Luke 1. 74, 75.
c 1 Chr. 29. 29.
d 1 Chr. 14. 1.
e Ps. 132. 5. John 2. 17.
f Ex. 26. 1-14.
g 2 Kings 4. 27.
h 1 Sam. 16. 7. i 1 Sam. 10. 7. 1 John 2. 27.
k Num. 12. 6.
l *To my servant, to David.*
l 1 Kings 5. 3.
m Josh. 18. 1.
n Ex. 33. 14, 15.
o Ex. 40. 18, 19, 34.
p 1 Chr. 17. 6, *judges.*
q Ps. 78. 71, 72. Matt. 2. 6. Acts 20. 28. 1 Pet. 5. 2.
r 1 Sam. 16. 11, 12.
s *After.*
s 12. 7.
t 22. 34-38.
u 22. 1.
x *From thy face.*
x Gen. 12. 2. Luke 1. 52.
y Ps. 87. 3-6.
z Ps. 89. 22, 23. Hos. 2. 18.

thou hast spoken of, of them shall [d]I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child unto the day of her death.

CHAPTER VII.

1 *David purposes to build a temple, and Nathan encourages him.* 4 *God, by Nathan, forbids it, but with promises of special blessings to Israel, to David, and to his seed.* 18 *David's prayer and thanksgiving.*

AND it came to pass, [a]when the king sat in his house, and [b]the LORD had given him rest round about from all his enemies,

2 That the king said unto [c]Nathan the prophet, See now, [d]I dwell in an house of cedar, but [e]the ark of God dwelleth within [f]curtains.

3 And Nathan said to the king, [g]Go, do [h]all that *is* in thine heart; [i]for the LORD *is* with thee.

4 ¶ And it came to pass [k]that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell [l]my servant David, Thus saith the LORD, [l]Shalt thou build me an house for me to dwell in?

6 Whereas [m]I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have [n]walked in [o]a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the [p]tribes of Israel, whom I commanded to [q]feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [r]I took thee from the sheep-cote, from [s]following the sheep, to be [s]ruler over my people, over Israel:

9 And [t]I was with thee whithersoever thou wentest, and have [u]cut off all thine enemies [x]out of thy sight, and have made thee [x]a great name, [y]like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; [z]neither shall the children of wickedness afflict them any more, as beforetime,

of blessing. Fear was thus abated, and David was encouraged once more to proceed to bring it up into the city, which he did with all gladness. This appears to have been the happiest period that had yet occurred in his history. His joy was unbounded, and its manifestation intense and natural. It was too much, however, for the pride and delicacy of his royal wife, Michal, who "despised him in her heart." Of his other wives, and their feelings on the occasion, no mention is made. It does not appear that the recall of Michal, after she had been unjustly given to another, contributed to David's comfort. In choosing the rest, each felt that she was elevated, whereas Michal considered herself his equal, if not his superior, by having contributed to his exaltation. Her language in ver. 20 is arrogant and offensive; none but the daughter of a king would have dared to talk to David after this fashion. The king felt it, and replied in a manner worthy of his character and position, avowing his determination to be "yet more vile," and "base in his own sight;" and as to the light in which the maid-servants would look upon him, David knew that "he would be had in honour by them." The example of David here deserves imitation. The proper use of persecution for righteousness' sake, is to render it tributary to an improvement in piety, so that we may become "still more vile" in the eyes of the ungodly.

Chap. VII. 1-17. It is affecting to behold the bias of David's heart amidst all his troubles and conflicts. The glory of God was always uppermost; to the furtherance of this, the whole of his labours tended. No sooner, therefore, were things somewhat tranquillised than he bethought himself of building a house for the Ark, which continued to dwell within curtains. The thought was doubtless from the Lord, since it was the germ of the mighty enterprise of Solomon during the next reign. Nathan, guided by his own judgment, apparently more than by inspiration, approved the project; but on the

11 And as [a]since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee, that [b]he will make thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt [c]sleep with thy fathers, [d]I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [e]He shall build an house for my name; and I [f]will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. [g]If he commit iniquity, [h]I will chasten him with the rod of men, and with the stripes of the children of men:

15 But [i]my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And [k]thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but [l]thou hast spoken also of thy servant's house for a great while to come: [m]and *is* this the [4]manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, [n]knowest thy servant.

21 For thy word's sake, and [o]according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* [p]none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God [q]went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast [r]confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, [s]art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, [t]establish *it* for ever, and do as thou hast said.

26 And [u]let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel; and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [5]revealed to thy servant, saying, I will build thee an house; therefore hath thy servant [x]found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and [y]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [6]let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.

CHAPTER VIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadadezer and the Syrians.* 16 *His officers.*

AND [a]after this it came to pass, that David smote the Philistines, and subdued them: and David took [1]Methegammah out of the hand of the Philistines.

2 And [b]he smote Moab, and [c]measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive: [d]and *so* the Moabites became David's servants, *and* [e]brought gifts.

3 ¶ David smote also [f]Hadadezer, the son of Rehob, king of [g]Zobah, as he went to recover his border [h]at the river Euphrates.

4 And David took [2]from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and [i]David houghed all the chariot-*horses*, but [k]reserved of them *for* an hundred chariots.

5 And [l]when the Syrians of Damascus [m]came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put [n]garrisons in Syria of Damascus; and the Syrians became servants to David, *and* brought gifts. And [o]the LORD preserved David whithersoever he went.

7 And David took [p]the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from [q]Betah, and from Berothai, cities of Hadadezer, king David took [r]exceeding much brass.

9 ¶ When [s]Toi king of [t]Hamath heard

B. C. 1042.

[a] Jud. 2. 14-16.
[b] 27. Ex. 1. 21.
[c] Deut. 31. 16. Acts 13. 36. 1 Cor. 15. 51.
[d] Gen. 15. 4.
[e] 1 Kings 5. 5. Zech. 6. 13. Matt. 16. 18. Luke 1. 31-33. Heb. 3. 3.
[f] Ps. 89. 4, 21, 36, 37. Is. 9. 7; 49. 8. Luke 1. 32.
[g] Ps. 89. 30-35.
[h] Deut. 8. 5. Heb. 12. 5-11. Rev. 3. 19.
[i] Ps. 89. 28, 34. Is. 55. 3. Acts 13. 34.
[k] Gen. 49. 10.
[l] 1 Chr. 17. 17.
[m] Ps. 36. 7.
[4] *Law.*
[n] John 2. 25; 21. 17.
[o] Matt. 11. 26. Luke 12. 32. 1 Cor. 1. 1.
[p] Ex. 15. 11. Jer. 10. 6.
[q] 1 Pet. 2. 9. Rev. 5. 9.
[r] Gen. 17. 7. Deut. 26. 18.
[s] Ex. 15. 2. Deut. 27. 9. Hos. 1. 10. John 1. 12. 1 Pet. 2. 10.
[t] Gen. 32. 12. Ps. 119. 49.
[u] Ps. 72. 18, 19. Matt. 6. 9. John 12. 28.
[5] *Opened the ear.*
[x] Ps. 10. 17.
[y] John 17. 17.
[6] Heb. *Bethou pleased and bless.*

CH. VIII.

[a] 21. 15-22.
[1] Or, *the bridle of Ammah.*
[b] 1 Sam. 14. 47. Ps. 60. 8.
[c] 12. 31.
[d] 2 Kings 3. 4-27.
[e] 1 Sam. 10. 27.
[f] *Hadarezer.* 1 Chr. 18. 3.
[g] 1 Sam. 14. 47.
[h] Gen. 15. 18.
[2] Or, *of his.*
[i] Deut. 17. 16. Ps. 33. 16, 17.
[k] 1 Kings 10. 26.
[l] 1 Kings 11. 23-25.
[m] Job 9. 13. Is. 8. 9, 10.
[n] 2 Chr. 17. 2.
[o] Ps. 5. 11, 12. Prov. 21. 31.
[p] 1 Kings 10. 16, 17.
[q] 1 Chr. 18. 8, *Tibhath, Chun.*
[r] 2 Chr. 4. 1-18.
[s] 1 Chr. 18. 9, *Tou.*
[t] Amos 6. 2.

following night he was corrected, and instructed to make a communication to David of a peculiarly encouraging and cheering character, although interdicting to him the honour of the undertaking. Ver. 18-29. This gracious intimation produced its legitimate effect on the mind of the king, whose response to the prophet is full of humility, love, and gratitude. "Every man in his own order;" David to do the work of War, and Solomon to consolidate the blessings of Peace. It is enough that each man perform the task assigned him in such a manner as to receive at last from the lips of the Divine Master, "Well done!"

Chap. VIII. 1-9. The war with the Philistines might be said to constitute the chief business of Israel. Although from time to time overthrown, and occasionally almost annihilated, they soon revived; and having gathered strength, as if by instinct, they returned to the invasion of Judea. This most strikingly illustrates the course of the world in its unwearied assaults upon the Church of God. The wars of David, which, through a long series of years, knew little cessation, were largely wars of defence against surrounding nations, who formed league after league for the express purpose of annihilating Israel. Although, as a rule, the result was their own

that David had smitten all the host of Hadadezer,

10 Then Toi sent [u] Joram his son unto king David, to [3] salute him, and [x] to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer [4] had wars with Toi: and *Joram* [5] brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which [y] also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of [z] Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David [a] got *him* a name when he returned from [6] smiting of the Syrians in the valley of Salt, *being* eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons: and [b] all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and [c] David executed judgment and justice unto all his people.

16 And [d] Joab, the son of Zeruiah, *was* over the host; and Jehoshaphat, the son of Ahilud, *was* [7] recorder;

17 And Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, *were* the priests; [e] and Seraiah *was* the [8] scribe;

18 And Benaiah, the son of Jehoiada, *was over* both [f] the Cherethites and the Pelethites; and David's sons were [9] chief rulers.

CHAPTER IX.

1 *David sendeth for Mephibosheth; 7 and, for Jonathan's sake, sheweth him kindness, and restoreth to him the family estates.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for [a] Jonathan's sake?

2 And *there was* of the house of Saul [b] a servant, whose name *was* [c] Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [d] the kindness of God unto him? And Ziba said unto the king, Jonathan hath [e] yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [f] Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when [g] Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, [h] he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, [i] Fear not: [k] for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt [l] eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [m] I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son [n] shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young [o] son, whose name *was* Micha: and all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table; and was lame on both his feet.

CHAPTER X.

1 *David's messengers, sent to comfort Hanun, are villainously entreated. 6 The Ammonites and Syrians are overcome.*

AND it came to pass after this, that the [a] king of the children of Ammon

B. C. 1040.

[u] 1 Chr. 18. 10, *Hadoram.*
[3] *Ask him of peace.*
[x] 1 Kings 1. 47.
[4] *Was a man of wars with.*
[5] *In his hand were.*
[y] 1 Kings 7. 51.
[z] 1 Chr. 18. 11.
[a] 1 Chr. 18. 12. Ps. 60, *title.*
[6] *His smiting.*
[b] Gen. 25. 23.
[c] Ps. 45. 6, 7.
[d] 1 Chr. 18. 15-17.
[7] *Remembrancer;* or, *writer of Chronicles.*
[e] 1 Chr. 18. 16, *Shavsha.*
[8] *Secretary.*
[f] 1 Sam. 30. 14.
[9] *Princes.*

CH. IX.

[a] 1 Sam. 18. 1-4. Philem. 9-12. 1 Pet. 3. 8.
[b] Gen. 15. 2, 3; 39. 6.
[c] 16. 1-4.
[d] Deut. 4. 37; 10. 15. Matt. 5. 44, 45. Luke 6. 35. Tit. 3. 3, 4.
[e] 19. 26.
[f] 17. 27-29.
[g] 1 Chr. 8. 34; 9. 40, *Meribbaal.*
[h] Gen. 18. 2; 33. 3.
[i] Gen. 43. 18, 23; 50. 18-21. Is. 35. 3, 4. Mark 5. 33, 34.
[k] Ruth 2. 11, 12. 2 Tim. 1. 16-18.
[l] 1 Kings 2. 7. Jer. 52. 33, 34. Luke 22. 30. Rev. 3. 20.
[m] 16. 4; 19. 29. 1 Sam. 9. 1. Is. 32. 8.
[n] 19. 28. 2 Kings 25. 29. Luke 14. 15.
[o] 1 Chr. 8. 34-40; 9. 40-44, *Micah.*

CH. X.

[a] Jud. 10. 7-9; 11. 12-28. 1 Sam. 11. 1-3. 1 Chr. 19. 1-3.

---

destruction, often, as in the present chapter, in immense and all but incredible numbers, nothing could subdue them. Their enmity to Israel seemed to be unquenchable and immortal. Although David was not permitted to build the House to the Lord himself, he thus early began to make preparation for it. We have seen, from ver. 10 and 11, that the vessels of silver and of gold which he had taken he presented to the Lord, with the silver and gold that he had dedicated, from all nations which he had subdued. David might be said to carry on war for God against Idolatry. He never forgot, amid his external conflicts, the necessity of his kingdom. No nation was ever previously so well governed; no monarch ever so beloved of his subjects. "He executed judgment and justice unto all his people." David was pre-eminently a patriot-king. Neither in Jerusalem, nor out of it, had he ever an equal as a ruler, or as a man.

Chap. IX. 1-13. In a moment of leisure, the heart of David, true to its first love, returned to the House of Saul, and finding one of his old servants, David obtained from him the knowledge he desired concerning the descendants of Jonathan, which resulted in the removal of his son to the Palace, where he was treated as an intimate relation, and surrounded with every comfort all the days of his life. David here again appears in his true character—tender in heart, and grateful for benefits received in the days of his poverty and difficulty. He thus teaches men who have been raised from a lower grade to wealth and station not to be ashamed of old friends, children of the Most High, although still poor, but to seek occasions to do them kindnesses. These are indications of true greatness,—a quality in which David excelled all who had lived before him. There is here a moral beauty in his deportment which cannot fail to touch the heart of every reflecting reader.

Chap. X. 1-19. Wicked men felt the difficulty of

died, and Hanun his son reigned in his stead.

2 Then said David, I will [b]shew kindness unto Hanun the son of Nahash, [c]as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [1]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? [d]hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, [e]and shaved off the one half of their beards, and [f]cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at [g]Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [h]stank before David, the children of Ammon sent and hired [i]the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king [k]Maacah a thousand men, and of [2]Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and [l]all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of [m]Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that [n]the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, [o]If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be [p]of good courage, and let us [q]play the men for our people, and for the cities of our God: and [r]the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and [s]they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they [t]gathered themselves together.

16 And [u]Hadarezer sent, and brought out the Syrians that *were* beyond [3]the river; and they came to Helam: and [4]Shobach, the captain of the host of Hadarezer, *went* before them.

17 And when it was told David, [x]he gathered all Israel together, and came over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians [y]fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [z]horsemen, and smote [a]Shobach, the captain of their host, who died there.

19 And when all the kings *that were* [b]servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians [c]feared to help the children of Ammon any more.

CHAPTER XI.

1 *Joab besiegeth Rabbah.* 2 *David committeth adultery with Bath-sheba.* 6 *Uriah is slain.* 26 *David taketh Bath-sheba to wife.*

AND it came to pass, [1]after the year [a]was expired, at the time when kings go forth *to battle*, that [b]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged [c]Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an eveningtide, that David [d]arose from off his bed, and walked upon [e]the roof of the king's house: and from the roof [f]he saw a woman washing herself; and the woman *was* [g]very beautiful to look upon.

3 And David [h]sent and enquired after the woman. And *one* said, *Is* not this

B. C. 1035.

[b] Deut. 23. 3-6. Neh. 4. 3-7; 13. 1-3.
[c] 1 Sam. 22. 3, 4.
[1] *In thine eyes doth.*
[d] Gen. 42. 9, 14.
[e] 1 Cor. 13. 5.
[f] Lev. 19. 27. Is. 15. 2.
[g] Is. 20. 4; 47. 2, 3. Jer. 41. 5.
[h] Josh. 6. 24-26. Prov. 26. 8.
[i] Gen. 34. 30. Ex. 5. 21. 1 Chr. 19. 6, 7.
[k] 2. 2, 5, 13, Zobah. Is. 8. 9, 10.
[l] Josh. 13. 11-13.
[2] *The men of Tob.*
[m] 23, 8, &c. 1 Chr. 19. 8. &c.
[n] 6. Num. 13. 21. Jud. 1. 31.
[o] Josh. 8. 22. Jud. 20. 42, 43.
[p] 1 Chr. 19. 9-12. Luke 22. 32. Rom. 15. 1. Gal. 6. 2. Phil 1. 27, 28.
[p] Num. 13. 20.

[q] 1 Sam. 4. 9.
[r] Jud. 10. 15.
[s] 1 Kings 20. 19-21.
[t] Ps. 2. 1. Rev. 19. 19-21.
[u] 1 Chr. 18. 3, 5.
[3] *Euphrates.*
[4] Or, *Shophach.*
[x] 1 Chr. 19. 17.
[y] Ps. 18. 38; 68. 11.
[z] 1 Chr. 19. 18, *footmen.*
[a] Jud. 4. 2, 23; 5. 20.
[b] Gen. 14. 1-5. John 11. 10.
[c] Ps. 48. 4, 5. Rev. 18. 10.

CH. XI.

[1] *At the return of the year.*
[a] Ec. 3. 5.
[b] Zech. 14. 2. 12. 26.
[d] Prov. 19. 15; 24. 33, 34. 1 Thes. 5. 6, 7. 1 Pet. 4. 7.
[e] Deut. 22. 8. Matt. 10. 27. Acts 10. 9.
[f] Gen. 3. 6. Matt. 5. 28. 1 John 2. 16.
[g] Prov. 6. 25; 31. 30.
[h] Jer. 5. 8.

giving David credit for virtues which they knew themselves not to possess, and hence the pernicious counsel offered to Hanun, and the outrageous conduct to which it prompted him. One injury leads to another, the latter bringing along with it consequences which constitute the penalty of both. In the present war the Ammonites were the aggressors. The Syrians had no just quarrel against David. Their hostility was causeless, and the results of the war such as might be expected. The counsel of Joab in ver. 12 is excellent, forming an appropriate motto for the Church of God in all its struggles with surrounding darkness: "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good." There is a great principle contained in these words; it is for the faithful to use the right means in the right spirit and in the proper measure, and to leave the event to the Lord. For the former, they are responsible; for the latter, they are not. The highest form of Christianity is that which combines the largest measure of human means with complete dependance on the spirit of God. It is for each individual and all organisations to do their best, and leave the consequences to the Master. On the present occasion the results were tremendous—the slaughter of the men of 700 chariots and 40,000 horsemen, together with the commander-in-chief of the host! The political issues of this mighty battle were most important to Israel; all kings concerned in the matter made peace with them, and served them.

Chap. XI. 1-27. For the first time, the admirers of David have cause to hang their heads with shame, and to breathe a sigh of the deepest sorrow. It is not for edification to dwell on the steps of this mournful history; the lessons, however, are obvious, spoken in tones

[2] Bath-sheba, the daughter of [3] Eliam, the wife of [1] Uriah the Hittite?

4 And David [k] sent messengers, and took her: and she came in unto him, and [l] he lay with her: (for [4] she was [m] purified from her uncleanness;) and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, [n] I *am* with child.

6 And David sent to Joab, *saying*, [o] Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [5] how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, [p] Go down to thy house, and [q] wash thy feet. And Uriah departed out of the king's house, and [r] there [6] followed him [s] a mess *of meat* from the king.

9 But [t] Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [u] The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house, to eat and to drink, and to lie with my wife? [7] *As* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, [z] Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he [a] made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David [b] wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, [c] Set ye Uriah in the fore-front of the [7] hottest battle, and retire ye [8] from him, that he may be smitten, [d] and die.

16 And it came to pass, when Joab observed the city, that he [e] assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

B. C. 1034.

[2] *Bath-sheba.*
[3] *Ammiel.*
[1] 1 Chr. 11. 41.
[k] Gen. 39. 7.
[l] Jam. 1. 14.
[4] Or, *and when she had purified herself, &c., she returned.*
[m] Lev. 12. 2-5; 18. 19.
[n] Deut. 22. 22.
[o] Gen. 4. 7.
[5] *Of the peace of Joab.*
[p] Is. 30. 16. Luke 12. 2. Heb. 4. 13.
[q] Gen. 18. 4; 19. 2.
[r] Ps. 12. 2; 55. 21.
[6] *Went out after him.*
[s] Gen. 43. 34.
[t] Job 5. 12-14. Prov. 21. 30.
[u] 1 Sam. 4. 4; 14. 18.
[x] John 13. 14. 1 Cor. 9. 25-27. 2 Tim. 2. 3, 4, 12. Heb. 12. 1, 2.
[7] 1 Sam. 1. 26; 17. 55.
[z] Jer. 2. 22, 23, 37.
[a] Gen. 19. 32-35. Hab. 2. 15.
[b] Ps. 19. 13; 62. 9. Jer. 9. 1-4; 17. 9. Mic. 7. 3-5.
[c] 1 Sam. 18. 17, 21, 25. Ps. 51. 4, 14. Jer. 10. 23.
[7] *Strong.*
[8] *From after him.*
[d] 12. 9.
[e] 1 Sam. 22. 17-19. 2 Kings 10. 6, 7. Prov. 29. 12. Hos. 5. 11. Acts 5. 29.

[f] Jud. 6. 32; 7. 1, *Jerubbaal.*
[g] Ps. 39. 8. Is. 14. 10. Ezek. 16. 51, 52.
[9] *Be evil in thine eyes.*
[h] Josh. 7. 8, 9.
[1] *So and such.*
[i] Gen. 27. 41.
[k] Gen. 38. 10.
[2] *Was evil in the eyes of.*

CH. XII.

[a] 1 Kings 13. 1; 18. 1. 2 Kings 1. 3.
[b] Is. 57. 17, 18.
[c] Ps. 51, *title.*
[d] 1 Kings 20. 35-41. Matt. 21. 33-45. Luke 15. 11, &c.
[e] Job 1. 3.
[f] Prov. 5. 19.
[1] *Morsel.*
[g] Deut. 13. 6.
[h] Gen. 18. 2-7. Jam. 1. 14.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of [f] Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, [g] Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [9] displease thee; [h] for the sword devoureth [1] one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, [i] she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. [k] But the thing that David had done [2] displeased the LORD.

CHAPTER XII.

1 *Nathan's parable.* 7 *David confesseth his sin, and is pardoned.* 24 *Solomon is born.* 26 *Rabbah is taken.*

AND [a] the LORD sent Nathan [b] unto David: and [c] he came unto him, and said unto him, [d] There were two men in one city; the one rich, and the other poor.

2 The rich *man* had [e] exceeding many flocks and herds;

3 But the poor *man* had nothing, save [f] one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his [1] own meat, and drank of his own cup, and [g] lay in his bosom, and was unto him as a daughter.

4 And there came [h] a traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress

of thunder to all that know the Lord—"Let him that thinketh he standeth, take heed lest he fall." No man is beyond the reach of temptation; and tempted, no man is safe without the supporting grace of the Spirit of God. In Old Testament times, David supplies the most impressive illustration; and in the New, the Apostle Peter. Of his sincerity it is impossible to doubt; but neither Peter nor his companions knew what was in his heart. It required the sifting of Satan to bring forth the denial of his Master with "oaths and curses." "Lord, what is man!" Let it be the prayer of every reader, "Hold thou me up, and I shall be safe."

Chap. XII. 1-14. The parable of Nathan is the per-

for the way-faring man that was come unto him; but [l]took the poor man's lamb, and dressed it for the man that was come to him.

5 And [k]David's anger was greatly kindled against the man; and he said to Nathan, [l]*As* the LORD liveth, the man that hath done this *thing* [2]shall surely die:

6 And he shall [m]restore the lamb fourfold, because he did this thing, and [n]because he had no pity.

7 ¶ And Nathan said to David, [o]Thou *art* the man. Thus saith the LORD God of Israel, [p]I anointed thee king over Israel, and [q]I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy [r]master's wives into thy bosom, and [s]gave thee the house of Israel and of Judah; and if *that had been* too little, [t]I would moreover have given unto thee such and such things.

9 Wherefore hast thou [u]despised the commandment of the LORD, [x]to do evil in his sight? [y]Thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [z]the sword shall never depart from thine house; [a]because thou hast despised me, and [b]hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, [c]I will raise up evil against thee out of thine own house, and [d]I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* [e]secretly; but I will do this thing before all Israel, and before the sun.

13 And [f]David said unto Nathan, [g]I have sinned against the LORD. And Nathan said unto David, [h]The LORD also hath put away thy sin; [i]thou shalt not die.

14 Howbeit, because [k]by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, [l]the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house: and the LORD [m]struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore [n]besought God for the child; and David [3]fasted, and went in, and [o]lay all night upon the earth.

17 And [p]the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then [4]vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David [q]arose from the earth, and washed, and [r]anointed *himself*, and changed his apparel, and came into [s]the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, [t]What thing *is* this that thou hast done? Thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, [u]I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? [x]I shall go to him, but [y]he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her; and [z]she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of [a]Nathan the prophet; and he called his name [5]Jedidiah, because of the LORD.

26 ¶ And [b]Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against [c]Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and [6]it be [d]called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he [e]took their king's crown from off his head, (the weight whereof *was* a talent of gold with the precious stones,) and it was *set* on David's head: and he brought forth the spoil of the city [7]in great abundance.

B. C. 1033.

[l] 11. 3, 4.
[k] Gen. 38. 24. Luke 6. 41, 42; 9. 55. Rom. 2. 1.
[l] 1 Sam. 14. 39.
[2] *Is worthy to die.* Heb. *is a son of death.*
[m] Ex. 22. 1. Luke 19. 8.
[n] Jam. 2. 13.
[o] 1 Sam. 13. 13. Matt. 14. 4.
[p] 1 Sam. 15. 17; 16. 13.
[q] 1 Sam. 18. 11, 21.
[r] 1 Kings 2. 22.
[s] 2. 4; 5. 5.
[t] Ps. 84. 11.
[u] Gen. 9. 5, 6.
[x] 2 Chr. 33. 6.
[y] 11. 15-17, 27.
[z] Matt. 26. 52.
[a] Num. 11. 20. Matt. 6. 24. 1 Thes. 4. 8.
[b] Gen. 20. 3.
[c] 13. 11-14; 15. 6, 10.
[d] Deut. 28. 30.
[e] Luke 12. 1, 2. 1 Cor. 4. 5.
[f] 1 Sam. 15. 24. 1 Kings 13. 4. 2 Kings 1. 9. Matt. 14. 3-5, 10.
[g] Job 7. 20. Luke 15. 21. John 1. 8-10.
[h] Job 7. 21. Heb. 9. 26.
[i] Ps. 51. 16. Rom. 8. 33, 34.
[k] Neh. 5. 9. Matt. 18. 7. Rom. 2. 24.
[l] Ps. 89. 31-33. 1 Cor. 11. 32. Heb. 12. 6. Rev. 3. 19.
[m] Deut. 32. 39. Acts 12. 23.
[n] Ps. 50. 15. Is. 26. 16. Jon. 3. 9.
[3] *Fasted a fast.*
[o] Job 20. 12-14.
[p] 1 Sam. 28. 23.

[4] *Do hurt to.*
[q] Job 1. 20. Lam. 3. 39-41.
[r] Ruth 3. 3.
[s] 7. 18.
[t] 1 Cor. 2. 15.
[u] Is. 38. 1-3. Jam. 4. 9, 10.
[x] Gen. 37. 35. Job 30. 23. Luke 23. 43.
[y] Job 7. 8-10.
[z] 1 Chr. 3. 5; 28. 5, 6. Matt. 1. 6.
[a] 1 Kings 1. 11, 23.
[5] *Beloved of the LORD.*
[b] 1 Chr. 20. 1.
[c] Deut. 3. 11. Ez. 21. 20.
[6] *My name be called upon it.*
[d] John 7. 18.
[e] 1 Chr. 20. 2.
[7] *Very great.*

fection of beauty. It has been the admiration of expositors in every age. In the first instance it appealed to David's judgment; and that point settled, the prophet immediately addressed it to his heart. This was a most solemn hour for the erring king, the most painful and humbling in his history. It was, nevertheless, a great redeeming feature—there was no denial of guilt, no attempt to defend his sin. He at once fell beneath the prophet's rebuke; and in so doing he took "hold on the strength" of God. The prophet instantly soothed his broken heart with the cheering words, "The Lord hath put away thy sin, therefore thou shalt not die." From ver. 14 it is clear that the conduct of David is severely canvassed by his enemies. They took occasion from his lamentable folly to pronounce his religion a deception, and his profession a falsehood! To a heart such as

31 And he brought forth the people that *were* therein, and [f]put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 *Amnon loving Tamar, ravisheth her.* 15 *He hateth her, and turneth her away.* 23 *Absalom killeth Amnon;* 37 *and fleeth.*

AND it came to pass after this, that [a]Absalom the son of David had [b]a fair sister, whose name *was* [c]Tamar; and Amnon the son of David [d]loved her.

2 And Amnon was so [e]vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and [1]Amnon thought it hard for him to do any thing to her.

3 But Amnon had [f]a friend, whose name *was* Jonadab, the son of [g]Shimeah, David's brother: and Jonadab *was* a very [h]subtile man,

4 And he said unto him, [i]Why *art* thou, *being* the king's son, [2]lean [3]from day to day? wilt thou not tell me? And Amnon said unto him, [k]I love Tamar, [l]my brother Absalom's sister.

5 And Jonadab said unto him, [m]Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and [n]make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took [4]flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him: but he refused to eat. [o]And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, [p]Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [5]force me; for [6]no such thing ought to be done in Israel: do not thou this [q]folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. [r]Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, [s]forced her, and lay with her.

15 ¶ Then Amnon [t]hated her [7]exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* [u]a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar [x]put ashes on her head, and rent her garment of divers colours that *was* on her, [y]and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath [8]Amnon thy brother been with thee? [z]But hold now thy peace, my sister: he *is* thy brother; [9]regard not this thing. So Tamar remained [1]desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, [a]he was very wroth.

22 And Absalom [b]spake unto his brother Amnon [c]neither good nor bad: for Absalom [d]hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had [e]sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom [f]invited all the king's sons.

B. C. 1032.

f Ps. 21. 8, 9.

CH. XIII.

a 1 Chr. 3. 2.
b Gen. 6. 2. Prov. 6. 25.
c 14. 27.
d Gen. 29. 18, 20.
e 1 Kings 21. 4. Cant. 5. 8. 2 Cor. 7. 10.
1 *It was marvellous*, or *hidden in the eyes of Amnon.*
f Gen. 38. 1, 20. Esth. 5. 10, 14.
g 1 Sam. 16. 9, *Shammah.*
h 14. 2, 19, 20. 1 Cor. 3. 19.
i 1 Kings 21. 7. Luke 12. 32.
2 *Thin.*
3 *Morning by morning.*
k Is. 3. 9.
l Lev. 18. 9.
m Mark 6. 24, 25. Acts 23. 15.
n Gen. 18. 6. Matt. 13. 33.
4 *Paste.*
o Gen. 45. 1. Jud. 3. 19. John 3. 20.

p Gen. 39. 7, 12.
5 *Humble.*
6 *It ought not to be done.*
q Gen. 34. 7. Jud. 19. 23; 20. 6. Prov. 7. 7.
r Gen. 19. 8. Jud. 19. 24.
s Deut. 22. 25-27. Jud. 20. 5. Esth. 7. 8.
t Ex. 23. 17.
7 *With great hatred greatly.*
u Gen. 37. 3, 32.
x Josh. 7. 6.
y Jer. 2. 37.
8 *Amnon.*
z Prov. 26. 24. Rom. 12. 19.
9 *Set not thine heart.*
1 *And desolate.*
a Gen. 34. 7.
b Lev. 19. 17, 18. Matt. 18. 15.
c Gen. 24. 50; 31. 29.
d Prov. 10. 18. Eph. 4. 26, 31. 1 John 3. 15.
e Gen. 38. 12, 13.
f 1 Kings 1. 9, 19, 25.

David's, this was a matter of the deepest sorrow; no personal affliction could so have grieved him as the dishonour of his Lord.

Chap. XIII. 1-39. While on all sides the arms of David had been triumphant, his throne completely established, and the heart of the nation filled with the spirit of affectionate loyalty, a new class of troubles hitherto unknown broke in upon him. His own awful transgression in the matter of Uriah, was speedily followed by events in his own house of the most heart-rending character. It is difficult to conceive of any occurrence by which the heart of the king could have been more afflicted, or his royal house more disgraced. One offence led to another. A crime of the deepest dye on the part of Amnon, was followed by a murder of the most revolting kind. As this matter comes down to us in the subdued accents of history, it may now be quickly read, and passed over; but at the time it must have agitated the mind of the whole nation, and not only so, but have become the talk of surrounding nations. To conceive aright of it, we have only to suppose a similar occurrence taking place in the Royal Family of England. In that event, the empire would stand aghast, and all Europe look on with amazement. In David's own house we have the most impressive illustrations of human de-

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; [g]let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he [h]pressed him: howbeit he would not go, but [i]blessed him.

26 Then said Absalom, If not, I pray thee, [k]let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had [l]commanded his servants, saying, Mark ye now when Amnon's [m] heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, [n]fear not: [2]have not I commanded you? be courageous, and be [3]valiant.

29 And the [o]servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man [4]gat him up upon his [p]mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king [q]arose, and tare his garments, and lay on the earth; and [r]all his servants stood by with their clothes rent.

32 And [s]Jonadab, the son of [t]Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [5]appointment of Absalom this hath been [6]determined from the day that he forced his sister Tamar.

33 Now therefore [u]let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But [x]Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [7]as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept [8]very sore.

37 ¶ But Absalom fled, and went to [y]Talmai, the son of [9]Ammihud, king of Geshur: and *David* mourned for his son every day.

38 So Absalom fled, and went to [z]Geshur, and was there three years.

39 And [a]*the soul of* king David [1]longed to go forth unto Absalom: for he was [b]comforted concerning Amnon, seeing he was dead.

CHAPTER XIV.

1 *Joab suborning a widow of Tekoah to incline the king's heart to fetch home Absalom; 21 bringeth him to Jerusalem.*

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent [a]to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab [b]put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, [1]Help, O king!

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, [c]and [2]they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him.

7 And, behold, [d]the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder [3]upon the earth.

8 And the king said unto the woman, Go to thine house, and [e]I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [f]the iniquity *be* on me, and on my father's house; and the king and his throne *be* guiltless.

B. C. 1032.

g 11. 8-15.
h Gen. 19. 2, 3. Luke 14. 23. Acts 16. 15.
i 14. 22, *marg.* Ruth 2. 4.
k Ps. 55. 21.
l Ex. 1. 17. Acts 5. 29.
m Gen. 9. 21; 19. 33-36. 1 Sam. 25. 36-38. Dan. 5. 2-6, 30. Luke 21. 34.
n Num. 22. 16, 17. 1 Sam. 28. 10, 13.
o Or, *will you not, since I have commanded you?*
p *Sons of valour.*
q 1 Sam. 22. 18, 19. 1 Kings 21. 11-13. Mic. 7. 3.
r *Rode.*
s Gen. 26. 24. 1 Kings 1. 53.
t Gen. 37. 29, 34. Josh. 7. 6. Job 1. 20.
u 1. 11; 3. 31.
x 3-5.
y 1 Sam. 16. 9, *Shammah.*
z *Mouth.*
a *Settled.*
b 19. 19.
c Gen. 4. 8-14. Amos 5. 19.
d *According to the word of thy servant.*

1 *With a great weeping greatly.*
2 2. 3. 1 Chr. 3. 2.
3 *Amnithur.*
4 14. 23, 33; 15. 8.
5 Gen. 31. 30. Deut. 28. 32. Phil. 2. 26.
6 *Was consumed.*
b Gen. 24. 67; 37. 35; 38. 12.

CH. XIV.

a 2 Chr. 11. 6; 20. 20. Amos 1. 1, *Tekoa.*
b Ex. 4. 15. Num. 23. 5. Deut. 18. 18. Is. 51. 16; 59. 21. Jer. 1. 9.
1 *Save.*
c Gen. 4. 8. Ex. 2. 13. Deut. 22. 26, 27.
2 *No deliverer between them.*
d Gen. 4. 14. Num. 35. 19. Deut. 19. 12.
3 *Upon the face of.*
e Job 29. 16. Is. 11. 3, 4.
f Gen. 27. 13. Matt. 27. 25.

---

pravity, sadly proving the truth of Scripture, that "neither circumcision availeth anything, nor uncircumcision, but a new creature!" Revenge is a fearful passion—a flame which nothing can quench but the blood of its victim! If Amnon was wicked, his brother Absalom was not more holy, as his own conduct, on a subsequent occasion, shewed. Companions, in the nature of things, are either a curse or a blessing. When a relationship intervenes, as in the case of Jonadab, who was cousin to Amnon, the power for mischief is increased. That wicked man, instead of remonstrating with Amnon, fanned the flame of his evil passion, and suggested the means of accomplishing his fell purpose. It is no marvel if Solomon, in his incomparable Book of Proverbs, dwelt so much on the subject of companionship. He spake from experience, as well as from observation.

Chap. XIV. 1-33. Joab, while the first of David's generals, was one of the most sagacious of men. Deeply conversant with the human heart, he penetrated that of his Royal Master, which he perceived was towards Absalom. He verified the adage, "Where there is a will, there is a way." Judging the softer sex the fittest for

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, [s]let the king remember the LORD thy God, that [t]thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall [h]not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, [i]speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, [k]Wherefore then hast thou thought such a thing against [l]the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For [m]we must needs die, and *are* [n]as water spilt on the ground, which cannot be gathered up again: [o]neither doth [p]God respect *any* person; yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be [6]comfortable: for [p]as an angel of God, so *is* my lord the king, [7]to [q]discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, [r]*As* thy soul liveth, my lord the king, none can [s]turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and [t]he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech thy servant Joab hath done this thing: and my lord *is* wise, [u]according to the wisdom of an angel of God, [x]to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [8]thanked the king: and Joab said, To-day thy servant knoweth that [7]I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [9]his servant.

23 So Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and [z]let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ [1]But in all Israel there was none to be so much praised as Absalom for his beauty: [a]from the sole of his foot even to the crown of his head there was no blemish in him.

26 And [b]when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at [c]two hundred shekels after the king's weight.

27 ¶ And unto Absalom there were [d]born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, [2]and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; [e]but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near [2]mine, and he hath barley there; go and set it on fire. [f]And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? [g]*it had been* good for me *to have been* there still: now therefore let me see the king's face; and [h]if there be *any* iniquity in me, let him kill me.

B. C. 1027.

[s] Gen. 14. 22. 1 Sam. 20. 42.
[t] *The revenger of blood do not multiply to destroy.*
[h] 1 Kings 1. 52. Matt. 10. 30. Acts 27. 34.
[i] Gen. 18. 27, 32. Jer. 12. 1.
[k] 12. 7. Luke 7. 42-44.
[l] 7. 8. Jud. 20. 2.
[m] 11. 25. Job 30. 23. Ec. 3. 19, 20. Heb. 9. 27.
[n] Job 14. 7-12, 14. Ps. 22. 14; 79. 3.
[o] *Because God hath not taken away his life, he hath also devised means, &c.*
[p] Deut. 10. 17. Matt. 22. 16. Acts 10. 34. Rom. 2. 11. 1 Pet. 1. 17.
[q] *For rest.*
[p] 20; 19. 27.
[7] *To hear.*
[q] 1 Kings 3. 9, 28. Job 6. 30. Heb. 5. 14.
[r] 1 Sam. 1. 26; 17. 55.
[s] Num. 20. 17. Deut. 5. 32.
[t] Ex. 4. 15. Luke 21. 15.
[u] Job 32. 21, 22. Prov. 26. 28; 29. 5.
[x] Gen. 3. 5. 1 Cor. 8. 1, 2.
[8] *Blessed.*
[7] Gen. 6. 8. Ruth 2. 2.
[9] *Thy.*
[z] 28; 3. 13. Gen. 43. 3. Rev. 22. 4.
[1] *And as Absalom there was not a beautiful man in all Israel to praise greatly.*
[a] Deut. 28. 35. Job 2. 7. Is. 1. 6. Eph. 5. 27.
[b] 18. 9. Is. 3. 24. 1 Cor. 11. 14.
[c] Gen. 23. 16. Lev. 19. 36. Ez. 45. 9-14.
[d] 18. 18.
[e] Esth. 1. 12. Matt. 22. 3.
[2] *My place.*
[f] 1 Kings 21. 9-14. 2 Kings 9. 33; 10. 6, 7.
[g] Ex. 14. 12; 16. 3; 17. 3.
[h] Gen. 3. 12. Matt. 25. 44. Rom. 3. 19.

the delicate enterprise he was about to engage in, he called for a "wise woman," and having duly prepared her, sent her to the king. She proved her wisdom by her admirable tact and discretion, and succeeded to the full extent of Joab's wishes. The effect was speedy and complete, and the conduct of Joab on the occasion was graceful as well as loyal. Little thought David, at this moment of parental commiseration, of the evils that were in store for him at the hand of Absalom! He nevertheless acted with discretion, not deeming it expedient that he should at once be restored to former confidence, and permitted to sojourn in the palace. The multitude are less alive to virtue than to beauty; and great talents are too frequently taken as a set off against great vices. As a model of physical excellence, Absalom was the idol of the nation. Ambitious and impatient, an exclusion of two years from the society of the king was intolerable, and he therefore resolved on the adoption of means to bring about an interview. The artifice was well devised, and proved successful. All the feelings of the father returned on the entrance of the evil-doer, and "the king kissed Absalom." We hear nothing of Absalom's repentance for the murder of Amnon; and as future events shew, he remained a hardened transgressor against God, without a spark of reverential affection for his afflicted father, who, in re-

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [i]kissed Absalom.

CHAPTER XV.

1 *Absalom stealeth the hearts of Israel.* 10 *He maketh a conspiracy.* 13 *David fleeth from Jerusalem.*

AND it came to pass after this, that [a]Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom [b]rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy [1]came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, [c]thy matters *are* good and right; but [2]*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, [d]Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and [e]I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and [f]took him, and [g]kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom [h]stole the hearts of the men of Israel.

7 ¶ And it came to pass after [1]forty years, that Absalom said unto the king, I pray thee, [k]let me go and [l]pay my vow, which I have vowed unto the LORD, in Hebron.

8 For [m]thy servant vowed a vow while I abode at [n]Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then [o]I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent [p]spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom [q]reigneth in [r]Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [s]called; and they went in [t]their simplicity, and they knew not any thing.

12 And Absalom sent for [u]Ahithophel the Gilonite, [x]David's counsellor, from his city, *even* from [y]Giloh, [z]while he offered sacrifices: and the conspiracy was strong; for [a]the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, [b]The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, [c]Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [3]bring evil upon us, [d]and smite the city with the edge of the sword.

15 And the king's servants said unto the king, [e]Behold, thy servants *are ready to do* whatsoever my lord the king shall [4]appoint.

16 And the king went forth, and all his household [5]after him. And the king left [f]ten women, *which were* concubines, to keep the house.

17 And the king [g]went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the [h]Cherethites, and all the Pelethites, and all the [i]Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to [k]Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee [6]go up and down with us? [l]seeing I go whither I may, return thou, and take back thy brethren: [m]mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [n]*As* the LORD liveth, and *as* my lord the king liveth, [o]surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [p]Kidron, and all the people passed over, toward the way of the [q]wilderness.

24 ¶ And lo [r]Zadok also, and all the

B. C. 1025.

1 Gen. 27. 36. Luke 15. 20.

CH. XV.

a Prov. 11. 2; 16. 18.
b Prov. 4. 16. Matt. 27. 1.
1 *To come.*
c Ps. 12. 2. 2 Pet. 2. 10.
2 *None will hear thee from the king* downward.
d Prov. 25. 6, 7. Luke 14. 8-11.
e Prov. 27. 2. 2 Pet. 2. 19.
f Ps. 55. 21.
g 14. 33.
h Prov. 11. 9. Rom. 16. 18. 2 Pet. 2. 3.
i 1 Sam. 16. 1, 13.
k 13. 24-27.
l Prov. 21. 27. Matt. 23. 14.
m 1 Sam. 1. 11.
n 14. 23, 32.
o Josh. 24. 15. Jer. 9. 3-5.
p 14. 30.
q Job 20. 5.
r 1 Chr. 11. 3; 12. 23, 38.
s 1 Sam. 9. 13; 16. 3-5.
t Gen. 20. 5. Rom. 16. 18, 19.
u 17. 14, 23.

x Ps. 55. 12-14. John 13. 18.
y Josh. 15. 51.
z 1 Kings 21. 9, 12. Tit. 1. 16.
a Ps. 43. 1, 2.
b Jud. 9. 3. Matt. 21. 9; 27. 22.
c Ps. 3, *title.*
3 *Thrust.*
4 Ps. 55. 3-11.
e Prov. 18. 24. John 6. 66-69.
4 *Chooses.*
5 *At his foot.*
f Rom. 12. 2.
g Ps. 66. 12.
h 1 Sam. 30. 14.
i 1 Sam. 27. 3.
k Ruth 1. 11-13.
6 *Wander in going.*
l 1 Sam. 23. 13.
m Ps. 25. 10; 89. 14. 2 Tim. 1. 16-18.
n 1 Sam. 20. 3; 25. 26.
o Ruth 1. 16, 17. John 6. 66-69. Acts 11. 23. 2 Cor. 7. 3.
p 1 Kings 2. 37. John 18. 1, *Cedron.*
q Matt. 3. 1, 3. Luke 1. 80.
r 1 Kings 1. 8; 4. 2-4.

---

ceiving his son, received a serpent which would forthwith prepare to sting him.

Chap. XV. 1-37. Absalom had now gained what he deemed the 'vantage ground, and he lost no time in occupying it for the impious purpose on which his heart was set. The whole of his deportment presents a finished specimen of an unprincipled traitor. Having had large experience of human nature, he knew the short way to the innermost recesses of the soul. He deals primarily with men whose affections he might seize through the medium of their temporal interests. Professing to identify himself with them in a manner the most generous and cordial, he first endeavours to excite dissatisfaction against the government and the established tribunals of justice, and then to insinuate that there was no hope for the land until *he* should be made Judge! His very heart seemed to burst with benevolence—"Oh that *I* were made judge in the land, that every man which had any suit or cause might come unto *me*, and *I* would do him justice!" No words were more calculated to inflame the public mind, and to create a general and intense feeling in his own favour. He became all things to all men, placing himself on a level with the lowest coming near to do him obeisance, and putting forth his hand, taking him, and kissing him. Thus did this deliberate deceiver to "all Israel that came for judgment," and "so he stole the hearts of the men of Israel." Such was the gratitude he shewed for his restoration to his native country, and to the favour of his father! The venerable

Levites *were* with him, [a]bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, [b]Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, [c]he will bring me again, and shew me *both* it and his habitation.

26 But if he thus say, I [x]have no delight in thee; behold, *here am* I, [y]let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou [z]a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by [a]the ascent of *mount* Olivet, [f]and wept as he went up, and had his head covered; and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, [b]weeping as they went up.

31 ¶ And *one* told David, saying, [c]Ahithophel *is* among the conspirators with Absalom. And David said, [d]O LORD, I pray thee, [e]turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to [f]the top *of the mount*, where [g]he worshipped God, behold, Hushai the [h]Archite came to meet him with his coat rent, and earth upon his head;

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [i]thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them [k]their two sons, Ahimaaz, Zadok's *son*, and Jonathan, Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's [l]friend, came into the city, and Absalom came into Jerusalem.

B. C. 1023.

[a] Num. 4. 15; 7. 9. Josh. 3. 15-17; 4. 16-18.
[b] 1 Sam. 4. 3-11. Jer. 7. 4.
[c] Ps. 26. 8; 27. 4, 5; 43. 3, 4; 63. 1, 2; 84. 1-3, 10.
[x] Num. 14. 8. 1 Kings 10. 9. Is. 42. 1; 62. 4. Mal. 1. 10.
[y] 1 Sam. 3. 18.
[z] 1 Sam. 9. 9.
[a] Zech. 14. 4. Luke 19. 29, 37. Acts 1. 12.
[f] *Going up and weeping.*
[b] Ps. 126. 5, 6. Matt. 5. 4. Rom. 12. 15. 1 Cor. 12. 26.
[c] Ps. 3. 1, 2.
[d] Ps. 55. 15-17; 109. 3, 4.
[e] 16. 23. Is. 19. 3, 11-14. 1 Cor. 1. 20; 3. 18-20. Jam. 3. 15.
[f] 1 Kings 11. 7. Luke 19. 29.
[g] 1 Kings 8. 44, 45. Job 1. 20, 21. Ps. 3. 3-5, 7.
[h] Josh. 16. 2.
[i] 17. 15, 16.
[k] 17. 17; 18. 19, &c.
[l] 1 Chr. 27. 33.

CHAPTER XVI.

1 *Ziba, by false suggestions, obtaineth his master's inheritance.* 5 *Shimei curseth David.* 9 *David abstaineth and restraineth others from revenge.* 20 *Ahithophel's counsel.*

AND when David was a little past the top *of the hill*, behold, Ziba, the servant of Mephibosheth, met him, [a]with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer-fruits, and [b]a bottle of wine.

2 And the king said unto Ziba, [c]What meanest thou by these? And Ziba said, [d]The asses *be* for the king's household to ride on; and the bread and summer-fruit [e]for the young men to eat; and the wine, [f]that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, [g]To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [l]I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, [h]whose name *was* Shimei, the son of Gera: [2]he came forth, and [l]cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei, when he cursed, Come out, come out, thou [3]bloody man, and thou [k]man of Belial:

[a] 1 Sam. 10. 3; 16. 20.
[c] Gen. 21. 29.
[d] 19. 26. Jud. 5. 10; 10. 4.
[e] 1 Sam. 25. 27.
[f] 17. 29. Prov. 31. 6, 7.
[g] Ex. 20. 16. 1 Tim. 6. 9, 10.
[l] *I do obeisance.*
[h] 1 Kings 2. 8, 9, 36-44.
[2] *He still came forth and cursed.*
[l] Ex. 22. 28. Ps. 69. 26. Prov. 26. 2. Matt. 5. 11, 12.
[3] *Man of blood.*
[k] Deut. 13. 13. 1 Kings 21. 10, 13.

king knew not what was passing, but there was an Ear from which no sounds could be concealed, that was privy to the whole, and that overruled all for the chastisement of the transgressor. It was in harmony with these evil doings, that he, with lying lips, asked leave of absence, pretending that he went to perform a vow to his God in the event of his being restored to Jerusalem. The unsuspecting father, as if rejoicing in his piety, bade him "go in peace." He went, raised the standard of rebellion, and proclaimed himself king! A bad eminence is commanded by Ahithophel, who performed a most treacherous part. Amongst the wicked of mankind there are few characters whose chief acts, in point of enormity, may be compared with those of Ahithophel. The whole narrative ought to inspire us with self-loathing, seeing we are all by nature partakers of the common depravity whence such deeds spring.

Chap. XVI. 1-14. The position of the king, now about sixty years of age, was one of the deepest humiliation and the most pungent affliction. Of all the woes that pierced him, few perhaps gave more pain than the bitter words of Shimei, a descendant from the house of Saul, who "came forth and cursed" David, casting stones at him and at his servants. Assuredly, if the house of Saul had a friend on earth, that friend was David. Such displays of ingratitude in a small way are still occurring to benevolent men on a change of fortune. A cloud often reveals adversaries where none are seen in the midst of sunshine. David put a right construction on the matter, viewing it as a chastisement for his transgressions. David, as usual, looked up in the confidence that his heavenly Father would consider his affliction, and requite him good for the cursing of that day. David acted by Shimei as he had done by Saul, leaving him to be dealt with directly by God himself. Ver. 15-23. Hushai is the apparent, not the real type of a large class of men, hangers-on upon the great. Bent on saving his friend and sovereign, he affected to be one of that selfish class. He cared not for persons; his concern was with the king: whether David or David's son, his friend or his enemy, wore the crown, he would bow

8 The LORD hath [1]returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, [4]behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said [m]Abishai, the son of Zeruiah, unto the king, Why should this dead dog [n]curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, [o]What have I to do with you, ye sons of Zeruiah? so let him curse, because [p]the LORD hath said unto him, Curse David. [q]Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* Let him alone, and let him curse; [r]for the LORD hath bidden him.

12 It may be that [s]the LORD will look on mine [5]affliction, and that the LORD will [t]requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [6]cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [7]God save the king, God save the king.

17 And Absalom said to Hushai, [u]*Is* this thy kindness to thy friend? [x]why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? [y]*should I* not *serve* in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

B. C. 1023.

1 Jud. 9. 56, 57. Acts 28. 4, 5. Rev. 16. 6.
4 *Behold thee in thy evil.*
m 1 Sam. 26. 6-8.
n *See on* Ex. 22. 28. Acts 23. 5.
o Luke 9. 54-56. 1 Pet. 2. 23.
p Gen. 50. 20. 1 Kings 22. 21-23. John 18. 11.
q Job 9. 12. Rom. 9. 20.
r Is. 10. 5-7.
s Gen. 29. 32, 33. Ex. 2. 24, 25.
5 Or, *tears:* Heb. *eye.*
t Deut. 23. 5. Matt. 5. 11, 12. 2 Cor. 4. 17. Heb. 12. 10, 11.
6 *Dusted* him *with dust.*
7 *Let the king live.*
u Deut. 32. 6.
x 15. 32-37; 19. 25.
y 1 Sam. 28. 2.

a Ex. 1. 10. Ps. 2. 2. Matt. 27. 1. Acts 1. 23-26.
b 15. 16. Gen. 35. 22. 1 Cor. 5. 1.
b Zech. 8. 13.
c Num. 27. 21. 1 Pet. 4. 11.
8 *Word.*
d 17. 14, 23. Matt. 11. 25. Luke 16. 8. 1 Cor. 3. 19, 20.

CH. XVII.

a Prov. 1. 10; 4. 16.
b Ps. 3. 3-5; 4. 8; 109. 2-4.
c Deut. 25. 18.
d 1 Kings 22. 31. Matt. 21. 38. John 11. 50.
e 3. 21.
f Is. 48. 22.
g 1 Sam. 18. 20, 21. Esth. 5. 14.
1 *Was right in the eyes of.*
h 16. 16-19.
2 *Is in his mouth.*
3 *Word.*
4 *Counselled.*
i Prov. 31. 8.
k 1 Sam. 16. 18. Heb. 11. 32-34.
5 *Bitter of soul.*
l 2 Kings 2. 24. Prov. 17. 12.
m 1 Sam. 23. 3.

20 ¶ Then said Absalom to Ahithophel, [z]Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in [a]unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall [b]the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* [c]as if a man had enquired at the [8]oracle of God: so *was* [d]all the counsel of Ahithophel, both with David and with Absalom.

CHAPTER XVII.

1 *Ahithophel's counsel is overthrown by Hushai's, according to God's appointment.* 15 *Secret intelligence is sent to David.* 23 *Ahithophel hangeth himself.*

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and [a]I will arise and pursue after David [b]this night:

2 And I will come upon him while he *is* [c]weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and [d]I will smite the king only:

3 And [e]I will bring back all the people unto thee; the man whom thou seekest *is* as if all returned: *so* all the people [f]shall be in peace.

4 And [g]the saying [1]pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now [h]Hushai the Archite also, and let us hear likewise what [2]he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [3]saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath [4]given is [i]not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* [k]mighty men, and they *be* [5]chafed in their minds, [l]as a bear robbed of her whelps in the field: and [m]thy father *is* a man of war, and will not lodge with the people.

---

the knee to the wearer, and turn his position to the best account. He says, "Whosoever is king, his will I be, and with him will I abide." Such is human nature! But Hushai was a man of another spirit, and only acted a part. The worst fears of David concerning Ahithophel were realised. The atrocious counsel he gave to Absalom was intended to confirm his throne, but it only secured his destruction. This most wicked man, whose mischievous sagacity had commanded for him the honourable designation, "the oracle of God," thought he had carried the point, and made a king; but he seems to have forgotten that he had the prayers of David to contend with. David knew the man, with his cunning and capacity for mischief, and hence he opposed to him the memorable supplication, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." The prayer was heard, and, as we shall see in the next chapter, the infamous conspirator fell by his own hand.

Chap. XVII. 1-14. The time was now come to fulfil the prayer of David, and to turn into foolishness the counsel of Ahithophel. That counsel would have been most destructive to David and his people had it been carried out. Hushai, however, came to the rescue. The advice of the accomplished politician ran directly counter to the course recommended by Ahithophel. It was certainly not remarkable for its wisdom or feasibility. Some parts of it are ridiculous. In ver. 13, he proposes, on the supposition of David's getting into any particular city, that "all Israel shall bring ropes to that city, that they might draw it into the river, until there should not be one small stone found there." Hushai further glorified the personal prowess and the military genius of David, shewing that everything was to be feared from him, and that therefore there should be a levy of the whole nation till an army was raised "as the sand that is by the sea for multitude," while Absalom himself should go

9 Behold, [n]he is hid now in some pit, or in some *other* place: and it will come to pass, when [o]some of them be [6]overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose [p]heart *is* as the heart of a lion, shall [q]utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that [r]all Israel be generally gathered unto thee, from Dan even to Beer-sheba, [s]as the sand that *is* by the sea for multitude; and that [7]thou go to battle [t]in thine own person.

12 So shall we come upon him [u]in some place where he shall be found, and [x]we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not [y]one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel: for [z]the LORD had [8]appointed [a]to defeat the [b]good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, [c]but speedily pass over; lest the king [d]be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by [e]En-rogel; (for they might not be seen to come into the city;) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and [f]spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, [g]They be gone over the brook of water. And [h]when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for [i]thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light [k]there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel [l]saw that his counsel was not [9]followed, he saddled *his* ass, and arose, and gat him home to his house, to [m]his city, and [l]put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [n]Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* [o]Ithra, an Israelite, that went in to [2]Abigail the daughter of [3]Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the [p]land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi, [q]the son of Nahash of Rabbah of the children of Ammon, and Machir, the son of Ammiel of Lo-debar, and [r]Barzillai the Gileadite of Rogelim,

28 Brought beds, and [4]basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, [s]for David, and for the people that *were* with him, to eat: for they said, [t]The people *is* hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 *David, viewing the armies, giveth them charge of Absalom.* 9 *Absalom is slain by Joab.* 33 *David lamenteth for him.*

AND David [a]numbered the people that *were* with him, and set [b]captains of thousands and captains of hundreds over them.

B. C. 1023.

[n] Jud. 20. 33.
[o] Josh. 7. 5; 8. 6.
[6] *Fallen.*
[p] Gen. 49. 9.
[q] Ex. 15. 15. Deut. 1. 28.
[r] Jud. 20. 1.
[s] Gen. 13. 16; 22. 17. Josh. 11. 4.
[7] *Thy face; or, presence, go, &c.*
[t] Ps. 7. 15, 16; 9. 16.
[u] 1 Sam. 22. 23.
[x] 1 Kings 20. 10. 2 Kings 18. 23; 19. 24. Is. 10. 13, 14. Ob. 3.
[y] Matt. 24. 2.
[z] Gen. 32. 28. Ex. 9. 16. Deut. 2. 30. 2 Chr. 25. 16, 20.
[8] *Commanded.*
[a] Job 5. 12-14. Prov. 19. 21; 21. 30. Is. 8. 10. 1 Cor. 1. 19, 20; 3. 19.
[b] Luke 16. 8.
[c] 1 Sam. 20. 38. Ps. 55. 8. Matt. 24. 16-18.
[d] Ps. 35. 25; 56. 2; 57. 3. 1 Cor. 15. 54. 2 Cor. 5. 4.
[e] Josh. 15. 7; 18. 16. 1 Kings 1. 9.
[f] Josh. 2. 4-6.

[g] Ex. 1. 19. Josh. 2. 4, 5. 1 Sam. 19. 14-17; 21. 2; 27. 11, 12.
[h] Josh. 2. 22, 23.
[i] 1-3.
[k] Num. 31. 49.
[l] Prov. 16. 18.
[9] *Done.*
[m] 1 Sam. 31. 4, 5. Matt. 27. 5.
[l] *Gave charge concerning his house.*
[n] Gen. 32. 2. Josh. 13. 26.
[o] 1 Chr. 2. 16, 17. *Jether the Ishmaelite.*
[2] *Abigal.*
[3] Or, *Jesse.*
[p] Num. 32. 1, &c. Deut. 3. 15.
[q] 1 Sam. 11. 1.
[r] 1 Kings 2. 7. Ezra 2. 61.
[4] *Cups.*
[s] Luke 8. 3. Phil. 4. 15-19.
[t] Jud. 8. 4-6. Ec. 11. 1, 2. Is. 21. 14; 58. 7.

CH. XVIII.

[a] Ex. 17. 9. Josh. 8. 10.
[b] 1 Sam. 8. 12.

to battle in his own person. This counsel, however preposterous, commanded the entire concurrence of Absalom, and all the men of Israel. The mystery is explained by the fact, that "the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that he might bring evil upon Absalom." Thus for once the "Oracle" was despised, and the dexterity of Hushai succeeded. Ver. 15-29. Hushai having carried his point, lost no time in apprising his friend David of what had occurred, and of the course which was proper to be pursued. Poor Ahithophel could not survive the disgrace of having his own judicious counsel rejected for the romantic suggestions of his rival Hushai, and accordingly, returning home, he put his house in order, and hanged himself. This fact shews, that the greatest men, without the grace of God, are but little. So much was he dependent on popular incense, that on its being withdrawn existence became intolerable! Death was preferable to life! It is probable, however, that guilt oppressed him quite as much as the mortification of his vanity. He was laden with iniquity. A rebel, a traitor, a promoter of incest, and of parricide, he was no longer fit to live, and as a monster of iniquity he passed sentence on himself, and became his own executioner.

Chap. XVIII. 1-17. Amidst the general rebellion, a

2 And David sent forth [c]a third part of the people under [d]the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of [e]Ittai the Gittite. And the king said unto the people, [f]I will surely go forth with you myself also.

3 But the people answered, [g]Thou shalt not go forth: for [h]if we flee away, they will not [1]care for us; neither if half of us die, will they care for us: but now *thou art* [2]worth ten thousand of us: therefore now *it is* better that thou [3]succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood [i]by the gate-side, and all the people came out [k]by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, [1]*Deal* gently for my sake with the young man, *even* with Absalom. And [m]all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the [n]wood of Ephraim;

7 Where [o]the people of Israel were slain before the servants of David: and there was there [p]a great slaughter that day of [q]twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and [r]the wood [4]devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and [s]his head caught hold of the oak, and he was [t]taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should [5]receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for [u]in our hearing the king charged thee, and Abishai, and Ittai, saying, [6]Beware that none *touch* the young man Absalom.

B. C. 1023.

[c] Jud. 7. 16, 19, 20; 9. 43.
[d] 10. 7-10.
[e] 15. 19-22.
[f] 17. 11. Ps. 3. 6; 27. 1-3; 118. 6-8.
[g] 21. 17.
[h] 17. 2. 1 Kings 22. 31. Zech. 13. 7.
[1] *Set* their *heart on us.*
[2] *As ten thousand of us.*
[3] *Be to succour us.*
[i] 24. Is. 28. 6.
[k] 1 Sam. 29. 2.
[l] 16. 11; 17. 1-4, 14. Deut. 21. 18-21. Ps. 103. 13. Luke 23. 34.
[m] 12.
[n] Jud. 12. 4-6.
[o] 2. 17; 15. 6; 19. 41-43.
[p] Prov. 11. 21; 24. 21, 22.
[q] 2. 26-31. 2 Chr. 13.16, 17; 28. 6.
[r] Ex. 15. 10. Josh. 10. 11. Jud. 5.20,21. 1 Kings 20. 30. Ps. 3. 7; 43. 1.
[4] *Multiplied to devour.*
[s] 14. 26; 17.23. Matt. 27. 5.
[t] Deut. 21. 23; 27. 16, 20. Job 18. 9,10; 31. 3. Prov. 20. 20; 30. 17. Jer. 48. 44. Mark 7. 10. Gal. 3. 13.
[5] *Weigh upon my hand.*
[u] 5.
[6] *Beware whosoever ye be, of the.*

[x] 1. 15, 16; 4. 10-12.
[7] *Before thee.*
[y] 5. Jud. 4. 21; 5. 26, 31. Ps. 45. 5. 1 Thes. 5. 3.
[8] *Heart.*
[z] 1 Sam. 15.12.
[a] Gen. 14. 17.
[b] 14. 27. Job 18.16,17. Ps. 109. 13. Jer. 22. 30.
[c] Gen. 11. 4. 1 Sam.15.12. Ps. 49. 11. Dan. 4. 30.
[9] *Judged him from the hand, &c.*
[1] *Be a man of.*
[2] *Be what* may.
[3] *Convenient.*
[d] 2 Kings 9. 17-20. Is. 21. 6-9, 11, 12. Ez. 33. 2-6.

13 Otherwise I should have [x]wrought falsehood against mine own life: for there is no matter hid from the king; and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus [7]with thee. And he took three darts in his hand, and [y]thrust them through the heart of Absalom, while he *was* yet alive in the [8]midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and [z]reared up for himself a pillar, which *is* in [a]the king's dale: for he said, [b]I have no son to keep my name in remembrance; and [c]he called the pillar after his own name: and it is called unto this day, Absalom's Place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath [9]avenged him of his enemies.

20 And Joab said unto him, Thou shalt not [1]bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok, yet again to Joab, But [2]howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [3]ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 And David sat between the two gates: and [d]the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man

multitude still adhered to David, and among them Joab and Abishai, each a host in himself, during so terrible an emergency. The bravery of David would have led him at once to the battle-field, but the officers and army nobly insisted on his keeping apart, from the great importance they attached to his life. Here again, in ver. 5, the king is lost in the father; he actually besought his commanders to "deal gently with Absalom"—to spare the traitor and the parricide! The rebels paid dearly for their unfaithfulness. The penalty was 20,000 dead men, to whom was added their rebellious master, whom it was the lot of Joab to slay as he hung in the oak. There the traitorous and rebellious son is pierced through the heart with three darts,—an awful close of an infamous career. Ver. 18-33. The death of Absalom was the end of the war. His sins had found him out, and all his abettors were covered with confusion. This was a trying moment for David. The intelligence of Absalom's death must be carried to him; but how was he to receive it? David was the subject of bewildering infatuation with respect to that unhappy man. This was evidenced by his first question, which regarded not the events of the day, the loss or the gain of the battle to himself and his people, but the fate of his rebel son. "Is

running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [4]Me thinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, [e]He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [5]All is well. And he fell down to the earth upon his face before the king, and said, [f]Blessed *be* the LORD thy God, which hath [6]delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [g]Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [7]Tidings, my lord the king: for [h]the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, [i]The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! [k]Would God I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites bring the king back.* 11 *David sendeth to the priests to incite the men of Judah.* 16 *Shimei is pardoned.*

AND [a]it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the [1]victory that day was [b]*turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day [c]into the city, as people being ashamed [d]steal away when they flee in battle.

4 But the king [e]covered his face, and the king cried with a loud voice, [f]O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have [g]saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 [2]In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that [3]thou regardest neither princes nor servants; for this day I perceive, that if Absalom had lived, and all we had died this day, [h]then it had pleased thee well.

7 Now therefore arise, go forth, and speak [4]comfortably unto thy servants: for I swear by the LORD, if thou go not forth, [i]there will not tarry one with thee this night; and that will be worse unto thee than [k]all the evil that befell thee from thy youth until now.

8 Then the king arose, and [l]sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; [m]for Israel had fled, every man to his tent.

9 ¶ And all the people were at [n]strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now [o]he is fled out of the land for Absalom.

10 And Absalom, [p]whom we anointed over us, [q]is dead in battle: now therefore why [5]speak ye not a word of bringing the king back?

11 ¶ And king David [r]sent to Zadok and to Abiathar the priests, saying, [s]Speak unto the elders of Judah, saying, [t]Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* [u]my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to [x]Amasa, *Art* thou not of my bone, and of my flesh? [y]God do so to me, and more also, if thou be not captain of the host before me continually in the [z]room of Joab.

14 And he bowed the heart of all the

B. C. 1023.

4 *I see the running.*
e 1 Kings 1. 42. Prov. 25. 13, 26. Is. 52. 7. Rom. 10. 15.
5 *Peace* be to thee. *Peace.*
f 22. 47. Gen. 14. 20; 24. 27. 2 Chr. 20. 26. Ps. 115. 1; 144. 1, 2. Rev. 19. 1-3.
6 *Shut up.*
g Is there *peace to?* &c.
7 *Tidings are brought.*
h 19. 28; 22. 48, 49. Deut. 32. 35, 36. Ps. 58. 10; 94. 1-4.
i Jud. 5. 31. Dan. 4. 19.
k 12. 10-23. Ps. 103. 12. Prov. 10. 1. Jam. 5. 17.

CH. XIX.

a 18. 5, 12, 14, 20, 33.
1 *Salvation,* or *deliverance.*
b Prov. 16. 15; 19. 12.
c 17. 24.
d Gen. 31. 27.
e 15. 30.
f 18. 33.

g Neh. 9. 27. Ps. 3. 8; 18. 47, 48.
2 *By loving,* &c.
3 *Princes* or *servants* are *not to thee.*
h Job 34. 18. Acts 23. 5.
4 *To the heart of.*
i Prov. 14. 28.
k Ps. 71. 4-6, 9-11, 18-20; 129. 1, 2.
l 18. 4, 24.
m 1 Kings 22. 36. 2 Kings 14. 12.
n Gen. 3. 12, 13. Jam. 3. 14-16.
o 15. 14.
p Hos. 8. 4.
q 18. 14.
5 Are *ye silent.*
r 1 Kings 2. 25, 26, 35.
s 2 Cor. 5. 20.
t Matt. 5. 16. 2 Thes 3. 9.
u Gen. 2. 23. Jud. 9. 2. Eph. 5. 30.
x 1 Chr. 2. 16, 17; 12. 18.
y Ruth 1. 17. 1 Kings 19. 2.
z 8. 16; 18. 11.

---

the young man Absalom safe?" On the arrival of the second messenger, still the same question was put to him; and through him David received the truth, which overwhelmed him with unutterable affliction, drawing from the depth of his heart the memorable exclamation, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" What lamentation this over the first of traitors, and the worst of sons!

Chap. XIX. 1-28. The conduct of David on the present occasion, however natural to the father, was not politic in the king. It amounted almost to a reproach of those who had saved both David's life and David's kingdom, at the hazard to themselves of life and all that was dear. His faithful general, Joab, spoke his mind freely, though somewhat uncourteously, and in doing so gave expression to the public feeling. The deportment of David was that doubtless of a man "who loved his enemies, and hated his friends." According to appearances, as Joab told him, "If Absalom had lived, and all they had died, then it would have pleased him well." The tendency of such conduct was to exasperate the public feeling, and even to generate fresh insurrections. David, who was ever prepared to receive judicious correction, at once acted upon the suggestion of Joab, and made his appearance in the gate. The completeness of the overthrow of the rebels, with the great carnage attending it, and the death of Absalom, operated beneficially on the minds of those who had disloyally sympathised with them, and hence they were prepared to entertain the question of submission. Here again his wicked tormentor Shimei turned up, hastening with the men of Judah to meet David. Shimei seeing how the

men of Judah, [a]even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [b]Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [c]Shimei, the son of Gera, a Benjamite, which *was* of Bahurim, [d]hasted, and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [e]Ziba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do [6]what he thought good. And Shimei the son of Gera [f]fell down before the king, as he was come over Jordan;

19 And [g]said unto the king, [h]Let not my lord impute iniquity unto me, neither do thou [i]remember that which thy servant [k]did perversely the day that my lord the king went out of Jerusalem, that the king should [l]take it to his heart.

20 For thy servant doth know that I have sinned; therefore, behold, [m]I am come the first this day of all the house of [n]Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, [o]Shall not Shimei be put to death for this, because he [p]cursed the LORD's anointed?

22 And David said, [q]What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [r]Shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, [s]Thou shalt not die: and the king [t]sware unto him.

24 ¶ And [u]Mephibosheth the son of Saul came down to meet the king, and had neither [x]dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, [y]Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, [z]I will saddle me an ass, that I may ride thereon, and go to the king; because [a]thy servant *is* lame.

B. C. 1023.

[a] Jud. 20. 1. Acts 4. 32.
[b] Josh. 5. 9. 1 Sam. 11. 14, 15.
[c] 1 Kings 2. 8, 36-46.
[d] Job 2. 4. Matt. 5. 25.
[e] 16. 1-4.
[6] *The good in his eyes.*
[f] Ps. 66. 3; 81. 15. Rev. 3. 9.
[g] Ec. 10. 4.
[h] Ps. 32. 2. Rom. 4. 6, 8. 2 Cor. 5. 19.
[i] Ps. 79. 8. Jer. 31. 34.
[k] Ex. 10. 16, 17. 1 Sam. 26. 21. Matt. 27. 4.
[l] 1 Sam. 25. 25.
[m] Ps. 78. 34-37. Jer. 22. 23. Hos. 5. 15.
[n] Gen. 48. 14, 20. Hos. 4. 15-17; 5. 3.
[o] Ex. 22. 28.
[p] 1 Sam. 24. 6; 26. 9.
[q] 1 Sam. 26. 8. Matt. 8. 29.
[r] Is. 16. 5. Luke 9. 54-56.
[s] 1 Kings 2. 8, 9.
[t] 1 Sam. 28. 10. Heb. 6. 13.
[u] 16. 3.
[x] Is. 15. 2. Matt. 6. 16. Rom. 12. 15. Heb. 13. 3.
[y] 16. 17.
[z] 16. 2, 3.
[a] 4. 4.

[b] Ex. 20. 16.
[c] 1 Sam. 29. 9.
[d] Gen. 32. 10.
[7] *Men of death.*
[e] 9. 7, 8.
[f] 2 Kings 8. 3.
[g] Job 19. 16, 17. Acts 18. 15.
[h] Deut 19. 17-19.
[i] Acts 20. 24. Phil. 1. 20.
[k] 1 Kings 2. 7. Ezra 2. 61. Neh. 7. 63.
[l] Gen. 5. 27; 9. 29; 25. 7; 47. 28; 50. 26. Deut. 34. 7.
[m] 17. 27.
[n] 1 Sam. 25. 2. Job 1. 3.
[o] Matt. 25. 34-40. Luke 22. 28-30. 2 Thes. 1. 7.
[8] *How many days are the years of my life?*
[p] Job 6. 30; 12. 11. Heb. 5. 14. 1 Pet. 2. 3.
[q] Ec. 12. 1-5.
[r] Gen. 47. 30; 49. 30, 31; 50. 13.
[s] 1 Kings 2. 7. Jer 41. 17.
[9] *Choose.*
[t] Gen. 14. 19; 28. 3; 47. 7, 10. Luke 2. 34.

27 And he hath [b]slandered thy servant unto my lord the king; but my lord the king *is* [c]as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house [d]were but dead [7]men before my lord the king; yet [e]didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet [f]to cry any more unto the king?

29 And the king said unto him, [g]Why speakest thou any more of thy matters? I have said, [h]Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, [i]Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And [k]Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* [l]fourscore years old: and he had [m]provided the king of sustenance while he lay at Mahanaim; [n]for he *was* a very great man.

33 And the king said unto Barzillai, [o]Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [8]How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old; *and* [p]can I discern between good and evil? can thy servant [q]taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* [r]by the grave of my father and of my mother: but behold thy servant [s]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [9]require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and [t]blessed him; and he returned unto his own place.

tide ran, changed his course, and became a suppliant for his life, remembering the conduct of which he had been guilty. There is something in this man's deportment, after all, that is commendable. He confesses his sin, and was "the first that day of all the house of David to go down to meet his lord the king." Abishai would have put Shimei to death, but for David, who would not suffer blood to blend with their rejoicing. David, however, could not be said to have pardoned the criminal; he only granted him a respite, leaving it in charge to Solomon, in due season to inflict the sentence due to his transgressions. Ver. 24-43. Among the faithful an important place is due to Mephibosheth, who intensely sympathised with his sovereign in his unparalleled afflictions. Barzillai, too, performed a lovely part, greatly adding to the interest of the occasion. These events were a touchstone to the character of the nation. It reflects but little credit on the country that such multitudes could have been found to place themselves under the standard of a rebellion led by the king's son; and a son so notorious for his depravity. It is extremes that try both men and nations. There are few indivi-

40 Then the king went on to Gilgal, and [1]Chimham went on with him: and all [m]the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, [x]Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, [y]Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have [z]ten parts in the king, and we have also more *right* in David than ye: why then did ye [2]despise us, that [a]our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAPTER XX.

1 *Sheba maketh a party in Israel.* 10 *Amasa is slain.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

AND [a]there happened to be there [b]a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite; and [c]he blew a trumpet, and said, [d]We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So [e]every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but [f]the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in [1]ward, and fed them, but went not in unto them: so they were [2]shut up unto the day of their death, [3]living in widowhood.

4 ¶ Then said the king to Amasa, [4]Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to [g]Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou [h]thy lord's servants, and pursue after him, lest he get him fenced cities, and [5]escape us.

B. C. 1023.

1 *Chimham.*
m Gen. 49. 10. Matt. 21. 9.
x Jud. 8. 1; 12. 1. John 7. 5, 6.
y 1 Chr. 2. 3-17.
z Prov. 13. 10.
2 *Set us at light.*
a Gal. 6. 20, 26. Phil. 2. 3.

CH. XX.

a Ps. 34. 19.
b Deut. 13. 13. Jud. 19. 22. 1 Sam. 2. 12. Ps. 17. 13. Prov. 26. 21. Hab. 1. 12, 13.
c Jud. 3. 27. Prov. 24. 21, 22; 25. 8.
d 1 Kings 12. 16. 2 Chr. 10. 16. Luke 19. 14, 27.
e Ps. 62. 9; 118. 8-10. Prov. 17. 14.
f John 8. 66-68. Acts 11. 23.
1 *A house of ward.*
2 *Bound.*
3 *In widowhood of life.*
4 *Call.*
g 1 Sam. 26. 6. 1 Chr. 11. 20; 18. 12.
h 1 Kings 1. 33.
5 *Deliver himself from our eyes.*

i 23. 22, 23. 1 Kings 1. 38, 44.
k Ps. 55. 21. Prov. 26. 24-26. Mic. 7. 2.
l Matt. 26. 48, 49. Luke 22. 47, 48.
m Jud. 3. 21. 1 Chr. 12. 2.
n Gen. 4. 8. 1 Kings 2. 5, 6, 31-34.
6 *Doubled not his stroke.*
o Ps. 9. 16; 55. 23. Prov. 24. 21, 22.
p 1 Kings 15. 20. 2 Kings 15. 29. 2 Chr. 16. 4.
q 2 Kings 19. 32. Jer. 32. 24; 33. 4. Luke 19. 43.
7 *It stood against the outmost wall.*
8 *Marred, to throw down.*
r 1 Sam. 25. 3, 32, 33. Ec. 9. 14-18.
9 *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*

7 And there went out after him [1]Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, [k]*Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand [l]to kiss him.

10 But Amasa took no heed to the sword that *was* [m]in Joab's hand: so [n]he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and [6]struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And [o]Amasa wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [p]Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [q]cast up a bank against the city, and it [7]stood in the trench: and all the people that *were* with Joab [8]battered the wall, to throw it down.

16 ¶ Then cried [r]a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [9]They were wont to speak in old time, saying, They

duals, how much soever they may seem to be loved, admired, and honoured in their own circles, who, on a change of circumstances, might not make discoveries which would startle them. It may be doubted if, at this moment, there be a sovereign in the world whose kingdom, with proper leaders and adequate occasion, would not supply an army to subvert his throne. The hollowness, the selfishness, and the depravity of man receive a very striking exemplification from such narratives as that before us, with which there is much in profane history that strikingly corresponds.

Chap. XX. 1-15. It is part of one of David's affecting prayers, that the "Lord would remember him in all his afflictions." The expression is illustrative of his chequered history. He was no sooner out of one trouble than he was overtaken by another. This "man of Belial," Sheba, hastens to foment a fresh rebellion, from a conviction that he had material to work upon. The false step in the appointment of Amasa excited the jealousy of Joab, which led to his cruel assassination. Ver. 16-26. "Wise women" performed a considerable part in Old Testament history. In the present instance

shall surely ask *counsel* at Abel; and so they ended *the matter*.

19 I *am one of them that are* [s]peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel; why wilt thou swallow up [t]the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, [u]that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, (Sheba the son of Bichri [1]by name,) hath [x]lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people [y]in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he blew a trumpet, and they [2]retired from the city, every man to his tent. [z]And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites;

24 And [a]Adoram *was* over the tribute; and Jehoshaphat the son of Ahilud *was* [3]recorder;

25 And [b]Sheva *was* scribe; and Zadok and Abiathar *were* the priests;

26 And [c]Ira also the Jairite was [4]a chief ruler about David.

CHAPTER XXI.

1 *The three years' famine for the Gibeonites cease, by hanging seven of Saul's sons.* 10 *Rizpah's kindness unto the dead.* 12 *David burieth the bones of Saul and Jonathan.*

THEN there was [a]a famine in the days of David three years, year after year; and David [1]enquired [b]of the LORD. And the LORD answered, [c]*It is* for [d]Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them: (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and [e]wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, [2]We will have [f]no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, [g]The man that consumed us, and that [3]devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will [h]hang them up unto the LORD [i]in Gibeah of Saul, [4]*whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, [k]because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [5]Michal the daughter of Saul, whom she [6]brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill [l]before the LORD; and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, [m]in the beginning of barley-harvest.

10 ¶ And Rizpah the daughter of Aiah [n]took sackcloth, and spread it for her upon the rock, from the beginning of harvest [o]until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was [p]told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of [q]Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

B. C. 1021.

[s] Gen. 18. 23. Rom. 13. 3, 4. 1 Tim. 2. 2.
[t] 21. 3. Ex. 19. 5, 6. Deut. 32. 9. 1 Sam. 26. 19.
[u] Prov. 28. 13. Luke 10. 29.
[1] *By his name.*
[x] 1 Sam. 24. 6; 26. 9.
[y] Ec. 7. 19; 9. 14-18.
[z] *Were scattered.*
[a] 3. 26-39; 11. 6-21.
[b] 1 Kings 4. 6; 12. 18.
[3] *Remembrancer.*
[b] 1 Kings 4. 4. 1 Chr. 18. 16. *Shavsha.*
[c] 1 Chr. 11. 40. *Ithrite.*
[4] *A prince.*

CH. XXI.

[a] Gen. 12. 10; 26. 1; 41. 57; 42. 1; 43. 1, &c.
[1] *Sought the face.*
[b] Num. 27. 21.
[c] Josh. 7. 1, 11, 12.
[d] 1 Sam. 22. 17-19.
[e] Ex. 32. 30. Heb. 9. 22; 10. 4-12.
[2] *It is not silver or gold that we have to do with Saul or his house; neither pertains it to us to kill,* &c.
[f] Ps. 49. 7, 8. 1 Pet. 1. 18, 19.
[g] 1. Esth. 9. 24, 25. Matt. 7. 2.
[3] *Cut us off.*
[h] 18. 10. Matt. 27. 5.
[i] 1 Sam. 10. 26; 11. 4.
[4] *The chosen of the* LORD.
[k] 1 Sam. 18. 3.
[5] *Michal's sister.*
[6] *Bare to.*
[l] 6. 21. Ex. 20. 5.
[m] Ruth 1. 22.
[n] 1 Kings 21. 27.
[o] Deut. 11. 14. Joel 2. 23. Zech. 10. 1.
[p] Ruth 2. 11, 12.
[q] Josh. 17. 11. *Beth-shean.* 1 Sam. 31. 10.

an extraordinary example is supplied. This woman, by her dexterity, and her seasonable appeal to Joab, prevented the further effusion of human blood, at the same time putting an end to the course of the rebel Sheba. Blessed as are they who prevent strifes between individuals or nations; more blessed still are those who allay them when they have unhappily broken out. Had this man been allowed to proceed, the result would probably once more have been a Civil War. Sheba was permitted, doubtless for the purpose of instructing David as to the precariousness of the tenure of his throne, and his constant dependence on the arm of the Most High, to act as he did: and when his mission was accomplished, he was cut off.

Chap. XXI. 1-14. David, connecting all calamity, as well as all blessing, with the hand of God, inquired into the cause of the famine, and on ascertaining it, he adopted the necessary means for its removal. We have here a striking instance of remembrance of transgression, long after its commission. Sin must either be pardoned or punished; but where there is no repentance there can be no pardon, and by consequence the penalty must be paid. The case of Saul's sons is very mournful, shewing how the iniquity of fathers may descend to their children, bringing upon them the chastisement which was due to the original transgressor. Ver. 15-22. Nothing could keep the Philistines quiet. David, with his characteristic valour, unwisely exposed himself, and owed his life to the fidelity of Abishai. The result was, a decision to prevent his going any more in person to war. The spirit was still willing, but the flesh was

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [r]Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded: and after that [s]God was entreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: [t]and David waxed faint.

16 And Ishbi-benob, which *was* [u]of the sons of [7]the giant, (the weight of [8]whose spear *weighed* three hundred *shekels* of brass in weight,) he, being girded with a new *sword*, [x]thought to have slain David.

17 But [y]Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou [z]quench not the [9]light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then [a]Sibbechai the Hushathite slew [1]Saph, which *was* of the sons of [2]the giant.

19 And there was again a battle in Gob with the Philistines, where [b]Elhanan the son of [3]Jaare-oregim, a Beth-lehemite, slew *the brother of* [c]Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was [d]yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to [4]the giant.

21 And when he [5]defied Israel, [e]Jonathan the son of [6]Shimeah, the brother of David, slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [a]The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my [b]shield, and the horn of my salvation, my high tower, and [c]my refuge, [d]my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the [1]waves of death compassed me, the floods of [2]ungodly men made me afraid;

6 The [3]sorrows of hell compassed me about; the snares of death prevented me.

7 In [e]my distress I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and [f]my cry *did enter* into his ears.

8 Then [g]the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There [h]went up a smoke [4]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and [i]darkness *was* under his feet.

11 And he rode upon [k]a cherub, and did fly; and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, [5]dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD [l]thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the [m]rebuking of the LORD, at the blast of the breath of his [6]nostrils.

17 He sent from above, he took me; [n]he drew me out of [7]many waters:

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity; but the LORD was my stay.

20 He [o]brought me forth also into a large place; he delivered me, because he [p]delighted in me.

21 The LORD [q]rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

22 For I have kept [r]the ways of the LORD, and have not wickedly departed from my God.

23 For [s]all his judgments *were* before me; and *as for* his statutes, I did not depart from them.

24 I was also [t]upright [8]before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness [9]in his eyesight.

B. C. 1018.

[r] Josh. 18. 28. 1 Sam. 10. 2, *Zelzah.*
[s] Ex. 32. 27-29. 1 Kings 18. 40, 41.
[t] Josh. 14. 10, 11. 1 Pet. 1. 24, 25.
[u] Gen. 6. 4. Num. 13. 32, 33.
[7] *Rapha.*
[8] *The staff*; or, *the head.*
[x] 1 Sam. 17. 45-51.
[y] 20. 6-10.
[z] 14. 7. 1 Kings 11. 36.
[9] *Candle*; or, *lamp.*
[a] 1 Chr. 11. 29.
[1] *Sippai.*
[2] *Rapha.*
[b] 1 Chr. 11. 26.
[3] *Jair.*
[c] 1 Sam. 17. 4.
[d] 1 Chr. 20. 6.
[4] *Rapha.*
[5] *Reproached.*
[e] 1 Chr. 27. 32.
[6] *Shammah.*

CH. XXII.

[a] Deut. 32. 4. Matt. 16. 18.
[b] Gen. 15. 1.
[c] Ps. 9. 9; 18. 2. Jer. 16. 19.
[d] Is. 12. 2; 45. 21. Luke 1. 47, 71. Tit. 3. 4, 6.
[1] *Pangs.*
[2] *Belial.*
[3] Or, *cords.*
[e] Ps. 116. 4. Matt. 26. 38, 39. Heb. 5. 7.
[f] Jam. 5. 4.
[g] Jud. 5. 4. Acts 4. 31.
[h] Ex. 15. 7, 8. Heb. 12. 29.
[4] *By his, &c.*
[i] Ex. 20. 21. Matt. 27. 45. Luke 23. 44, 45.
[k] Gen. 3. 24. Ex. 9. 3. Heb. 1. 14.
[5] *Binding of waters.*
[l] Ex. 19. 16. Jud. 5. 20. Rev. 11. 19.
[m] Job 38. 11. Matt. 8. 26, 27.
[6] Or, *anger.*
[n] Ps. 32. 6. Rev. 17. 15.
[7] *Great.*
[o] Gen. 26. 22. Hos. 4. 16.
[p] Ps. 22. 8. Matt. 3. 17; 17. 5; 27. 43. Acts 2. 32-36.
[q] 1 Sam. 26. 23. 1 Cor. 15. 58.
[r] Gen. 18. 19.
[s] Ps. 119. 6, 86, 128. John 15. 14.
[t] Gen. 6. 9; 17. 1. John 1. 47. 2 Cor. 5. 11.
[8] *To him.*
[9] *Before his eyes.*

weak. David was now approaching threescore years and ten, and his bodily strength had become much abated. In this, as in all things, his person and history supply instruction. The youthful should remember that they will one day be old; the strong, that they will be weak; and both, that it behoves them to lay themselves out, with all their might, for the advancement of the glory of God, that they may accomplish the object for which they have been sent into the world.

Chap. XXII. 1-51. This beautiful Psalm meetly celebrates the goodness of the Lord to his people, by delivering them from danger, and surrounding them with comfort and blessings. Hard times had been passing over Israel; the conjunction of rebellion, with three years of famine, and the wars of the Philistines, was sufficient to shake the kingdom to its centre. God, however, was faithful to his promises to David, preserving himself, and subduing his enemies, both at home and

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt [1]shew thyself unsavoury.

28 And [u]the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [2]lamp, O LORD; and the LORD will [x]lighten my darkness.

30 For by thee I have [3]run through a troop: by my God have I leaped over a wall.

31 *As for* God, [y]his way *is* perfect; the word of the LORD *is* [4]tried: he *is* a buckler to all them that trust in him.

32 For [z]who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my [a]strength *and* power; and he [5]maketh my way perfect.

34 He [6]maketh my feet [b]like hinds' *feet;* and [c]setteth me upon my high places.

35 He teacheth my hands [7]to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me [d]the shield of thy salvation; and thy gentleness hath [8]made me great.

37 Thou hast [e]enlarged my steps under me; so that my [9]feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

40 For thou hast [f]girded me with strength to battle: them that rose up against me hast thou [1]subdued under me.

41 Thou hast also given me the necks of mine enemies, that [g]I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* [h]unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: [i]a people *which* I knew not shall serve me.

B. C. 1018.

1 Or, *wrestle.*
u Ex. 3. 7, 8. Matt. 5. 3.
2 *Candle.*
x Ps. 4. 6.
3 *Broken a troop.*
y Deut. 32. 4. Matt. 5. 48.
4 *Refined.*
z Deut. 32. 31, 39. Is. 42. 8.
a 2 Cor. 12. 9.
5 *Riddeth;* or, *looseth.*
6 *Equalleth to.*
b 2. 18. Hab. 3. 19.
c Deut. 32. 13.
7 *For the war.*
d Gen. 15. 1. Eph. 6. 16.
8 *Multiplied me.*
e Ps. 4. 1; 18. 36.
9 *Ankles.*
f 1 Sam. 17. 49-51. Col. 1. 11.
1 *Caused to bow.*
g Ps. 21. 8, 9.
h 1 Sam. 28. 6. Matt. 7. 22, 23. Luke 13. 25, 26.
i Is. 55. 5; 65. 1.

2 *Sons of the stranger.*
3 *Yield feigned obedience.* Heb. *lie.*
k Deut. 33. 29, 40.
4 *Giveth avengement for me.*
l 1 Cor. 15. 25.
m Rom. 15. 9.
n 2. Ps. 3. 3.

CH. XXIII.

o Deut. 33. 1, &c.
p 1 Sam. 2. 10.
q Luke 20. 42. Col. 3. 16.
r Matt. 22. 43. Heb. 3. 7, 8.
s Deut. 32. 4, 30, 31.
1 *Be thou ruler over men.*
t Ex. 23. 6-8. Heb. 1. 8.
u Ex. 18. 21.
v Ps. 89. 30. John 1. 7.
1 Deut. 32. 2.
k Ps. 89. 3, 4, 28, 29.
l Acts 13. 34. Heb. 6. 19.
m Ps. 62. 2; 119. 81.
n Is. 4. 2; 7. 14; 9. 6, 7.
2 *Filled.*
3 *Joshebbasebet, the Tachmonite, head of the three.*

45 [2]Strangers shall [3]submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The [k]LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that [4]avengeth me, and [1]that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, [m]among the heathen, and I will sing praises unto thy name.

51 *He is* [n]the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAPTER XXIII.

1 *David professeth his faith in God's promises.* 8 *A catalogue of his mighty men.*

NOW these *be* [a]the last words of David. David the son of Jesse said, and the man *who was* raised up on high, [b]the anointed of the God of Jacob, and the [c]sweet psalmist of Israel, said,

2 The [d]Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, [e]the Rock of Israel spake to me, [1]He that ruleth over men [f]*must be* just, [g]ruling in the fear of God.

4 And *he shall be* [h]as the light of the morning *when* the sun riseth, *even* a morning without clouds; *as* [i]the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet [k]he hath made with me an everlasting covenant, ordered in all *things*, [l]and sure: for *this is* [m]all my salvation, and all *my* desire, although he make *it* not to [n]grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be [2]fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: [3]The Tachmonite that sat in the seat, chief among the cap-

abroad. It has been supposed that David wrote this psalm originally, at an early period of his life, on one of the occasions of his deliverance from the hand of Saul; and that he now reproduces it to celebrate his more recent mercies. These circumstances may serve, in some degree, to account for the difference between the parallel passages in this chapter, and the 18th Psalm. David's mind was filled with an exalted sense of the Lord's goodness to his people; he is a "rock," a "fortress," a "deliverer," a "refuge," a "saviour." Language seems to fail in enabling him adequately to express his emotions of gratitude and love. But if David thus spoke, what ought to be the language of Christians for whom God manifest in the flesh has laid down his life, to open up a new and a living way for mankind to return to their Father in heaven!

Chap. XXIII. 1-39. Of the multitude of things which dropped occasionally from the lips of David, by far the most remarkable are his "last words," in which he so nobly expresses his confidence in the Divine Promise concerning the coming glory of Israel. He deliberately asserts his own inspiration,—an expression extending to all his Psalms, and every thing recorded of him in the sacred page. How beautiful his notion of a king! "He that ruleth over men must be just, ruling in the fear of God." Under the oppressive conviction that his house was not as it ought to be with God, he was comforted by the remembrance, that "an everlasting covenant had been made with him, ordered in all things, and sure." That was all his consolation, and all his desire. David, on this occasion, clearly looked forward to the coming of the Messiah; and the thought appears to have

tains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, [4]whom he slew at one time.

9 And after him *was* [o]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they [p]defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword: and [q]the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [r]Shammah the son of Agee the Hararite: and the Philistines were gathered together [5]into a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and [6]the LORD wrought a great victory.

13 And [6]three of the thirty chief went down, and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in [t]the valley of Rephaim.

14 And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD;

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* [u]the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai the brother of Joab, the son of Zeruiah, was chief among three: and he lifted up his spear against three hundred, [7]*and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their [8]captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, [8]who had done many acts, he slew two [9]lion-like men of Moab: he went down also and [x]slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, [1]a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [2]more honourable than the thirty, but he attained not to the *first* three: and David set him over his [3]guard.

24 Asahel, the brother of Joab, *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 [y]Shammah the Harodite, Elika the Harodite,

26 Helez the [z]Paltite, Ira the son of Ikkesh the Tekoite,

27 [a]Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 [b]Heleb the son of Baanah a Netophathite, [c]Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, [d]Hiddai of the [4]brooks of Gaash,

31 [e]Abi-albon the Arbathite, Azmaveth the [f]Barhumite,

32 Eliahba the Shaalbonite, of the sons of [g]Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of [h]Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 [i]Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

CHAPTER XXIV.

1 *David numbereth the people.* 10 *He, having three plagues propounded by Gad, repenteth, and chooseth three days' pestilence.* 17 *His intercession to God.*

AND [a]again the anger of the LORD was kindled against Israel, and [1]he [b]moved David against them to say, [c]Go, number Israel and Judah.

2 For the king said to [d]Joab the captain of the host, which *was* with him, [2]Go now through all the tribes of Israel, [e]from

B.C. 1018.

4 *Slain.*
o 1 Chr. 27. 4, *Dodai.*
p Num. 23.7,8. 1 Sam.17.10.
q Josh. 10. 10, 42; 11. 8. Ps. 108. 13. Rom. 15. 18. Eph. 6. 10-18.
r 1 Chr. 11. 27, *Shammoth the Harorite.*
5 *For foraging.*
s Prov. 21. 31.
6 Or, *the three captains over the thirty.*
t 5. 18, 22. 1 Chr. 11. 15; 14. 9. Is. 17. 5.
u Gen. 9. 4. Matt. 26. 28. Mark 14. 24. John 6. 53-54.
7 *Slain.*
8 *Great of acts.*

9 *Lions of God.*
x Jud. 14. 5, 6.
1 *A man of countenance*, or *sight*, called (1 Chr. 11. 23,) *a man of great stature.*
2 *Honourable among the thirty.*
3 Or, *council.* Heb. *at his command.*
y 1 Chr. 11. 27, 28, *Shammoth, Harorite.*
z 1 Chr. 11. 27; 27. 10, *Pelonite.*
a 1 Chr. 11. 28, *Antothite;* 27. 12, *Anetothite.*
b 1 Chr. 11. 30, *Heled;* 27. 15, *Heldai.*
c 1 Chr. 11. 31, *Ithai.*
d 1 Chr. 11. 32, *Hurai.*
4 *Valleys.*
e 1 Chr. 11. 32, *Abiel.*
f 1 Chr. 11. 33, *Baharumite.*
g 1 Chr. 11. 34, *Hashem the Gizonite.*
h 1 Chr. 11. 35, *Sacar.*
i 1 Chr. 11. 37, *Hezro.*

CH. XXIV.

a 21. 1, &c.
1 *Satan.*
b Ex. 7. 3. Acts 4. 28. 2 Thes. 2. 11.
c 1 Chr. 27. 23, 24.
d 20. 23; 23. 37.
2 Or, *compass now all.*
e Jud. 20. 1.

gladdened his spirit, and renewed his age. But if it was a privilege for him merely to look forward to the great work which was to be performed, how much greater is our privilege of looking back to what has been done! David himself was the most heroic of men; and it was his lot, beyond any of his successors, to be served by men of a kindred spirit. But what was David's heroism compared with that of David's Lord! What the heroism of David's Captains compared with that of Christ's Apostles!

Chap. XXIV. 1-14. It is a very remarkable circumstance that David should have issued orders to number Israel at this period of his life. The deed might have been gone about for mere statistical purposes, innocently; but it might also be done on the principle of confidence in mere numbers, setting aside the interposition of the living God. If the latter were the motive from which David acted, it harmonised but ill with his own boundless experience of God's goodness in giving him the victory, whether with many

Dan even to Beer-sheba, and number ye the people, [f]that I may know the number of the people.

3 And Joab said unto the king, [g]Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding [h]the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host [i]went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in [k]Aroer, on the right side of the city that *lieth* in the midst of the [8]river of Gad, and toward [l]Jazer.

6 Then they came to [m]Gilead, and to the [4]land of Tahtim-hodshi; and they came to [n]Dan-jaan, and about to [o]Zidon,

7 And came to the strong hold of [p]Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* [q]to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And [r]David's heart smote him after that he had numbered the people. And David said unto the LORD, [s]I have sinned greatly in that I have done: and now, I beseech thee, O LORD, [t]take away the iniquity of thy servant; for I have done very [u]foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [x]Gad, David's [y]seer, saying,

12 Go and say unto David, Thus saith the LORD, [z]I offer thee three *things;* choose thee one of them, [a]that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall [b]seven years of famine come unto thee in thy land? or wilt thou [c]flee three months before thine enemies, while they pursue thee? or that there be [d]three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, [e]I am in a great strait; let us fall now into the hand of the LORD, ([f]for his mercies *are* [5]great,) and [g]let me not fall into the hand of man.

15 ¶ So [h]the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, [i]seventy thousand men.

16 And when [k]the angel stretched out his hand upon Jerusalem to destroy it, the LORD [l]repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

17 And David [m]spake unto the LORD, when he saw the angel that smote the people, and said, [n]Lo, I have sinned, and I have done wickedly: but [o]these sheep, what have they done? [p]Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of [6]Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, [q]as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and [r]bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, [s]To buy the threshing-floor of thee, to build an altar unto the LORD, that [t]the plague may be stayed from the people.

22 And Araunah said unto David, [u]Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* [x]oxen for burnt-sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king: and Araunah said unto the king, [y]The LORD thy God accept thee.

24 And the king said unto Araunah, [z]Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David [a]built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. [b]So the LORD was entreated for the land, and the plague was stayed from Israel.

B. C. 1017.

f Deut. 8. 13, 14.
g Ps. 115. 14.
h Ec. 8. 4.
i Ex. 1. 17. Acts 5. 29.
k Deut. 2. 36.
8 *Valley.*
l Ja. 16. 8, 9.
m Gen. 31. 47, 48.
4 *Nether land newly inhabited.*
n Josh. 19. 47. Jud. 18. 29.
o Gen. 10. 15. Josh. 11. 8.
p Josh. 19. 29.
q Gen. 21. 31-33.
r John 8. 9. 1 John 3. 20, 21.
s Job 33. 27, 28. 1 John 1. 9.
t Hos. 14. 2. John 1. 29.
u Deut. 32. 6. Mark 7. 22. Tit. 3. 3.
x 1 Sam. 22. 5.
y 1 Sam. 9. 9.
z 1 Chr. 21. 10, 11.
a Job 5. 17, 18. Heb. 12. 6-10. Rev. 3. 19.
b Lev. 26. 20, 26.
c Lev. 26. 17.
d Lev. 26. 16, 25. Ez. 14. 19-21.
e 1 Sam. 13. 6. John 12. 27. Phil. 1. 23.
f Ex. 34. 6, 7. Is. 55. 7. Mic. 7. 18.

5 *Many.*
g Prov. 12. 10. Is. 47. 6. Zech. 1. 15.
h Num. 16. 46-49.
i Is. 37. 36.
k Ex. 12. 23.
l Gen. 6. 6.
m 1 Chr. 21. 16, 17.
n Job 7. 20. Is. 6. 5.
o Ps. 44. 11, 22, 24.
p John 10. 11, 12. 1 Pet. 2. 24, 25.
6 *Aramah.*
q Gen. 6. 22. Heb. 11. 8.
r Gen. 18. 2. 1 Chr. 21. 20, 21.
s Gen. 23. 8-16. Jer. 32. 6-14.
t Num. 16. 47-50.
u Gen. 23. 11.
x 1 Kings 19. 21.
y Is. 60. 7. Rom. 15. 30, 31. 1 Tim. 2. 1, 2. 1 Pet. 2. 5.
z Gen. 23. 13. Mal. 1. 12-14. Rom. 12. 17.
a Gen. 8. 20. 1 Sam. 7. 9, 17.
b 1 Chr. 21. 26, 27. Lam. 3. 32, 33.

or with few. David's "heart smote him;" but the deed was done. Still he could confess, and say, "I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." David's choice was wise, and worthy of him. He possessed abundant experience of the living God, and he felt himself safe in humbly reposing on his mercy. Ver. 15-25. The death of 70,000 men revealed his guilt, and sufficed to express the Divine displeasure. Amidst the dying and the dead, David had recourse to his never-failing source of consolation—prayer; and the Lord heard him. Sacrifice was offered, sin confessed, mercy supplicated, and the plague stayed.

THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

This Book comprises the history of 126 years from the period of Solomon's ascension to the throne.

CHAPTER I.

1 *Abishag cherisheth David in his extreme age.* 5 *Adonijah usurpeth the kingdom.* 32 *Solomon is anointed king.* 50 *Adonijah, fleeing to the horns of the altar, is dismissed by Solomon.*

B. C. 1015.

NOW king David was [a]old [b]*and* [1]stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, [2]Let there be sought for my lord the king [3]a young virgin: and let her [c]stand before the king, and let her [4]cherish him, and let her [d]lie in thy bosom, that my lord the king may [e]get heat.

3 So [f]they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [5]Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith [h]exalted himself, saying, I will [6]be king: and [i]he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father [k]had not displeased him [7]at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

7 And [l]he conferred with [1]Joab the son of Zeruiah, and with Abiathar the priest: and they, [8]following Adonijah, helped *him.*

8 But [m]Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [n]Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by [9]En-rogel, and [o]called all his brethren the king's sons, and all the men of Judah the king's servants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore [p]Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah

CH. I.

[a] 2 Sam. 5. 4.
[b] Gen. 18. 11. Luke 1. 7.
[1] *Entered into days.*
[2] *Let them seek.*
[3] *A damsel, a virgin.*
[c] Deut. 10. 8.
[4] *Be a cherisher unto him.*
[d] Gen. 16. 5.
[e] Ec. 4. 11.
[f] Esth. 2. 2-4.
[5] Josh. 19. 18.
[h] Ex. 9. 17. Luke 14. 11; 18. 14.
[6] *Reign.*
[i] Deut. 17. 16.
[k] 1 Sam. 3. 13. Heb. 12. 5,6.
[7] *From his days.*
[8] *His words were with.*
[l] 2 Sam. 8. 16; 20. 23.
[9] *Helped after Adonijah.*
[m] 2 Sam. 8. 17, 18; 20. 25. 1 Chr. 27. 5, 7.
[n] Zech. 12. 13.
[o] *The well Rogel.*
[p] 2 Sam. 13. 20, 32; 15. 11.
[p] 2 Sam. 7. 12-15.

[q] [1]Prov. 11. 14. Jer. 38. 15.
[r] Jud. 9. 5. 2 Kings 11. 1. Matt. 21. 38.
[s] Deut. 17. 18. Ps. 132. 11, 12. Is. 9. 7. Luke 1. 32, 33.
[t] 2 Cor. 13. 1.
[1] *Fill up.*
[u] 1 Sam. 20. 41; 24. 8; 25. 23.
[x] Esth. 7. 2. Matt. 20. 21, 32.
[2] *What to thee?*
[y] Gen. 18. 12. 1 Pet. 3. 6.
[z] 2 Chr. 20. 12. Ps. 25. 15. Zech. 3. 9.
[a] 2 Sam. 23. 2. 1 Chr. 22. 8-10; 28. 5, 6, 10; 29. 1.
[b] Gen. 15. 15. Deut. 31. 16.
[3] *Sinners.*
[c] Gen. 21. 15. Job 1. 16-18.

the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, [q]let me, I pray thee, give thee counsel, that thou mayest save thine own life, and [r]the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall [s]sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, [t]I also will come in after thee, and [1]confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba [u]bowed, and did obeisance unto the king. [x]And the king said, [2]What wouldest thou?

17 And she said unto him, [y]My lord, thou swarest by the LORD thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, [z]the eyes of all Israel *are* upon thee, that [a]thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [b]sleep with his fathers, that I and my son Solomon shall be counted [3]offenders.

22 ¶ And, lo, [c]while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he

Chap. I. 1-31. It might have been supposed, that after a life so full of trouble, the sun of David would have been permitted to go down without a cloud; but it was not so. While trembling under the weight of years, and standing on the brink of eternity, his son Adonijah sounded the trumpet of rebellion, aspiring to the throne of his father. It is worthy of note, that he was a brother of Absalom by the same mother. The most remarkable thing in the present case is, that Joab and Abiathar the priest, both ever faithful to David, should have joined the standard of the rebellious usurper. In his case, as in that of Absalom, personal appearance went a great way with the multitude: he, too, was over indulged by his father, who had "not displeased him at any time, saying, Why hast thou done so?" Adonijah, nevertheless, was in a minority of the priests and mighty men, who faithfully stood by their aged sovereign. Nathan conducted the matter with extreme propriety, and, consequently, with success. David displayed nothing of the weakness of age, but acted with the decision required by the emergency. Ver. 32-53. The proclamation of Solomon brought matters at once to an issue, and the deed was attended with manifestations which settled the popularity of the movement. "All the people

was come in before the king, [d]he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath [e]slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [4]God save king Adonijah.

26 But me, *even* [f]me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba: and she came [5]into the king's presence, and stood before the king.

29 And the king sware, and said, [g]*As* the LORD liveth, that [h]hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and [i]did reverence to the king, and said, [k]Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son [l]to ride [6]upon mine own [m]mule, and bring him down to Gihon:

34 And let [n]Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and [o]blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and [p]I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, [q]Amen: the LORD God of my lord the king say so *too*.

37 As [r]the LORD hath been with my lord the king, even so be he with Solomon, [s]and make his throne greater than the throne of my lord king David.

38 ¶ So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and [t]the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took [u]an horn of oil [x]out of the tabernacle, and [y]anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him; and the people piped with [7]pipes, and [z]rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it* [a]as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, [b]Wherefore *is this* noise of [c]the city being in an uproar?

42 And while he yet spake, behold, [d]Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* [e]a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that [f]the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [g]sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed.

48 And also thus said the king, [h]Blessed *be* the LORD God of Israel, [i]which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And [k]all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and [l]caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, [m]there shall not an hair of him fall to the earth: but if

B. C. 1015.

[d] Rom. 13. 7. 1 Pet. 2. 17.
[e] 1 Sam. 11.14, 15. 1 Chr. 29. 21-23.
[4] *Let king Adonijah live.*
[f] 2 Sam. 7. 2, 12-17; 12. 25.
[5] *Before the king.*
[g] Jud. 8. 19. 1 Sam. 14. 39, 45; 19. 6; 20. 21. 2 Sam. 12. 5. 2 Kings 4. 30; 5. 16, 20.
[h] Gen. 48. 16. Ps. 34.19-22; 72. 14; 130. 24; 138. 7.
[i] 2 Sam. 9. 6. Esth. 3. 2. Matt. 21. 37. Eph. 5. 33. Heb. 12. 9.
[k] Neh. 2. 3. Dan. 2. 4; 3. 9; 5. 10; 6. 6, 21.
[l] Gen. 41. 43.
[6] *Mule which* belongeth *to me.*
[m] Lev. 19. 19.
[n] 1 Sam. 10. 1. 2 Sam. 2. 4; 5. 3. 2 Kings 9. 3, 6; 11.12. 2 Chr. 23. 11. Ps. 45. 7. Acts 10. 38.
[o] 2 Sam. 15. 10. 2 Kings 9.13.
[p] 1 Chr. 23. 1.
[q] Deut. 27. 15-26. Matt. 6. 13; 28. 20. 1 Cor. 14. 16.
[r] Ex. 3. 12. Josh. 1. 5, 17. Is. 8. 10. Matt. 1. 23. Rom. 8. 31.
[s] 2 Sam. 24. 3.

[t] 1 Sam. 30. 14.
[u] 1 Sam. 16. 3.
[x] Ex. 30. 23-33. Ps. 89. 20.
[y] 1 Chr. 29. 22.
[7] *Flutes.*
[z] 1 Chr 12. 38-40. Luke 10. 37. Rev. 11. 15-18.
[a] Job 20. 5. Matt. 24. 38, 39. Luke 17. 26-29.
[b] Ex. 32.17,18.
[c] Matt. 21. 9-11, 15.
[d] 2 Sam. 15.36.
[e] 22. 18. 1 Thes. 5. 2, 3.
[f] 1 Sam. 4. 5.
[g] 1 Chr. 29. 23.
[h] Gen. 14. 20. Luke 1. 46, 47. Eph. 1. 3.
[i] 1 Chr. 17. 11-14, 17.
[k] Prov. 28. 1.
[l] Ps. 118. 27.
[m] 1 Sam. 14.45. Matt. 10. 30.

rejoiced with great joy, so that the earth rent with the sound of them." This demonstration awoke Adonijah from his dream, and revealed to him and his misguided associates their real condition. Solomon acted towards him with mingled dignity and compassion—his hour was not yet come. The purposes of God could not be overruled by the breathings of sedition; as the glorious type of the Messiah, and as the subject of the Divine Promise, David and Solomon must needs reign, and all opponents be trampled under foot. But if this hold true

wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, [n]Go to thine house.

CHAPTER II.

1 *David, having given charge to Solomon,* 10 *dieth.* 12 *Solomon succeedeth.* 13 *Adonijah is put to death.* 28 *Joab is slain.* 36 *Shimei's death.*

NOW [a]the days of David drew nigh that he should die; and he [b]charged Solomon his son, saying,

2 [c]I go the way of all the earth: [d]be thou strong therefore, and [e]shew thyself a man;

3 And [f]keep the charge of the LORD thy God, to walk in his ways, to keep his [g]statutes, and his commandments, and his judgments, and his [h]testimonies, [i]as it is written in the law of Moses, that thou mayest [j]prosper in all that thou doest, and [k]whithersoever thou turnest thyself;

4 [l]That the LORD may continue [m]his word, which he spake concerning me, saying, If thy children take heed to their way, to [n]walk before me in truth [o]with all their heart and with all their soul, there shall not [2]fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what [p]Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto [q]Abner the son of Ner, and unto [r]Amasa the son of [s]Jether, whom he slew, and [3]shed the blood of war in peace, and [t]put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [u]according to thy wisdom, and [x]let not his hoar head go down to the grave [y]in peace.

7 But shew kindness unto the sons of [z]Barzillai the Gileadite, and let them be of those that [a]eat at thy table: for so they came to me [b]when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee [c]Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a [4]grievous curse in the day when I went to Mahanaim: but [d]he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [e]hold him not guiltless: for thou *art* [f]a wise man, and knowest what thou oughtest to do unto him; but [g]his hoar head bring thou down to the grave [h]with blood.

10 ¶ So [i]David slept with his fathers, and was buried in [k]the city of David.

11 And the days that David [l]reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then [m]sat Solomon upon the throne of David his father; and [n]his kingdom was established greatly.

13 ¶ And [o]Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, [p]Comest thou peaceably? And he said, Peaceably.

14 He said moreover, [q]I have somewhat to say unto thee. And she said, Say on.

15 And he said, [r]Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for [s]it was his from the LORD.

16 And now I ask one petition of thee, [5]deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [t]Abishag the Shunammite to wife.

18 And Bath-sheba said, [u]Well: I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king [x]rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and [y]she sat on his right hand.

20 Then she said, [z]I desire one small petition of thee: *I pray thee,* say me not nay. And the king said unto her, [a]Ask on, my mother; for I will not say thee nay.

21 And she said, [b]Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And [c]why dost thou ask Abishag the Shunammite for Adoni-

B. C. 1015.

[n] Prov. 24. 21.

CH. II.

[a] Gen. 47. 29. 2 Tim. 4. 6.
[b] Num. 27. 19.
[c] Josh. 23. 14.
[d] Deut. 31. 6.
[e] 2 Sam. 10. 12.
[f] Deut. 29. 9.
[g] Deut. 4. 1, 5, 8.
[h] Deut. 4. 45.
[i] Deut. 17. 18-20.
[1] *Do wisely.*
[k] 2 Sam. 8. 6, 14.
[l] Gen. 18. 19.
[m] 2 Sam. 7. 11-16.
[n] Gen. 17. 1. Luke 1. 6.
[o] Deut. 6. 5; Matt. 22. 37.
[2] *Be cut off from thee from the throne.*
[p] 2 Sam. 3. 39.
[q] 2 Sam. 3. 27.
[r] 2 Sam. 20. 10.
[s] 2 Sam. 17. 25, *Ithra.*
[3] *Put.*
[t] Jer. 2. 34.
[u] Prov. 20. 28.
[x] 25-34.
[y] 2 Kings 22. 20.
[z] 2 Sam. 17. 27-29; 19. 31-38.
[a] 2 Sam. 9. 10.
[b] 2 Sam. 15. 13-15.
[c] 36-46.
[4] *Strong.*
[d] 2 Sam. 19. 16-23. Jer. 4. 2.

[e] Ex. 20. 7.
[f] 3. 12, 28.
[g] Gen. 42. 38.
[h] Num. 32. 23.
[i] Acts 2. 29; 13. 36.
[k] 2 Sam. 5. 7.
[l] 2 Sam. 5. 4.
[m] 1 Chr. 29. 23-25.
[n] 2 Sam. 7. 12, 13, 29.
[o] 1. 5-10.
[p] 1 Sam. 16. 4, 5. Luke 10. 5, 6.
[q] 2 Sam. 14. 12. Luke 7. 40.
[r] 2 Sam. 15. 6, 13; 16. 18.
[s] 2 Sam. 7. 12; 12. 24.
[5] *Turn not away my face.*
[t] 2 Sam. 3. 7; 12. 8.
[u] Prov. 14. 15.
[x] Ex. 20. 12.
[y] Ps. 45. 9. Matt. 25. 33.
[z] Matt. 20. 20, 21.
[a] Matt. 7. 7-11.
[b] 2 Sam. 16. 21, 22.
[c] Matt. 20. 22. Jam. 4. 3.

of the mortal type, how much more of the Divine antitype! All opposition to Christ will be futile, and end in the destruction of those who offer it.

Chap. II. 1-11. The charge of David to his son is worthy of his great character and inspired lips. It strongly resembles in spirit and expression the language of Moses to Joshua, connecting success with obedience, and setting forth the unspeakable importance of conscientious adherence to the law of Moses. Joab, although a brave, was not a well-principled man; and his recent conduct in aiding the rebellion of Adonijah, forfeited all consideration on the part of his Royal Master, and exposed him to the consequences of his treason. This appears to have awakened in the breast of David the remembrance of his former transgression, and to have called forth the awful malediction contained in the sixth verse. There can be no doubt that he was animated mainly by carnal policy, and pursued the course which he deemed most calculated to promote his own honour; but, like all crafty men, he overshot the mark, and, desirous of more than belonged to him, he lost all. Shimei, too, was remembered in this serious hour, and although David listened to his prayer for life, yet his guilt had been so great, that his case was remitted to Solomon to deal with it according to law and justice. Ver. 12-27. Adonijah, animated by the same spirit of folly which led him to raise the standard of rebellion, aspired to a matrimonial connexion of the most objectionable character,—a step which cost him that same day his life. Abiathar, too, found that he had greatly miscalculated in uniting with Joab to uphold Adonijah, but he escaped

jah? ask for him [d]the kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, [e]God do so to me, and more also, if Adonijah have not [f]spoken this word against his own life.

24 Now therefore, [g]*as* the LORD liveth, which hath established me, and [h]set me on the throne of David my father, and who hath [i]made me an house, [k]as he promised, Adonijah shall be [l]put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and [m]he fell upon him that he died.

26 ¶ And unto [n]Abiathar the priest said the king, Get thee to [o]Anathoth, unto thine own fields; for thou *art* [6]worthy of death: but I will not at this time put thee to death, [p]because thou barest the ark of the Lord GOD before David my father, and [q]because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; [r]that he might fulfil the word of the LORD, which he spake concerning the house of Eli in [s]Shiloh.

28 ¶ Then tidings came to Joab; (for [t]Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the LORD, and [u]caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, [x]Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, [y]Do as he hath said, and fall upon him, and bury him; that thou [z]mayest take away the innocent blood, which Joab shed, from me, and [a]from the house of my father.

32 And the LORD shall [b]return his blood upon his own head, who fell upon [c]two men [d]more righteous and better than he, and slew them with the sword, [e]my father David not knowing *thereof, to wit,* Abner the son of Ner, captain of the host of Israel, and Amasa the son of [f]Jether, captain of the host of Judah.

33 Their blood shall therefore return [g]upon the head of Joab, and upon the head of his seed for ever: but [h]upon David, and upon his seed, and [i]upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So [k]Benaiah the son of Jehoiada went up, and fell upon him, and slew him; [l]and he was buried in his own house [m]in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and [n]Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for [o]Shimei, and said unto him, [p]Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest [q]over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, [r]The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass, at the end of three years, that two of the servants of Shimei ran away unto [s]Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei [t]arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, [u]Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why [x]then hast thou not kept the oath of the LORD, and [y]the commandment that I have charged thee with?

44 The king said moreover to Shimei, [z]Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the LORD shall return thy wickedness upon thine own head:

45 And king Solomon *shall be* [a]blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died: and [b]the kingdom was established in the hand of Solomon.

B. C. 1015.

d 1. 5-7.
e Ruth 1. 17. 2 Sam. 3. 9, 35. 2 Kings 6. 31.
f Ps. 64. 8. Ec. 10. 12. Luke 19. 22.
g 1. 29.
h 3. 6, 7; 10. 9.
i Ex. 1. 21.
k 1 Chr. 22. 10.
l Ec. 8. 11-13.
m 1 Sam. 15. 33.
n 1. 7, 25.
o Josh. 21. 18.
6 *A man of death.*
p 1 Sam. 22. 20-23; 23. 6.
q 2 Sam. 15. 24-29. Luke 22. 28. Gal. 3. 4.
r 1 Sam. 2. 31-36. Matt. 26. 56. John 12. 38; 19. 36, 37.
s Josh. 18. 1. Jer. 7. 12-14.
t 2 Sam. 18. 2, 14, 15.
u Ex. 27. 2.
x 25, 31.
y Ex. 21. 14.
z Gen. 9. 5, 6. Deut. 21. 8, 9. Acts 28. 4.
a 2 Sam. 3. 28.
b Gen. 4. 11.
c 2 Sam. 3. 27.
d 1 Sam. 15. 28. Esth. 1. 19.
e 2 Sam. 3. 26, 37.
f 2 Sam. 17. 25, *Ithra.*
g 2 Kings 5. 27. Matt. 27. 25.
h 2 Sam. 3. 28. Prov. 25. 5.

i Ps. 89. 29, 36, 37. Is. 9. 6, 7. Luke 1. 31-34; 2. 14.
k 25, 31.
l 2 Kings 21. 18.
m Josh. 15. 61. Matt. 3. 1.
n *See on* 27.
o 2 Sam. 16. 5-9. Prov. 20. 8, 26.
p 2 Sam. 14. 24, 28.
q 2 Sam. 15. 23. 2 Kings 23. 6. Jer. 31. 40. John 18. 1, *Cedron.*
r 20. 4. 2 Kings 20. 19.
s 1 Sam. 21. 10; 27. 2, 3.
t Prov. 15. 27. Luke 12. 15. 1 Tim. 6. 10.
u Ps. 15. 4. Luke 19. 22.
x 2 Sam. 21. 2. Ez. 17. 18, 19.
y 2 Chr. 30. 12. Ec. 8. 2. Rom. 13. 5.
z 2 Sam. 16. 5-13. John 8. 9. Rom. 2. 15. 1 John 3. 20.
a Ps. 21. 6; 72. 17.
b 2 Chr. 1. 1.

with his life in consideration of bygone services. Ver. 28–46. Joab was called to pay the penalty of his treason. It is mournful to find a man who had been so long faithful, and who had occupied a place of such distinction in conducting the wars of David, exposing himself to the sword of the executioner! This stroke, however, fell upon him, less on the ground of his treason than of his murder of Abner, whose blood he shed in the time of peace from a motive of vengeance. Thus terminated the career of the greatest warrior of Israel! It only now remained to deal with Shimei, who deliberately transgressed the law which had been set him, and thus exposed himself to the sword of Solomon, which fell upon him without mercy; and thus, although justice long


KINGDOMS OF
JUDAH & ISRAEL
Illustrative of the Books of
KINGS & CHRONICLES.
GREAT SEA
REHOB
MAACHAH
GESHUR
TABOR
Mt Tabor
Sea of Chinneroth
GOLAN
BASHAN
Edrei
Bosrah
TOB or SH-TOB
Wood of Ephraim
Bethshean
JEZREEL
SAMARIA
SHALISHA
SHALIM
GILEAD
SHARON
TAPPUAH
Jaazer
Rabboth Ammon
Jerusalem
JUDAH
Ashdod
Ashkelon
Gath
Eglon
Adullam
Lachish
Ziklag
Gezer
Debir
Arad
Kadesh
Mt Carmel
Acco
Dor
Joppa or Jaffa
Gaza
Ezion Geber
Zoar or Bela
SALT or DEAD SEA
MOAB
Rabbath Moab
BEZER in the Wilderness
Kerioth
Kirjathaim
Nebo
Heshbon
Mt Hor
Maachah
Water of Merom
Kedesh
Hazor
Ar
EDOM
ARABIA
AMALEK
35
36
33
32
31

CHAPTER III.

1 *Solomon marrieth Pharaoh's daughter.* 5 *His choice of wisdom.* 16 *His judgment between the two harlots.*

AND Solomon [a]made affinity with Pharaoh king of Egypt, [b]and took Pharaoh's daughter, and brought her into [c]the city of David, until he had made an end of building [d]his own house, and [e]the house of the LORD, and [f]the wall of Jerusalem round about.

2 Only [g]the people sacrificed in high places, because [h]there was no house built unto the name of the LORD, until those days.

3 And Solomon [i]loved the LORD, [k]walking in the statutes of David his father: [l]only he sacrificed and burnt incense in high places.

4 And the king went to [m]Gibeon to sacrifice there; for that *was* the great high place: [n]a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon [o]in a dream by night: and God said, [p]Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto [q]thy servant David my father [r]great [1]mercy, [s]according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, [t]thou hast made thy servant king instead of David my father; and I *am but* [u]a little child: I know not *how* [x]to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 [y]Give therefore thy servant an [2]understanding heart [z]to judge thy people, that I may [a]discern between good and bad: for [b]who is able to judge this thy so great a people?

10 And the speech [c]pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself [3]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to [4]discern judgment;

12 Behold, [d]I have done according to thy words: lo, [e]I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

B.C. 1014.

CH. III.

a 2 Chr. 18. 1.
b 9. 24.
c 2 Sam. 5. 7. 1 Chr. 11. 7.
d 7. 1-12.
e 6; 7. 13-51.
f 9. 15-19.
g Lev. 17. 3-6. 2 Chr. 33. 17.
h 1 Chr. 7. 4-6. Acts 7. 47-49.
i Deut. 6. 5. Mark 12. 29, 30. 1 Cor. 8. 3. 1 John 4. 19, 20.
k *See* ch. 14.
l 2 Kings 12. 3.
m Josh. 9. 3.
n 8. 63. Is. 40. 16. Mic. 6. 6, 7.
o Gen. 28. 12, 13. Job 33. 14, 15. Matt. 1. 20.
p 2 Chr. 1. 7-12. Matt. 7. 7, 8. Mark 10. 36-38, 51.
q Num. 12. 7.
r 2 Sam. 7. 8-12. Ps. 78. 70, 72.
1 *Bounty.*
s Ps. 15. 2.
t Dan. 2. 21.
u 1 Chr. 29. 1. Matt. 18. 3, 4.
x Num. 27. 17. 2 Sam. 5. 2. John 10. 3, 4, 9.
y Chr. 22. 12.
2 *Hearing.*
z Ps. 72. 1, 2.
a 1 Cor. 2. 14, 15.
b Matt. 3. 11, 14. 2 Cor. 2. 16.
c Prov. 16. 8.
3 *Many days.*
4 *Hear.*
d Rom. 8. 26, 27.
e Luke 21. 15.

f Matt. 6. 33.
g 10. 23, 27. Prov. 3. 16.
5 *Hath not been.*
h 1 Chr. 22. 12, 13; 28. 9. 2 Chr. 7. 17-19. Ps. 132. 12. Zech. 3. 7.
i 2 Chr. 17. 3, 4; 29. 2; 34. 2. Acts 13. 22.
k Deut. 5. 16. Ps. 91. 16. Prov. 3. 2, 16. 1 Tim. 4. 8.
l 2 Sam. 6. 17. 1 Chr. 16. 1, 2.
m Lev. 3; 7. 11-19. 2 Sam. 6. 18, 19.
n Gen. 31. 54; 46. 20. Mark 6. 21.
o Lev. 19. 29. Deut. 23. 17. Josh. 2. 1.
p Ex. 18. 13, 16. Num. 27. 2.
q Gen. 43. 30. Rom. 13. 7.
r Prov. 25. 3.
s Gen. 43. 30. Phil. 1. 8; 2. 1. 1 John 3. 17.
6 *Were hot.*

13 And [f]I have also given thee that which thou hast not asked, both [g]riches and honour: so that there [5]shall not be any among the kings like unto thee all thy days.

14 And [h]if thou wilt walk in my ways, to keep my statutes and my commandments, [i]as thy father David did walk, then [k]I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream: and he came to Jerusalem, and stood [l]before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered [m]peace-offerings, and made [n]a feast to all his servants.

16 ¶ Then came there [o]two women *that were* harlots unto the king, and [p]stood before him.

17 And the one woman said, [q]O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, [r]Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, (for [s]her bowels [6]yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it: but the other

---

tarried, it arrived at length, and Shimei suffered for his impious conduct to the Lord's anointed in the day of his tribulation.

Chap. III. 1-15. Solomon egregiously erred at the very outset of his reign, by his marriage affinity with the daughter of Pharaoh, king of Egypt; no good could possibly come out of such a union; and as one false step only leads to another, instead of repairing his error, he repeated it. Otherwise, he began well, loving the Lord, and walking in the statutes of his father; but he sacrificed and burnt incense in high places. The Dream of Solomon was an affair of great moment, and, had he continued to be awake, what he was while asleep, to the close of his royal career he would have been the happiest of mankind. Ver. 16-28. The decision given by Solomon displayed great knowledge of human nature, and produced the best effect on the mind of the people. It were well if all young men taking up house, or entering on important avocations, were, like Solomon, to ask of God wisdom to guide their affairs with discretion, and so to live as to glorify his great name. Were the world to

said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered, and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that [t]the wisdom of God *was* [7]in him to do judgment.

CHAPTER IV.

1 *Solomon's princes.* 7 *His twelve officers.* 20 *The peace and largeness of his kingdom.* 29 *His wisdom.*

SO king Solomon was king [a]over all Israel.

2 And these *were* [b]the princes which he had; Azariah the son of Zadok the [1]priest;

3 Elihoreph and Ahiah, the sons of [c]Shisha, [2]scribes; Jehoshaphat the son of Ahilud, the [3]recorder.

4 And Benaiah the son of Jehoiada *was* over the host; and Zadok and Abiathar *were* the priests;

5 And Azariah the son of Nathan *was* over the officers; and Zabud the son of Nathan *was* principal officer, *and* [d]the king's friend;

6 And Ahishar *was* over the household; and Adoniram the son of Abda *was* over the [4]tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: [e]each man his month in a year made provision.

8 And these *are* their names: [5]The son of Hur, in mount Ephraim.

9 [6]The son of Dekar, in Makaz, and in [f]Shaalbim, and [g]Beth-shemesh, and Elon-beth-hanan.

10 [7]The son of Hesed, in Aruboth; to him *pertained* [h]Sochoh, and all the land of Hepher.

11 [8]The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud; *to him pertained* [i]Taanach and Megiddo, and all [k]Beth-shean, which *is* by [l]Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 [9]The son of Geber, in [m]Ramoth-gilead: to him *pertained* [n]the towns of Jair the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of [o]Argob, which *is* in Bashan, threescore great cities with walls and brasen bars.

14 Ahinadab the son of Iddo *had* [1]Mahanaim.

B. C. 1014.

[t] Ezra 7. 25. Ec. 7. 19. 1 Cor. 1. 24, 30. Col. 2. 3.
[7] *In the midst of him.*

CH. IV.

[a] 2 Chr. 9. 30. Ec. 1. 12.
[b] Ex. 18. 21. 2 Sam. 8. 15-18. 1 Cor. 12. 28.
[1] *Chief officer.*
[c] 2 Sam. 20. 25, *Sheva.* 1 Chr. 18. 16, *Shavsha.*
[2] *Secretaries.*
[3] *Remembrancer.*
[d] 2 Sam. 15. 37. John 13. 23. Jam. 2. 23.
[4] *Levy.*
[e] 1 Chr. 27. 1-15.
[5] *Ben-hur.*
[6] *Ben-dekar.*
[f] Josh. 19. 42, *Shaalabbin.*
[g] *See on* 1 Sam. 6. 12, 20.
[7] *Ben-hesed.*
[h] *See on* Josh. 15. 35.
[8] *Ben-abinadab.*
[i] Josh. 17. 11. Jud. 5. 19.
[k] 1 Sam. 31. 10, 12.
[l] 7. 46, *Zarthan.* Josh. 3. 16, *Zaretan.*
[9] *Ben-geber.*
[m] 22. 3.
[n] Num. 32. 41. Deut. 3. 14.
[o] Deut. 3. 4, 13, 14.
[l] *To Mahanaim.*

[p] Josh. 19. 32-39.
[q] 11. 1 Sam. 18. 18.
[r] Josh. 18. 20-28.
[s] Num. 21. 21-35.
[t] Gen. 13. 16.
[u] 1 Sam. 30. 16. 1 Chr. 12. 39.
[x] Gen. 15. 18.
[y] 1 Sam. 10. 27.
[2] *Bread.*
[3] *Cors.*
[z] Neh. 5. 17, 18.
[a] Gen. 10. 19. Jud. 16. 1, *Heb.*
[b] *See on* 21.
[c] 1 Chr. 22. 9. Luke 2. 14. Heb. 7. 1, 2.
[4] *Confidently.*
[d] 2 Kings 18. 31. Mic. 4. 4.
[e] Jud. 20. 1. 2 Sam. 17. 11.
[f] Deut. 17. 16. [5] 7-19.
[5] *Mules,* or *swift beasts.*
[h] 3. 12, 28; 10. 23, 24.
[i] Is. 60. 5.
[k] Is. 19. 11, 12. Acts 7. 22.
[l] 1 Chr. 15. 19.
[m] 1 Chr. 2. 6.

15 Ahimaaz *was* in [p]Naphtali; he also took Basmath [q]the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in Asher and in Aloth.

17 Jehoshaphat the son of Paruah in Issachar.

18 Shimei the son of Elah in [r]Benjamin.

19 Geber the son of Uri *was* in the country of Gilead, *in* [s]the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, [t]as the sand which *is* by the sea in multitude, [u]eating and drinking, and making merry.

21 And [x]Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they [y]brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's [2]provision for one day was thirty [3]measures of fine flour, and threescore measures of meal,

23 [z]Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to [a]Azzah, over [b]all the kings on this side the river: and he [c]had peace on all sides round about him.

25 And Judah and Israel dwelt [4]safely, [d]every man under his vine and under his fig-tree, [e]from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had [f]forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And [g]those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and [5]dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And [h]God gave Solomon wisdom and understanding exceeding much, and [l]largeness of heart, even as the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all [k]the wisdom of Egypt.

31 For he was wiser than all men; than [l]Ethan the Ezrahite, and [m]Heman, and Chalcol, and Darda, the sons of Mahol:

be commenced with more prayer, multitudes would find their course attended with more prosperity. The language is absolute, "Acknowledge the Lord in all thy ways, and he will direct thy steps."

Chap. IV. 1-19. Solomon shewed his wisdom by proceeding upon system in the management of the affairs of the kingdom. God is the God of order, and not of confusion, and in proportion as the heads, both of kingdoms and of families, are observant of this principle, all will go well. Ver. 20-34. If the glory of a king lie in the multitude of his people, Solomon was indeed glorious, seeing that Israel "was as the sand by the sea in multitude." Great misery, however, consists with great numbers; but it was not so in the case of Israel. With them life was a feast, and time one long holiday. Their great business consisted in "eating and drinking and making merry." They were a happy people, "whose God was the Lord." The subserviency of all the kingdoms round about to Solomon, beautifully shadows forth the ultimate triumph of the Messiah. This supremacy continued all the days of his life; he had peace on all

and [n]his fame was in all nations round about.

32 And [o]he spake three thousand proverbs: and his [p]songs were a thousand and five.

33 And he spake of trees, from [q]the cedar-tree that *is* in Lebanon even unto [r]the hyssop that springeth out of the wall: he spake also [s]of beasts, and of fowl, and of creeping things, and of fishes.

34 And [t]there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

1 *Hiram sendeth to congratulate Solomon,* 7 *and furnisheth timber to build the temple.* 13 *Solomon's workmen and labourers.*

AND [a]Hiram king of Tyre [b]sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father;) [c]for Hiram was ever a lover of David.

2 And [d]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father [e]could not build an house unto the name of the LORD his God, [f]for the wars which were about him on every side, until the LORD [g]put them under the soles of his feet.

4 But now the LORD my God [h]hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, [i]behold, I [1]purpose to build an house unto the name of the LORD my God, [k]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me [l]cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee [m]will I give hire for thy servants, according to all that thou shalt [2]appoint: for thou knowest [n]that *there is* not among us any that can skill to hew timber like unto the [o]Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, [p]Blessed *be* the LORD this day, [q]which hath given unto David [r]a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [3]considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning [4]timber of fir.

9 My servants shall bring *them* down from [t]Lebanon unto the sea; and [u]I will convey them by sea in floats unto the place that thou shalt [4]appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in [x]giving food for my household.

10 ¶ So Hiram gave Solomon cedar-trees and fir-trees, *according to* all his desire.

11 And Solomon gave Hiram twenty thousand [5]measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, [y]as he promised him: and there was peace between Hiram and Solomon; and [z]they two made a league together.

13 ¶ And king Solomon raised a [6]levy out of all Israel; and [a]the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand [b]a month by courses; a month they were in Lebanon, *and* two months at home: and [c]Adoniram *was* over the levy.

15 And Solomon had [d]threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, [e]three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, [f]costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them,* and [7]the stonesquarers: so they prepared timber and stones to build the house.

CHAPTER VI.

1 *The building of Solomon's temple.* 11 *God's promise unto it.* 37 *The time of building it.*

AND [a]it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the

B. C. 1014.

[n] 5. 7; 10. 1, 6. Matt. 4. 24.
[o] Prov. 1. 1.
[p] Cant. 1. 1.
[q] Num. 24. 6.
[r] Ex. 12. 22.
[s] *Sea ox* Gen. 1. 20-25.
[t] 10. 1. 2 Chr. 9. 1.

CH. V.

[a] 9. 11-14. 2 Chr. 2. 3, *Huram.*
[b] 2 Sam. 8. 10.
[c] 2 Sam. 5. 11. Ant. 1. 9.
[d] 2 Chr. 2. 3.
[e] 2 Sam. 7. 6-11. 2 Chr. 6. 6-8.
[f] 1 Chr. 22. 8; 28. 3.
[g] Josh. 10. 24. Mal. 4. 3. 1 Cor. 15. 25. Eph. 1. 22.
[h] 4. 24.
[i] 2 Chr. 2. 1, 4.
[1] *Say.*
[k] 2 Sam. 7. 12, 13.
[l] 2 Chr. 2. 8, 10. Ps. 29. 5.
[m] Rom. 12. 17. Phil. 4. 8.
[2] *Say.*
[n] 1 Cor. 12. 14-21. Eph. 4. 7.
[o] Gen. 10. 15. Ezra 3. 7.
[p] 2 Chr. 2. 11, 12; 9. 7, 8.
[q] Gen. 33. 5. Is. 8. 18; 9. 6.
[r] 3. 9.

[3] *Heard.*
[s] 2 Sam. 6. 5. 2 Chr. 3. 5.
[t] Deut. 3. 25.
[u] 2 Chr. 2. 16.
[4] *Send.*
[x] 2 Chr. 2. 15. Ezra 3. 7. Acts 12. 20.
[5] *Cors.*
[y] 2 Chr. 1. 12. Jam. 1. 5.
[z] Gen. 21. 32. Amos 1. 9.
[6] *Tribute of men.*
[a] 9. 15.
[b] 1 Chr. 27. 1-15.
[c] 4. 6.
[d] 2 Chr. 2. 17, 18; 8. 7-9. Ezra 2. 58. Neh. 7. 57, 60.
[e] 2 Chr. 2. 2.
[f] 1 Chr. 22. 2. 1 Cor. 3. 11, 12. Rev. 21. 14-21.
[7] *Giblites*

CH. VI.

[a] Jud. 11. 26.

sides round about him, and as the happy consequence, Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon. This feature of society is beautifully typical of the time when "all nations shall be blessed in the Lord, and all nations shall call him blessed." Ver. 29 is particularly noticeable as bearing on the magnanimity of Solomon, who, in addition to his matchless wisdom, possessed "largeness of heart, even as the sand that is on the sea-shore." Again, the reception which the kings of the earth are ultimately to give the Gospel is indicated by ver. 34, wherein we are told, that "there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard his wisdom." Nowhere is he more remarkably set forth as the splendid type of the Son of God than in this chapter. In the Lord Jesus are hid all "the treasures of wisdom and knowledge," and hid for the welfare of mankind, while, as compared with his "largeness of heart," that of Solomon is not worthy to be mentioned; it is only as a point to immensity. His love is comprehensive of all his people, scattered throughout all nations, and kindreds, and peoples, and tongues.

Chap. V. 1-18. Solomon lost no time in proceeding with the great business of his life—the building of a House to the name of the Lord his God. In this wonderful undertaking he received immense assistance from the king of Tyre, who manifested a spirit of intense cordiality. The intercourse between the kings was conducted on the principles of barter, each giving what the other desired, and in return obtaining the supply of his own necessities. Nothing can be more beautiful than the respect, good-will, and confidence which existed between them. Solomon brought the whole strength of his empire to bear on the undertaking; never before was so much wealth and power put forth in any kindred enterprise. Here we have a happy shadowing forth of the unanimity which is ultimately to obtain amongst the heads of nations, when all shall constitute one family, living in peace, and walking in harmony.

land of Egypt, in the fourth year of Solomon's reign over Israel, [b]in the month Zif, which *is* the second month, that he [1]began to [c]build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof *was* [d]threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the [e]porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made [2]windows of narrow lights.

5 ¶ And [3]against the wall of the house he [f]built [4]chambers round about, *against* the walls of the house round about, *both* of the temple and of the [g]oracle: and he made [5]chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [6]narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was [h]built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, *nor* any tool of iron, heard in the house while it was in building.

8 The door for the middle chamber *was* in the right [7]side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with [8]beams and boards of cedar.

10 And *then* he built chambers against all the house five cubits high; and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [i]if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; [k]then will I perform my word with thee, which I spake unto David thy father:

13 And [l]I will dwell among the children of Israel, and [m]will not forsake my people Israel.

14 So Solomon built the house, and finished it.

B. C. 1012.

[b] Num. 1. 1.
[1] *Built.*
[c] John 2. 19-21. 1 Cor. 6. 19. Eph. 2. 20-22. Heb. 9. 11. 1 Pet. 2. 5.
[d] Rev. 21. 16, 17.
[e] Matt. 4. 5. Acts 3. 10, 11.
[2] *Windows broad within, and narrow without*; or, *skewed and closed.*
[3] *Upon*, or *joining to.*
[f] Neh. 10. 37. Cant. 1. 4. Jer. 35. 4.
[4] *Floors.*
[g] Ex. 25. 22. Num. 7. 89. Ps. 28. 2.
[5] *Ribs.*
[6] *Narrowings*, or *rebatements.*
[h] Rom. 9. 23. Col. 1. 12. 1 Pet. 2. 5.
[7] *Shoulder.*
[8] *The vault, beams, and the ceilings, with cedar.*
[i] 1 Sam. 12. 14, 15. Ps. 132. 12. Zech. 3. 7. Col. 1. 23.
[k] 2 Sam. 7. 13. 1 Chr. 22. 10.
[l] Ex. 25. 8. 2 Cor. 6. 16. Rev. 21. 3.
[m] Deut. 31. 6, 8. 1 Sam. 12. 22.

[9] *From the floor of the house unto the walls, &c.*
[n] Ex. 25. 21, 22; 26. 33. Lev. 16. 2. Heb. 9. 3.
[1] *Gourds.*
[2] *Openings of flowers.*
[o] Ex. 40. 20, 21. Heb. 9. 3, 4.
[3] *Shut up.*
[p] Ex. 30. 1-3.
[q] Ex. 26. 29, 32; 36. 34.
[r] Ex. 26. 32, 33.
[s] Gen. 3. 24. Ex. 25. 18-22; 37. 7-9. Heb. 1. 14. 1 Pet. 1. 12.
[4] *Oily.* Heb. *trees of oil.*
[t] Ex. 25. 20; 37. 9.
[5] Or, *the cherubims stretched forth their wings.*
[u] Ex. 36. 8. Ps. 103. 20. Eph. 3. 10. Rev. 5. 11-14.
[6] *Openings of flowers.*

15 And he built the walls of the house within with boards of cedar, [9]both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even [n]built *them* for it within, *even* for the oracle, *even* for the most holy *place.*

17 And the house, that *is*, the temple before it, was forty cubits *long.*

18 And the cedar of the house within *was* carved with [1]knops and [2]open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, [o]to set there the ark of the covenant of the LORD.

20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with [3]pure gold; and so covered [p]the altar *which was of* cedar.

21 So Solomon [q]overlaid the house within with pure gold: and he made a partition [r]by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar, that *was* by the oracle, he overlaid with gold.

23 ¶ And within the oracle he made [s]two cherubims *of* [4]olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: [t]and they [5]stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with [u]carved figures of cherubims, and palm-trees, and [6]open flowers, within and without.

Chap. VI. 1-22. The Temple in length was about 109 feet; its breadth about 36 feet; and its height about 60 feet. The Divine appearance made to Solomon was greatly calculated to confirm his faith, and keep his heart right with God. The greatest blessing conceivable, that of the Lord's dwelling amongst them himself, and not forsaking them, was placed within his reach. Ver. 23-38. Considering the magnitude of the work to be done, the period of seven years employed in the erection was short. The temple was the most wonderful structure that the world had seen, and it was intended to shew forth the most marvellous event in the universe. Christ himself is the true temple, whose body was prepared for him by the Eternal Spirit. There dwelt the fulness of the Godhead bodily, as the Shekina in the temple of Solomon. Every child of God is, moreover, in his inclosure, a temple of the Holy Ghost; while the Church of Christ, in a manner still more emphatic, is enriched with the gifts and graces of the Spirit, subserving the manifold purposes of Heaven. In the erection of the Tabernacle the Jews alone participated; but it was the privilege both of the Jews and the Gentiles to unite in building the Temple. The fact finely harmonises with the circumstance, that the

30 And [x]the floor of the house he overlaid with gold within and without.

31 ¶ And for the entering of the oracle he made [y]doors *of* olive-tree: the lintel *and* side-posts *were* [7]a fifth part *of the wall.*

32 The [8]two doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and [9]open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, [1]a fourth part *of the wall.*

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold fitted upon the carved work.

36 ¶ And he built [z]the inner court with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, (which *is* the eighth month,) was the house [a]finished throughout all the parts thereof, and [2]according to all the fashion of it. So was he [b]seven years in building it.

CHAPTER VII.

1 *The building of Solomon's house,* 2 *of the house of Lebanon,* 8 *of the house for Pharaoh's daughter.* 13 *Hiram's works.*

BUT Solomon was building his own house [a]thirteen years, and he finished all his house.

2 ¶ He built also [b]the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the [1]beams, that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* [c]windows *in* three rows, and [2]light *was* against light *in* three ranks.

5 And all the [3]doors and posts *were* square with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* [4]before them; and the *other* pillars and the thick beam *were* [5]before them.

7 ¶ Then he made [d]a porch [e]for the throne where he might judge, *even* the porch [f]of judgment: and *it was* covered with cedar [6]from one side of the floor to the other.

8 And his house where he dwelt *had* [g]another court within the porch, *which* was of the like work. Solomon made also [h]an house for Pharaoh's daughter, whom he had taken *to wife,* like unto this porch.

9 All these *were of* [i]costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And [k]the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And [l]above *were* costly stones, (after the measures of hewed stones,) and cedars.

12 And the great court round about *was* with [m]three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for [n]the porch of the house.

13 ¶ And king Solomon sent and fetched [o]Hiram out of Tyre.

14 He *was* [7]a widow's son of the tribe of [p]Naphtali, and his father *was* a man of Tyre, a worker in brass: and [q]he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he [8]cast [r]two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

16 And he made [s]two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and [t]wreaths of chain-work, for the chapiters which *were* upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of [u]lily-work in the porch, four cubits.

20 And the chapiters upon the two

B. C. 1006.

[x] Ja. 54. 11, 12. Rev. 21. 18-21.
[y] John 10. 9; 14. 6. Eph. 2. 18. Heb. 10. 19, 20.
[7] *Five square.*
[8] *Leaves of the doors.*
[9] *Openings of flowers.*
[1] *Four square.*
[z] Ex. 27. 9-19; 38. 9-20. Rev. 11. 2.
[a] Zech. 4. 9; 6. 13-15.
[2] *With all the appurtenances thereof, and with all the ordinances thereof.*
[b] Ezra 3. 8-13; 6. 15. John 2. 20.

CH. VII.

[a] 2 Chr. 8. 1. Ec. 2. 4, 5. Matt. 6. 33.
[b] 2 Chr. 9. 16. Cant. 7. 4.
[1] *Ribs.*
[c] Is. 54. 12. Ex. 40. 16.
[2] *Sight against sight.*
[3] *Spaces and pillars were square in prospect.*
[4] *According to them.*
[5] *According to them.*
[d] 6. 3.
[e] Ps. 122. 5. Is. 9. 7.
[f] 3. 9, 28. Prov. 20. 8.
[6] *From floor to floor.*
[g] 2 Kings 20. 4.
[h] *See on* 3. 1.
[i] 5. 17.
[k] Is. 28. 16; 54. 11.
[l] Eph. 2. 20-22. 1 Pet. 2. 5.
[m] 6. 36.
[n] John 10. 23. Acts 3. 11; 5. 12.
[o] 2 Chr. 2. 13; 4. 11, *Huram.*
[7] *The son of a widow woman.*
[p] 2 Chr. 2. 14.
[q] Ex. 31. 2-6; 35. 30-35. Is. 28. 26. Dan. 1. 17.
[8] *Fashioned.*
[r] 2 Kings 25. 17.
[s] Ex. 36. 38; 38. 17, 19, 28. 2 Chr. 4. 12, 13.
[t] Ex. 28. 14.
[u] 6. 18, 32, 35.

spiritual stones by which the Temple of God—his Church—is erected, are gathered out of all nations, kindreds, and tongues, by the instrumentality of both Jews and Gentiles.

Chap. VII. 1-51. Solomon's solicitude to promote the comfort of Pharaoh's daughter would seem to indicate some uneasiness. It has been thought, and, perhaps, not without reason, that in her deportment there were things not in harmony with the spirit of the true religion, which rendered it expedient that she should reside at some distance from the temple. Although it is impossible to spiritualise the innumerable facts and objects here set forth, the whole may be viewed as bearing on the Kingdom of Christ. But if that material edifice was so glorious as to be the wonder of the world, what must be the spiritual temple of the living God, composed of the spirits of the just made perfect! We are further taught here, that no cost or labour should be deemed too great in furtherance of the kingdom of Christ; and that,

pillars *had pomegranates* also above, over against the belly which *was* by the network; and the [x]pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And [y]he set up the pillars in [z]the porch of the temple: and he set up the right pillar, and called the name thereof [9]Jachin; and he set up the left pillar, and called the name thereof [1]Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And [a]he made [b]a molten sea, ten cubits from [2]the one brim to the other: *it was* round all about, and his height *was* five cubits; and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* [c]knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows when it was cast.

25 It stood upon [d]twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, [e]with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten [f]bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges were [g]lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen [h]wheels, and plates of brass; and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it, within the chapiter and above, *was* a cubit: but the mouth thereof *was* round, *after* the work of the base, a cubit and an half; and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axle-trees of the wheels *were* [3]*joined* to the base; and the height of a wheel *was* a cubit and half a cubit.

33 And [i]the work of the wheels *was* like the work of a chariot-wheel; their axle-trees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he [k]graved cherubims, lions, and palm-trees, according to the [4]proportion of every one, and additions round about.

37 After this *manner* he made the ten bases; all of them had one casting, one measure, *and* one size.

38 ¶ Then made he [l]ten lavers of brass: one laver contained forty baths; *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [5]side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And [6]Hiram made [m]the lavers, and the shovels, and [n]the basons: [o]so Hiram made an end of doing all the work that he made king Solomon for the house of the LORD;

41 The [p]two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon [7]the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And [q]the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [8]bright brass.

46 In the plain of Jordan did the king cast them, in [9]the clay-ground between [r]Succoth and [s]Zarthan.

47 And Solomon left all the vessels *unweighed*, [1]because they were exceeding many: neither was the weight of the brass [2]found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [t]the altar of gold, and [u]the table of gold, whereupon the shew-bread *was*,

49 And [x]the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and [y]the tongs, of gold;

50 And the bowls, and the snuffers, and the basons, and the [z]spoons, and the [3]censers, *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

B. C. 1006.

x 2 Chr. 3. 16; 4. 13. Jer. 52. 22, 23.
y 2 Chr. 3. 17. Gal. 2. 9. Rev. 3. 12.
z Ex. 40. 48, 49.
9 *He shall establish.*
1 *In it is strength.*
a Ex. 30. 18-21; 38. 8.
b 2 Kings 25. 13. Jer. 52. 17-20.
2 *His brim to his brim.*
c Ex. 25. 31-36; 37. 17-22.
d 2 Chr. 4. 4. Ez. 1. 10. Matt. 28. 19. Mark 16. 15, 16. Luke 24. 47. 1 Cor. 9. 9. Rev. 4. 6, 7.
e 6. 18, 32, 35.
f 2 Kings 25. 13, 16. Jer. 52. 17, 20.
g Ex. 1. 10; 10. 14; 41. 18, 19. Rev. 4. 6, 7.
h Ex. 3. 13; 10. 10, 13; 11. 22.
3 *In the base.*
i Ex. 1. 16, 18.

k Ex. 40. 31, 37; 41. 18-20, 25, 26.
4 *Nakedness.*
l Ex. 30. 17-21. 28; 38. 8; 40. 11, 12. Zech. 13. 1. Heb. 9. 10; 10. 22. 1 John 1. 7. Rev. 7. 14.
5 *Shoulder.*
6 *Hiram.*
m 2 Kings 25. 14, 15. 2 Chr. 4. 11-16. Jer. 52. 18, 19.
n Ex. 24. 6.
o Ex. 39. 32-43.
p 2 Chr. 4. 12.
7 *The face of the pillars.*
q Ex. 27. 3; 38. 3. Lev. 8. 31. 1 Sam. 2. 13, 14. 2 Chr. 4. 16. Ez. 46. 20-24. Zech. 14. 21.
8 *Brass made bright, or scoured.*
9 *The thickness of the ground.*
r Gen. 33. 17.
s 4. 12, *Zartanah.* Josh. 3. 16, *Zaretan.* 2 Chr. 4. 17. *Zeredathah.*
1 *For the exceeding multitude.*
2 *Searched.*
t Ex. 30. 1-5.
u Ex. 25. 23-30. Ez. 40. 39, 42. Mal. 1. 12. 1 Cor. 10. 21.
x Ex. 25. 31, &c. Matt. 5. 14-16. Rev. 1. 20.
y Ex. 25. 38.
z Ex. 25. 29.
3 *Ash-pans.*

as the great business of Solomon was the erection of this structure, so should the great object of each man's existence be, to "build up himself on his most holy faith, and, praying in the Holy Ghost, to keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

51 So [a]was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in [4]the things [b]which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII.

1 *The dedication of the temple.* 12 *Solomon's blessing:* 22 *his prayer:* 62 *his sacrifice of peace-offerings, and observance of the feast fourteen days.*

THEN [a]Solomon [b]assembled the elders of Israel, and all the heads of the tribes, the [1]chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [c]that they might bring up the ark of the covenant of the LORD [d]out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon [e]at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and [f]the priests took up the ark.

4 And they brought up the ark of the LORD, [g]and the [h]tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [i]sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And [k]the priests brought in the ark of the covenant of the LORD unto [l]his place, into the oracle of the house, to the most holy *place*, *even* [m]under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they [n]drew out the staves, that the [2]ends of the staves were seen out in[o] the [3]holy *place* before the oracle, and they were not seen without: and there they are [o]unto this day.

9 *There was* [p]nothing [q]in the ark save the two tables of stone, which Moses [r]put there at Horeb, [4]when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy *place*, that [s]the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: [t]for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in [u]the thick darkness.

13 I have surely built thee an house to dwell in, [x]a settled place for thee to abide in for ever.

14 And the king turned his face about, and [y]blessed all the congregation of Israel; (and all the congregation of Israel stood:)

15 And he said, [z]Blessed *be* the LORD God of Israel, [a]which spake with his mouth unto David my father, and [b]hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, [c]I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but [d]I chose David to be over my people Israel.

17 And [e]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless [f]thou shalt not build the house; but thy son, that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* [g]the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon [h]stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, [i]LORD God of Israel, *there is* [k]no God like thee, in heaven above, or on earth beneath, [l]who keepest covenant and mercy with thy servants that walk before thee with all their heart;

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [5]There shall not fail thee a man in my sight to sit on the throne of Israel; [6]so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, [m]O God of Israel, [n]let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [o]will God indeed dwell on the earth? behold, [p]the heaven, and heaven

B. C. 1005.

[a] Ex. 40. 33.
[4] *Holy things of David.*
[b] 2 Sam. 8. 7-11. 1 Chr. 18. 7, 8.

CH. VIII.

[a] 2 Chr. 5. 2.
[b] Josh. 23. 2. Ex. 3. 1.
[1] *Princes.*
[c] 2 Sam. 6. 1, 2, 12.
[d] 2 Sam. 5. 7-9. Ps. 9. 11. Is. 28. 16.
[e] Lev. 23. 34. John 7. 2, 37, 38.
[f] Deut. 31. 9.
[g] 2 Chr. 1. 3.
[h] Ex. 40. 2-33.
[i] 62, 63.
[k] 2 Chr. 5. 7.
[l] 6. 19.
[m] Ex. 25. 20-22.
[n] Ex. 25. 14, 15; 40. 20.
[2] *Heads.*
[3] *Ark.*
[o] Josh. 4. 9. Matt. 28. 15.
[p] Deut. 10. 2.
[q] Ex. 16. 33. Heb. 9. 4.
[r] Ex. 40. 20. Deut. 10. 5; 31. 26.
[4] *Where.*
[s] Ex. 13. 21. Lev. 16. 2. Ez. 10. 4.
[t] Lev. 9. 6, 23. John 1. 14. 2 Cor. 3. 18; 4. 6. Rev. 21. 11, 23.
[u] Ex. 20. 21. Deut. 5. 22. Heb. 12. 18.
[x] Ps. 78. 68, 69. John 4. 21-23. Acts 6. 14.
[y] Josh. 22. 6. Luke 24. 50, 51.
[z] 2 Chr. 6. 4; 20. 26. Eph. 1. 3. 1 Pet. 1. 3.
[a] 2 Sam. 7. 25, 28, 29. Luke 1. 70.
[b] Josh. 21. 45. Luke 1. 54, 55.
[c] 1 Chr. 17. 5, 6. Ps. 132. 13.
[d] 2 Sam. 7. 8.
[e] 2 Sam. 7. 2, 3.
[f] 2 Sam. 7. 5, 12, 13.
[g] Ex. 34. 28.
[h] 2 Kings 11. 14.
[i] Gen. 33. 20.
[k] Ex. 15. 11. 1 Sam. 2. 2. Mic. 7. 18.
[l] Deut. 7. 9. Neh. 9. 32. Luke 1. 72.
[5] *There shall not be cut off unto thee a man from my sight.*
[6] *Only if.*
[m] Ex. 34. 10. Is. 41. 17; 44. 3.
[n] 2 Sam. 7. 25-29. Ex. 38. 36, 37.
[o] John 1. 14. Acts 7. 48, 49.
[p] Deut. 10. 14. 2 Cor. 12. 2.

Chap. VIII. 1-66. All things being now ready, the happy day arrived for the Feast of the Dedication of the Temple. The Most High, in token of his approval of the work, appeared, filling the House with his glory, which so awed the priests that they could not stand before it. The deportment of Solomon on the occasion was sublimely appropriate to the unparalleled event; he entered completely into the spirit of his mission, and shewed a heart fully prepared by the Spirit of God for the discharge of the high and holy duties which devolved

of heavens, cannot contain thee; how much less this house that I have builded!

28 Yet [q]have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day;

29 That [r]thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [s]My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make [7]toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, [t]when they shall pray [8]toward this place: [u]and hear thou in heaven thy dwelling-place; and when thou hearest, [x]forgive.

31 ¶ If any man trespass against his neighbour, and [9]an oath be laid upon him to cause him to swear, and [y]the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, [z]condemning the wicked, to bring his way upon his head; and [a]justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be [b]smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and [c]pray, and make supplication unto thee [1]in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When [d]heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and [e]turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them [f]the good way wherein they should walk, and [g]give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be [h]in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their [2]cities; whatsoever plague, whatsoever sickness *there be;*

38 What [i]prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man [k]the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and [l]give to every man according to his ways, whose heart thou knowest; (for [m]thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may [n]fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning [o]a stranger, that *is* not of thy people Israel, but [p]cometh out of a far country for thy name's sake;

42 (For [q]they shall hear of thy [r]great name, and of thy strong hand, and of thy stretched-out arm;) [s]when he shall come and pray toward this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that [3]this house, which I have builded, is called by thy name.

44 ¶ If thy people [t]go out to battle against their enemy, whithersoever thou shalt send them, and [u]shall pray unto the LORD [4]toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [5]cause.

46 If they sin against thee, (for [x]*there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [y]unto the land of the enemy, far or near;

47 Yet [z]if they shall [6]bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have [a]done perversely, we have committed wickedness;

48 And *so* [b]return unto thee with all [c]their heart, and with all their soul, in the land of their enemies which led them away captive, and [c]pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their [7]cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [d]give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* [e]thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of [f]the furnace of iron:

B. C. 1006.

[q] 2 Chr. 6. 19. Luke 18. 1, 7.
[r] 2 Kings 19. 16.
[s] Neh. 1. 9. John 14. 13, 14.
[7] *In this place.*
[t] 2 Chr. 20. 8, 9.
[8] *In this place.*
[u] Matt. 6. 9.
[x] Matt. 6. 12.
[9] *He require an oath of him.*
[y] Num. 5. 16-22.
[z] Num. 5. 27. Rom. 2. 6-10.
[a] Ex. 23. 7.
[b] Lev. 26. 17, 25.
[c] Neh. 9. 1-3, &c.
[1] *Toward.*
[d] Luke 4. 25. Rev. 11. 6.
[e] Is. 1. 15, 16.
[f] 1 Sam. 12. 23. Matt. 21. 16.
[g] Jam. 5. 17, 18.
[h] Lev. 26. 16, 25, 26.
[2] *Jurisdiction.*
[i] 2 Chr. 20. 5-13. Am. 7. 1-6.
[k] 2 Chr. 6. 29. Job 7. 11. Rom. 7. 24. Phil. 4. 6.
[l] Ps. 18. 20-26. Rev. 22. 12.
[m] 1 Sam. 16. 7. John 2. 25. Acts 1. 24. Rev. 2. 23.
[n] Gen. 22. 12. Acts 10. 2. Heb. 12. 28, 29. Rev. 15. 4.
[o] Ruth 1. 16; 2. 11. Matt. 8. 5, 10, 11.
[p] Ex. 18. 8, 12. Matt. 2. 1; 12. 42.
[q] Ex. 15. 14, 15. Deut. 4. 6. Dan. 2. 47.
[r] Ex. 3. 13-16. Josh. 7. 9.
[s] Is. 66. 19, 20. Acts 8. 27.
[3] *Thy name is called upon this house.*
[t] Deut. 20. 1-4. 2 Chr. 6. 34.
[u] 2 Chr. 14. 9-12.
[4] *The way of the city.*
[5] *Right.*
[x] Ps. 19. 12. Rom. 3. 19. Jam. 3. 2. 1 John 1. 8-10.
[y] Lev. 26. 34-44. Luke 21. 24.
[z] Lev. 26. 40-45. Luke 15. 17.
[6] *Bring back to their heart.*
[a] Job. 33. 27.
[b] Deut. 4. 29. Acts 8. 37. Rom. 10. 10.
[c] Dan. 6. 10.
[7] *Right.*
[d] 2 Chr. 30. 9. Acts 7. 10.
[e] Ex. 32. 11, 12. Eph. 1. 18.
[f] Deut. 4. 20. Jer. 11. 4.

on him. He is careful to recognise the covenant relation between himself and David. The Dedication Prayer was worthy of the occasion; its typical character was beautifully sustained, and its thoroughly evangelical import is clear. It deserves notice that Solomon offered this divine prayer on his knees, before the Altar of the Lord, with his hands outspread to heaven, and that he concluded, standing up, with a blessing, which comprised a gracious and most comprehensive prayer for the people. To this succeeded the sacrifice, which was such as the sun had never before looked down upon, finely typifying the "feast of fat things," prepared for all people. No

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them [g]in all that they call for unto thee.

53 For thou didst [h]separate them from among all the people of the earth, *to be* [i]thine inheritance, [k]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 ¶ And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from [l]kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that [m]hath given rest unto his people Israel, according to all that he promised: [n]there hath not [s]failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The [o]LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us;

58 That he may [p]incline our hearts unto him, to walk in all his ways, and to keep [q]his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be [r]nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel [s]at all times, [t]as the matter shall require:

60 That all the people of the earth may know that [t]the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be [u]perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered [x]a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep: so the king and all the children of Israel [y]dedicated the house of the LORD.

64 The same day did the king [z]hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because the brasen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held a feast, and all Israel with him, [a]a great congregation, [b]from the entering in of Hamath unto [c]the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they [l]blessed the king, and went unto their tents [d]joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

B. C. 1006.

[g] Ps. 86. 5; 145. 18.
[h] Ex. 19. 5, 6. Deut. 4. 34. 2 Cor. 6. 14-18. Tit. 2. 14. 1 Pet. 2. 9.
[i] Deut. 32. 9. Eph. 1. 18.
[k] Deut. 33. 26-29.
[l] 2 Chr. 6. 13.
[m] Deut. 3. 20. Heb. 4. 3-9.
[n] Josh. 21. 45. Luke 1. 54, 55, 72, 73.
[s] *Fallen.*
[o] Deut. 31. 6, 8. Matt. 1. 23. Rom. 8. 31. Heb. 13. 5.
[p] Ps. 110. 3; 119. 36. Phil. 2. 13.
[q] Deut. 4. 1, 45; 6. 1.
[r] Ps. 141. 2. John 17. 9, 20-24. 1 John 2. 2.
[s] *The thing of a day in his day.*
[t] Deut. 33. 26.
[t] Deut. 4. 35, 39. Is. 44. 6, 8, 24.
[u] Gen. 17. 1. Job 1. 1, 8. 2 Cor. 7. 1. Phil. 3. 12-16.
[x] Lev. 3. Ezra 6. 16, 17. Ex. 45. 17.
[y] Num. 7. 10, 11, 84, 88. John 10. 22.
[z] 2 Chr. 7. 7.

[a] 2 Chr. 30. 13.
[b] Num. 34. 8. Amos 6. 14.
[c] Gen. 15. 18. Ex. 23. 31.
[l] *Thanked.*
[d] Deut. 12. 7, 12, 18. Zeph. 3. 14. Acts 2. 46. Gal. 5. 22. Phil. 4. 4.

CH. IX.

[e] 2. 37, 38.
[b] 2 Chr. 8. 1-6. Ec. 2. 4.
[c] Ec. 2. 10.
[d] 11. 9.
[e] Dan. 9. 23. John 11. 42. Acts 10. 31.
[f] Ex. 20. 11.
[g] 8. 29.
[h] Deut. 11. 12. Cant. 4. 9, 10.
[i] Job 23. 11, 12. Zech. 3. 7. 1 Thes. 4. 1, 2.
[k] 2 Sam. 7. 12, 16.
[l] 1 Sam. 2. 30. 2 Chr. 15. 2.
[m] Josh. 23. 15, 16.
[n] Lev. 18. 24-28. Luke 21. 24.
[o] 2 Kings 25. 9. Matt. 24. 2. Luke 21. 24.
[p] Deut. 28. 37. Is. 66. 15. Lam. 2. 15, 16.
[q] Is. 64. 11.
[r] Deut. 29. 24.
[s] Deut. 29. 25-28.

CHAPTER IX.

1 *God's covenant in a vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 25 *Solomon's yearly sacrifices.*

AND [a]it came to pass, when Solomon had finished the building of [b]the house of the LORD, and the king's house, and [c]all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [d]as he had appeared unto him at Gibeon.

3 And the LORD said unto him, [e]I have heard thy prayer and thy supplication that thou hast made before me: [f]I have hallowed this house which thou hast built, [g]to put my name there for ever; and [h]mine eyes and mine heart shall be there perpetually.

4 And [i]if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;

5 Then [k]I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* [l]if ye shall at all turn from following me, ye or your children, and will not keep my commandments, *and* my statutes, which I have set before you, but [m]go and serve other gods, and worship them;

7 Then [n]will I cut off Israel out of the land which I have given them: and [o]this house, which I have hallowed for my name, will I cast out of my sight; and [p]Israel shall be a proverb and a by-word among all people:

8 And at [q]this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [r]Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, [s]Because they forsook the LORD their God, who brought

character of the Old Testament so strikingly exhibits the glorious type of the Son of God, in his capacity of prophet, priest, and king, as did Solomon on this occasion.

Chap. IX. 1-28. The Divine appearance mentioned in this chapter, was another important event in the history of Solomon, who, after so much success and glory, was in danger lest his heart should be lifted up within him. He is again reminded, that the future of his life and reign would depend upon his conduct. If he should walk in the integrity of his heart, and according to the Divine law, his reign would be established in perpetuity; but if, on the contrary, he should turn aside, neglect the commandments, and, above all, "serve other gods and

forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass [t]at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* [u]Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then [x]king Solomon gave Hiram twenty cities in the land [y]of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [1]pleased him not.

13 And he said, What cities *are* these which thou hast given me, [z]my brother? And he called them the land of [2]Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for [a]to build the house of the LORD, and his own house, and [b]Millo, and the wall of Jerusalem, and [c]Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and [d]Bethhoron the nether,

18 And [e]Baalath, and Tadmor in the wilderness, in the land,

19 And all [f]the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and [3]that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* left of the [g]Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children [h]that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon [1]levy a tribute [k]of bond-service unto this day.

22 But of the children of Israel did Solomon make no bond-men: [1]but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the [m]chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [n]Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build [o]Millo.

25 ¶ And [p]three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and [q]he burnt incense [4]upon the altar that *was* before the LORD: so he finished the house.

26 ¶ And king Solomon [r]made a navy of ships in [s]Ezion-geber, which *is* beside Eloth, on the [5]shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy [t]his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to [u]Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAPTER X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *His riches;* 24 *his presents;* 26 *his chariots and horses;* 28 *his tribute.*

AND [a]when the queen of [b]Sheba [c]heard of the fame of Solomon, [d]concerning the name of the LORD, she came [e]to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare [f]spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon [g]told her all her [1]questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all [h]Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the [2]attendance of his ministers, and their apparel, and his [3]cup-bearers, and his ascent by which he went up unto the house of the LORD; [i]there was no more spirit in her.

6 And she said to the king, It was a

B. C. 992.

t 2 Chr. 8. 1.
u 2 Chr. 2. 8-10, 16.
x 2 Chr. 8. 2.
y Josh. 20. 7.
1 *Were not right in his eyes.*
z Amos 1. 9.
2 *Displeasing,* or *dirty.*
a 2 Chr. 8. 1.
b Jud. 9. 6, 20. 2 Sam. 5. 9. 2 Kings 12. 20.
c Josh. 11. 1; 19. 36. Jud. 4. 2.
d Josh. 16. 3; 21. 22.
e Josh. 19. 44.
f Ex. 1. 11.
3 *The desire of Solomon which he desired*
g Gen. 15. 19-21. Ex. 23. 28-33. Deut. 7. 1-3.
h Jud. 1. 21, 27-35. Ps. 106. 34-38.
i Jud. 1. 28, 35.
k Gen. 9. 25, 26. Neh. 7. 57.
l 1 Sam. 8. 11, 12.

m 2 Chr. 8. 10.
n 2 Chr. 8. 11.
o 2 Chr. 32. 5.
p Ex. 23. 14-17. Deut. 16. 16.
q Ex. 30. 7. 1 Chr. 23. 13.
4 *Upon it which* was *before.*
r 2 Chr. 8. 17, 18.
s Deut. 2. 8.
5 *Lip.*
t 2 Chr. 20. 36, 37.
u Gen. 10. 29. Job 22. 24. Ps. 45. 9. Is. 13. 12.

CH. X.

a Luke 11. 31.
b Gen. 10. 7, 28. Ps. 72. 10, 15. Is. 60. 6. Jer. 6. 20
c 4. 31, 34.
d Job 28. 23. John 17. 3.
e Jud. 14. 12-14. Mark 4. 34.
f Ex. 25. 6.
g Matt. 13. 11. Col. 2. 3.
1 *Words.*
h Ec. 13. 9. Matt. 12. 42.
2 *Standing.*
3 *Butlers.*
i Josh. 5. 1.

worship them," then the Lord would cut off Israel out of the land, and even this glorious temple would be despised and destroyed, while the people became a proverb and a by-word among all nations. Nothing can be more explicit than this communication—nothing more calculated to keep alive a spirit of holy vigilance and entire consecration. For a time, doubtless, the effect was salutary; but, as the history shews, these impressions at length faded away, and Solomon did the very things he was warned not to do! Of all the kings of Israel, Solomon was incomparably the greatest builder; while the temple was his principal work, his secondary operations were of a character the most splendid. Not satisfied with achievements on land, he also built a navy of ships; thus securing the command of an element not regarded by the Jewish kings, but which beautifully harmonises with the universal empire of the Saviour, whose type he was. Allowing for difference of circumstances, there is a principle contained in the address given to Solomon, which applies to every man. The conditions of prosperity in the best sense, is living to the Lord, and uniformly walking in his holy ways.

Chap. X. 1-29. There is some difficulty in determining the territory of the Queen of Sheba. The most probable opinion, however, is, that she ruled in the southern part of Arabia Felix, which is situated on the borders of the Red Sea. The Saviour speaks of her as the Queen of the South, stating that she came from the ends of the earth to hear the wisdom of Solomon. That locality may be deemed the ends of the earth, inasmuch as there is no land beyond, the country being bounded by the Indian Ocean, the Persian Gulf, and the Red Sea. It has been suggested that the Ethiopians, at that time,

true [4]report that I heard in mine own land of thy [5]acts, and of thy wisdom.

7 Howbeit [k]I believed not the words, until I came, and mine eyes had seen *it;* and, behold, the half was not told me: [6]thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, [1]happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which [m]delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, [n]to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, [o]and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of [p]almug-trees, and precious stones.

12 And the king made of the almug-trees [7]pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba [q]all her desire, whatsoever she asked, besides *that* [8]which Solomon gave her of his royal bounty: so she turned, and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchantmen, and of the traffick of the spice-merchants, and of [r]all the kings of Arabia, and of the [9]governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king made [s]a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round [1]behind: and *there were* [2]stays on either side on the place of the seat, and two lions stood beside the stays.

B. C. 992.

4 *Word.*
5 *Sayings.*
k Is. 64. 4. John 20. 25-29. 1 Cor. 2. 9. 1 John 3. 2.
6 *Thou hast added wisdom and goodness to the fame.*
1 Prov. 3. 13, 14. Luke 10. 39-42; 11. 28, 31.
m Ps. 18. 19; 22. 8.
n Ps. 72. 2.
o Prov. 3. 13-15. Rev. 21. 11.
p 2 Chr. 9. 10, 11, *Algum.*
7 *Rails:* Heb. *a prop.*
q Ps. 20. 4. Matt. 15. 28. John 14. 13, 14.
8 *Which he gave her, according to the hand of king Solomon.*
r 2 Chr. 9. 13, 14. Ps. 72. 10. Is. 21. 13. Gal. 4. 25.
9 *Captains.*
s 2 Chr. 9. 17-19. Heb. 1. 3, 8. Rev. 20. 11.
1 *On the hinder part thereof.*
2 *Hands.*

3 *So made.*
t 2 Chr. 9. 20-22.
4 *There was no silver* in them.
5 *Elephants' teeth.*
u Col. 1. 18, 19.
6 *The face of.*
x Gen. 36. 24. Esth. 8. 10, 14. Ez. 27. 14.
7 Job 22. 24, 25.
7 *Gave.*
8 *The going forth of the horses which was Solomon's.*
z Deut. 17. 16. Is. 31. 1-3.
a Josh. 1. 4. 2 Kings 7. 6.
9 *Their hand.*

CH. XI.

a Gen. 6. 2-5. Prov. 2. 16; 5. 3-20.
1 *Besides.*
b Ex. 23. 32, 33. Deut. 7. 3, 4. Mal. 2. 11.
c Num. 25. 1-3. 2 Cor. 6. 14-16.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [3]the like made in any kingdom.

21 ¶ And all king Solomon's [t]drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [4]none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [5]ivory, and apes, and peacocks.

23 So king Solomon [u]exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought [6]to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, [x]and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And [7]the king [7]made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees that *are* in the vale, for abundance.

28 ¶ And [8]Solomon had [z]horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all [a]the kings of the Hittites, and for the kings of Syria, did they bring *them* out by [9]their means.

CHAPTER XI.

1 *Solomon's wives and concubines in his old age draw him to idolatry;* 9 *God threateneth him;* 14 *his adversaries,* 41 *and death:* 43 *Rehoboam succeedeth him.*

BUT king Solomon [a]loved many strange women, ([1]together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, [b]Ye shall not go in to them, neither shall they come in unto you: *for* [c]surely they will

ruled in Arabia also, so that she might have come from Arabia, and have been Queen of Ethiopia; and, in that case, she would only have had to cross the Red Sea. Be this as it may, it is only the wise that love wisdom; and this queen reflected great credit on her sex and station, by the anxiety she manifested to hear the wisest of men, and by the expression of the feeling which arose in her bosom as she listened to his conversation. She confessed, that much as she had heard, the half had not been told her. This queen spoke as a person who knew the truth, inasmuch as she blessed God, who delighted in Solomon to set him on the throne of Israel. She herself was not simply wise, but wealthy, as she shewed by the princely presents, the gold, spices, and precious stones, she gave to the king. Solomon received the Royal Stranger in a spirit, and treated her in a manner, worthy of his own peerless position. The queen had no reason to regret the visit she made; none will ever have reason to repent coming to Him, who is a greater than Solomon.

Chap. XI. 1-25. In the history of Solomon, as in that of his father, we reach the crisis when the horizon becomes first spotted with clouds, and then dark. The daughter of Pharaoh led the way in the path of mischief.

turn away your heart after their gods. [d]Solomon clave unto these in love.

3 And he had [e]seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and [f]his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after [g]Ashtoreth the goddess of the Zidonians, and after [h]Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and [2]went not fully after the LORD, as *did* David his father.

7 Then did Solomon [i]build an high place for [k]Chemosh, the [i]abomination of Moab, in [m]the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was [n]angry with Solomon, because his heart was turned from the LORD God of Israel, [o]which had appeared unto him twice,

10 And had [p]commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this [3]is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, [q]I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it [r]for David thy father's sake: *but* [s]I will rend it out of the hand of thy son.

13 Howbeit [t]I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and [u]for Jerusalem's sake, which I have chosen.

14 ¶ And [x]the LORD stirred up [y]an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 For it came to pass, [z]when David was in Edom, and Joab the captain of the host was gone up to bury the slain, [a]after he had smitten every male in Edom,

B. C. 992.

[d] Gen. 2. 24. Ps. 139. 21. Rom. 1. 32; 12. 9. Rev. 2. 4.
[e] Jud. 8. 30, 31.
[f] 1 Chr. 28. 9. 2 Chr. 17. 3.
[g] Jud. 2. 13; 10. 6. 1 Sam. 7. 3, 4. Jer. 2. 10-13.
[h] Lev. 18. 21; 20. 2-5. *Molech.* Zeph. 1. 5. *Malcham.*
[2] *Fulfilled not after.*
[i] Lev. 26. 30. 2 Kings 23. 13. Ps. 78. 58. Ez. 20. 28, 29.
[k] Jud. 11. 24.
[l] Deut. 13. 14. Rev. 17. 4, 5.
[m] 2 Sam. 15. 30. Matt. 26. 30. Acts 1. 9, 12.
[n] Ex. 4. 14. Ps. 78. 58-60.
[o] 3. 5; 9. 2.
[p] 2 Chr. 7. 17-22.
[3] *Is with thee.*
[q] 2 Sam. 12. 9-12.
[r] Gen. 12. 2; 19. 29.
[s] Ex. 20. 5.
[t] 2 Sam. 7. 15, 16. Ps. 89. 33-37.
[u] Deut. 12. 5, 11. Ps. 132. 13, 14. Is. 14. 32; 62. 1, 7.
[x] 1 Sam. 28. 19.
[y] 2 Sam. 7. 14. Ps. 89. 30-34.
[z] 2 Sam. 8. 14. Ps. 108. 10.
[a] Gen. 25. 23.

[b] Ex. 2. 1-10. Matt. 2. 13, 14.
[c] Gen. 25. 2, 4.
[d] Gen. 14. 6.
[e] Gen. 39. 4, 21. Acts 7. 10, 21.
[f] Jer. 43. 7-9.
[g] Gen. 21. 7, 8. 1 Sam. 1. 24.
[h] Ex. 4. 19. Matt. 2. 20.
[4] *Send me away.*
[i] Jer. 2. 31. Luke 22. 35.
[5] *Not.*
[k] 2 Sam. 18. 22, 23. Ps. 37. 8.
[l] 2 Sam. 8. 3-10, 15-18.
[m] Gen. 34. 30. Zech. 11. 8.
[n] 13. 1, &c.
[o] Gen. 35. 16.
[p] Prov. 30. 32. Is. 26. 11.
[6] *Closed.*
[q] Neh. 4. 7. Is. 22. 9.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom,)

17 That Hadad fled, he, and certain Edomites of his father's servants with him, to go into Egypt; [b]Hadad *being* yet a little child.

18 And they arose out of [c]Midian, and came to [d]Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad [e]found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of [f]Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes [g]weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad [h]heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, [4]Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, [i]But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, [5]Nothing: howbeit [k]let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [l]Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did:* and he [m]abhorred Israel, and reigned over Syria.

26 ¶ And [n]Jeroboam the son of Nebat, [o]an Ephrathite of Zereda, Solomon's servant, (whose mother's name *was* Zeruah, a widow woman,) even he lifted up *his* hand against the king.

27 And this *was* the cause that he [p]lifted up *his* hand against the king: Solomon built Millo, *and* [6]repaired [q]the breaches of the city of David his father.

To her was added associates from Moab, Ammon, Edom, Zidon, and the land of the Hittites, nations concerning whom the command was express and absolute, that Israel should have no intercourse with them, on the ground that they would turn away the heart of the people after their gods. Solomon disobeyed, and fell into the snare. The mind is shocked in the contemplation of his follies; it seems almost incredible, that a man so blessed and honoured, and withal so wise, and at the outset so good, should have erred so grievously. But as he sowed he reaped; the Lord was displeased, and, in consequence, determined to rend the kingdom from him, and give it to one of his servants. Still mercy prevailed over judgment, and the unworthy son received indulgence, not for his own sake, but for that of his worthy father. The springs of evil were now broken up, and, in furtherance of the Divine purposes, an enemy arose in the person of Hadad the Edomite. To him was added Rezon, who proved a source of sore affliction to Solomon all the days of his life. Ver. 26-43. Jeroboam followed, bringing with him a mighty train of disaster. The promises made to him are full of peace and kindness; and had he only proved obedient, he might have been one of the greatest of Israel's kings. Solomon, instead of repenting, sought to kill him, although Jeroboam had done him no wrong. The purpose illustrates the spirit of Solomon at the time, shewing that the judgment denounced against him on account of his iniquities had tended to harden rather than to melt him. The history of the erring monarch is here cut short. His work is done; his time is come; and he sleeps with his fathers, leaving behind him an awful lesson to mankind. No king ever attained to such height of exaltation; none ever descended into such depths of degrada-

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [r]was industrious, [s]he made him ruler over all the [t]charge of [u]the house of Joseph.

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet [v]Ahijah the [w]Shilonite found him in the way; and he had clad himself with a new garment: [x]and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [y]rent it *in* twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces; for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that [z]they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes;

35 But I will take the kingdom out of his son's hand, and [a]will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that [b]David my servant may have [c]a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign [d]according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, [e]if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did, [f]that I will be with thee, and [g]build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this [h]afflict the seed of David, but not for ever.

40 Solomon [i]sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto [k]Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [l]the rest of the [m]acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the [n]time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon [o]slept with his fathers, and was [p]buried in the city of David his father; and [q]Rehoboam his son reigned in his stead.

B. C. 975.

[r] *Did work.* 1 K. 11. 16.
[s] *Burden.*
[t] Josh. 18. 5. Am. 5. 6. Zech. 10. 6.
[u] 2 Chr. 9. 29.
[v] Josh. 18. 1.
[w] Gen. 4. 8. 2 Sam. 14. 6.
[x] 1 Sam. 15. 27, 28; 24. 4, 5.
[y] 1 Chr. 28. 9. 2 Chr. 15. 2. Jer. 2. 13.
[z] 2 Chr. 10. 15-17.
[a] 2 Sam. 7. 16, 29. Ps. 132. 17. Amos 9. 11, 12. Acts 15. 16, 17.
[b] *Lamp,* or *Candle.*
[c] Deut. 14. 26. 2 Sam. 3. 21.
[d] Ex. 19. 5. Deut. 15. 5. Zech. 3. 7.
[e] Deut. 31. 8.
[f] 2 Sam. 7. 11, 16, 26-29. 1 Chr. 17. 10, 24-27.
[g] Ps. 89. 38-45, 49-51.
[h] Prov. 21. 30. Is. 14. 24-27; 46. 10. Lam. 3. 37.
[i] 2 Chr. 12. 2-9.
[k] 2 Chr. 29, 30.
[l] *Words* or *things.*
[m] *Days.*
[n] 2 Kings 16. 20.
[o] 2 Kings 21. 18, 26. 2 Chr. 21. 20.
[p] 2 Chr. 9. 31; 13. 7. Matt. 1. 7. *Roboam.*

CHAPTER XII.

1 *Rehoboam refusing the old men's counsel,* 16 *ten tribes revolt.* 26 *Jeroboam's idolatry.*

AND [a]Rehoboam went to [b]Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when [c]Jeroboam the son of Nebat, who was yet in Egypt, heard *of it,* (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made [d]our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam [e]consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, [f]If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and [g]speak good words to them, then they will be thy servants for ever.

8 But [h]he forsook the counsel of the old men, which they had given him, and con-

CH. XII.

[a] 11. 43.
[b] Gen. 12. 6, *Sichem.* Josh. 24. 1, 32. Ps. 60. 6. Acts 7. 16, *Sychem.*
[c] 11. 26, 31, 40.
[d] 1 Sam. 8. 11-18. 2 Chr. 10. 4, 5. Matt. 23. 4.
[e] 2 Sam. 17. 5. Job 32. 7. Jer. 42. 2-5.
[f] Phil. 2. 7-11.
[g] 2 Sam. 15. 3-6.
[h] 2 Chr. 10. 8. Prov. 1. 2-5. Ec. 10. 2, 3.

---

tion. Truly, he that standeth does well to take heed lest he fall! As the promise had been fulfilled to the letter, so was the threatening. The chastisement was severe, but not unto death. The language of the Lord, in 2 Samuel vii. 14, 15, authorises the full belief that Solomon, in being gathered to his fathers, returned to the bosom of his God—"If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart from him as I took it from Saul." These words are explicit. There can, therefore, be no doubt that this once glorious king is now in heaven, rejoicing in the sovereign mercy of the Lord God of his father David.

Chap. XII. 1-24. The death of Solomon was the signal for great events, affecting the future history of Israel. A change on the throne is always a proper time for performing works of an ameliorating character. It is a fit period to redress grievances, to make concessions, and to bestow favours. It here comes out, that Solomon, notwithstanding his wisdom and greatness, had oppressed his people to an extent which had been all but intolerable. Rehoboam acted as a wise man in taking time to consider before he gave an answer, and in calling to his aid the counsels of others, both old and young. The old men gave sound advice, on which they were unanimous; the young men, however, were not less unanimous in advising an opposite course. It was a great error for the old and the young to deliberate apart. Had they been together, the coolness of age might have tempered the fervour of youth. Society is composed of both young and old; and the mind by which it is ruled is one,—youth impelling age, and age regulating youth. Had the king's

sulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, [i]What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, [k]Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, [l]My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, [m]I will add to your yoke: my father hath chastised you with whips, but I will chastise you with [n]scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, [o]Come to me again the third day.

13 And the king [p]answered the people [1]roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after [q]the counsel of the young men, saying, [r]My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for [s]the cause was from the LORD, [t]that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [u]What portion have we in David? neither *have we* inheritance in the son of Jesse: [x]to your tents, O Israel: [y]now see to thine own house, David. So [z]Israel departed unto their tents.

17 But *as for* [a]the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [b]Adoram, who *was* over the tribute; and [c]all Israel stoned him with stones, that he died: therefore king Rehoboam [2]made speed to get him up to his chariot, to [d]flee to Jerusalem.

19 So [e]Israel [3]rebelled against the house of David [f]unto this day.

B. C. 975.

i 2 Chr. 10. 9.
k 2 Sam. 17. 7-13.
l 2 Chr. 10. 10, 11. Prov. 10. 14. Is. 47. 6.
m Ex. 1. 13, 14. Is. 58. 6.
n Ez. 2. 6. Rev. 9. 3-10.
o 2 Chr. 10. 12-14.
p Gen. 42. 7, 30. 2 Sam. 19. 43.
1 *Hardly.*
q Esth. 1. 16-21.
r Prov. 13. 10.
s Jud. 14. 4. Acts 2. 23; 4. 28.
t 11. 11, 29-38.
u 2 Sam. 20. 1.
x 22. 17, 36.
y Ps. 2. 1-6. Luke 19. 14, 27.
z Jud. 8. 35.
a 2 Chr. 10. 17; 11. 13-17
b 5. 14, *Adoniram.* 2 Sam. 20. 24. 2 Chr. 10. 18, *Hadoram.*
c Ex. 17. 4. Acts 5. 26; 7. 57, 58.
2 *Strengthened himself.*
d Prov. 28. 1, 2.
e 1 Sam. 10. 19.
3 *Fell away.*
f Josh. 4. 9.

g 1 Sam. 10. 24.
h *See on* 17.
i 2 Chr. 11. 1-3.
k 1 Chr. 21. 5.
l 2 Chr. 12. 5, 7.
m Deut. 33. 1.
n Num. 14. 42.
o 2 Chr. 25. 10; 28. 13-15.
p 2 Chr. 11. 5-12.
q Gen. 32. 30, 31. Jud. 8. 8, 17.
r Ps. 14. 1. Mark 2. 6-8. Luke 7. 39.
s 1 Sam. 27. 1. Is. 7. 9. Jer. 38. 18-21. John 11. 47-50. Acts 4. 16, 17.
t Deut. 12. 5-7; 16. 2, 6.
u Gen. 12. 12, 13; 26. 7. Prov. 29. 25. 1 Cor. 1. 19, 20.
x Ex. 20. 4. Deut. 4. 14-18. 2 Kings 10. 29. Hos. 8. 4-7; 10. 5, 6.
y Is. 30. 10. 2 Pet. 2. 19.
z Ex. 32. 4, 8.
a 2 Kings 10. 31.
b Num. 3. 10. 2 Kings 17. 32.
c Lev. 23. 34, &c. Matt. 15. 8, 9.
4 *Went up to the altar.*

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, [g]and made him king over all Israel: there was [h]none that followed the house of David but the tribe of Judah only.

21 ¶ And [i]when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, [k]an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 [l]But the word of God came unto Shemaiah [m]the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, [n]Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. [o]They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam [p]built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [q]Penuel.

26 ¶ And Jeroboam [r]said in his heart, [s]Now shall the kingdom return to the house of David:

27 If this people [t]go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, [u]and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made [x]two calves *of* gold, and said unto them, [y]It is too much for you to go up to Jerusalem: [z]behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing [a]became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made [b]priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, [c]like unto the feast that *is* in Judah; and he [4]offered upon the altar, (so

worst enemies been called to advise, and been intent on giving the counsel most likely to effect his overthrow, they could not have been more successful. The answer, as dictated by the young men, is the perfection of impropriety, insult, and outrage. "I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions." Thus an important prediction was fulfilled through the folly of a few individuals—the kingdom was rent in twain; or rather, ten tribes—that is, the mass of the nation—in one day withdrew their allegiance from the son of Solomon. His sovereignty was thus reduced to a narrow range; and yet so infatuated was he, that, with one tribe, he resolved by force of arms to subdue the revolted millions. Ver. 25-33. Jeroboam saw deeply into the springs of human nature. He knew the force of habit, and the influence of associates, and with a view to apply a corrective, and so to preserve his own supremacy, he systematically perpetrated a deed of the highest enormity, by setting up a regular establishment of idolatry. Instead of the Temple of Solomon, he made "a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." Rehoboam forgot his father's maxim—"He that walketh with wise men shall be wise.

did he in Beth-el,) [5]sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he [6]offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* [d] in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and [7]burnt incense.

CHAPTER XIII.

1 *Jeroboam's hand withereth; 6 and at the prayer of the prophet is restored.* 23 *The disobedient prophet is slain by a lion.* 33 *Jeroboam's obstinacy.*

AND, behold, there came [a]a man of God out of Judah [b]by the word of the LORD unto Beth-el: and [c]Jeroboam stood by the altar to [1]burn incense.

2 And he cried against the altar in the word of the LORD, and said, [d]O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, [e]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And [f]he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, [g]Lay hold on him. And [h]his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, [i]according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [k]Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. [l]And the man of God besought the [2]LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and [m]refresh thyself, [n]and I will give thee a reward.

8 And the man of God said unto the king, [o]If thou wilt give me half thine house, [p]I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For [q]so was it charged me by the word of the LORD, saying, [r]Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt [s]an old prophet in Beth-el; and his [3]sons [t]came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, [u]Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him [x]sitting under an oak: and he said unto him, [y]*Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, [z]I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For [4]it was said to me [a]by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and [b]an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. [c]*But* he lied unto him.

19 So [d]he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that [e]the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, [f]Thus saith the LORD, Forasmuch as [g]thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten

B. C. 975.

5 *To sacrifice.*
6 *Went up to.*
d Num. 15. 39. Matt. 15. 6. Mark 7. 13.
7 *To burn incense.*

CH. XIII.

a 12. 22.
b 1 Thes. 4. 15. c 12. 33.
1 *Offer.*
d Deut. 32. 1. Ex. 30. 1, 4. Luke 19. 40.
e 2 Kings 22. 1, 2.
f Ex. 4. 3-5.
g Jer. 20. 2. Matt. 26. 57.
h Gen. 19. 11. John 18. 6. Rev. 11. 5.
i Num. 16. 23-35. Mark 16. 20. Acts 5. 1-10.
k Ex. 8. 8, 28. Jer. 37. 3. Acts 8. 24. Rev. 3. 9.
l Ex. 8. 12, 13. Matt. 5. 44. Acts 7. 60. Jam. 5. 16-18.
2 *Face of the* LORD.
m Gen. 18. 5.
n 1 Sam. 9. 7, 8. Mal. 1. 10. Acts 8. 18-20.
o Num. 22. 18. Mark 6. 23.
p 2 Kings 5. 20, 27. Mark 6. 11.
q *See on* 1, 21, 22.
r Deut. 13. 13-18. Ps. 141. 4.
s Num. 23. 4, 5.
3 *Sons.*
t 1 Tim. 3. 5.
u Num. 22. 21.
x John 4. 6, 34. 1 Cor. 4. 11, 12. Phil. 4. 12, 13.
y *See on* 1.
z Gen. 2. 1-3. Matt. 4. 10; 16. 23.
4 *A word was.*
a 20. 35.
b Num. 22. 35. Jud. 6. 11, 12.
c Gen. 3. 4, 5. Is. 9. 15. Jer. 5. 12, 31. Ez. 13. 9, 10, 22. Matt. 7. 15. Rom. 16. 18. Rev. 20. 10.
d Gen. 3. 6.
e Num. 23. 5, 16. Matt. 7. 22.
f Gen. 3. 7. Esth. 6. 13. Jer. 2. 19. Gal. 1. 8, 9.
g Lev. 10. 3. 1 Sam. 15. 22-24.

but the companion of fools shall be destroyed." To gratify pride, he lost a kingdom.

Chap. XIII. 1-10. We have here, in ver. 2, a prophecy of a most distinct and remarkable character. The name, family, and office of an individual are described 975 years before the coming of Christ; and about 350 years after the prediction was given, it was accomplished in all its parts: 2 Kings xxiii. 15-20. Jeroboam, at the outset, received a solemn admonition in the temporary judgment that was inflicted upon him. This event alone ought to have awakened him from his stupor; but nothing short of Divine grace can rouse men from the sleep of death. The prophet acted with great dignity towards the king, setting light by his hospitality, and also by his proffered reward for effecting a restoration of his arm by means of prayer. Ver. 11-32. The character of this old prophet is attended with difficulty. Some have thought him a false prophet and a bad man, on the ground that he told a deliberate lie, impiously charging it upon God. Others have held that he was a true prophet, and that the lie was merely officious, proceeding, not from malice, but humanity, to save the man of God from the perils of hunger and fatigue. The whole of his conduct was strange and unsatisfactory. After he had seen the fruit of his lie in the destruction of his guest, he seems to have had some relentings. In burying the dead, he mourned over him, saying, "Alas, my brother!" He might have said, "my victim." The wish to be buried in the same grave, can only be explained by the supposition of his repentance, and his attachment to the man he had so grievously wronged. The act was a species of confession,

bread and drunk water in the place of the which *the* LORD did say to thee, Eat no bread, and drink no water; [h]thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [i]a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* [k]the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion, which hath [6]torn him, and slain him, according to the word of the LORD which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went, and found his carcase cast in the way, and the ass and the lion standing by the carcase: [l]the lion had not eaten the carcase, nor [6]torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcase in his own grave: and they [m]mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; [n]lay my bones beside his bones:

32 For [o]the saying which he cried by the word of the LORD against the altar in Beth-el, and against all [p]the houses of the high places which *are* [q]in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing [r]Jeroboam returned not from his evil way, but [7]made

B. C. 975.

[h] Is. 14. 19, 20. Jer. 22. 19.
[i] 2 Kings 2. 24. 1 Cor. 11. 31, 32. 1 Pet. 4. 17, 18.
[k] Lev. 10. 3. 2 Sam. 12. 10, 14. Ps. 119. 120. Prov. 11. 31. Ez. 9. 6. 1 Cor. 11. 30. Heb. 12. 28, 29. 1 Pet. 4. 17.
[6] *Broken.*
[l] Lev. 10. 2, 6. Job 33. 11. Acts 16. 26. Heb. 11. 34.
[6] *Broken.*
[m] Jer. 22. 18. Acts 8. 2.
[n] Ps. 26. 9. Ec. 8. 10. Luke 16. 22, 23.
[o] 2 Kings 23. 16-19.
[p] Lev. 26. 30.
[q] 2 Chr. 25. 13. Ezra 4. 10.
[r] John 4. 4, 5.
[r] 2 Chr. 11. 15; 13. 9. Amos 4. 6-11.
[7] *Returned and made.*

[s] Num. 1. 51; 3. 10.
[8] *Filled his hand.*
[t] 2 Kings 10. 31; 17. 21.

CH. XIV.

[a] 13. 33, 34.
[b] Ex. 20. 5. 1 Sam. 31. 2. 2 Sam. 12. 15.
[c] 1 Sam. 28. 8. Luke 12. 2.
[d] 11. 29-38.
[e] 1 Sam. 9. 7, 8.
[1] *In thine hand.*
[2] *Cakes.*
[3] *Bottle.*
[f] 2 Kings 1. 2. Luke 7. 2, 3. John 4. 47, 48.
[g] Josh. 18. 1.
[h] Gen. 27. 1; 48. 10.
[4] *Stood for his hoariness.*
[i] Prov. 21. 30.
[k] Job 5. 13.
[l] Ex. 14. 3-5. Luke 20. 20-23. Acts 5. 3-5.
[m] Jer. 21. 2-7. Mark 14. 21.
[5] *Hard.*
[n] 2 Sam. 12. 7, 8.
[o] 11. 30.
[p] Acts 13. 22, 36.
[q] 13. 33, 34; 15. 34.
[r] Deut. 32. 16, 17, 21.

again of the lowest of the people priests of the high places: [s]whosoever would, he [8]consecrated him, and he became *one* of the priests of the high places.

34 And this thing [t]became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

CHAPTER XIV.

1 *Abijah being sick, Jeroboam sendeth his wife, disguised, with presents to the prophet Ahijah at Shiloh.* 5 *Ahijah, forewarned, denounceth God's judgment.*

AT [a]that time Abijah [b]the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and [c]disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there *is* [d]Ahijah the prophet, which told me that *I should be* king over this people.

3 And [e]take [1]with thee ten loaves, and [2]cracknels, and a [3]cruse of honey, and go to him: [f]he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to [g]Shiloh, and came to the house of Ahijah: but Ahijah could not see; [h]for his eyes [4]were set by reason of his age.

5 ¶ And [i]the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, [k]thou wife of Jeroboam; [l]why feignest thou thyself *to be* another? [m]for I *am* sent to thee *with* [5]heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel; [n]Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [o]rent the kingdom away from the house of David, and gave it thee; and *yet* thou hast not been as [p]my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But [q]hast done evil above all that were before thee: for [r]thou hast gone

and, to some extent, of reparation. Ver. 33, 34. Nothing can move Jeroboam from his evil way. His character was reflected through the priesthood he created, for he went on to make "the lowest of the people priests of the high places: whosoever would he consecrated him, and he became one of the priests of the high places." Thus the priests were worthy of the king that created them; and, on the principle, "Like priest, like people," they might be taken as fair representatives of the idolatrous multitudes, the subjects of Jeroboam. Such a priesthood was well fitted to perfect the moral and the spiritual desolation which Jeroboam had so resolutely begun.

Chap. XIV. 1-20. When affliction overtook Jeroboam, he sought not to his own idolatrous priesthood, but to the prophet of the Lord, and in doing this, he resorted to craft, foolishly shutting his eyes to the absurdity of his project of concealment. The present was a very small one, such as was thought to comport with the character of a woman in humble circumstances. This system of presents obtains to the present hour. A traveller states, that having waited on an Arab Emir, his mother and sister sent him early on the morning after his arrival a present of pastry, honey, and fresh butter, with a basin of sweetmeats,—a present much the same as that provided by the wife of Jeroboam. The surprise and confusion of the king's wife may be readily conceived, when the blind prophet, on hearing her footsteps, said—"Come in, thou wife of Jeroboam; why feignest thou thyself to be another?" "Heavy tidings" were a meet reward for such an attempt at deception. The death of the child at the moment foretold, was another proof of the unerring information of the aged prophet, that was eminently calculated to produce reflection in the mind of the idolatrous king, and to bring him back to the love and service of the true God, who had so

and made thee other gods, and molten images, [s]to provoke me to anger, and hast [t]cast me behind thy back;

10 Therefore, behold, [u]I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [x]him that pisseth against the wall, *and* [y]him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, [z]as a man taketh away dung, till it be all gone.

11 Him [a]that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house; *and* [b]when thy feet enter into the city, the child shall die.

13 And all Israel [c]shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him [d]there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover, [e]the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day; [f]but what? even now.

15 ¶ For [g]the LORD shall smite Israel, [h]as a reed is shaken in the water, and he shall [i]root up Israel out of [k]this good land, which he gave to their fathers, and [l]shall scatter them beyond the river, [m]because they have made their groves, provoking the LORD to anger.

16 And [n]he shall give Israel up because of the sins of Jeroboam, [o]who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [p]Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, [q]how he warred, and how he reigned, behold, they *are* written [r]in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he [s]slept with his fathers; and [t]Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [t]Rehoboam *was* forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, [u]to put his name there: and his mother's name *was* [x]Naamah, an Ammonitess.

22 And [y]Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, [z]above all that their fathers had done.

23 For they also [a]built them high places, and [b]images, and [c]groves, on every high hill, and under every green tree.

24 And [d]there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all [e]the shields of gold which Solomon had made.

27 And king Rehoboam [f]made in their stead brasen shields, and committed *them* unto the hands of the chief of the [g]guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And [h]there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name *was* Naamah, an Ammonitess: and [i]Abijam his son reigned in his stead.

CHAPTER XV.

1 *Abijam's wicked reign;* 8 *Asa succeedeth him;* 24 *he dying, Jehoshaphat succeedeth.* 33 *Baasha's wicked reign.*

NOW, [a]in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

B. C. 974.

[s] Deut. 9. 8, 16, 24. 1 Cor. 10. 22.
[t] Neh. 9. 26.
[u] Am. 3. 6.
[x] 2 Kings 9. 8, 9.
[y] Deut. 32. 36.
[z] 1 Sam. 2. 30.
[a] Rev. 19. 17, 18.
[b] John 4. 50-52.
[c] Num. 20. 29.
[d] Philem. 6. 2 Pet. 2. 8, 9.
[e] 16. 27-29.
[f] Ec. 8. 11. Jam. 5. 9. 2 Pet. 2. 3.
[g] 1 Sam. 12. 25.
[h] Matt. 11. 7. Luke 7. 24.
[i] Am. 2. 9.
[k] Deut. 4. 26, 27.
[l] Am. 5. 27. Acts 7. 43.
[m] Ex. 34. 13, 14.
[n] Is. 42. 24.
[o] Ex. 32. 21, 35. Jer. 5. 31. Mic. 6. 16. Rom. 14. 13.
[p] Josh. 12. 24. Cant. 6. 4.
[q] 2 Chr. 13. 3-20.
[r] 1 Chr. 27. 24. Esth. 6. 1.
[s] *Lay down.*
[t] 15. 25-31.

[t] 2 Chr. 12. 13; 13. 7.
[u] Ex. 20. 24.
[x] 2 Chr. 12. 13. Deut. 23. 3.
[y] Jud. 3. 7, 12; 4. 1. 2 Kings 17. 19. Jer. 3. 7-11.
[z] 2 Kings 21. 11. Ex. 16. 47, 48.
[a] Deut. 12. 2. Is. 57. 5. Ex. 16. 24, 35.
[b] *Standing images, or statues.*
[c] Mic. 5. 13. Deut. 12. 2. 2 Chr. 23. 4. Jer. 17. 2.
[d] Gen. 19. 5. Deut. 23. 17. Rom. 1. 24-27. 1 Cor. 6. 9.
[e] Prov. 23. 5. Ec. 2. 18, 19.
[f] Lam. 4. 1, 2.
[g] *Runners.*
[h] 15. 6, 7.
[i] 1 Chr. 3. 10, *Abia.* 2 Chr. 12. 16, *Abijah.* Matt. 1. 7, *Abia.*

CH. XV.

[a] 14. 31.

exalted him. Ver. 21-23. Although Rehoboam consulted the young men, the men of his own age, he was after all far from juvenile when he began his reign, being then in his forty-first year. Having thus reached the prime of life, he ought to have manifested more discretion. Beginning ill, he ended worse, learning nothing from either time or chastisement. Israel was never in so bad a state as at the time of his decease, after an unworthy reign of seventeen years. Idolatry in Judah had then approached its meridian, since they "built high places and images, and groves on every high hill, and under every green tree," while the sodomites of the land provoked the wrath of Heaven. The life of man, whether of kings or subjects, must come to an end; and it is only then that their whole character can be estimated. It has often happened that the end has been better than the beginning; and the latter life has been a laborious effort to repair the errors of earlier years. Both Jeroboam and Rehoboam, however, waxed worse and worse; their career to life's last hour was a downward, headlong course.

Chap. XV. 1-15. Abijam did not profit by the history of his father, but he, too, had patience extended towards him for David's sake. His race was soon run, and at the close he left nothing for the historian to record to his honour. It is mercy to a nation when the course of a bad king is cut short. Three years sufficed for him, while to his son Asa was accorded a reign of no less than forty-one. It is refreshing, in the midst of so much that is offensive to the moral and spiritual sense, to reach such a record as that of Asa. No sooner was he elevated

B. C. 966.

2 Three years reigned he in Jerusalem: and [b]his mother's name *was* [c]Maachah, the daughter of [d]Abishalom.

3 And he walked in [e]all the sins of his father, which he had done before him: [f]and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, [g]for David's sake, did the LORD his God [h]give him a [1]lamp in Jerusalem, to set up his son after him, [i]and to establish Jerusalem;

5 Because [k]David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [l]save only in the matter of Uriah the Hittite.

6 And [m]there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now [n]the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And [o]there was war between Abijam and Jeroboam.

8 And [p]Abijam slept with his fathers; and they buried him in the city of David: and [q]Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his [2]mother's name *was* Maachah, the daughter of Abishalom.

11 And [r]Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away [s]the sodomites out of the land, and removed [t]all the idols that his fathers had made.

13 And also [u]Maachah [x]his mother, even her he removed from *being* queen, because she had made an idol in a grove: and Asa [3]destroyed her idol, [y]and burnt *it* by [z]the brook Kidron.

14 But [a]the high places were not removed; nevertheless Asa's heart [b]was perfect with the LORD all his days.

15 And [c]he brought in the [4]things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And [d]there was war between Asa and Baasha king of Israel all their days.

17 And [e]Baasha king of Israel went up against Judah, and built [f]Ramah, that [g]he might not suffer any to go out or come in to Asa king of Judah.

18 Then [h]Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants; and king Asa sent them to [i]Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at [k]Damascus, saying,

19 *There is* a [l]league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and [m]break thy league with Baasha king of Israel, that he may [5]depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [n]Ijon, and [o]Dan, and [p]Abel-beth-maachah, and all [q]Cinneroth, with all the land of Naphtali.

21 And it came to pass, [r]when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in [s]Tirzah.

22 Then king Asa [t]made a proclamation throughout all Judah; (none *was* [6]exempted;) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and [u]Mizpah.

23 ¶ The [x]rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless [y]in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [z]Jehoshaphat his son reigned in his stead.

25 ¶ And [a]Nadab the son of Jeroboam [7]began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And [b]he did evil in the sight of the LORD, and [c]walked in the way of his father, and [d]in his sin wherewith he made Israel to sin.

27 ¶ And [e]Baasha the son of Ahijah, of the house of Issachar, [f]conspired against him: and Baasha smote him at [g]Gibbethon, which *belonged* to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)

28 Even [h]in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; [i]he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of [k]the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith

---

[b] 2 Chr. 11. 20-22.
[c] 2 Chr. 13. 2, *Michaiah the daughter of Uriel.*
[d] 2 Chr. 11. 21, *Absalom.*
[e] 14. 21, 22.
[f] 3. 14.
[g] Gen. 12. 2; 26. 5. Rom. 11. 28.
[h] 2 Chr. 21. 7. Luke 1. 69-79; 2. 32. Rev. 22. 16
[1] *Candle.*
[i] Ps. 87. 5. Matt. 16. 18.
[k] 2 Kings 22. 2. Luke 1. 6. Acts 13. 22, 36.
[l] 2 Sam. 11. 4, 15-17.
[m] 14. 30.
[n] 14. 29.
[o] 2 Chr. 13. 3-20.
[p] 14. 31.
[q] 1 Chr. 3. 10. Matt. 1. 7, 8.
[2] *Grandmother's.*
[r] 2Chr.14.2,13.
[s] 14. 24.
[t] 2 Chr. 14. 2-5.
[u] 2 Chr. 15. 16.
[x] Deut. 13. 6-11; 33. 9. 2 Cor. 5. 16. Gal. 2.5,6,14.
[3] *Cut off.*
[y] Ex. 32. 20.
[z] 2 Sam. 15. 23.
[a] 22. 43.
[b] 2 Chr. 15. 17.
[c] 7. 51.
[4] *Holy things.*
[d] 14. 30.
[e] 2 Chr. 16. 1.
[f] Josh. 18. 25.
[g] 2 Chr. 11. 13-17.
[h] 14. 26.

[i] 2 Kings 8. 7-15.
[k] Gen. 14. 15.
[l] 2 Chr. 19. 2.
[m] 2 Sam. 21. 2. Rom. 1. 31; 3. 8.
[5] *Go up.*
[n] 2Kings15.29.
[o] Jud. 18. 29.
[p] 2 Sam. 20. 14, 15.
[q] Josh. 11. 2; 12. 3.
[r] 2 Chr. 16. 5.
[s] Cant. 6. 4.
[t] 2 Chr. 16. 6.
[6] *Free.*
[u] Josh. 18. 26.
[x] 14. 29-31.
[y] 2 Chr. 16. 12-14. Ps.90.10.
[z] 2 Chr. 17. 1. Matt. 1. 8.
[a] 14. 12.
[7] *Reigned.*
[b] 16. 25, 30.
[c] 13. 33, 34.
[d] Gen. 20. 9. Rom. 14. 15. 1 Cor. 8. 10-13.
[e] 16. 17.
[f] 2 Kings 12. 20.
[g] Josh. 19. 44; 21. 23.
[h] Deut. 32. 35.
[i] 2 Kings 9. 7-10, 36, 37; 10. 10, 11, 34; 19. 25.
[k] 14. 9, 16.

to power than he began to exert it for the glory of God and the good of the country. No false tenderness to either his father's memory or his mother's feelings led him to compromise the glory of God. Having removed the Sodomites, he destroyed the idols that his father had made, and removed his mother from the throne on account of her idolatry, at the same time destroying her idols. These decisive and praiseworthy movements are traced to the state of the royal mind. Asa's heart was "perfect with the Lord all his days." This noble testimony supplies the key to his conduct, which was worthy of the man, the saint, and the king. Ver. 16-34. In

he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* [l]they not written in the book of the Chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, [m]twenty and four years.

34 And he did evil in the sight of the LORD, and [n]walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAPTER XVI.

1 *Jehu's prophecy against Baasha.* 8 *Zimri's conspiracy.* 29 *Ahab's wicked reign.* 34 *Joshua's curse fulfilled upon Hiel the builder of Jericho.*

THEN the word of the LORD came to [a]Jehu the son of [b]Hanani against Baasha, saying,

2 Forasmuch as [c]I exalted thee out of the dust, and made thee prince over my people Israel, and [d]thou hast walked in the way of Jeroboam, and [e]hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and [f]will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city [g]shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat.

5 ¶ Now [h]the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

6 So [i]Baasha slept with his fathers, and was buried in Tirzah: and [k]Elah his son reigned in his stead.

7 And also by [l]the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger [m]with the work of his hands, in being like the house of Jeroboam; and [n]because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half *his* chariots) [o]conspired against him,

B. C. 930.

[l] 16.5,14,20,27.
[m] 16. 8.
[n] 12. 28, 29; 13. 33; 14.16.

CH. XVI.

[a] 2 Chr. 19. 2; 20. 34.
[b] 2Chr.16.7-10.
[c] 1 Sam.2.8,27, 28; 15. 17-19. 2 Sam. 12. 7-11. Ps. 113. 7, 8. Luke 1. 52.
[d] 13. 33, 34; 15. 34.
[e] Ex. 32. 21. 1 Sam. 2. 24; 26. 19.
[f] Is. 66. 24. Jer. 22. 19.
[g] 14. 11.
[h] 14. 19; 15. 31.
[i] 15. 21.
[k] 8, 13, 14.
[l] 8. 53.
[m] Ps. 115. 4. Is. 2. 8; 44. 9-20.
[n] 2 Kings 10. 30, 31. Acts 2. 23; 4. 27, 28.
[o] 2 Kings 9. 14; 12. 20; 15. 10, 25, 30.

[p] 1 Sam. 25. 36-38. Prov. 23. 29-35. Jer. 51. 57. Matt. 24. 49-51. Luke 21. 34.
[1] *Which was over.*
[q] 2 Kings 9. 31.
[r] 15.
[s] Jud. 1. 7.
[t] 14. 10. 1 Sam. 25. 22, 34.
[2] *Both his kinsmen and his friends.*
[u] *See on* 1-4.
[3] *By the hand of.*
[x] Deut. 32. 21. Is. 41. 29. Jer. 10. 3-5, 8, 15. 1 Cor. 8. 4; 10. 19, 20.
[y] *See on* 5.
[z] Job 20. 5. Ps. 37. 35,36.
[a] Josh. 19. 44; 21. 23.
[b] 2 Kings 8. 26. 2 Chr. 22. 2. Mic. 6. 16.
[c] 2 Kings 6. 24, 25. Luke 19. 43, 44.
[d] Jud. 9. 54. Job 2. 9, 10. Matt. 27. 5.
[e] Ps. 9. 16; 58. 9-11.
[f] 14. 16; 15. 26.
[g] 15. 31; 22. 39.

as he was in Tirzah, [p]drinking himself drunk in the house of Arza, [1]steward of *his* house in Tirzah.

10 And [q]Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and [r]reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* [s]he slew all the house of Baasha: [t]he left him not one that pisseth against a wall, [2]neither of his kinsfolks nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, [u]according to the word of the LORD, which he spake against Baasha [3]by Jehu the prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their [x]vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* [y]they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign [z]seven days in Tirzah: and the people *were* [a]encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made [b]Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they [c]besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and [d]burnt the king's house over him with fire, and died,

19 For his sins which he sinned [e]in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and [f]in his sin which he did, to make Israel to sin.

20 Now [g]the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed

---

due season, through a complicated course of public affairs, the instrumentality was produced by which vengeance was to be taken on Jeroboam. The desolation of his house was complete; "there was not left to him any that breathed." His line was extinguished "because of the sins which he sinned, and which he made Israel to sin." Sin and punishment cannot be separated. Through the tender mercy of God they may be far apart, but every hour will bring them nearer, till at last the bolt descends on the evil-doer. The Judge of all the earth fails not to do right.

Chap. XVI. 1-13. Baasha's doom, and the ruin of his family, succeeded as the punishment of iniquity. He was a man of great energy, and capable of the most daring exploits,—a man every way likely to build up a house; but he departed from the living God, and gave his heart to idols, which brought upon him desolation. Ver. 15-28. In the contentions of ambitious men, such as Zimri and Omri, nations are afflicted and sins are punished; the contending parties are made the instruments of each other's chastisements. The ascension of Ahab was an evil day for Israel. He commenced his career with a character which boded nothing but mischief. A man "who did evil in the sight of the Lord above all that were before him, in proportion to his power, would be a

Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year [h] of Asa king of Judah began Omri to reign over Israel, [i] twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called [k] the name of the city which he built, after the name of Shemer, owner of the hill, [4] Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and [l] did worse than all that *were* before him.

26 For [m] he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with [n] their vanities.

27 Now [o] the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri [p] slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel [q] in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD [r] above all that *were* before him.

31 And it came to pass, [5] as if it had been [s] a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he [t] took to wife [u] Jezebel, the daughter of Ethbaal, king of [x] the Zidonians, [y] and went and [z] served Baal, and worshipped him.

32 And he reared up an altar for Baal in [a] the house of Baal, which he had built in Samaria.

33 And Ahab [b] made a grove; and Ahab [c] did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

B. C. 918.

[h] Prov. 28. 2. Eph. 4. 3-5.
[i] 8, 20.
[k] 2 Kings 17. 1, 6, 24. John 4. 4, 5. Acts 8. 5-8.
[4] *Shomeron.*
[l] Mic. 6. 16.
[m] 13. 33, 34.
[n] *See on* 13.
[o] 15. 31.
[p] *See on* 6.
[q] *See on* 24.
[r] 21. 25. 2 Kings 3. 2.
[5] *Was it a light thing, &c.*
[s] Gen. 30. 15. Num. 16. 9. Is. 7. 13. Ez. 16. 20, 47.
[t] Gen. 6. 2. Deut. 7. 3, 4. Josh. 23. 12, 13.
[u] 2 Kings 9 30-37. Rev. 2. 20.
[x] Jud. 10. 12; 18. 7.
[y] 11. 4-8.
[z] Jud. 2. 11; 3. 7; 10. 6.
[a] 2 Kings 10. 21, 26, 27.
[b] Ex. 34. 13. 2 Kings 13. 6; 17. 16; 21. 3.
[c] 22. 6, 8.

CH. XVII.

1 *Elijah.*
[a] Matt. 7. 29.
[b] Acts 27. 23.
[c] Luke 4. 25. Jam. 5. 17. Rev. 11. 6.
[d] 1 Chr. 17. 3.
[e] John 8. 59. Heb. 11. 38. Rev. 12. 6, 14.
[f] Num. 20. 8. Amos 9. 3, 4. Matt. 4. 4, 11.
[g] Matt. 16. 24. John 15. 14.
[h] Ex. 16. 35. Matt. 14. 19-21. Luke 22. 35. Heb. 6. 18.
[3] *At the end of days.*
[i] Is. 40. 30, 31.
[k] *See on* 2.
[l] Ob. 20. Luke 4. 26, *Sarepta.*
[m] Matt. 15. 21, 22.
[n] Jud. 7. 2, 4. 2 Cor. 4. 7.
[o] Gen. 21. 15. Heb. 11. 37.
[p] Gen. 24. 18, 19.
[q] 18. 4.
[r] *See on* 1.
[s] Matt. 15. 33, 34.
[t] Gen. 21. 16
[u] Ex. 14. 13. Matt. 28. 5.
[x] Gen. 22. 1, 2. Heb. 11. 17.
[y] Prov. 3. 9, 10.

CHAPTER XVII.

1 *Elijah, prophesying against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.*

AND [1] Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a] *As* the LORD God of Israel liveth, [b] before whom I stand, there shall not be [c] dew nor rain these years, but according to my word.

2 And [d] the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and [e] hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and [f] I have commanded the ravens to feed thee there.

5 So he went, and [g] did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And [h] the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass, [2] after a while, that [i] the brook dried up, because there had been no rain in the land.

8 ¶ And [k] the word of the LORD came unto him, saying,

9 Arise, get thee to [l] Zarephath, [m] which *belongeth* to Zidon, and dwell there: behold, I have commanded a [n] widow woman there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, [o] Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And [p] as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, [q] a morsel of bread in thine hand.

12 And she said, [r] *As* the LORD thy God liveth, I have not a cake, [s] but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, [t] that we may eat it, and die.

13 And Elijah said unto her, [u] Fear not; go *and* do as thou hast said: but [x] make me thereof a little cake [y] first, and bring *it* unto me, and after make for thee and for thy son:

curse to his own and to surrounding nations. The evil attributes which composed his character were compacted and strengthened by his union with Jezebel, the daughter of an idolatrous king. This woman was destined to perform a noted part in his wicked career. Great was the evil she did directly herself, as well as the evil to which she prompted her husband. Ver. 34. This is a verse of very great importance, as supplying the fulfilment of the remarkable prediction, uttered several hundred years before, in Joshua vi. 26. The eldest son of Hiel died when the foundation was laid, and his youngest son when the wall of the city was finished. Such fulfilments were eminently calculated to fix public attention on the character and lessons of the prophets of the Lord, and to rebuke the infatuation of idolaters.

Chap. XVII. 1-16. The prophets, for the most part, were selected from Judah; but, as if to illustrate the sovereignty of grace, an exception was sometimes made. This great prophet Elijah was from Gilead. Of his family nothing is known; he stands forth somewhat like Melchizedek—a great individual of whose lineage we have no information. God, purposing to chasten the nation, so ordered it that the calamity was connected with the prophet's prayer. This was intended to answer ulterior purposes, which we shall find it did in a very remarkable manner. The ministration of the ravens is a touching element of the narrative, and a beautiful display of the manifold resources of Providence. The prophet's meal was provided for him with all the regularity of the rising sun, and when water failed which the ravens could not supply, he was directed to proceed elsewhere. The miracle here performed effected a double purpose—yielding, at the same time, sustenance to the

14 For [z]thus saith the LORD God of Israel, [a]The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD [3]sendeth rain upon the earth.

15 And she went, and [b]did according to the saying of Elijah: and she, and he, and her house, did eat [4]*many* days.

16 *And* [c]the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake [5]by Elijah.

17 ¶ And it came to pass, after these things, *that* [d]the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, [6]that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? [f]art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And [g]he cried unto the LORD, and said, O LORD my God, [h]hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he [6]stretched himself upon the child three times, and cried unto the LORD, and said, [i]O LORD my God, I pray thee, let this child's soul come [7]into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, [k]and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, [l]See, thy son liveth.

24 And the woman said to Elijah, [m]Now by this I know that thou *art* a man of God, *and* that [n]the word of the LORD in thy mouth *is* truth.

CHAPTER XVIII.

1 *Elijah meeteth with good Obadiah.* 17 *He reproveth Ahab, and convinceth Baal's prophets.* 41 *He obtaineth rain.*

AND it came to pass, [a]*after* many days, that the word of the LORD came to Elijah in [b]the third year, saying, Go, shew thyself unto Ahab; and [c]I will send rain upon the earth.

2 And Elijah [d]went to shew himself unto Ahab: and *there was* [e]a sore famine in Samaria.

3 And Ahab called [1]Obadiah, which *was* [2]the governor of *his* house: (now Obadiah [f]feared the LORD greatly;

B. C. 910.

[z] 2 Kings 3. 16.
[a] 4.
[3] *Giveth.*
[b] Gen. 12. 4. John 11. 40. Heb. 11. 7, 8, 17.
[4] *A full year.*
[c] Matt. 9. 28-30.
[5] *By the hand of.*
[d] Gen. 22. 1, 2.
[e] Job 34. 14.
[f] Gen. 42. 21, 22. Mark 5. 7, 16-17.
[g] Ex. 17. 4. Matt. 21. 22. Jam. 5. 13-18.
[h] Gen. 18. 23-25.
[6] *Measured.*
[i] Heb. 11. 19.
[7] *Into his inward parts.*
[k] Deut. 32. 39. John 5. 28, 29. Rev. 11. 11.
[l] 2 Kings 4. 36, 37. Luke 7. 15. Heb. 11. 35.
[m] John 4. 42-46; 16. 34.
[n] 1 Thes. 2. 13. 1 John 2. 21.

CH. XVIII.

[a] Luke 4. 25. Jam. 5. 17. Rev. 11. 2, 6.
[b] 17. 1, 7, 15.
[c] Lev. 26. 4.
[d] Ps. 27. 1. Heb. 13. 5, 6.
[e] Lev. 26. 26.
[1] *Obadiahu.*
[2] *Over his house.*
[f] Gen. 22. 12.

[3] *Isebel.*
[g] Neh. 9. 26. Rev. 17. 4-6.
[h] Heb. 11. 38.
[i] Matt. 26. 35, 40.
[k] Ps. 104. 14. Heb. 3. 17.
[4] *We cut not ourselves from the beasts.*
[l] Jer. 14. 3.
[m] 2 Kings 1. 8. Matt. 3. 4.
[n] Gen. 18. 2.
[o] Gen. 19. 18.
[p] 17. 18.
[q] 1 Sam. 22. 6.
[r] Ps. 12. 7, 8. John 8. 59.
[s] 2 Kings 2. 11, 16. Matt. 4. 1 Acts 8. 39.
[t] 1 Sam. 22. 11-19. Matt. 2. 16. Acts 12. 19.
[u] 1 Sam. 2. 18, 26. Luke 1. 15.
[x] Gen. 20. 4, 5. Acts 20. 34. 1 Thes. 2. 9, 10.
[y] Gen. 2. 1.
[z] Josh. 7. 25. Acts 16. 20.
[a] Ex. 3. 1. Matt. 14. 4.
[b] 2 Chr. 15. 2.

4 For it was *so*, when [3]Jezebel [g]cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty [h]in a cave, and [i]fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find [k]grass to save the horses and mules alive, that [4]we lose not all the beasts.

6 So they divided the land between them, to pass throughout it: [l]Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and [m]he knew him, and [n]fell on his face, and said, *Art* thou that [o]my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, [p]What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* [q]the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, *He is* not *there,* he took an oath of the kingdom and nation, that [r]they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that [s]the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, [t]he shall slay me: but I thy servant fear the LORD [u]from my youth.

13 Was it not told my lord [x]what I did, when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the LORD [y]of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou [z]he that troubleth Israel?

18 And he answered, [a]I have not troubled Israel; but thou, and thy father's house, [b]in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to

---

prophet of the Lord, and to his humble hostess with her little son. Here, again, we see sovereignty and mercy beautifully blended together. As the Lord himself subsequently reminded the people, "there were many widows in those days;" but only to one of them was the prophet sent. Ver. 17-24. Human nature is so true to its own instincts, that in cases of special affliction it connects present suffering with former sin. The widow seemed to take this view of the matter with respect to her son. The prophet manifested the strongest sympathy with the suffering parent, and hence his fervent prayer became effectual for the restoration of her child. Thus mercy upon mercy was heaped upon the head of this humble individual—the first miracle preserving from death, and the second restoring the dead.

Chap. XVIII. 1-16. As Elijah had been the means, by his prayer, of shutting up the heavens, his was to be the honour, by prayer again, of opening them,—facts eminently calculated to impress the mind of the ungodly king with the great truth, that there is a God who ruleth in the heavens. It is among the merciful mysteries of

me all Israel unto [c]mount Carmel, and the prophets of Baal four hundred and fifty, and the [d]prophets of the groves four hundred, which [e]eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, [f]How long halt ye between two [5]opinions? [6]If the LORD *be* God, follow him: but if Baal, *then* follow him. And the people [h]answered him not a word.

22 Then said Elijah unto the people, I, *even* [1]I only, remain a prophet of the LORD; but [k]Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under;* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the God that [1]answereth by fire, let him be God. And all the people answered and said, [6]It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye are many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal [m]from morning even until noon, saying, O Baal, [7]hear us! But *there was* [n]no voice, nor any that [8]answered. And they [9]leaped upon the altar which was made.

27 And it came to pass at noon, that [o]Elijah mocked them, and said, Cry [1]aloud; for he *is* a god: either [2]he is talking, or he [3]is pursuing, or he is in a journey, *or* peradventure he sleepeth, and [p]must be awaked.

28 And they cried aloud, and [q]cut themselves, after their manner, with knives and lancets, till [4]the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they [r]prophesied until the *time* of the [5]offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any [6]that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and [s]he repaired the altar of the LORD *that was* broken down.

B. C. 908.

[c] Josh. 19. 26.
[d] 16. 33.
[e] Rev. 2. 20.
[f] Deut. 4. 35. Matt. 6. 24. 1 Cor. 10. 21, 22. Rev. 3. 15, 16.
[5] *Thoughts.*
[6] Ex. 5. 1, 2.
[h] Gen. 24. 50. Rom. 3. 19; 6. 21.
[1] 19. 10, 14.
[k] Matt. 7. 13-15. 2 Pet. 2. 1-3.
[1] Lev. 9. 24.
[6] *The word is good.*
[m] Matt. 6. 7.
[7] *Answer.*
[n] Ps. 115. 4-7. 1 Cor. 8. 4.
[8] *Heard.*
[9] *Leaped up and down at the altar.*
[o] Ec. 11. 9. Mark 7. 9.
[1] *With a great voice.*
[2] *He meditateth.*
[3] *Hath a pursuit.*
[p] Ps. 44. 23. Mark 4. 38, 39.
[q] Lev. 19. 28. Mark 5. 5.
[4] *They poured out blood upon them.*
[r] Acts 16. 16, 17.
[5] *Ascending.*
[6] *Attention.*
[s] Rom. 11. 3.

[t] Ex. 24. 4. Eph. 2. 20. Rev. 7. 4-8.
[u] Gen. 32. 28.
[x] Ex. 20. 24, 25.
[y] 1 Cor. 10. 31.
[z] Dan. 3. 19, 25. John 11. 39, 40.
[a] 2 Cor. 4. 2.
[7] *Went.*
[b] Ex. 29. 39-41. Acts 3. 1; 10. 30.
[c] Ex. 3. 6, 15, 16. Eph. 1. 17; 3. 14.
[d] Is. 37. 17-20. Luke 11. 8. Jam. 5. 16, 17.
[e] Jer. 31. 18, 19. Luke 1. 16, 17.
[f] Lev. 10. 2. Job 1. 16.
[g] 2 Chr. 7. 3.
[8] *Apprehend.*
[h] Jud. 5. 21.
[i] Deut. 13. 5. Rev. 19. 20.
[k] Acts 27. 34.
[9] *A sound of a noise of rain.*
[l] Matt. 14. 23. Acts 10. 9.
[m] Gen. 24. 64. Mark 14. 35.
[n] Ps. 5. 3. Luke 18. 1.
[o] Gen. 32. 26. Heb. 10. 30, 37.

31 And Elijah took [t]twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, [u]saying, Israel shall be thy name;

32 And [x]with the stones he built an altar [y]in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, [z]Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, [a]Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time.

35 And the water [7]ran round about the altar; and he filled the trench also with water.

36 And it came to pass, [b]at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, [c]LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 [d]Hear me, O LORD, hear me; that this people may know that thou *art* the LORD God, and *that* [e]thou hast turned their heart back again.

38 Then the [f]fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, [8]they fell on their faces; and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [8]Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook [h]Kishon, and [i]slew them there.

41 ¶ And Elijah said unto Ahab, [k]Get thee up, eat and drink; for *there is* [9]a sound of abundance of rain.

42 So Ahab went up to eat and to drink: and [l]Elijah went up to the top of Carmel; and [m]he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, [n]Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, [o]Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth

Providence, that the best of servants have often been employed to serve the worst of kings. Obadiah, while a man of eminent piety, was actually appointed governor of Ahab's palace. In that capacity he had opportunities for doing good, on a scale, and with a safety, which he could not otherwise have enjoyed. He was doubtless appointed, among other beneficent arrangements, for the very purpose of preserving the lives of these prophets, who must otherwise have perished. The moral courage of this good man was wonderful. While the queen was intent on cutting off all the prophets of the Lord in the land, he became the patron, provider, and preserver of a hundred of them! Such an act was, of course, a great offence against the queen, and discovery would have been destruction to him. Obadiah knew his master's temper, and was terrified to place himself in the attitude suggested by Elijah; but at length his objections were overcome, and he obeyed. Ver. 17-46. Nothing can surpass the dignity of the prophet in his intercourse with the wicked king. Elijah displayed wonderful wisdom in the matter of the sacrifice, since nothing could be better fitted to test the true character of these

a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, [1]Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and [p]there was a great rain. And Ahab rode, and went to Jezreel.

46 And [q]the hand of the LORD was on Elijah; and [r]he girded up his loins, and ran before Ahab [2]to the entrance of Jezreel.

CHAPTER XIX.

1 *Elijah, threatened by Jezebel; 4 is comforted by an angel.* 9 *God sendeth him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [s]So let the gods do *to me*, and more also, [b]if I make not thy life as the life of one of them by [c]to-morrow about this time.

3 And when he saw *that*, [d]he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and [e]he requested [1]for himself that he might die; and said, It is enough: now, O LORD, take away my life; for I *am* not [f]better than my fathers.

5 And [g]as he lay and slept under a juniper-tree, behold, then [h]an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there* [i]*was* a cake baken on the coals, and a cruse of water at his [2]head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; [k]because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went [l]in the strength of that meat [m]forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither [n]unto a cave, and lodged there: and, behold, the word of the LORD *came* to him, and he said unto him, [o]What doest thou here, Elijah?

10 And he said, I have been [p]very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, [q]thrown down thine altars, and slain thy prophets with the sword; and I, *even* I [r]only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and [s]stand upon the mount before the LORD. And, behold, [t]the LORD passed by, [u]and a great and strong wind rent the mountains, and brake in pieces the rocks, before the LORD; *but* the LORD *was* not in the wind: and after the wind, [x]an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake [y]a fire; *but* the LORD *was* not in the fire: and after the fire [z]a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, [a]What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have [b]forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to [c]the wilderness of Damascus; and when thou comest, [d]anoint Hazael *to be* king over Syria;

16 And [e]Jehu the son of Nimshi shalt thou anoint *to be* king over Israel; and Elisha the son of Shaphat, of [f]Abel-meholah, shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* [g]him that escapeth [h]the sword of Hazael shall Jehu slay; and him that escapeth from [i]the sword of Jehu shall [k]Elisha slay.

18 [l]Yet [3]I have left *me* seven thousand in Israel, all [m]the knees which have not bowed unto Baal, and [n]every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and [o]he with the twelfth: and Elijah passed by him, and cast [p]his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, [q]Let me, I pray thee, kiss my father and my mother, and *then*

B.C. 906.

1 *Thy*, or *bind.*
p 2 Sam. 21.14.
q 2 Kings 3. 15.
r Job 38. 3. 1 Pet. 1. 13.
2 *Till thou come to Jezreel.*

CH. XIX.
a Ruth 1. 17.
b Ex. 10. 28.
c Jam. 4. 13,14.
d Matt. 26. 56.
e 2 Kings 2. 11. Phil. 1. 21-24.
1 *For his life.*
f Amos 6. 2. Rom. 3. 9.
g Gen. 28. 11-15.
h Ps. 34. 7, 10.
i Matt. 6. 32. Mark 8. 2, 3. John 21. 5, 9.
2 *Bolster.*
k Deut. 33. 25.
l Dan. 1. 15. Matt. 4. 4.
m Ex. 24. 18. Luke 4. 2.
n Ex. 33. 21, 22. Heb. 11. 38.
o Gen. 3. 9. Jon. 1. 3, 4.
p Ex. 20. 5. John 2. 17.

q Mic. 6. 16.
r 18. 4, 22.
s Ex. 19. 20. Matt. 17. 1-3. 2 Pet. 1. 17, 18.
t Ex. 33. 21, 22.
u Ex. 19. 16; 20. 18. Heb. 12. 18-21.
x Zech. 14. 5. Matt. 24. 7. Heb. 12. 26. Rev. 11. 19.
y Gen. 15. 17. Heb. 12. 29.
z Ex. 34. 6. Acts 2. 36, 37.
a Gen. 16. 8.
b Deut. 29. 25. Heb. 8. 9.
c Gen. 14. 15. Acts 9. 2, 3.
d Is. 45. 1, &c.
e 2 Kings 9. 1-3.
f Jud. 7. 22.
g Is. 24. 17, 18. Amos 2. 14.
h 2 Kings 8. 12; 13. 3, 22.
i 2 Kings 9. 14, &c.
k Is. 11. 4. Rev. 19. 21.
l Is. 1. 9. Rom. 11. 4, 5.
3 *I will leave.*
m Is. 49. 23. Rom. 14. 10-12. Phil. 2. 10.
n Job 31. 27. Hos. 13. 2.
o Ex. 3. 1.
p 2 Kings 2. 8, 13, 14.
q Matt. 8. 21, 22. Acts 20. 37.

false prophets. The whole thing was gone about with the utmost deliberation, and everything done in such a manner as was best calculated to fix public attention. Care was taken that the power of Baal should first be tested; the effect turned wholly upon this. Nothing could be more complete and conclusive than the awful manifestation, which produced its appropriate effect on the mind of the people. The prophet took advantage of the moment to secure judgment upon the deceivers of the nation, and the enemies of truth. The false prophets, to the extent of 450, paid the penalty of their impiety with their lives. No sooner was this great point settled than a manifestation of mercy ensued. The clouds of heaven once more burst, pouring down their treasures over all the land, to the astonishment of the king and the delight of the people.

Chap. XIX. 1-3. The prophet had proved too much for the king, who told Jezebel of his mighty works, at the same time apprising her of the death of her prophets. The fact, of course, was to be dealt with as an offence of the most treasonable character; nothing would satisfy her but life for life. The man of God must die! Not so. She, too, will find that he was too strong for her as well as for her prophets. Ver. 4-18. There are limits to human strength, and the courage of even the most lion-hearted man sometimes fails. Elijah was weary of life and trouble, and longed to rest; but his God and Father had more work for him to do, and great work too. The vision that followed, and the communications that were made, sufficed to shew him the great events which were still in the future; and Elijah, recovering his wonted courage, betook himself cheerfully to the

I will follow thee. And he said unto him, [4]Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and [r]ministered unto him.

CHAPTER XX.

1 *Ben-hadad besiegeth Samaria.* 13 *The Syrians are slain.* 31 *Ahab dismisseth Ben-hadad.* 35 *A prophet reproveth him.*

AND [a]Ben-hadad the king of Syria gathered all his host together; and *there were* [b]thirty and two kings with him, [c]and horses and chariots: and he went up and [d]besieged Samaria, and warred against it.

2 And [e]he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy [f]silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, [g]I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, [h]and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is [1]pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called [i]all the elders of the land, and said, [k]Mark, I pray you, and see how this *man* [l]seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I [2]denied him not.

8 And all the elders, and all the people, said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, [m]The gods do so unto me, and more also, [n]if the dust of Samaria shall suffice for handfuls for all the people that [3]follow me.

11 And the king of Israel answered and said, Tell *him*, [o]Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this [4]message, (as he *was* [p]drinking, he and the kings in the [5]pavilions,) that he said unto his servants, [6]Set *yourselves in array:* and they set *themselves in array* against the city.

13 ¶ And, behold, there [7]came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, [q]Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; [r]and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by [8]the young men of the princes of the provinces. Then he said, Who shall [9]order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were [s]two hundred and thirty-two; and after them he numbered all the people, *even* all the children of Israel, *being* [t]seven thousand.

16 And they went out at noon: but [u]Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first: and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, [x]Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and [y]the Syrians fled, and Israel pursued them; and Ben-hadad the king of Syria [z]escaped on an horse with the horsemen.

21 And the king of Israel [a]went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And [b]the prophet came to the king of Israel, and said unto him, Go, [c]strengthen thyself, and mark, and see what thou doest: for [d]at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, [e]Their gods *are* gods of the hills, therefore they were stronger

B.C. 901.

4 *Go, return.*
r Ex. 24. 13.

CH. XX.

a 2 Kings 8. 7-15.
b Gen. 14. 1-5.
c Ex. 14. 7.
d Is. 37. 24.
e 2 Kings 19. 9.
f Ex. 15. 9.
g Lev. 26. 36.
h 1 Sam. 13.19-21. 2 Kings 18. 31, 32.
1 *Desirable.*
i 1 Chr. 13. 1.
k 2 Kings 5. 7.
l Job 15. 35. Prov. 11. 27. Rom. 3. 13-18.
2 *Kept not back from him.*
m Acts 23. 12.
n 2 Sam. 17.12, 13. Is.10.13, 14; 37. 24,25.

3 Are *at my feet.*
o 1 Sam. 14. 6, 12, 13. Prov. 27. 1. Is. 10. 15, 16. Matt. 26. 33-35.
4 *Word.*
p 1 Sam. 25. 36. Prov. 31. 4,5. Dan. 5. 2,30. Luke 21. 34. Eph. 5. 18.
5 *Tents.*
6 *Place* the engines. *And they placed* engines.
7 *Approached.*
q 2 Kings 6. 8-12. Is. 7. 1-9. Ex. 20.14,22.
r Ex. 14. 14. Ps. 83. 18. Is. 37. 20. Joel 3. 17.
8 *Servants.*
9 *Bind*, or *tie.*
s Jud. 7. 7, 16. 2 Chr. 14.11.
t 1 Sam. 14. 2. 2 Kings13.7. Ps. 106. 40-43.
u 16. 9.
x 1 Sam. 14. 11, 12. 2 Kings 14. 8-12. Prov. 18. 12.
y Lev. 26. 8. 1 Sam. 14. 13-15. Ps. 33. 16; 46. 9.
z 1 Sam. 30. 16, 17.
a Jud. 7. 23-25. 1 Sam.17.52. 2 Kings 3. 13-24.
b 18. 10; 22. 8.
c Ps. 27. 14. Joel 3. 9, 10. Eph. 6. 10.
d 2 Sam. 11. 1. 1 Chr. 20. 1. Is. 26. 11.
e Ps. 50. 21, 22. Is. 42. 8.

work assigned him. Ver. 19-21. The weight of years now pressed heavily upon the prophet, and it became necessary to provide him a successor. In this case the choice was not made by Elijah but his Master. The descent of the mantle upon Elisha was accompanied by a power which drew him to the prophet, much in the same way as when the Apostles of the Lord were selected. It was to all a day of power, by which they were made willing to love and serve God. The conduct of Elisha in slaying the oxen, and making a feast for the people, threw the air of generous festivity over his call, rendering it all the more remarkable to his friends, and the more interesting to the country. From that moment he had no other object than to serve Elijah, and through him the Lord. Thus we find that there is power in the call of God. It is not a mere matter of words, but of the Holy Ghost, by whom the conscience, and judgment, and the heart are controlled, harmonised, and moved in the destined direction.

Chap. XX. 1-34. Royal rapacity, like that of minor subjects, has frequently overshot the mark. The King of Syria acted a part worthy of his own depraved character, and the consequences were such as his conduct

than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army like the army that [1]thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass, at the return of the year, that Ben-hadad numbered the Syrians, and went up to [f]Aphek, to [2]fight against Israel.

27 And the children of Israel were numbered, and [3]were all present, and went against them: and the children of Israel pitched before them [g]like two little flocks of kids; but the Syrians filled the country.

28 ¶ And [h]there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, [i]therefore will I deliver all this great multitude into thine hand; and ye shall know that I *am* the LORD.

29 And they pitched one over against the other [k]seven days: and *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians [l]an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* [m]a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad [n]fled, and came into the city, [4]into an inner chamber.

31 ¶ And [o]his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* [p]merciful kings: let us, I pray thee, [q]put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: [r]peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, [s]Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? [t]he *is* my brother.

33 Now [u]the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; [x]and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab,* I will send thee away with this covenant. [y]So he made a covenant with him, and sent him away.

35 ¶ And a certain man [z]of the sons of the prophets said unto his neighbour in the word of the LORD, [a]Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, [b]Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, [5]so that in smiting he wounded *him.*

38 So the prophet departed, and waited for the king by the way, and [c]disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, [d]Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, [6]or else thou shalt [6]pay a talent of silver.

40 And as thy servant was busy here and there, [7]he was gone. And the king of Israel said unto him, [f]So *shall* thy judgment *be;* thyself hast decided *it.*

41 And he hasted, and took [g]the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore [h]thy life shall go for his life, and thy people for his people.

43 And the king of Israel [i]went to his house heavy and displeased, and came to Samaria.

CHAPTER XXI.

1 *Ahab denied Naboth's vineyard.* 5 *Jezebel causeth Naboth to be condemned.* 17 *Elijah denounceth judgments against Ahab and Jezebel.*

AND it came to pass [a]after these things, *that* Naboth the Jezreelite had a

B. C. 909.

1 *Was fallen.*
f Josh. 13. 4. Jud. 1. 31, *Aphik.*
2 *To the war with Israel.*
3 *Were victualled.*
g Deut. 32. 30. 1 Sam. 13. 5-8. Ec. 9. 11.
h 2 Chr. 20. 14-20.
i Deut. 32. 27. Ps. 68. 10,11. Jer. 14. 7. Ez. 36.21-23.
k Josh. 6. 15. 1 Sam.17.16.
l 2 Sam. 10. 18. 2 Chr. 13. 17.
m Is. 24. 18. Amos 5. 19; 9. 3. Luke 13. 4.
n Dan. 4. 37.
4 *From chamber to chamber.* Heb. *into a chamber within a chamber.*
o 2 Kings 5. 13.
p Prov. 20. 28. Is. 10. 5. Eph. 1. 7, 8.
q 2 Sam. 3. 31. 2 Kings 19. 1, 2.
r 2 Kings 7. 4. Matt. 10. 28.
s Job 12. 17,18. Dan.5.20-23. Ob. 3, 4.
t 1 Sam. 15. 8, 20.
u Prov. 25. 13. Luke 16. 8.

x 2 Kings 10. 15. Acts 8. 31.
y 2 Chr. 18. 30. Is. 26. 10.
z 1 Sam. 10.12. 2 Kings 2. 3, 5; 4. 1, 38. Amos 7. 14.
a Is. 8. 18; 20. 2, 3. Matt. 16. 24.
b 1 Sam. 15. 22, 23.
5 *Smiting and wounding.*
c 2 Sam. 14. 2. Matt. 6. 16.
d Jud. 9. 7-20. 2 Sam. 12. 1-7. Mark 12. 1-12.
e Ex. 21. 30.
6 *Weigh.*
7 *He was not.*
f Job 15. 6. Matt. 25. 24-27. Luke 19. 22.
g 2 Sam.13. 19.
h 2 Kings6.24. 2 Chr. 18. 33, 34.
i Esth. 5. 13.

CH. XXI.
a 2 Chr. 28. 22.

merited. He boasted of his multitudes, but made light of the power of that God who made the heavens and the earth. But the slaughter of a hundred thousand men in one day brought him to his senses. It is curious to observe the opinion which the heathen nations, even then, held of Israel's kings, who were pronounced "merciful." This epithet was not undeserved, for, unquestionably, as compared with the bulk of the kings of Israel, the kings of the Heathen were distinguished for cruelty. The appeal was successful. While the submission of the Syrian king was most abject, the deportment of Ahab was generous and noble. This compassionate leniency did more to promote peace and union between the two countries than could have been accomplished by generations of warfare, the victory now on this side and now on that, and a quarrel ever remaining with the one or the other to be adjusted. Ver. 35-43. But Ahab's generosity, on the present occasion, had been exercised at the expense of other considerations, which ought not to have been forgotten. It was not enough that Ben-hadad submitted to him, while his sins against the God of Israel were unrepented of and unforgiven. The Lord had appointed Ben-hadad to utter destruction, and Ahab offended in suffering him to go; and for that error he himself must bear the consequences.

Chap. XXI. 1-24. Ahab's conduct is, at the first sight, reasonable; he would either give a better vineyard, or pay down a fair price in money; but he was forgetful of the fact, that inheritances were not to be

vineyard, which *was* in [b]Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, [c]Give me thy vineyard, that I may have it for [d]a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it [1]seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, [e]The LORD forbid it me, that [f]I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house [g]heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: [h]and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, [i]Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, [k]Dost thou now govern the kingdom of Israel? Arise, *and* eat bread, and let thine heart be merry: [l]I will give thee the vineyard of Naboth the Jezreelite.

8 So [m]she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto [n]the elders and to [o]the nobles that *were* in his city dwelling with Naboth.

9 And she wrote in the letters, saying, [p]Proclaim a fast, and set Naboth [2]on high among the people;

10 And set [q]two men, [r]sons of Belial, before him, to bear witness against him, saying, [s]Thou didst blaspheme God and the king: and *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, [t]did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them;

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and [u]the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did [x]blaspheme God and [y]the king. Then [z]they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, [a]Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that [b]Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And [c]the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, [d]which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, [e]Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [f]In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, [g]Hast thou found me, O mine enemy? And he answered, I have found *thee;* because [h]thou hast sold thyself [i]to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [k]him that pisseth against the wall, and [l]him that is shut up and left in Israel,

22 And will [m]make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [3]wall of Jezreel.

24 Him [n]that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But [o]there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, [p]whom Jezebel his wife [4]stirred up.

B. C. 896.

[b] Josh. 19. 48. Hos. 1. 4, 5.
[c] Gen. 3. 6.
[d] Deut. 11. 10. Ec. 2. 5. Cant. 4. 15.
[1] *Be good in thine eyes.*
[e] Josh. 22. 29.
[f] Lev. 25. 23.
[g] *See on* 20. 43.
[h] Gen. 4. 5-8. Eph. 4. 27. Jam. 1. 14, 15.
[i] Neh. 2. 2. Esth. 4. 5.
[k] Ec. 4. 1; 8. 4. Dan. 5. 19-21.
[l] Mic. 2. 1, 2; 7. 3.
[m] 2 Sam. 11. 14, 15. Esth. 3. 12-15.
[n] Deut. 16. 18, 19; 21. 1-9.
[o] 2 Kings 10. 1-7, 11.
[p] Matt. 2. 8. Luke 20. 47. John 18. 28.
[2] *In the top of the people.*
[q] Deut. 19. 15.
[r] Deut. 13. 13.
[s] Ex. 22. 28.
[t] Ex. 1. 17, 21. Hos. 5. 11. Matt. 2. 12, 16. Acts 4. 19.
[u] Deut. 5. 20. Prov. 6. 19. Mark 14. 56-59.

[x] Job 2. 9. Acts 6. 11, 13.
[y] Ec. 10. 20.
[z] Num. 15. 35, 36. Acts 7. 58, 59.
[a] Ec. 6. 8; 8. 14.
[b] Ps. 50. 18. Is. 33. 15. 2 Pet. 2. 15.
[c] Ps. 9. 12. Is. 26. 21.
[d] 2 Chr. 22. 9.
[e] Gen. 4. 11. Hab. 2. 9, 12.
[f] Jud. 1. 7. Esth. 7. 10. Ps. 7. 15, 16.
[g] Mark 12. 12. Rev. 11. 10.
[h] Is. 50. 1; 52. 3. Rom. 7. 14.
[i] 2 Chr. 33. 6. Eph. 4. 19.
[k] 1 Sam. 25. 22, 34.
[l] Deut. 32. 36. 2 Kings 14. 26.
[m] 16. 3, 4, 11.
[3] *Ditch.*
[n] Ex. 32. 4, 5. Rev. 19. 18.
[o] 2 Kings 23. 25.
[p] Prov. 22. 14. Acts 6. 12.
[4] *Incited.*

alienated to another family or tribe; it was expressly provided, in Leviticus xxv. 23, that the land should not be sold for ever, inasmuch as it was the Lord's. That, then, for which Naboth was murdered was simply obedience to the law of the God of his fathers. This matter supplied an occasion for the development of the true character of Jezebel. Of the many wicked deeds which that woman perpetrated, not the least atrocious was the destruction of this unoffending man. In addition to forging the name of her husband, and using the Royal Seal, she carefully prescribed the process whereby the horrid deed was to be perpetrated; and to the shame of humanity it is recorded, that she found even the elders, and the nobles of the land, willing instruments in the cruel assassination! The sons of Belial were ready to swear away the life of the unoffending man; the oath was followed by sentence of condemnation, and execution immediately ensued. Not the least infamous circumstance here is, the invocation of the sanction of religion. "A fast was proclaimed," and the thing gone about as if traitors had been plotting, and Naboth had been the prime conspirator. The deed done, the infatuated king went to take possession of the property of the dead! That Eye from which nothing can be hid, witnessed the entire process; and, in consequence, commission was given to Elijah to communicate with the wicked king, apprising him of the dreadful fact that he himself was to have fellowship with the dead; that the blood of both, in the same place, was to be "licked" by the dogs! The judgment pronounced was tremendous, and it was

26 And he did [q]very abominably in following idols, [r]according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that [s]he rent his clothes, and put sackcloth upon his flesh, and fasted, and [t]lay in sackcloth, and [u]went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 [x]Seest thou how [y]Ahab humbleth himself before me? Because he humbleth himself before me, [z]I will not bring the evil in his days; *but* [a]in his son's days will I bring the evil upon his house.

CHAPTER XXII.

1 *Ahab, seduced by false prophets, is slain at Ramoth-gilead.* 37 *The dogs lick up his blood.* 41 *Jehoshaphat's good reign, 45 and acts.* 51 *Ahaziah's evil reign.*

AND [a]they continued three years without war between Syria and Israel.

2 And it came to pass [b]in the third year, that [c]Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that [d]Ramoth in Gilead *is* ours, and we *be* [1]still, *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, [e]Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [f]I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, [g]Enquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered [h]the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, [i]Go up; for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, [k]*Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* [l]yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD; [m]but I hate him: for he doth not prophesy [n]good [o]concerning me, but evil. And Jehoshaphat said, [p]Let not the king say so.

9 Then the king of Israel called an [2]officer, and said, [q]Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, [r]having put on their robes, in a [3]void place in the entrance of the gate of Samaria; and [s]all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him [t]horns of iron; and he said, [u]Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, [x]Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, [y]Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, [z]what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, [a]shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, [b]Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times [c]shall I adjure thee [d]that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, [e]I saw all Israel scattered upon the hills, [f]as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, [g]Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, [h]Hear thou therefore the word of the LORD: [i]I saw the LORD sitting on his throne, and [k]all the host of

B. C. 897.

[q] Jer. 16. 18. 1 Pet. 4. 3. Rev. 21. 8.
[r] Gen. 15. 16.
[s] Gen. 37. 34.
[t] Job 16. 15.
[u] Is. 38. 15.
[x] Luke 7. 44.
[y] Ex. 10. 3.
[z] Ps. 86. 15. Rom. 2. 4. 2 Pet. 3. 9.
[a] 2 Kings 10. 1-7.

CH. XXII.

[a] 20. 34.
[b] Matt. 12. 40; 16. 21.
[c] 16. 24.
[d] Deut. 4. 43.
[1] *Silent from taking it.*
[e] 2 Kings 3. 7. 2 Chr. 18. 3.
[f] 1 Cor. 15. 33. Eph. 5. 11. Rev. 2. 2, 6.
[g] Num. 27. 21.
[h] 2 Tim. 4. 3.
[i] 2 Chr. 18. 14. Matt. 7. 15. Rev. 19. 20.
[k] 2 Kings 3. 11-13.
[l] 20. 41, 42.
[m] Prov. 9. 8. Matt. 10. 22. Gal. 4. 16. Rev. 11. 7-10.

[n] Is. 30. 10.
[o] Is. 3. 11; 57. 19-21.
[p] Prov. 5. 12-14.
[2] *Eunuch.*
[q] 26, 27.
[r] Esth. 5. 1.
[3] *Floor.*
[s] 2 Chr. 18. 9-11. Jer. 27. 14-16.
[t] Zech. 1. 18-21. 2 Cor. 11. 13-15. 2 Tim. 3. 8.
[u] Ex. 13. 6.
[x] *See on* 6-15.
[y] Ps. 10. 11.
[z] Num. 22. 38. Acts 20. 20, 26, 27. 2 Cor. 2. 17.
[a] *See on* 6.
[b] 2 Chr. 18. 14. Matt. 26. 45.
[c] Josh. 6. 26. Acts 19. 13.
[d] Matt. 26. 62, 63.
[e] Jer. 1. 11-16. Acts 10. 11-17.
[f] Ez. 34. 4-6.
[g] *See on* 8.
[h] Is. 1. 10; 28. 14.
[i] Is. 6. 1.
[k] Ps. 103. 20, 21. Matt. 18. 10. Heb. 1. 7, 14. Rev. 5. 11.

---

fulfilled in due season. Nor is this all: as the queen had led the way, and been a chief participant with her husband in this frightful enormity, her blood, too, was to be shed, and the dogs, in like manner, were to "lick" it! Ver. 25-29. This terrible communication was not without its effects even on the heart of Ahab; but no mention is made of the relenting of his ferocious and blood-thirsty queen. Not the least remarkable part of this awful narrative is the fact that Ahab had surpassed all his predecessors by "selling himself to work wickedness," and that he was prompted to his enormities by Jezebel his wife. But even this monster of iniquity was not shut out from the Divine compassion. On his humbling himself before the Lord, there was a respite, and the judgments, which nothing could finally set aside, were deferred to a future day.

Chap. XXII. 1-14. There is always danger attending intercourse with wicked men. The visit of Jehoshaphat not only involved his people in war, but imperilled his own life. Ahab, regardless of God, was governed solely by his own judgment, or rather by his own passions. The amiable Jehoshaphat was a man of another mind; and hence, before engaging in so serious a conflict, he was anxious that inquiry should be made of the Lord. Ahab had no objection, and forthwith some four hundred prophets appeared in his presence, all, without exception, exhorting him to go up against the king of Syria, forasmuch as the Lord would, without fail, give him the victory. Jehoshaphat appears to have had misgivings about these prophets; they were too numerous to be good, and too eager to be truthful. His solicitude prompted the inquiry, whether there was none other; which led Ahab to refer to the faithful Micaiah, the son of Imlah. The fault of this prophet was, that he uniformly prophesied, not good concerning Ahab, but evil. It had been strange if a righteous man, speaking by the Spirit of the Lord, had spoken good things of a bad king.

heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall [4]persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And [1]there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be [m]a lying spirit in the mouth of all his prophets. And he said, [n]Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, [o]the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and [p]smote Micaiah on the cheek, and said, [q]Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, [r]Behold, thou shalt see in that day, when thou shalt go [5]into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with [s]bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, [t]If thou return at all in peace, the LORD hath not spoken by me. And he said, [u]Hearken, O people, every one of you.

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, [6]I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel [x]disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains, that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and [7]Jehoshaphat cried out.

B. C. 897.

4 *Deceive.*
1 Job 1. 6, 7; 2. 1.
m Job 1. 8-11. John 8. 44. Acts 5. 3, 5. Rev. 12. 9, 10.
n *See on* 20.
o Ex. 4. 21. Deut. 2. 30. Is. 6. 9, 10. Ez. 14. 3-5, 9. Matt. 13. 13-15.
p 2 Chr. 18. 23, 24. Is. 50. 5, 6. Mic. 5. 1. John 15. 18, 20. Acts 23. 2.
q Jer. 28. 10, 11. Matt. 27. 42, 43.
r Is. 9. 14-16. Jer. 23. 15. 2 Pet. 2. 1.
5 *From chamber to chamber.* Heb. *a chamber in a chamber.*
s Deut. 16. 3.
t Num. 16. 29.
u 2 Chr. 18. 27.
6 *When he was to disguise himself, and enter into the battle.*
x 1 Sam. 28. 8. 2 Sam. 14. 2. Prov. 21. 30. Jer. 23. 24.
7 Ex. 14. 10. Ps. 50. 15; 130. 1-4. Jon. 2. 1, 2.

7 *In his simplicity.*
z 1 Sam. 17. 49. 2 Kings 9. 24.
8 *Joints and the breastplate.*
9 Heb. *made sick.*
1 *Ascended.*
2 *Bosom.*
a 2 Kings 14. 12.
b Jud. 7. 7, 8. 1 Sam. 4. 10. 2 Kings 14. 12.
3 *Came.*
c 14. 19; 15. 23, 31.
d Ps. 45. 8. Ez. 27. 6, 15. Amos 6. 4.
e 2 Kings 1. 17; 8. 16.
f 2 Chr. 14. 2-5, 11; 15. 8, 17.
g Ex. 32. 1, 8. Ps. 40. 4. Prov. 4. 27.
h 2 Chr. 17. 3-6.
i 2 Kings 8. 18. 2 Chr. 19. 2.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 ¶ And a *certain* man drew a bow [7]at a venture, [z]and smote the king of Israel between the [8]joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am [9]wounded.

35 And the battle [1]increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the [2]midst of the chariot.

36 And [a]there went a proclamation throughout the host, about the going down of the sun, saying, [b]Every man to his city, and every man to his own country.

37 ¶ So the king died, and was [3]brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood, (and they washed his armour,) according unto the word of the LORD which he spake.

39 ¶ Now [c]the rest of the acts of Ahab, and all that he did, and [d]the ivory house which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to [e]reign; and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

43 And [f]he walked in all the ways of Asa his father; [g]he turned not aside from it, doing *that which was* [h]right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat [i]made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

The deportment of Micaiah was sublime. In vision he beheld the coming disaster, the death of the king, and the dispersion of the nation. Never did prophet witness with more courage against a wicked sovereign, and never did sovereign with more malignity resent the fidelity of a prophet. The chief of these deluded prophets, Zedekiah, rendered himself very conspicuous. The preparation of "horns of iron," as an illustration of Ahab's overthrow of the Syrian king, was a stroke indicating his superior zeal and ingenuity; and when to this is added his personal violence to Micaiah, he was doubtless deemed to have played a very manly part. But the prophet's answer was sufficient to silence and humble him. Ver. 26-36. The king was unmoved, and in the pride of his heart proceeded to punish the man of God for having spoken truth. The unjust and cruel charge given concerning his imprisonment, and his treatment, only led to the iteration of the terrible predictions. Micaiah staked the truth of his character on the result. Ahab, as if distrustful, and fearing the worst, determined to adopt every precaution for the preservation of his own life on the battle-field, although in so doing he placed his fellow monarch in imminent jeopardy. But it was in vain: a Vision which nothing could elude, and a Power which nothing could resist, was about to be exerted. He who drew the bow "at a venture" was

46 And [k]the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then [l]no king in Edom: a deputy *was* king.

48 Jehoshaphat [4]made [m]ships of Tharshish to go to Ophir for gold: but they [n]went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and [o]Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and [p]in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For [q]he served Baal, and worshipped him, and [r]provoked to anger the LORD God of Israel, according to all that his father had done.

B. C. 914.

[k] Gen. 19. 5. Rom. 1. 26, 27. 1 Cor. 6. 9. 1 Tim. 1. 10. Jude 7.
[l] Gen. 25. 23.
[4] Had *ten* ships.
[m] Ps. 48. 7.
[n] 2 Chr. 20. 37; 26. 7.
[o] 2 Kings 8. 16-18.
[p] 2 Kings 8. 27; 9. 22. Mark 6. 24. Rev. 2. 20.
[q] Jud. 2. 1-11.
[r] Ps. 106. 29.

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

This Book embraces the history of the Kings of Judah and Israel throughout a period of about 300 years, from the death of Jehoshaphat to the destruction of Jerusalem. This was one of the most important periods of Jewish history, enjoying the labours of the most distinguished Prophets of that economy.

CHAPTER I.

1 *Moab rebelleth.* 2 *Ahaziah, sending to Baal-zebub, hath judgment by Elijah.* 5 *Elijah twice bringeth fire from heaven on Ahaziah's messengers.* 17 *Jehoram succeedeth Ahaziah.*

THEN [a]Moab rebelled against Israel [b]after the death of Ahab.

2 ¶ And Ahaziah fell down through [c]a lattice in his upper chamber that *was* in Samaria, and [d]was sick: and he sent messengers, and said unto them, Go, enquire of [e]Baal-zebub the [f]god of Ekron [g]whether I shall recover of this disease.

3 But [h]the angel of the LORD said to [i]Elijah the Tishbite, [k]Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* [l]not because *there is* not a God in Israel, *that* [m]ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, [n]but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [1]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* [o]an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king [p]sent unto him a captain of fifty with his fifty: and he went up to him; (and, behold, [q]he sat on the top of an hill): and he spake unto him, [r]Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, [s]If I *be* a man of God, then [t]let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, [u]and consumed him and his fifty.

11 [x]Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, [y]O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come

B. C. 892.

CH. I.

[a] Num. 24. 17.
[b] 3. 20, 22.
[c] Cant. 2. 9.
[d] 2 Chr. 21. 14, 15.
[e] Matt. 12. 24-27.
[f] Jud. 11. 24.
[g] 1 Kings 14. 3.
[h] 1 Kings 19. 5, 7.
[i] 1 Kings 17. 1.
[k] 1 Kings 18. 1.
[l] 1 Sam. 17. 46.
[m] Jer. 2. 11-13.
[n] Prov. 11. 19.

[1] *What was the manner of the man?*
[o] Is. 20. 2. Matt. 3. 4. Rev. 11. 3.
[p] 1 Kings 18. 4, 10; 19. 2. Matt. 14. 3.
[q] Luke 6. 11, 12.
[r] Am. 7. 12. Matt. 26. 68. Heb. 11. 36.
[s] Num. 16. 28-30. Matt. 23. 34-37. Acts 5. 3-10.
[t] Job 1. 16. Rev. 11. 5.
[u] Dan. 3. 22. Acts 12. 19.
[x] Is. 28. 11. John 18. 6-12. Acts 4. 16, 17.
[y] 1 Sam. 22. 17-19.

only the instrument of executing the purposes of the Great Eternal. What was chance with the archer, was unerring purpose with the Most High. The arrow sped its flight, and reached its mark; the king received his death-blow, and the same night his eyes were closed in death! Ver. 37-53. It was thus not long till the prediction concerning the dogs "licking his blood" was fulfilled, and we shall see that in due season, as with himself, so it was with his queen. The purposes of the Lord, whether for salvation or destruction, shall stand, and though hand join in hand the wicked shall not go unpunished.

Chap. I. 1-18. There are many ways out of the present world, and in the midst of seeming safety there may be impending danger. The lattice was a sort of rail-work erected on the roof, on which the king would appear to have been leaning when it gave way, and he was precipitated to the ground. The fate of Ahaziah was of a character to excite much concern, and prompt inquiry relative to the issue. Wicked in health, he was consistent in sickness, sending, not to the God of Israel whom he had forsaken, but to Baal-zebub, the god of Ekron. Elijah was forthwith at hand, correcting, mortifying, and forewarning him. The messengers suc-

down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And [a]he sent again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and [2]fell on his knees before Elijah, and [a]besought him, and said unto him, [b]O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my [c]life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; [d]be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (*is it* not because *there is* no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and Jehoram reigned in his stead, [e]in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAPTER II.

1 *Elijah divideth Jordan, and granting Elisha his request, is taken up into heaven.* 12 *Elisha divideth Jordan:* 19 *he healeth the waters.* 23 *Children mocking Elisha are destroyed.*

AND it came to pass, when the LORD would [a]take up Elijah into heaven [b]by a whirlwind, that Elijah went with [c]Elisha from [d]Gilgal.

2 And Elijah said unto Elisha, [e]Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, [f]*As* the LORD liveth, and *as* thy soul liveth, [g]I will not leave thee. So they went down to [h]Beth-el.

B. C. 896.

[a] Job 15. 25, 26.
[2] *Bowed.*
[a] Is. 60. 14. Rev. 3. 9.
[b] Ps. 102. 17. Jam. 4. 7.
[c] Ps. 116. 15. Prov. 6. 26. Acts 20. 24.
[d] Ps. 27. 1. Matt. 10. 28. Heb. 11. 27.
[e] 1 Kings 22. 31.

CH. II.

[a] Gen. 5. 24. Luke 9. 51. Rev. 11. 12.
[b] 1 Kings 18. 12.
[c] 1 Kings 19. 16-21.
[d] Josh. 4. 19; 5. 9.
[e] Ruth. 1. 15. John 6. 67, 68.
[f] 1 Sam. 1. 26.
[g] Ruth. 1. 16-18. 1 John 2. 19.
[h] Gen. 28. 19. 1 Kings 13. 1, 2.

[i] 1 Sam. 10. 12.
[k] Deut. 33. 3. Acts 22. 3.
[l] Josh. 6. 26. Luke 19. 1.
[m] Gen. 48. 19.
[n] 1 Kings 18. 4, 13.
[1] *In sight*, or *over against.*
[o] 1 Kings 19. 13, 19.
[p] Ex. 14. 21, 22. Heb. 11. 29. Rev. 16. 12.
[q] Deut. 34. 9. Luke 24. 45-51. Acts 1. 8.
[r] John 14. 12-14. 1 Cor. 12. 31.
[s] Deut. 21. 17. Zech. 12. 8. 1 Tim. 5. 17.
[t] Mark 11. 22-24. John 16. 24.
[2] *Done hard in asking.*
[u] Acts 1. 9, 10.
[x] Ps. 68. 17. Hab. 3. 8. Zech. 6. 1-8. Heb. 1. 14.
[y] Mark 16. 19.
[z] Job 22. 30. Prov. 11. 11. Ec. 7. 19; 9. 16-18. Acts 27. 24.
[a] Prov. 30. 4. John 3. 13. Acts 1. 9. Rev. 11. 12.
[b] Job 1. 20, 21. Acts 8. 2.
[c] 1 Kings 19. 19.

3 And [1]the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away [k]thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to [1]Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, [m]Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And [n]fifty men of the sons of the prophets went, and stood [1]to view afar off: and they two stood by Jordan.

8 And Elijah took [o]his mantle, and wrapped *it* together, and smote the waters, and they [p]were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, [q]Ask what I shall do for thee, before I be taken away from thee. And [r]Elisha said, I pray thee, let [s]a double portion of thy spirit be upon me.

10 And he said, [t]Thou hast [2]asked a hard thing: *nevertheless,* [u]if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* [x]a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind [y]into heaven.

12 ¶ And Elisha saw *it*, and he cried, [z]My father, my father, the chariot of Israel, and the horsemen thereof. And [a]he saw him no more: and he took hold of his own clothes, and [b]rent them in two pieces.

13 He took up also [c]the mantle of

---

cessively sent came in the spirit of their ungodly master, and they were treated accordingly. It must not be supposed that he invoked fire from heaven to gratify a selfish malignity; he was superior to that, and influenced only by a painful sense of solemn duty towards the idolatrous ruler. Seeing he had resorted to a stock, or a stone, to ask of it information respecting the future, it was needful to give him proof that there was a Power beyond the reach of man, to whom all things were known, and whose hand nothing could repel. The third messenger, coming in a spirit of humility, was dealt with mercifully. The prophet visited the sovereign, and with his own voice repeated the awful intimation, that his days were numbered. Death ensued, and there was an end to Ahaziah with his idolatries. The wickedness of the wicked will always have an end, and, at the longest, his triumphs are short.

Chap. II. 1-18. The most extended course of heavenly service must have an end. Elijah had done and suffered much for the Lord, and his last sands were now running out. Having faithfully and steadily witnessed, before small and great, for God and for truth, he was now to be taken home, that he might rest from his labours, and be present with the Lord. The fact of his ascension appears to have been generally understood. We find the sons of the prophets both at Bethel and at Jericho—places considerably distant from each other—acquainted with the fact, and so excited as to interrogate Elisha concerning it. Their knowledge was specific; they both confined it to the very day. The miracle performed at the Jordan served an immediate purpose. The Divine mission of Elijah was thus at once confirmed at the close of life, and the Divine mission of Elisha established at the commencement of his public career; for by employing the mantle of the departed prophet, the waters were obedient, forming for him a pathway by which he was able to cross. This was seen by the sons

Elijah that fell from him, and went back, and stood by the [3]bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, [d]Where *is* the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets, which *were* to view at Jericho, saw him, they said, [e]The spirit of Elijah doth rest on Elisha. And they came to meet him, and [f]bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [4]strong men; let them go, we pray thee, and seek thy master: lest peradventure [g]the Spirit of the LORD hath taken him up, and cast him upon [5]some mountain, or into some valley. And he said, Ye shall not send.

17 And when they [h]urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but [i]found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth; but [k]the water *is* naught, and the ground [6]barren.

20 And he said, Bring me a new cruse, and put [l]salt therein: and they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, [m]I have healed these waters; [n]there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and [o]mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

B.C. 896.

[3] Heb. *lip.*
[4] Jud. 6. 13.
[5] John 15. 26, 27. Acts 1. 8. 1 Pet. 4. 14.
[6] 4. 1-4.
[4] *Sons of strength.*
[5] 1 Kings 18. 12. Acts 8. 39.
[6] *One of the mountains.*
[h] 2 Sam. 18. 22, 23. Rom. 10. 2.
[i] Heb. 11. 5.
[k] Ex. 7. 19; 15. 23. Josh. 6. 17.
[6] *Causing to miscarry.*
[l] Jud. 9. 45. Zeph. 2. 9.
[m] Ez. 47. 8-11. Rev. 22. 2, 3.
[n] Ps. 107. 34-38. Rev. 21. 4.
[o] Gen. 21. 9. Ps. 35. 15. Gal. 4. 29.

[p] Gen. 9. 25. Deut. 28. 15-26. Amos 7. 17. 2 Cor. 10. 6.
[q] Ex. 20. 5. 1 Kings 13. 24.

CH. III.

[a] 1 Kings 22. 51.
[b] 1 Sam. 15. 19. 1 Kings 16. 19.
[c] 1 Kings 16. 33; 21. 20, 25.
[d] 1 Kings 21. 5-15.
[1] *Statue.*
[e] 1 Kings 10. 31, 32.
[f] 1 Kings 12. 28-33.
[g] 1 Kings 14. 16.
[h] 1 Kings 12. 26-28. 1 Cor. 1. 19, 20.
[i] Gen. 13. 2; 26. 13, 14. 2 Chr. 26. 10. Job 1. 3.
[k] 2 Sam. 8. 2. Ps. 60. 8. Is. 16. 1.
[l] 1 Sam. 11. 8; 15. 4. 1 Kings 20. 26.
[m] 1 Kings 22 4, 32, 33.
[n] Num. 31. 4. Mal. 1. 2, 3.
[o] 1 Kings 21. 47.
[p] Ex. 15. 22; 17. 1.
[2] *At their feet.*

24 And he turned back, and looked on them, and [p]cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and [q]tare forty and two children of them.

25 And he went from thence to mount Carmel; and from thence he returned to Samaria.

CHAPTER III.

1 *Jehoram's reign.* 4 *Mesha rebelleth.* 20 *Elisha obtaineth water and promise of victory.* 24 *The Moabites are overcome.*

NOW [a]Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he [b]wrought evil in the sight of the LORD, [c]but not like his father, and [d]like his mother; for he put away the [1]image of [e]Baal that his father had made.

3 Nevertheless [f]he cleaved unto the sins of Jeroboam the son of Nebat, [g]which made Israel to sin; [h]he departed not therefrom.

4 ¶ And Mesha king of Moab was [i]a sheep-master, and [k]rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and [l]numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: [m]wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through [n]the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and [o]the king of Edom; and they fetched a compass of seven days' journey: and there was [p]no water for the host, and for the cattle [2]that followed them.

10 And the king of Israel said, Alas!

---

of the prophets, and they naturally concluded that Elisha had been baptized for the dead—"The spirit of Elijah doth rest on Elisha." The sons of the prophets did not act a wise part, when they suggested the possibility of the Spirit of the Lord casting down the prophet on some mountain, or into some valley. Still, he indulged their benevolent solicitude, and permitted them for three days to pursue their useless inquiry. There are occasions when strength must give way to weakness, and well-meant folly must be borne with. Ver. 19-25. Elisha commenced his career by the performance of a miracle much calculated to conciliate public favour, as well as to fix general attention. The healing of the waters was a great and significant act, by which he rendered the public his debtors, and earned for the Master he served the meed of grateful praise. Infidels have made much of the children who came to mock the prophet; but the passage, closely examined, supplies nothing to minister to their purpose. These children were but the representatives of their parents. They mocked the man of God, from a profane contempt of his Master in heaven, and an intense love of idolatry, to which they were being trained. With respect to the imprecation, it was expressed in the name of the Lord; and in thus speaking he acted simply in his official capacity, foretelling, rather than desiring, the manner in which their transgression should be punished.

Chap. III. 1-25. There are degrees of reformation as well as of declension. Jehoram went a considerable way in the right direction, but he stopped short at the principal evil. It was much for the king to take away the image that his father had made; but still this amounted to little, compared with the continued support of the system which had been introduced by Jeroboam. The friendship of the kings of Israel was nearly as dangerous to Judah as their hostility. Here, for the second time, good Jehoshaphat was drawn into war, through an over easy temper, and a disposition to make himself agreeable to the king of Israel. Jehoram made no account of God in his wars, and hence there was no inquiry as to the path of duty. Jehoshaphat, as in a

that [q]the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, [r]that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, [s]which poured water on the hands of Elijah.

12 And Jehoshaphat said, [t]The word of the LORD is with him. So [u]the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, [x]What have I to do with thee? [y]get thee to [z]the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, [a]I would not look toward thee, nor see thee.

15 But now [b]bring me a minstrel. And it came to pass, when the minstrel played, that [c]the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches:

17 For thus saith the LORD, [d]Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, [e]that ye may drink, both ye, and your cattle, and your beasts.

18 And [f]this is *but* [g]a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And [h]ye shall smite every fenced city, and every choice city, and shall [i]fell every good tree, and stop all wells of water, and [j]mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, [k]when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was [l]filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they [4]gathered all that were able to [5]put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely [6]slain, and they have smitten one another: [m]now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and [n]smote the Moabites, so that they fled before them: but they [7]went forward smiting the Moabites, even in *their* country.

25 And they [o]beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, [p]and felled all the good trees; [8]only in [q]Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and [r]offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

CHAPTER IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the Shunammite.* 18 *He raiseth her dead son.*

NOW there cried a certain woman of the wives of the [a]sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that [b]thy servant did fear the LORD: and [c]the creditor is come to take unto him my two sons to be bond-men.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, [d]save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* [e]empty vessels; [1]borrow not a few.

4 And when thou art come in, [f]thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those

B. C. 896.

q Ps. 78. 34-40.
r Josh. 9. 14.
s Gen. 18. 4. Luke 22. 26, 27. John 13. 4, 5. Phil. 2. 22.
t 1 Sam. 3. 19-21.
u Is. 49. 23; 60. 14. Rev. 3. 9.
x Ez. 14. 3-5. John 2. 4. 2 Cor. 5. 16; 6. 15.
y Jud. 10. 14. Jer. 2. 27, 28.
z 1 Kings 22. 22-25.
a 1 Sam. 15. 26-31. Matt. 22. 16.
b 1 Sam. 10. 5. Eph. 5. 18, 19.
c 1 Kings 18. 46. Acts 11. 21.
d Ps. 84. 6
e Ex. 17. 6. Num. 20. 8-11.
f 1 Kings 3. 13. Luke 1. 37.
g 1 Kings 16. 31.
h Jud. 6. 16.
i Deut. 20. 19, 20.
j *Grieve.*
k Ex. 29. 39, 40.
l Ps. 78. 15, 16, 20.
4 *Were cried together.*
5 *Gird himself with a girdle.*
6 *Destroyed.*
m Ex. 16. 9.
n Jud. 20. 40-46.
7 *Smote in it, even smiting.*
o Is. 37. 26, 27.
p Deut. 20. 19, 20.
8 *Until he left the stones thereof in Kir-haraseth.*
q Jer. 48. 31, 36, *Kir-heres.*
r Gen. 22. 2, 13.

CH. IV.

a 2. 3.
b Gen. 22. 12. Acts 13. 26. Rev. 15. 4.
c Lev. 25. 39, 40, 43. Matt. 18. 25, 30, 35. Jam. 2. 13.
d 1 Kings 17. 12. Jam. 2. 5.
e John 2. 7.
1 *Scant not.*
f 1 Kings 17. 19, 20. Mark 5. 40.

---

former instance, however, manifested anxiety to consult a prophet of the Lord, and Elisha, in consequence, was inquired of. The prophet's deportment, in coming into the presence of the king, was remarkable—intensely expressive of the detestation in which he held the character and conduct of Jehoram. As the prophet cried, But for the presence of Jehoshaphat, "I would not look toward thee, nor see thee," the king must have felt his littleness, and have had his pride deeply wounded. On this occasion, the presence of Jehoshaphat would seem to have contributed to the triumph of Jehoram. Moab was overwhelmed and discomfited, and the havoc that followed was unusually terrible. Ver. 25 painfully illustrates the character of war, shewing the desolations which mark the progress of a triumphant army. They beat down the cities, stopped all the wells of water, cut down all green trees, and swept the whole country as with the besom of destruction. Ver. 26, 27. The character of idolatry is frightfully exemplified in the conduct of the king of Moab offering as a sacrifice to his idol his eldest son, that ought to have reigned in his stead. There are no lengths to which the madness of idolatry will not carry its disciples. Cruelty and murder are among its most congruous accompaniments. Close intimacies between good and bad men are always perilous to the former. The case of Jehoshaphat stands forth as a beacon to warn the righteous, in every age, to have no unnecessary intercourse with the enemies of God.

Chap. IV. 1-7. Widowhood, orphanage, and poverty, have ever found their chief, if not their only friends, among the people of God. The tender heart of Elisha at once responded to the appeal which was made to him; he only desired to know in what way he could meet the necessities of the impoverished family. In so speaking,

vessels, and thou shalt set aside that which is full.

5 So [e]she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when [h]the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. [i]And the oil stayed.

7 Then she came and told the man of God: and he said, Go, sell the oil, and [k]pay thy [2]debt, and live thou and thy children of the rest.

8 ¶ And [3]it fell on a day, that Elisha passed to [l]Shunem, where *was* a great woman: and [m]she [4]constrained him to eat bread. And *so* it was, *that*, as oft as he passed by, he turned in thither to eat bread.

9 And [n]she said unto her husband, Behold now, I perceive that [o]this *is* an holy man of God which passeth by us continually.

10 [p]Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, [q]thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, [r]I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily [s]she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [t]About this [5]season, according to the time of life, [u]thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [x]do not lie unto thine handmaid.

17 And [y]the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

B. C. 895.

[e] Luke 1. 45. Heb. 11. 7, 8.
[h] Matt. 9. 29. Luke 6. 19.
[i] 1 Kings 17. 14. John 6. 12.
[k] Ps. 37. 21. Phil. 4. 8. 2 Thes. 3. 7-12.
[2] *Creditor.*
[3] *There was a day.*
[l] Josh. 19. 18.
[m] Gen. 19. 3. Luke 14. 23. Acts 16. 15.
[4] *Laid hold on him.*
[n] Prov. 31. 10, 11. 1 Pet. 3. 1.
[o] 1 Thes. 2. 10. 2 Pet. 1. 18; 3. 2.
[p] Is. 32. 8. Matt. 25. 40. Heb. 10. 34; 13. 2.
[q] Luke 9. 3-5. Phil. 4. 18, 19. 2 Tim. 1. 16-18.
[r] 1 Tim. 6. 6-8.
[s] Gen. 15. 2, 3.
[t] Gen. 17. 21.
[5] *Set time.*
[u] Gen. 17. 16, 17. Luke 1. 13, 30, 31.
[x] Gen. 18. 12-15. Luke 1. 19, 20.
[y] Gen. 21. 1. Luke 1. 24, 25. Heb. 11. 11.

[z] Job 14. 1, 2.
[a] Is. 49. 15; 66. 13. Luke 7. 12.
[b] Gen. 22. 2. Luke 2. 35. John 11. 3, 5, 14.
[c] John 11. 3. Acts 9. 38.
[d] Num. 10. 10.
[6] *Peace.*
[e] Ex. 4. 20.
[7] *Restrain not for me to ride.*
[f] 1 Kings 18. 19, 42.
[g] Gen. 29. 6. Acts 15. 36.
[h] 1 Sam. 3. 18.
[8] *By his feet.*
[i] Matt. 28. 9. Luke 7. 38.
[k] Matt. 15. 23. Mark 10. 13.
[l] Mark 14. 6. John 12. 7.
[9] *Bitter.*
[m] Gen. 18. 17. John 15. 15.
[n] Gen. 30. 1.
[o] Ex. 4. 17.
[p] Ex. 7. 19, 20. Acts 3. 16; 19. 12.
[q] Ex. 33. 12.
[r] 1 Sam. 14. 37. Ez. 14. 3. Matt. 17. 16-21.
[1] *Attention.*

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, [z]My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to [a]his mother, he sat on her knees till noon, [b]and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that [c]I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither [d]new-moon nor sabbath. And she said, *It shall be* [6]well.

24 Then [e]she saddled an ass, and said to her servant, Drive, and go forward; [7]slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God [f]to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her; and say unto her, [g]*Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, [h]*It is* well.

27 And when she came to the man of God to the hill, she caught [8]him [i]by the feet: but Gehazi came near to [k]thrust her away. And the man of God said, [l]Let her alone; for her soul *is* [9]vexed within her: [m]and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, [n]Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and [o]take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and [p]lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, [q]I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* [r]neither voice nor [1]hearing: wherefore he went again to

he was, of course, acting under the influence of the Divine Spirit, who was graciously pleased, on that occasion, to work a miracle of mercy, much calculated to promote in the whole region faith in the living and true God, and thus to obstruct the progress of idolatry. Ver. 8-37. The prophets, like their Master, were chiefly indebted to the bounty of their friends for the subsistence of the day as it was passing over them; and, like him, they everywhere met with those who deemed it a privilege to minister to their necessities. The deportment of this Shunammite was lovely, humane, and devout; and it did not pass unnoticed by the man of God. The erection of a chamber specially for the prophet more fully fixed his attention, and suggested the thought of some substantial method of expressing obligation. The disinterestedness of his benefactress was beautifully expressed. Satisfied with her lot, she had no desire to obtain the patronage either of the king or the captain of the host. Full of contentment, she wished no more. One thing, however, was within the limits of possibility, which might most materially contribute to the increase of her happiness. This did not escape the notice of the shrewd Gehazi, and it met the approval of his master. In due course, the hospitable woman was the happy mother

meet him, and told him, saying, The child is [s]not awaked.

32 And when Elisha was come into the house, behold, [t]the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and [u]prayed unto the LORD.

34 And he went up, and [x]lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house [2]to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, [y]and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, [z]Take up thy son.

37 Then she went in, and [a]fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha [b]came again to Gilgal: and *there was* [c]a dearth in the land; and the sons of the prophets [d]*were* sitting before him: and he said unto his servant, [e]Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found [f]a wild vine, and gathered thereof wild gourds his lap-full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal: [g]and he cast *it* into the pot; and he said, Pour out for the people, that they may eat; and there was no [3]harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God [h]bread of the first-fruits, twenty loaves [i]of barley, and full ears of corn in [4]the husk thereof: and he said, Give unto the people, that they may eat.

B. C. 894.

[s] Job 14. 12.
[t] Luke 8. 52, 53, John 11. 17.
[u] 1 Kings 17. 20. John 11. 41, 42.
[x] 1 Kings 17. 21. Acts 20. 10.
[2] *Once hither and once thither.*
[y] 1 Kings 17. 22. Luke 8. 55. John 11. 43, 44. Acts 9. 40.
[z] 1 Kings 17. 23. Heb. 11. 35.
[a] 1 Kings 17. 24.
[b] 1 Sam. 7. 16, 17. Acts 10. 38; 13. 36.
[c] Lev. 26. 26.
[d] Prov. 8. 34. Luke 8. 35, 38. Acts 22. 3.
[e] Mark 8. 2-6. Luke 11. 30. John 21. 5, 9.
[f] Is. 5. 4.
[g] Ex. 15. 25. John 9. 6. 1 Cor. 1. 25.
[3] *Evil thing.*
[h] Ex. 23. 16.
[i] Deut. 32. 14. John 6. 9, 13.
[4] *His scrip,* or *garment.*

43 And his servitor said, [k]What! should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [l]They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAPTER V.

1 *Naaman is cured of his leprosy.* 16 *Elisha refuseth Naaman's gifts.* 20 *Gehazi is smitten with leprosy.*

NOW [a]Naaman, captain of the host of the king of Syria, was a great man [1]with his master, and [2]honourable, because [b]by him the LORD had given [3]deliverance unto Syria: he was also a mighty man in valour; *but he was* [c]a leper.

2 And the Syrians had gone out [d]by companies, and had brought away captive out of the land of Israel a little maid; and she [4]waited on Naaman's wife.

3 And she said unto her mistress, [e]Would God my lord *were* [5]with the prophet that *is* in Samaria! for [f]he would [6]recover him of his leprosy.

4 And *one* went in, [g]and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, [h]and took [7]with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, [i]that he rent his clothes, and said, [k]*Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, [l]and he shall know that there is a prophet in Israel.

[k] Matt. 14. 16, 17.
[l] Matt. 14. 20.

CH. V.

[a] Luke 4. 27.
[1] *Before.*
[2] *Gracious;* Heb. *lifted up,* or *accepted in countenance.*
[b] Prov. 21. 31. John 19. 11. Rom. 13. 18.
[3] *Victory.*
[c] Lev. 13. 44-46. 2 Cor. 12. 7.
[d] Jud. 9. 34.
[4] *Was before.*
[e] Num. 11. 29. Acts 26. 29. 1 Cor. 4. 8.
[5] *Before.*
[f] Luke 17. 12-14.
[6] *Gather in.*
[g] Mark 5. 19. John 1. 42-46. 1 Cor. 1. 26, 27.
[h] Num. 22. 17, 18.
[7] *In his hand.*
[i] Num. 14. 6. Matt. 26. 65. Acts 14. 14.
[k] Deut. 32. 39.
[l] Ex. 11. 8. Rom. 11. 13.

---

of a son. But great gains render possible great losses; the death of the child filled her with affliction. She, nevertheless, sorrowed not as a mother without hope, well knowing that the same power which gave could restore him. Her faith was honoured, and her heart was more gladdened by receiving her little son back from the dead. Truly, the cup of cold water given to a disciple of Christ, never loses its reward. Ver. 38-44. The miracle here recorded was strikingly manifest, since the meal had no healing power, and was simply the means through which the Almighty Hand worked for the welfare of the people. The miracle set forth in ver. 43, 44 was somewhat of a foretaste of those miracles of bounty which were to distinguish the ministrations of the Messiah. On the present occasion, the supply was very small; but, by Divine power, it was increased to meet the necessities of a multitude, giving them enough and to spare.

Chap. V. 1-7. In all ages successful war has brought honour and reward to its authors. Naaman had commended himself to the confidence and gratitude of his Royal Master, who was prepared to do for him all that lay within the limits of regal power; but in order to his happiness, he required that which baffled the munificence of kings. The little maid, in the loving simplicity of her heart, uttered language which was attended with important consequences. It is somewhat remarkable, that such implicit confidence should have been placed in her humble statement as to prompt a journey to Judea. We have here a beautiful illustration of simple faith in human testimony—a faith which effectually worked by means of a journey of an expensive and laborious character. The application being made to the king, and not to the prophet, alarmed him, lest it might be a mere pretence to fasten a quarrel. Ver. 8-14. Elisha, however, came to his relief, recommending the stranger to be sent to him. Leper though Naaman was, he wanted not for pride, which was wounded by the seeming indiffer-

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha [m]sent a messenger unto him, saying, Go and wash in Jordan [n]seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and [o]went away, and said, [p]Behold, [8]I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and [9]strike his hand over the place, and recover the leper.

12 *Are* not [1]Abana and Pharpar, rivers of Damascus, [q]better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage.

13 And [r]his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then [s]went he down, and dipped himself seven times in Jordan, [t]according to the saying of the man of God: and [u]his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And [x]he returned to the man of God, he and all his company and came and stood before him: and he said, Behold, [y]now I know that *there is* no God in all the earth, but in Israel; now therefore, I pray thee, take [z]a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, [a]I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant [b]will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, [c]and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, [d]the LORD pardon thy servant in this thing.

19 And [e]he said unto him, Go in peace. So he departed from him a [2]little way.

20 ¶ But [f]Gehazi, the servant of Elisha the man of God, said, Behold, [g]my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, *as* the LORD liveth, I will run after him, [h]and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, [3]*Is* all well?

22 And he said, All *is* well. [1]My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: [k]give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; [l]and they bare *them* before him.

24 And when he came to the [4]tower, he took *them* from their hand, [m]and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and [n]stood before his master: and Elisha said unto him, Whence *comest thou,* Gehazi? And he said, [o]Thy servant went [5]no whither.

26 And [p]he said unto him, Went not mine heart *with thee,* when the man turned again from his chariot to meet thee? [q]*Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and [r]unto thy seed for ever. And he went out from his presence [s]a leper *as white* as snow.

B. C. 894.

[m] Matt. 15. 23-26. John 4. 48.
[n] Lev. 14.7, 16. Num. 19. 4, 19.
[o] Prov. 1. 32.
[p] Prov. 3. 7.
[8] *I said,* &c.; or, *I said with myself, He will surely come out,* &c.
[9] *Move up and down.*
[1] *Amana.*
[q] Josh. 3, 15-17. Zech. 13. 1. Mark 1. 9.
[r] 1 Sam. 25. 14-17. Job 32. 8, 9.
[s] Job 31. 13.
[t] 2 Chr. 20. 20.
[u] Job 33. 25.
[x] Luke 17. 15-18.
[y] Josh. 2. 9-11.
[z] 2 Cor. 9. 5, *marg.*
[a] Gen. 14. 22, 23. Matt. 10. 8.
[b] Acts 26. 18. 1 Pet. 4. 3.

[c] 17. 35.
[d] 2 Chr. 30. 18.
[e] Matt. 9. 16, 17. 1 Cor. 3. 2.
[2] *A little piece of ground.*
[f] John 6. 70. Acts 8. 18, 19.
[g] Prov. 26. 16. Luke 16. 8. Acts 5. 2.
[h] Ex. 20. 17. Luke 12. 15. 2 Tim. 4. 10. 1 Pet. 5. 2.
[3] Is there *peace?*
[l] Is. 50. 3. John 8. 44. Acts 5. 8.
[k] 2 Cor. 12. 16-18.
[l] Is. 30. 6.
[4] *Secret place.*
[m] Josh. 7. 1, 11.
[n] Prov. 30. 20. John 13. 2, 26-30.
[o] Acts 5. 3, 4.
[5] *Not hither or thither.*
[p] Ps. 63. 11.
[q] Gen. 14. 23. 1 Cor. 9. 11, 12. 2 Thes. 3. 8, 9.
[r] 1 Sam. 2. 30-36.
[s] Ex. 4. 6.

ence of the man of God, who did not deign even to come out to him; and still more was he cut by the apparently absurd injunction to wash in the Jordan. From the pride of his heart, he was very near to losing the unspeakable benefit in store for him. "A word fitly spoken, how good is it!" is an adage never more strikingly exemplified than in the present instance. How reasonable and forcible was the remonstrance of his faithful servants! Naaman felt it, obeyed, and was cured. Few passages more impressively illustrate the simplicity of the Gospel system. Men naturally suppose that a thing so great as the salvation of the immortal soul, requires something correspondingly great to be done or suffered; whereas all that God requires is, belief in the record given concerning his Son, implicit confidence in his sovereign mercy through the blood of the Atonement. This, only this, and the chief of sinners receives pardon, righteousness, peace, and adoption, with all its privileges, and a preparation for an inheritance among the saints in light. Ver. 15-27. The best things, from corruption, become the worst. If special means of spiritual improvement be abused, they become deleterious. Of this, Gehazi supplies one of the most memorable of the many examples scattered throughout the Word of God, and to be found in Sacred History. The noble spirit and the disinterested example of his master were thrown away upon him. The demon of covetousness entering his heart, he wickedly determined to profit by the gratitude of Naaman. In this matter, the prophet's servant sinks, as much as his master rises, in the scale of spiritual dignity. That he might gratify his base love of lucre, he was prepared to violate truth, and to imperil the honour of the God of Israel. There are no lengths to which the passion of covetousness will not prompt men. To gratify it, they will madly resort to falsehood, forgery, violence, or murder. There is something peculiarly awful in Elisha's address to the self-deceived transgressor on his return. Every word must have pierced him as a poignard, and the denouncement of the penalty must have descended upon him as a thunderbolt. To his sorrow he saw that, in bartering conscience and character, health and happiness, for two bags of silver, and two changes of raiment, he had made a miserable bargain. The crime was very great, and the punishment proportionate. The fact, which doubtless became known to Naaman, and to all the country, was eminently calculated to sustain the true religion, and to excite godly fear, and to teach the worshippers of the living and true God, that

CHAPTER VI.

1 *Elisha causeth iron to swim.* 8 *He discloseth the king of Syria's counsel;* 18 *and smiteth his army with blindness.*

AND [a]the sons of the prophets said unto Elisha, Behold now, [b]the place where we dwell with thee is [c]too strait for us.

2 Let us go, we pray thee, unto Jordan, [d]and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, [e]they cut down wood.

5 But as one was felling a beam, the [1]axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he [f]cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then [g]the king of Syria warred against Israel, and [h]took counsel with his servants, saying, In such and such a place *shall be* my [2]camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for [i]thither the Syrians are come down.

10 And the king of Israel [k]sent to the place which the man of God told him and [l]warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore [m]the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, [3]None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in [n]thy bed-chamber.

13 And he said, Go and [o]spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in [p]Dothan.

14 Therefore [q]sent he thither horses, and chariots, and a [4]great host: and they came by night, and compassed the city about.

15 ¶ And when the [5]servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots: and his servant said unto him, [r]Alas, my master! how shall we do?

16 And he answered, [s]Fear not: for [t]they that *be* with us *are* more than they that *be* with them.

17 And Elisha [u]prayed, and said, LORD, I pray thee, [x]open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* [y]full of horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, [z]Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: [6]follow me, and [a]I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD [b]opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, [c]shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [d]Set bread and water before them, that they may eat and drink, and go to their master.

23 And [e]he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was [f]a great famine in Samaria: and, behold, they besieged it, until [g]an ass's head was *sold* for four-score *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, [h]Help, my lord, O king!

27 And he said, [7]If the LORD do not help thee, [i]whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, [k]What

B. C. 893.

CH. VI.

a 2. 3.
b 1 Sam. 19. 20.
c Josh. 17. 14. Job 36. 16.
d John 21. 3. 1 Cor. 9. 6. 2 Thes. 3. 8.
e Deut. 19. 5.
1 *Iron.*
f Ex. 15. 25. John 9. 6, 7.
g 24. 1 Kings 20. 1, 34.
h 1 Kings 20. 23. Prov. 20. 18. Is. 7. 5-7.
2 *Encamping.*
i Am. 3. 7. Rev. 1. 1.
k Ex. 9. 20, 21.
l Ez. 3. 18-21. Heb. 11. 7.
m 1 Sam. 28. 21. Matt. 2. 3.
3 *No.*
n Ec. 10. 20.
o 1 Sam. 23. 22, 23. Ps. 10. 8-10. Matt. 2. 4-8. John 11. 47-53.
p Gen. 37. 17.
q Matt. 26. 47, 55. John 18. 3-6.
4 *Heavy.*
5 *Minister.*

r 2 Chr. 20. 12.
s Ex. 14. 13. Ps. 3. 6. Mark 16. 6. Phil. 1. 28.
t 2 Chr. 32. 7, 8. Ps. 46. 7, 11. Matt. 26. 53. 1 John 4. 4.
u Ps. 91. 15.
x Ps. 119. 18. Eph. 1. 18. Rev. 3. 7.
y Ps. 34. 7. Zech. 1. 8. Matt. 26. 53. Heb. 1. 14.
z Gen. 19. 11. Deut. 28. 28. John 9. 39. Acts 13. 11.
6 *Come ye after me.*
a 2 Sam. 16. 18, 19.
b Jud. 20. 40-42. Luke 16. 23.
c 1 Sam. 24. 4, 19. Luke 9. 54-56.
d Prov. 25. 21. Matt. 5. 44.
e 1 Sam. 24. 17. Matt. 5. 47. Luke 6. 35.
f Lev. 26. 26. Jer. 14. 13-15, 18.
g Ez. 4. 13-15.
h 2 Sam. 14. 4. Luke 18. 3.
7 *Let not the LORD save thee.*
i Ps. 60. 11.
k Gen. 21. 17. Jud. 18. 23.

from him no secrets are hid, and that punishment follows hard upon the heels of sin.

Chap. VI. 1-12. The prophets of Judea commanded the attention of all surrounding nations. The oracles of Heathenism were got up as a species of imitation, but to little purpose. Although some of their answers were strange, the nations were not guided, but misled by them. The prophet of the Lord alone could tell the king of Israel the words of the king of Syria in his bed-chamber. Ver. 13-23. Dangers furnish an occasion to display courage. Elisha set lightly by the power of kings; and when emergencies arose, called for the help of the Lord. Always mighty in prayer, he had but to ask and receive. The prayer, that the host of Syria might be smitten with blindness, was immediately answered, to the astonishment alike of them, and of the inhabitants of the city. The prophet conducting the armed multitudes, who came to seize him, all in a state of total blindness, was the most remarkable spectacle the world had ever seen. As prayer had closed their eyes, so prayer was to open them. On this point, then,

aileth thee? And she answered, This woman said unto me, [l]Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the [8]next day, Give thy son, that we may eat him; and [m]she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, [n]God do so, and more also to me, [o]if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and [p]the elders sat with him; and *the king* sent a man from before him: but, ere the messenger came to him, he said to the elders, See ye how this [q]son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And, while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, [r]this evil *is* of the LORD; what should I [s]wait for the LORD any longer?

CHAPTER VII.

1 *Elisha prophesieth incredible plenty in Samaria.*
17 *The unbelieving lord is trodden to death.*

THEN [a]Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [b]To-morrow, about this time, *shall* [c]a measure of fine flour *be sold* for a shekel, and two measures [d]of barley for a shekel, in the gate of Samaria.

2 Then [l]a lord, on whose hand the king leaned, answered the man of God, and said, Behold, [e]*if* the LORD would make [f]windows in heaven, might this thing be? And he said, Behold, [g]thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were [h]four leprous men at the entering in of the gate; and they said one to another, [i]Why sit we here until we die?

4 If we say, [k]We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and [l]let us fall unto the host of the Syrians: [m]if they save us alive, we shall live; and if they kill us, [n]we shall but die.

5 And they rose up [o]in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, [p]behold, *there was* no man there.

6 For [q]the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us [r]the kings of the Hittites, and [s]the kings of the Egyptians, to come upon us.

7 Wherefore [t]they arose, and fled in the twilight, and left their tents, and [u]their horses, and their asses, even the camp as it *was*, [x]and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and [y]hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then [z]they said one to another, We do not well: [a]this day *is* a day of good tidings, and we hold our peace; if we tarry till the morning-light, [2]some [b]mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came, and called unto [c]the porter of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* [d]no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said [e]unto his servants, [f]I will now shew you what the Syrians have done to us. They know [g]that we *be* hungry; therefore are they gone out of the camp to [h]hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And [i]one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left [3]in the city, (behold, they *are* as all the multitude of Israel that are left in it; behold, *I say*, [k]they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jor-

B. C. 892.

l Lev. 26. 29. Matt. 24. 18-21.
8 *Other.*
m 1 Kings 3. 26.
n Ruth 1. 17.
o 1 Kings 18. 17. Jer. 37. 15, 16.
p Ex. 3. 1.
q 1 Kings 18. 4; 21. 10.
r Gen. 4. 13. Job 1. 11. Prov. 19. 3. Is. 8. 21. Matt. 27. 4, 5. Rev. 16. 9-11.
s Ps. 27. 14. Is. 8. 17. Hab. 2. 3. Luke 18. 1.

CH. VII.

a 6. 33.
b Ex. 8. 23. Josh. 3. 5. Ps. 46. 5.
c Rev. 6. 6.
d John 6. 9.
l *A lord which* belonged *to the king, leaning on his hand.*
e Gen. 18. 12-14. Ps. 78. 19-21, 41.
f Gen. 7. 11. Mal. 3. 10.
g Deut. 3. 27. Is. 7. 9. Heb. 3. 17-19.
h *See on* 5. 1.
i Jer. 8. 14.
k Jer. 14. 18.
l 1 Chr. 12. 19. Jer. 37. 13, 14.
m Jon. 3. 9. Luke 15. 17-19.
n 2 Sam. 14. 17. Heb. 9. 27.
o 1 Sam. 30. 17. Ex. 12. 6, 7, 12.

p Lev. 26. 28, 36.
q 2 Sam. 5. 24. Rev. 6. 15, 16.
r 1 Kings 10. 29.
s 2 Chr. 12. 3.
t Job 18. 11.
u Ps. 20. 7, 8.
x Prov. 6. 5. Matt. 24. 16-18. Heb. 6. 18.
y Josh. 7. 21. Matt. 13. 44.
z Hag. 1. 4, 5. 2 Pet. 1. 19.
a Is. 41. 27. Nah. 1. 15. Luke 2. 10.
2 *We shall find punishment.*
b Prov. 24. 16.
c Ps. 127. 1. Mark 13. 34, 35.
d *See on* 6. 7.
e Gen. 20. 8; 41. 38. 1 Kings 20. 7, 22.
f 5. 7.
g 6. 25-29.
h Josh. 8. 4-12.
i 5. 13.
3 *Is it.*
k Jer. 14. 18.

his desire was granted, which revealed to them their true condition as they found themselves in the midst of Samaria. How great the magnanimity of Elisha compared with that of the king of Israel! "Slay them?" "No," said the prophet, "set bread and water before them, that they may eat and drink, and go to their master." It was done: thus refreshed, they returned to their sovereign, who was all but consumed by the coals of fire which had thus been heaped on his head; and, as the proper result, "the bands of Syria came no more into the land of Israel." A battle of the most disastrous character would not have produced such a result. Ver. 24-33. We seldom meet with acknowledgments to the prophets of the Lord for good, while evil in which they had no hand is charged to them. We see here how desirous the king was to wreak vengeance on the unoffending prophet, who knew that "the son of a murderer" was intent on taking away his life.

Chap. VII. 1-20. The prophet soothed the king by the seemingly absurd promise that by the morrow food should be obtained in abundance. The mouth of Infidelity, always open, ridiculed the prophet, considering the prediction probable on the supposition of bread coming down from heaven. The reply was prompt and awful: "Thou shalt see, but shalt not eat thereof."

dan; and, lo, all the way *was* full of garments and [l]vessels, which the Syrians [m]had cast away in their haste: and the messengers returned, and told the king.

16 And the people went out, and [n]spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [o]according to the word of the LORD.

17 ¶ And the king appointed the lord, on whose hand he leaned, to have the charge of the gate: and [p]the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow, about this time, in the gate of Samaria;

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And [q]so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

1 The Shunammite hath her land restored. 7 Hazael killeth his master, and succeedeth him. 16 Jehoram's wicked reign. 24 Ahaziah succeedeth him.

THEN spake Elisha unto the woman, [a]whose son he had restored to life, saying, Arise, and go thou and thine household, and [b]sojourn wheresoever thou canst sojourn: for [c]the LORD hath [d]called for a famine; and it shall also come upon the land [e]seven years.

2 And the woman arose, and did after the saying of the man of God: and she went [f]with her household, and sojourned in [g]the land of the Philistines seven years.

3 And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and [h]she went forth to cry unto the king for her house, and for her land.

B. C. 891.

1 [l] Esth. 1. 7. Is. 22. 24.
[m] Job 2. 4. Matt. 16. 26. Phil. 3. 7, 8. Heb. 12. 1.
[n] 1 Sam. 17. 53.
[o] Num. 23. 19. Matt. 24. 35.
[p] Is. 25. 10. Heb. 10. 29.
[q] Num. 20. 12. Jer. 17. 5, 6. Heb. 3. 18, 19.

CH. VIII.

[a] 4. 35.
[b] Gen. 12. 10. Ruth 1. 1.
[c] Lev. 26. 19, 20, 26. Ps. 105. 16. Luke 21. 11, 22. Acts 11. 28.
[d] Jer. 25. 29.
[e] Gen. 41. 27. Luke 4. 25.
[f] 1 Tim. 5. 8.
[g] Jud. 3. 3.
[h] 2 Sam. 14. 4. Jer. 22. 10. Luke 18. 3-5.

[i] 5. 20-27.
[k] Luke 9. 9. Acts 24. 24.
[l] 4. 3-6; 6. 9-12.
[m] 4. 35.
[n] Ruth 2. 3. Prov. 16. 9. Ec. 9. 11. Rom. 8. 31.
[o] 1 Sam. 20. 17. Ps. 145. 1.
[p] *Eunuch.*
[q] Deut. 22. 2. Jud. 11. 13. 2 Sam. 9. 7. Prov. 16. 7.
[r] Gen. 14. 15. 1 Kings 11. 24.
[s] 6. 24.
[t] 6. 12; 7. 18.
[u] Jud. 16. 2. Acts 17. 6.
[v] *See on* 5. 5.
[x] Luke 13. 23. Acts 16. 30.
[y] 1 Kings 19. 15.
[z] *In his hand.*
[a] 16. 7. Philem. 10.
[b] Gen. 41. 39. Jer. 38. 21. Ex. 11. 26.
[c] Gen. 2. 17. Ex. 18. 13.
[d] *And set it.*
[e] Ps. 119. 136. Jer. 4. 19; 9. 1, 18.
[f] 4. 26.
[g] Amos 1. 3, 4.
[h] Is. 13. 16, 18.
[i] Matt. 20. 33-35.

4 And the king talked with [l]Gehazi, the servant of the man of God, saying, [k]Tell me, I pray thee, [l]all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how [m]he had restored a dead body to life, that, [n]behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, [o]My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [l]officer, saying, [p]Restore all that *was* her's, and all the fruits of the field, since the day that she left the land, even until now.

7 ¶ And Elisha came to [q]Damascus; and [r]Ben-hadad the king of Syria was sick: and it was told him, saying, [s]The man of God [t]is come hither.

8 And the king said unto Hazael, [u]Take a present in thine hand, and go, meet the man of God, and [x]enquire of the LORD by him, saying, Shall I recover of this disease?

9 So [y]Hazael went to meet him, and took a present [z]with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, [a]Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit [b]the LORD hath shewed me that [c]he shall surely die.

11 And he settled his countenance [d]stedfastly, until he was ashamed; and the man of God [e]wept.

12 And Hazael said, Why weepeth [f]my lord? And he answered, Because I know [g]the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt [h]dash their children, and rip up their women with child.

13 And Hazael said, But what! *is* thy servant a dog, that [i]he should do this

These lepers were compelled to keep without the city, and subjected to all the hardships arising from such exclusion. The alternative of remaining where they were, and going to the city, was death. Their last ray of hope shone from the Syrian camp. They might by possibility be spared and fed, and, if killed, they would die any way. The condition of these men rendered them fit instruments of the purposes of Providence; they were the first to discover the fact, and to announce it to the city. The intelligence filled both king and people with astonishment. The news was too good to be credited. Deception was dreaded—an ambush was suspected; but it turned out even as the men had said, and thus the prediction of the prophet was fulfilled. How simply, naturally, and promptly the intimation was realised touching the death of the infidel lord! When God arises, his enemies are speedily scattered, while those that hate him flee before him.

Chap. VIII. 1-14. Famines in ancient times were terrible beyond anything known in later centuries. These events were part of the means employed to accomplish the Divine plan, as we find in the case of Jacob and his family. Elisha, ever alive to the kindness of his benefactress, the Shunammite, counselled her by what means to preserve the life of her family. It is most cheering to observe the gratitude of the man of God, and the fidelity of his friendships. When the Shunammite returned, he again proved himself her friend, and through his good offices she recovered her property. When she entertained the humble holy man with his servant, from time to time, and when building the chamber on the wall, she little thought of the return for all her kindness which would be made to her. Godly families never lose by their generous attentions to the self-sacrificing servants of the Lord. The example of the king of Syria serves as a reproach to most of the kings of Israel. When affliction overtook him, he sought not to his own prophets to foretell the issue, but to the Lord, through his servant. The interview with Hazael is exceedingly affecting. Ver. 12 shadows forth the terrible course which he would pursue, and the evil he would do to the children of Israel. The sight of Hazael's own heart, as here mirrored forth in the words of the

great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And [h]it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and [i]Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah [k]began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked [k]in the way of the kings of Israel, as did the house of Ahab; for [l]the daughter of Ahab was [m]his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah [n]for David his servant's sake, as he promised him to give him alway [6]a light, *and* to his children.

20 ¶ In his days [o]Edom revolted from under the hand of Judah, and [p]made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet [q]Edom revolted from under the hand of Judah unto this day. Then [r]Libnah revolted at the same time.

23 And the [s]rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [t]Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned [u]one year in Jerusalem: and his mother's name *was* Athaliah, the [6]daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* [x]the son-in-law of the house of Ahab.

28 ¶ And [y]he went with Joram the son of Ahab to the war against Hazael king of Syria in [z]Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds [7]which the Syrians had given him at [8]Ramah, when he fought against Hazael king of Syria: and [a]Ahaziah, the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was [9]sick.

CHAPTER IX.

1 *Jehu is anointed.* 24 *He killeth Joram in the field of Naboth.* 36 *Jezebel eaten by dogs.*

AND Elisha the prophet called one of [a]the children of the prophets, and said unto him, [b]Gird up thy loins, and take this [c]box of oil in thine hand, and go to [d]Ramoth-gilead:

2 And when thou comest thither, look out there [e]Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from [f]among his brethren, and carry him to an [1]inner chamber;

3 Then take the box of oil, and [g]pour *it* on his head, and say, Thus saith the LORD, [h]I have anointed thee king over Israel: then open the door [i]and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, [k]I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And [l]he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, [m]I have anointed thee king [n]over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that [o]I may avenge the

B. C. 884.

[h] 1 Kings 11. 29-37.
[i] 1 Kings 19.15.
[4] *Reigned.*
[k] 1 Kings 22. 52, 53.
[l] 1 Kings 21. 25.
[m] Gen. 6. 1-5.
[n] 2 Sam. 7. 12, 15. Is. 7. 14; 37. 35. Luke 1. 32, 33.
[6] *Candle*, or *lamp.*
[o] 2 Chr. 21. 8, 10.
[p] 2 Sam. 8. 14. 1 Kings 22. 47.
[q] Gen. 27. 40.
[r] Josh. 21. 13. 2 Chr. 21. 10.
[s] 1 Kings 11. 41; 14. 29; 15. 23. 2 Chr. 21. 11-20.
[t] 1 Chr. 3. 11. 2 Chr. 21. 17; 25. 23, *Jehoahaz*; 22. 6, *Azariah.*

[u] 2 Chr. 22. 2-6.
[6] *Granddaughter.*
[x] 2 Chr. 22. 3.
[y] 1 Kings 22. 4.
[z] Josh. 21. 38.
[7] *Wherewith the Syrians had wounded.*
[8] Called *Ramoth.*
[a] 2 Chr. 22. 6, 7.
[9] *Wounded.*

CH. IX.

[a] 1 Kings 20. 35.
[b] 1 Kings 18. 46. Jer. 1. 17. Luke 12. 35-37. 1 Pet. 1. 13.
[c] 1 Sam. 16. 1. 1 Kings 1. 39.
[d] 1 Kings 22. 4, 20.
[e] 1 Kings 19. 16, 17.
[f] 5, 11.
[1] *Chamber in a chamber.*
[g] Ex. 29. 7.
[h] Ps. 75. 6, 7. Prov. 8. 15, 16. Dan 2. 21. John 19. 10, 11.
[i] 1 Sam. 16. 2. Matt. 10. 16.
[k] Jud. 3. 19.
[l] Acts 23. 18, 19.
[m] *See on* 8.
[n] 1 Kings 8. 8.
[o] Deut. 32. 35, 43. Heb. 10. 30. Rev. 6. 9, 10.

prophet, appalled him. "Is thy servant a dog, that he should do this great thing?" Were each of the human family to have a sight of his own heart, it would somewhat tend to diminish both self and social idolatry. We should then, probably, hear less of the inherent worth and dignity of human nature. Ver. 15-29. Hazael, faithful to his character, soon committed the predicted murder, and ascended the throne of Syria. Joram, while a wicked king, was the son of a worthy father, one of the best kings that ever ruled over Judah. Thus we see, that then, as now, the worst of children sometimes issued from the best of parents. How true, that "grace does not run in the blood!" All bear the image of Adam. Those born again alone bear the image of Christ. May that image shine forth in all its beauty in every soul that shall read this page!

Chap. IX. 1-26. The time was now approaching for the fulfilment of certain judgments on great transgressors, and a proper instrument was found in the person of Jehu. It was reserved for him to smite the house of Ahab, and to avenge the blood of the prophets, and the servants of the Lord, at the hand of Jezebel. It is interesting to observe, that, in all such events, the agent always possesses peculiar adaptation for the work assigned him. Jehu was a man of boundless energy, remarkably distinguished by tact, determination, adroitness, and courage. He made short work with Joram; flight was vain; his time was come, and the arrow of Divine justice failed not to reach its victim. Now came the fulfilment of the awful prophecy, which had gone before. The slaughter of one king did not satisfy the demands of justice. Ahaziah was also appointed to death. Thus two sovereigns perished on the same day; but Jezebel, the promoter of so much mischief, still lives. Her hour, nevertheless, is come. She is thrown headlong from the

blood of my servants the prophets, and the blood of all the servants of the LORD, [p]at the hand of Jezebel.

8 For the whole house of Ahab shall perish; and [q]I will cut off from Ahab him that pisseth against the wall, and [r]him that is shut up and left in Israel.

9 And I will make the house of Ahab [s]like the house of Jeroboam the son of Nebat, and like [t]the house of Baasha the son of Ahijah.

10 And [u]the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And [x]he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, [y]*Is* all well? wherefore came this [z]mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, [a]Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, [b]and took every man his garment, and put *it* under him on the top of the stairs, and [c]blew with trumpets, saying, Jehu [2]is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, [d]conspired against Joram; (now Joram had [e]kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But king [3]Joram was [f]returned to be healed in Jezreel of the wounds which the Syrians [4]had given him, when he fought with Hazael king of Syria;) and Jehu said, If it be your minds, *then* let [5]none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there.) And [g]Ahaziah king of Judah was come down to see Joram.

17 And there stood [h]a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, [i]Take an horseman, and send to meet them, and let him say, [k]*Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, [l]What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the [6]driving *is* like the driving of Jehu the son of Nimshi; [m]for he driveth [7]furiously.

21 And Joram said, [8]Make ready. And his chariot was made ready. And [n]Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and [9]met him in [o]the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as [p]the whoredoms of thy mother Jezebel, and her witchcrafts, *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, [q]*There is* treachery, O Ahaziah.

24 ¶ And Jehu [1]drew a bow with his full strength, and [r]smote Jehoram between his arms, and the arrow went out at his heart, and he [2]sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [s]the LORD laid this burden upon him;

26 Surely I have seen yesterday the [3]blood of Naboth, and the blood of his sons, saith the LORD; and [t]I will requite thee in this [4]plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when [u]Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by [x]Ibleam: and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And [y]in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she [5]painted her face, and [z]tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* [a]Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, [b]Who *is* on my side? who? And there looked out to him two *or* three [6]eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses; [c]and he trode her under foot.

B. C. 884.

p 1 Kings 18. 4.
q 1 Kings 14. 10, 11.
r Deut. 32. 36.
s 1 Kings 14. 10.
t 1 Kings 16. 3, 4.
u 1 Kings 21. 23.
x Jud. 3. 26.
y 4. 26; 5. 21.
z Is. 59. 15, *marg.* Acts 17. 18. 1 Cor. 4. 10.
a *See* on 6-10.
b Matt. 21. 7, 8. Mark 11. 7, 8.
c 2 Sam. 15. 10. Ps. 47. 5, 7.
2 *Reigneth.*
d 1 Kings 15. 27.
e 1 Kings 22. 3.
3 *Jehoram.*
f 2 Chr. 22. 6.
4 *Smote.*
5 *No escaper go.*
g 2 Chr. 22. 6, 7.
h 2 Sam. 13. 34. Is. 21. 6-9. Acts 20. 26-31.
i 7. 14.
k 1 Sam. 16. 4. Luke 10. 5, 6.
l 19, 22. Is. 48. 22. Jer. 16. 5. Rom. 3. 17.

6 *Marching.*
m Ec. 9. 10. Dan. 11. 44.
7 *In madness.*
8 *Bind.*
n 2 Chr. 22. 7.
9 *Found.*
o 1 Kings 21. 1-7, 15.
p Nah. 3. 4. Rev. 2. 20.
q 2 Chr. 23. 13.
1 *Filled his hand with a bow.*
r Job 20. 23-25. Ps. 50. 22. Ec. 8. 12, 13. 1 Thes. 5. 3.
2 *Bowed.*
s Jer. 23. 33-38. Nah. 1. 1. Matt. 11. 30.
3 *Bloods.*
t Ex. 20. 5. Ex. 18. 19.
4 *Portion.*
u Num. 16. 26. 2 Chr. 22. 7-9. 2 Cor. 6. 17.
x Josh. 17. 11.
y 2 Chr. 22. 1, 2.
5 *Put her eyes in painting.*
z Is. 3. 18-24. 1 Tim. 2. 9, 10. 1 Pet. 3. 3.
a 1 Kings 16. 9-19.
b Ex. 32. 26.
6 *Chamberlain.*
c 26; 7. 20. Matt. 5. 13. Heb. 10. 29.

window of her palace, and immediately destroyed, and there, according to the word of the Lord, her flesh is eaten—her "blood licked" by dogs! To the mere natural eye, nothing appeared in all this but the common course of events, though the hand of God was in every part of it. The rise and fall of kingdoms are not the work of chance, but the results of a will which nothing can thwart, wielding a power which nothing can resist. The house of Ahab is now in the way of being utterly extinguished; the next chapter will record its completion. He had sold himself to work iniquity, and as he had sowed, he now reaped. His very name was made to

34 And when he was come in, [d]he did eat and drink, and said, Go, see now [e]this cursed *woman*, and bury her; for she *is* a king's daughter.

35 And they went to bury her; [f]but they found no more of her than the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, [g]This *is* the word of the LORD, which he spake [7]by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And [h]the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

CHAPTER X.

1 *Jehu causeth seventy of Ahab's children to be beheaded.* 18 *He destroyeth the worshippers of Baal,* 29 *yet followeth Jeroboam's sins.*

AND Ahab had [a]seventy sons [b]in Samaria. And Jehu wrote letters, and sent to Samaria, unto [c]the rulers of Jezreel, to the elders, and to [1]them that brought up Ahab's *children*, saying,

2 Now, [d]as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 [e]Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and [f]fight for your master's house.

4 But they were exceedingly afraid, and said, [g]Behold, two kings stood not before him: [h]how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers-up *of the children*, sent to Jehu, saying, [i]We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [2]mine, and *if* ye will hearken unto my voice, [k]take ye the heads of the men [l]your master's sons, and come to me to Jezreel by tomorrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and [m]slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And [n]there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate [o]until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, [p]Ye *be* righteous: behold, [q]I conspired against my master, and slew him; but who slew all these?

10 Know now, that there shall [r]fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for [s]the LORD hath done *that* which he spake [3]by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [4]kinsfolks, and [t]his priests, until [u]he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria: *and* as he *was* at the [5]shearing-house in the way,

13 Jehu [6]met with [x]the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to [7]salute the children of the king, and the children of the queen.

14 And he said, [y]Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; [z]neither left he any of them.

15 ¶ And when he was departed thence, he [8]lighted on [a]Jehonadab the son of Rechab *coming* to meet him; and he [9]saluted him, and said to him, [b]Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [c]give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, [d]Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, *but* [e]Jehu shall serve him much.

19 Now therefore call unto me [f]all the prophets of Baal, all his servants, and all his priests; let none be wanting; for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

B.C. 884.

d 1 Kings 18. 41.
e 1 Kings 21. 25. Is. 65. 15. Matt. 25. 41.
f Job 31. 3. Acts 12. 23.
g 1 Kings 21. 23.
7 *By the hand of.*
h Ps. 83. 10.

CH. X.

a Jud. 8. 30; 10. 4; 12. 14.
b 1 Kings 13. 32; 16. 28.
c Deut. 16. 18.
1 *Nourishers.*
d 5. 6.
e Deut. 17. 14. 1 Kings 2. 24, 25; 12. 20.
f 2 Sam. 2. 12-17. John 18. 36.
g 9. 24, 27.
h Is. 27. 4. Luke 14. 31.
i Josh. 9. 11, 24, 25. John 12. 26.
2 *For me.*
k 1 Kings 21. 8-11.
l Deut. 5. 9. Rev. 2. 20-23.
m 2 Chr. 21. 4. Matt. 14. 8-11.
n 2 Sam. 11. 18-21. Mark 6. 28.

o Deut. 21. 23.
p 1 Sam. 12. 3. Is. 5. 3.
q 9. 14-24.
r 1 Sam. 3. 19; 15. 29. Zech. 1. 6. Mark 13. 31.
s 9. 7-10.
3 *By the hand of.*
4 *Acquaintance.*
t 1 Kings 18. 19. Rev. 19. 20.
u Josh. 10. 30; 11. 8. Job 18. 19. Ps. 109. 13. Is. 14. 21, 22.
5 *House of shepherds binding sheep.*
6 *Found.*
x 2 Chr. 21. 17; 22. 1-10.
7 *The peace of.*
y 1 Kings 20. 18.
z 2 Chr. 22. 10.
8 *Found.*
a Jer. 35. 6, 8, 14-19. *Jonadab.*
9 *Blessed.*
b 1 Kings 22. 4. 1 Chr. 12. 17, 18. 2 Chr. 19. 2. John 21. 15-17. Gal. 4. 12.
c Ezra 10. 19. Ez. 17. 18.
d Num. 23. 4; 24. 13-16. 1 Kings 19. 10, 14, 17. Matt. 6. 2. Rom. 10. 2.
e Job 13. 7. Phil. 4. 8.
f 1 Kings 22. 6.

"rot;" he lives in the page of history only to excite execration.

Chap. X. 1-11. Jehu proceeded with great energy to accomplish the work of judgment assigned him. The alternative was submission to his rule, or the battle-field. It is not wonderful, therefore, that the rulers of Jezreel promptly submitted to the conqueror. We have not met with anything more frightful than the vengeance here taken on the sons of Ahab, whose sympathy with their father, and imitation of his guilt, may be safely assumed, else they would have received mercy. Ver. 12-17. Having begun, Jehu made an end by slaying all that remained unto Ahab in Samaria, till he had destroyed his house both root and branch. So unalterable are the purposes—so inevitable the vengeance of Heaven! Ver. 18-36. The principal part of Jehu's mission of destruction yet remained to be fulfilled. He resorted to means the most certain, although somewhat circuitous, for accompliahing the destruction of the devotees of Baal.

20 And Jehu said, [1]Proclaim a solemn assembly for Baal. And they proclaimed *it.*

21 And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. [2]And they came into the house of Baal; and the house of Baal was [3]full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth [h]vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go,* his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, [1]Go in *and* slay them; [k]let none come forth. And they smote them with the [3]edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the [4]images out of the house of Baal, and burned them.

27 And they [l]brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* [m]the sins of Jeroboam the son of Nebat, who [n]made Israel to sin, Jehu departed not from after them, *to wit,* [o]the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, [p]Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab [q]according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu [5]took [r]no heed to [s]walk in the law of the LORD God of Israel with all his heart; for he departed not from the [t]sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to [6]cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan [7]eastward, all [u]the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon,) [8]even Gilead and Bashan.

34 ¶ Now [x]the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers; and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And [9]the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAPTER XI.

1 *Joash being saved from Athaliah's massacre,* 4 *is anointed king by Jehoiada.*

AND when [a]Athaliah, [b]the mother of Ahaziah, saw that her son was dead, she arose [c]and destroyed all the [1]seed-royal.

2 But [d]Jehosheba, the daughter of king [e]Joram, sister of Ahaziah, took [f]Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and [g]they hid him, *even* him and his nurse, [h]in the bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: [i]and Athaliah did reign over the land.

4 ¶ And [k]the seventh year Jehoiada sent and fetched the [l]rulers over hundreds, with [m]the captains and the guard, and brought them to him into the house of the LORD, and [n]made a covenant with them, and [o]took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you [p]that enter in on the sabbath shall even be keepers of [q]the watch of the king's house;

6 And a third part *shall be* at [r]the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, [2]that it be not broken down.

7 And two [3]parts of all you that [s]go forth on the sabbath, *even* they shall keep

B. C. 884.

1 Heb. *Sanctify.*
[c] Joel 3. 2, 11-14. Rev. 16. 16.
2 So *full* that they stood *mouth to mouth.*
[h] Ex. 28. 2. Matt. 22. 11, 12.
[i] Es. 9. 5, 6.
[k] Deut. 13. 9-11. Rev. 16. 6, 7.
3 *Mouth.*
4 *Statues.*
[l] Lev. 26. 30.
[m] 1 Kings 12. 28-30.
[n] Gen. 20. 9. Mark 6. 24-26. Gal. 2. 12, 13.
[o] Ex. 32. 4.
[p] 1 Kings 21. 29.
[q] 1 Sam. 15. 18-24.
5 *Observed not.*
[r] Deut. 4. 13, 23. Heb. 2. 1.
[s] Deut. 5. 33.

[t] 1 Kings 12. 28-33.
6 *Cut off the ends.*
7 *Toward the rising of the sun.*
[u] Deut. 3. 12-17.
8 *Even to Gilead, &c.*
[x] 1 Kings 11. 41.
9 *The days* were.

CH. XI.

[a] 2 Chr. 22. 10.
[b] 2. 27.
[c] Matt. 2. 13, 16.
1 *Seed of the kingdom.*
[d] 2 Chr. 22. 11, *Jehoshabeath.*
[e] 8. 16, *Jehoram.*
[f] 12. 1, 2, *Jehoash.*
[g] Prov. 21. 30. Is. 7. 6, 7.
[h] 1 Kings 6. 5.
[i] 2 Chr. 22. 12. Ps. 12. 8.
[k] 2 Chr. 23. 1.
[l] 1 Chr. 9. 13.
[m] Acts 6. 21, 26.
[n] Josh. 24. 25. 2 Chr. 15. 12. Neh. 9. 38.
[o] Gen. 50. 25. 1 Kings 18. 10. Neh. 5. 13; 10. 29.
[p] 1 Chr. 9. 25. Luke 1. 8, 9.
[q] Jer. 26. 10.
[r] 1 Chr. 26. 13-19.
2 *From breaking up.*
3 *Companies.* Heb. *bands.*
[s] See on 5.

The judgment was complete. Not a solitary worshipper of the popular god was left in Israel. Hitherto the obedience of Jehu is implicit. "According to all that the Lord had commanded him, so did he." But he now reaches a point at which he makes a halt, and at length the fires of his zeal become extinguished. That zeal, indeed, was never pure; it had too much of self in it. When he took Jehonadab into his chariot, saying, "Come with me, and see my zeal for the Lord," he uttered language which but too clearly revealed the impurity of his motive, and boded but little good during his subsequent career. We are, therefore, prepared for the intimation that he held fast by the sins of Jeroboam, sparing the golden calves,—that source of so much transgression and consequent misery to Israel; and that he "took no heed to walk in the law of the Lord God of Israel with all his heart." Unless the heart be right, zeal, always impure, will be fitful, often shortlived, and seldom fraught with beneficial consequences. True zeal is the fruit of knowledge, faith, charity, and the indwelling Spirit of God.

Chap. XI. 1-16. The bad queens of Israel were, if possible, more ferocious than the worst kings. Athaliah made a frightful commencement of her career, dipping her hands deep in the blood of the seed-royal, for which she was soon visited with appropriate vengeance. Where the Lord has a purpose to accomplish, means are always devised for bringing it about. Joash was preserved amid the carnage, and, in due course, placed on the throne of his fathers. Athaliah, on learning the fact, shouted, "Treason! treason!" This was her last cry, for her cup was filled, and the stroke of justice speedily

the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and [t]he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in.

9 And [u]the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give [x]king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, [y]every man with his weapons in his hand, round about the king, from the right [4]corner of the temple to the left corner of the temple, *along* [z]by the altar and the temple.

12 And [a]he brought forth the king's son, and [b]put the crown upon him, and *gave him* [c]the testimony: and they made him king, and [d]anointed him; and they clapped their hands, [e]and said, [5]God save the king.

13 ¶ And [f]when Athaliah heard the noise of the guard, *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and [g]the princes and the trumpeters by the king; and [h]all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treason, treason!

15 But Jehoiada the priest commanded the [1]captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, [k] Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and [l]there was she slain.

17 ¶ And Jehoiada [m]made a covenant between the LORD and the king and the people, that they should be the LORD's people; [n]between the king also and the people.

18 And all the people of the land [o]went into the house of Baal, and brake it down; his altars and his images [p]brake they in pieces thoroughly, and [q]slew Mattan the priest of Baal before the altars: and the priest [r]appointed [6]officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house: and [s]he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

B. C. 878.

t Ex. 21. 14.
u *See* ver. 4.
x 1 Sam. 21. 9. 2 S. 8. 10.
y *Shoulder.*
z Ex. 40. 6. Luke 11. 51.
a 2 Chr. 23. 11.
b Esth. 2. 17. Ps. 21. 3. Heb. 2. 9. Rev. 19. 12.
c Ex. 25. 16.
d 1 Sam. 10. 1. Acts 4. 27. Heb. 1. 9.
e 1 Kings 1. 34. Matt. 21. 9.
5 *Let the king live.*
f 2 Chr. 23. 13-15.
g Num. 10. 1.
h 1 Kings 1. 39, 40. Luke 19. 37. Rev. 19. 1-7.
i 2 Chr. 23. 9, 14.
k Ex. 9. 7.
l Jud. 1. 7. Matt. 7. 2. Rev. 16. 5-7.
m Deut. 5. 2, 3; 29. 1-15.
n 1 Sam. 10. 25. Rom. 13. 1-6.
o 2 Chr. 23. 17.
p Ex. 32. 20. Deut. 12. 3. Zech. 13. 2.
q Deut. 13. 5, 9. 1 Kings 18. 40.
r 2 Chr. 23. 18-20.
6 *Offices.*
s 1 Kings 1. 13. Matt. 25. 31.

CHAPTER XII.

1 *Jehoash reigneth well all the days of Jehoiada.* 19 *He is slain by his servants.*

IN [a]the seventh year of Jehu, [b]Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of Beer-sheba.

2 And [c]Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But [d]the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash [e]said to the priests, All [f]the money of the [1]dedicated things that is brought into the house of the LORD, *even* [g]the money of every one that passeth *the account*, the money [2]that every man is set at, [h]*and* all the money that [3]cometh into any man's heart to bring into the house of the LORD,

5 Let [i]the priests take *it* to them, every man of his acquaintance; and [k]let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the [4]three and twentieth year of king Jehoash [l]the priests had not repaired the breaches of the house.

7 Then [m]king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? Now therefore

CH. XII.

a 9. 27; 11. 1, 3.
b 1 Chr. 3. 11, *Joash.*
c 14. 3.
d 1 Kings 15. 14. 2 Chr. 31. 1.
e 2 Chr. 36. 2.
f 1 Kings 7. 51. 1 Chr. 18. 11.
1 *Holy things.* Heb. *holinesses.*
g Ex. 30. 12-16.
2 *Of the souls of his estimation.*
h Ex. 25. 1, 2. Ezra 1. 6.
3 *Ascendeth upon the heart of a man.*
i 2 Chr. 24. 5.
k 22. 5, 6. Is. 58. 12.
4 *Twentieth year; and third year.*
l 1 Sam. 2. 29, 30. Mal. 1. 10. Phil. 2. 21. 1 Pet. 5. 2.
m 2 Chr. 24. 5, 6.

descended on her. Ver. 17-21, Jehoiada acted a discreet part, presenting an example of honourable zeal to the latest ages. The influence for good of one upright, wise, and holy man is always great. The multitude never stand in the way of religious reformation. Here a word sufficed to enlist them against idolatry and its emblems. The people made short work of Baal, his altars, and images, and also of his priests. The joy created by the enthroning of the youthful king was enhanced by the destruction of Athaliah, who was an object of hate and fear to all the people. No good could come of a woman the dead bodies of whose grandchildren formed the steps by which she ascended the throne. Many kings were received with joy, while the people that shouted "Hosanna!" only lived to curse the day that witnessed their coronation. But we shall forthwith see that such was not the case with Jehoash.

Chap. XII. 1-21. At the outset of his career, Jehoash was one of the best kings that ever reigned in Judah, and in mercy to the people he swayed the sceptre throughout the long course of forty years. He owed much, under God, to Jehoiada, whose instructions he received with meekness, and obeyed with gladness, and to whose prayers he was doubtless deeply indebted. Jehoash was a reformer from his youth up, and betook himself to set in order the things which were wanting. It is pleasing to observe the integrity with which the workmen conducted the repairs of the House of the Lord. Such was their integrity, that it was not needful to look closely into their accounts, or even to take a note of the monies handed over to them, for "they dealt faithfully." How happy a world will this be when fidelity shall be the universal characteristic of all employers and all workmen—men of high and of low degree!

receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest [n]took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and [o]the priests that kept the [5]door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that [p]the king's [6]scribe and the high priest came up, and they [7]put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [8]laid it out to the carpenters and builders that wrought upon the house of the LORD,

12 And to [q]masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [9]was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD [r]bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; [s]for they dealt faithfully.

16 The [t]trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael [u]set his face to go up to Jerusalem.

18 And Jehoash king of Judah [x]took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria; and he [1]went away from Jerusalem.

19 ¶ And [y]the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And [z]his servants arose, and made a conspiracy, and slew Joash in the [2]house of Millo, which goeth down to Silla.

21 For [a]Jozachar the son of Shimeath, and Jehozabad the son of [b]Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 *Jehoahaz's wicked reign.* 20 *Elisha's death;* 21 *his bones revive a dead man.*

IN the [1]three and twentieth year of Joash the son of Ahaziah king of Judah, [a]Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, [b]and [2]followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And [c]the anger of the LORD was kindled against Israel; and he delivered them into the hand of [d]Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And [e]Jehoahaz besought the LORD, and [f]the LORD hearkened unto him; for he [g]saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel [h]a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as [3]beforetime.

6 Nevertheless they [i]departed not from the sins of the house of Jeroboam, who made Israel sin, *but* [4]walked therein: [k]and there [5]remained the grove also in Samaria.)

7 Neither did he leave of the people to

B. C. 839.

[n] 2 Chr. 24. 8. Mark 12. 41.
[o] 1 Chr. 15. 18, 24. Jer. 35. 4.
[5] *Threshold.*
[p] 2 Sam. 8. 17.
[6] *Secretary.*
[7] *Bound up.*
[8] *Brought it forth.*
[q] 1 Kings 5. 17, 18. Luke 21. 5.
[9] *Went forth.*
[r] Num. 7. 13, 14.
[s] 2 Chr. 34. 12. Matt. 24. 45. 1 Cor. 4. 2, 3.
[t] Lev. 5. 15-18. Num. 5. 8-10. Hos. 4. 8.
[u] Luke 9. 51-53.
[x] 2 Chr. 16. 2.
[1] *Went up.*
[y] 1 Kings 11. 41.
[z] 2 Chr. 24. 24, 25.
[2] *Beth-millo.*
[a] 2 Chr. 24. 26, *Sabad.*
[b] 2 Chr. 24. 26, *Shimrath.*

CH. XIII.

[1] *Twentieth year, and third year.*
[a] 10. 35.
[b] 10. 29.
[2] *Walked after.*
[c] Lev. 26. 17. Jud. 2. 14. Is. 10. 5, 6. Heb. 12. 29.
[d] 8. 12, 13.
[e] Num. 21. 7. Jud. 6. 6, 7. Jer. 2. 27.
[f] Gen. 21. 17. Ex. 3. 7. Jer. 33. 3.
[g] Gen. 31. 42. Ex. 3. 9.
[h] Luke 2. 11.
[3] *Yesterday and third day.*
[i] 10. 29.
[4] *He walked.*
[k] 1 Kings 16. 33.
[5] *Stood.*

That day will assuredly come; and let the saints rejoice in the anticipation. It is matter for lamentation that a course so hopefully begun should have so terminated. In the case of Hazael's invasion—instead of acting as other godly kings had acted before, looking to the Lord, and calling in the services of his holy prophets—Jehoash meanly purchased his departure by surrendering to him the hallowed things, and the gold found in the treasures of the House of the Lord. This he did without resorting to any means for averting the calamity, and obtaining the favour of the Most High, who had promised to be a "wall of fire round about his people," "and the glory in the midst of them." But out of such a course only evil could come, and hence we are prepared to hear that his servants made a conspiracy and slew him. Thus ended a career which might have been to the honour and the glory of God, and for his own welfare. The death of Jehoiada was the test of his character, and he bore it ill. He and the princes of Judah having turned their backs upon the Lord, repaired to the groves and idols; and not only so, but conspired against Zachariah, the son of his friend and guardian Jehoiada, because he faithfully reproved them: and, sad to tell, "the king remembered not the kindness which Jehoiada, his father, had done to him, but slew his son."—2 Chr. xxiv. 22. Alas for human nature! There is nothing of which it is not capable. Surely "he that trusteth to his own heart is a fool." The best of men may become a brier, sharper than a thorn hedge.

Chap. XIII. 1-7. The wisdom, both of individuals and of sovereigns, is, in all trouble, first to repair to the Lord. Jehoahaz, therefore, took the right course, and, accordingly, he was successful. There is no instance of a Jewish king seeking the Lord with penitence and sincerity, failing of his request. The tendency of the whole history is to illustrate the power of prayer. Ver. 8-25. Elisha, no longer youthful and vigorous as when the

Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them [1]like the dust by thrashing.

8 ¶ Now [m]the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and [n]Joash his son [6]reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah [7]began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash [o]slept with his fathers; and [p]Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was [q]fallen sick of his sickness whereof [r]he died. And Joash the king of Israel came down unto him, and wept over his face, and said, [s]O my father, my father! the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, [8]Put thine hand upon the bow: and he put his hand *upon it:* and [t]Elisha put his hands upon the king's hands.

17 And he said, [u]Open the window eastward: and he opened *it.* Then Elisha said, Shoot: and he shot. And he said, [x]The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.*

18 And he said, Take the arrows: and he took *them.* And he said unto the king of Israel, [y]Smite upon the ground: and [z]he smote thrice, and stayed.

19 And the man of God [a]was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it:* whereas [b]now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they [c]buried him. And the bands of [d]the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man [9]was let down, and [e]touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And [f]the LORD was gracious unto them, and had compassion on them, and [g]had respect unto them, [h]because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, [i]neither cast he them from his [1]presence as yet.

24 So [k]Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz [2]took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

1 *Amaziah's good reign.* 17 *He is slain by conspiracy.* 21 *Azariah succeedeth him.*

IN the second year of [a]Joash son of Jehoahaz king of Israel, [b]reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

3 And [c]he did *that which was* right in the sight of the LORD, yet not like David his father; [d]he did according to all things as Joash his father did.

4 Howbeit [e]the high places were not taken away; as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, [f]that he slew [g]his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is

B. C. 836.

1 Ps. 18. 42. Joel 3. 14. Amos 1. 3.
m 1 Kings 11. 41.
n 10. 35; 14. 8, *Jehoash.*
6 *Alone.*
7 In consort with his father.
o 2 Sam. 7. 12.
p 14. 23-29.
q Phil. 2. 26, 27.
r Ps. 12. 1. Zech. 1. 5. Acts 13. 36.
s Ex. 14. 14. Mark 6. 20.
8 *Make thine hand to ride.*
t Gen. 49. 24. u John 2. 5-8.
x Ex. 4. 2, 17. 1 Cor. 1. 18.
y Is. 20. 2-4. Ex. 4. 1-10.
z Ex. 17. 11.
a Lev. 10. 16. Mark 3. 5; 10. 14.

b Mark 6. 5.
c 2 Chr. 24. 16. Acts 8. 2.
d Jud. 3. 12; 6. 3-6.
9 *Went* down.
e Matt. 27. 52, 53. John 5. 25, 28, 29. Acts 5. 15. Rev. 11. 11.
f Ex. 33. 19. Jud. 10. 13. Neh. 9. 31. Is. 30. 18, 19. Jer. 12. 15. Lam. 3. 32. Mic. 7. 18, 19.
g Ex. 2. 24, 25. 1 Kings 8. 28.
h Gen. 13. 16, 17. Ex. 3. 6, 7. Deut. 32. 36. Mic. 7. 20. Luke 1. 54, 55, 72, 73.
i 17. 18. Matt. 25. 41. 2 Thes. 1. 9.
1 *Face.*
k Ps. 126. 3.
2 *Returned and took.*

CH. XIV.

a 13. 10.
b 1 Chr. 3. 12. 2 Chr. 25. 1.
c 1 Kings 11. 4.
d 2 Chr. 24. 2, 17, 18. Jer. 16. 19. Zech. 1. 4-6. 1 Pet. 1. 18.
e *See on* 12. 3.
f Gen. 9. 6. Ex. 21. 12-14. Num. 35. 33.
g 2 Chr. 25. 3, 4.

---

mantle of Elijah fell upon him, had now finished his day and his work, and, therefore, sickness was sent as a messenger to bring him home. The deportment of Joash on this occasion was both creditable and touching. It was lovely to behold the man who wore the crown of Israel standing weeping at the bed-side of the expiring prophet. In a few simple words he expresses important truths. Elisha had been a father to himself, and he had stood in the place of the chariots and horsemen for the protection of Israel. His was the prayer which had power with God. For him to ask was to receive deliverance from affliction, and victory over enemies. The king's visit to the dying prophet was fraught with great encouragement to himself. He was then given to understand that mercy was in store for him and his people, and that he should succeed in opposition to the Syrian oppressor. No one ever yet lost by a visit to the sick-room of departing piety. Nothing contributes so effectually as a death-bed to impress the worthlessness of the present world, and the importance of that which is to come, and the consequent necessity, through life long, of carrying on diligent preparations for the change of worlds.

Chap. XIV. 1-7. Amaziah commenced his reign hopefully, notwithstanding the early period at which he ascended the throne. He shewed discretion in avenging the murder of his father, by not attempting it till the kingdom was confirmed in his hand. New occupants of place and power hazard much by entering on perilous enterprises before they have been fully established. In sparing the children, he displayed humanity, as well as observed the laws of Moses. Ver. 8-20. Amaziah, not-

written in the book of the law of Moses, wherein the LORD commanded, saying, [b]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He [l]slew of Edom in [k]the valley of Salt ten thousand, and took [l]Selah by war, and called the name of it [l]Joktheel unto this day.

8 ¶ Then [m]Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, [n]Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [o]The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and [p]thine heart hath lifted thee up: [q]glory *of this*, and tarry at [2]home; for [r]why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But [s]Amaziah would not hear: therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at [t]Beth-shemesh, which *belongeth* to Judah.

12 And Judah was [3]put to the worse before Israel; and [u]they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from [x]the gate of Ephraim unto [y]the corner-gate, four hundred cubits.

14 And he took [z]all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And [a]Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and [b]Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now [c]they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and [d]he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [e]Azariah, which *was* sixteen years old, and [f]made him king instead of his father Amaziah.

22 He built [g]Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel [4]began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil [h]in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, [i]from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [k]Jonah, the son of Amittai, the prophet, which *was* of [l]Gath-hepher.

26 For the LORD [m]saw the affliction of Israel, *that it was* very bitter: for *there was* [n]not any shut up, nor any left, nor any helper for Israel.

27 And the LORD [o]said not that he would [p]blot out the name of Israel from under heaven: but [q]he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered [r]Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAPTER XV.

1 *Azariah's good reign.* 5 *Jotham and other kings.* 32 *Jotham's good reign.*

IN [s]the [1]twenty and seventh year of Jeroboam king of Israel began Aza-

B. C. 839.

[b] Deut. 24. 16.
[l] 8. 20-22.
[k] 2 Sam. 8. 13.
[l] *The rock.*
[l] Josh. 15. 38.
[m] 2 Chr. 25. 17-24.
[n] 2 Sam. 2. 14-17.
[o] Jud. 9. 8-15.
[p] Deut. 8. 14. Jam. 4. 6.
[q] Ex. 8. 9.
[2] *Thy house.*
[r] 2 Chr. 35. 21. Luke 14. 31, 32.
[s] 2 Chr. 25. 16.
[t] Josh. 21. 16.
[3] *Smitten.*
[u] 1 Sam. 4. 10.
[x] 2 Chr. 25. 23, 24.
[y] Jer. 31. 38.
[z] 1 Kings 7. 51.
[a] 2 Sam. 7. 12.
[b] 13. 13. Amos 1. 1; 7. 9.

[c] 12. 20, 21.
[d] 8. 24; 9. 28.
[e] 15. 13. 2 Chr. 26. 1, *Uzziah.*
[f] 21. 24. 1 Chr. 3. 12.
[g] 16. 6. Deut. 2. 8. 1 Kings 9. 26.
[4] Now he begins to reign alone.
[h] 21. 6. Gen. 38. 7. Deut. 9. 18. 1 Kings 21. 25.
[i] Num. 13. 21. Ez. 47. 16-18. Amos 6. 14.
[k] Jonah 1. 1. Matt. 12. 39, 40.
[l] Josh. 19. 13, *Gittah-hepher.*
[m] 13. 4. Ex. 3. 7, 9. Jud. 10. 16. Is. 63. 9.
[n] Deut. 32. 36.
[o] 13. 23.
[p] Ex. 32. 32, 33. Deut. 9. 14. Ps. 69. 28.
[q] 5. 1. Hos. 1. 7. Tit. 3. 4-6.
[r] 2 Sam. 8. 6.

CH. XV.

[s] 14. 16, 17.
[1] This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.

withstanding his worth, displayed a great want of wisdom by making war with the son of Jehu. His former success appears to have excited in him the martial spirit to his own undoing. The counsel of this king of Israel, notwithstanding its sarcasm, was good. "Thou hast smitten Edom, and thine heart hath lifted thee up; glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?" But "pride came before destruction." Amaziah would not listen; the battle was joined, Judah overthrown, and Amaziah taken prisoner. How important to leave off strife before it is meddled with! The subsequent conspiracy, and assassination of Amaziah, concluded the mournful history. Ver. 21-29. It was truly of the Lord's mercies that Israel was not many a time consumed; had it not been that the Lord was upon her side, she would frequently have perished; and her name would have been blotted out from under heaven. The confession is one which, at all times, the people of the Lord may make with truth and profit. The comfort of the faithful is, that the covenant of God is "well ordered in all things and sure," and that his "gifts and callings are without repentance."

Chap. XV. 1-12. Jehu performed a great work in chastening the enemies of the Lord and the advocates of

riah son of Amaziah king of Judah to reign.

2 [b]Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name *was* Jecholiah of Jerusalem.

3 And [c]he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that [d]the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And [e]the LORD smote the king, [f]so that he was a leper unto the day of his death, [g]and dwelt in a several house: and [h]Jotham the king's son *was* over the house, [i]judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

7 So [k]Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In [l]the [2]thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and [m]smote him before the people, and [n]slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. [o]And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [p]Uzziah king of Judah; and he reigned [2]a full [q]month in Samaria.

14 For Menahem the son of Gadi went up from [r]Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote [s]Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* [t]all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* [u]Pul the king of Assyria came against the land: and [x]Menahem gave Pul a thousand talents of silver, that his hand might be with him [y]to confirm the kingdom in his hand.

20 And Menahem [4]exacted the money of Israel, *even* of all [z]the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and [a]stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, [b]*and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But [c]Pekah the son of Remaliah, [d]a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, [e]Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* [f]evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came [g]Tiglath-pileser king of Assyria, and took [h]Ijon, [i]and Abel-beth-maachah, and Janoah, and [k]Kedesh, and [l]Hazor, and [m]Gilead, and [n]Galilee, all the land of Naphtali, and [o]carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made

B. C. 784.

[b] 2 Chr. 26. 1, 3, *Uzziah.*
[c] 2 Chr. 26. 4.
[d] 1 Kings 15. 14.
[e] 2 Sam. 3. 29. Job 34. 19
[f] Num. 12. 10.
[g] Lev. 13. 46.
[h] 2 Chr. 26. 21.
[i] 2 Sam. 8. 15.
[k] 2 Chr. 26. 23. Is. 6. 1, *Uzziah.*
[l] 14. 16, 17, 29.
[2] There having been an interregnum for eleven years.
[m] Am. 7. 9.
[n] 1 Kings 15. 23. Hos. 1. 4, 5.
[o] Zech. 1. 6. John 10. 35. Acts 1. 16.
[p] Matt. 1. 8, 9, *Ozias.*
[q] *A month of days.*
[r] 1 Kings 16. 15. Job 20. 15. Ps. 55. 23.
[s] 1 Kings 14. 17; 16. 8, 9.
[t] 1 Kings 4. 24.

[u] 8. 12.
[x] 1 Chr. 5. 25, 26. Is. 9. 1.
[y] Hos. 4. 18; 8. 9, 10; 10. 6.
[z] Jer. 17. 5.
[a] *Caused to come forth.*
[b] Ruth 2. 1. 2 Sam. 19. 32. Job 1. 3.
[c] 17. 3, 4; 18. 14-17.
[d] 1 Kings 15. 25; 16. 8. Job 20. 5.
[e] 2 Chr. 28. 6.
[f] 1 Kings 16. 2.
[g] Is. 7. 1, 9.
[h] 13. 2, 6; 21. 2.
[i] 2 Chr. 28. 20, 21, *Tiglath-pilneser.* Is. 9. 1.
[k] 2 Sam. 20. 15. 2 Chr. 16. 4.
[l] 2 Sam. 20. 14, 15.
[m] Josh. 19. 36, 37.
[n] Josh. 11. 1, 10, 13. Jud. 4. 2.
[o] Num. 32. 1, 40. Deut. 3. 15. Am. 1. 3, 13.
[p] Josh. 20. 7. Is. 9. 1, 2. Matt. 4. 15, 16.
[q] Deut. 4. 26, 27; 28. 25, 64, 65. Is. 1. 7; 7. 20.

idolatry; and in consequence of this, notwithstanding his serious shortcomings, his sons had the honour of sitting on the throne of Israel to the fourth generation. Ver. 13-20. Menahem proved a terrible scourge to Israel, and his hand fell heavy on "the mighty men of wealth," who generally took the lead in departure from the living God. It was therefore meet, that, in proportion to their transgression, they should be visited in the day of the Lord. Ver. 21-38. Jotham formed a pleasing contrast to most of his predecessors. He made an excellent commencement, and did much for the good of his country. Still the same infatuation attended him as had the great majority of kings. The high places were not removed, and the people continued to sacrifice and burn incense there. All the reformers, somehow, stopped short as they approached the chief seats of sin, and the prime sources of temptation. It is not easy for us, in these times, to account for the obstinate perseverance of

a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and [6]reigned in his stead, [p]in [6]the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [q]Jotham the son of [r]Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name *was* [s]Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built [t]the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 (In those days the LORD began [u]to send against Judah [x]Rezin the king of Syria, and Pekah the son of Remaliah.)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and [y]Ahaz his son reigned in his stead.

CHAPTER XVI.

1 *Ahaz's wicked reign:* 17 *he spoileth the temple.*
20 *Hezekiah succeedeth him.*

IN the [a]seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and [b]did not *that which was* right in the sight of the LORD his God, like David his father.

3 But [c]he walked in the way of the kings of Israel; yea, and [d]made his son to pass through the fire, [e]according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and [f]on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, [g]but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from [1]Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to [2]Tiglath-pileser king of Assyria, saying, [h]I *am* thy servant, and thy son; come up, [i]and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took [k]the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present [l]to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria [m]went up against [3]Damascus, and took it, and carried *the people of* it captive to [n]Kir, [o]and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and [p]the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest [q]built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar; and the king [r]approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood [4]of his peace-offerings, upon the altar.

14 And he brought also [s]the brasen altar, which *was* before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn [t]the morning burnt-offering, and the evening meat-offering, and [u]the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice; and the brasen altar shall be [x]for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off [y]the borders of the bases, and removed the laver from off them; and took down [z]the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones:

B. C. 742

[6] *After an anarchy of some years.*
[p] 2 Chr. 28. 4-6, 16. Is. 7. 1-9; 8. 6.
[6] *In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign.*
[q] 1 Chr. 3. 12. Matt. 1. 9, *Joatham.*
[r] 1 Chr. 3. 12, *Azariah.*
[s] 2 Chr. 27. 1, *Jerushah.*
[t] 2 Chr. 27. 3.
[u] Deut. 28. 48.
[x] 2 Chr. 28. 6.
[y] 1 Chr. 3. 13. Matt. 1. 9, *Achaz.*

CH. XVI.

[a] 16. 27-30.
[b] 1 Kings 3. 14.
[c] 1 Kings 12. 28-30. 2 Chr. 28. 3.
[d] Lev. 18. 21. Ps. 106. 37, 38.
[e] Deut. 12. 31.
[f] Deut. 12. 2.
[g] 1 Kings 11. 36.

[1] *Eloth.*
[2] *Tilgath-pileser. Tilgath-pilneser.*
[h] 1 Kings 20. 4.
[i] Ps. 146. 3-5.
[k] 2 Chr. 16. 2.
[l] Ps. 7. 15, 16.
[m] 2 Chr. 28. 5. Amos 1. 3-5.
[3] *Dammesek.*
[n] Is. 22. 6. Amos 9. 7.
[o] Is. 7. 16.
[p] Ex. 24. 4. Ps. 106. 39. Ez. 43. 8, 11. Matt. 15. 6, 9.
[q] 1 Kings 21. 11-13. Jer. 23. 11. Dan. 3. 7. Hos. 4. 6. Mal. 2. 7-9. Gal. 1. 10.
[r] 1 Kings 13. 1. 2 Chr. 26. 16-19.
[4] *The peace-offerings which* were *his.*
[s] Ex. 40. 6, 29. Matt. 23. 35.
[t] Ex. 29. 39-41. Dan. 11. 31; 12. 11.
[u] Lev. 4. 13-26. 1 Kings 3. 4. 2 Chr. 7. 4, 5. Ez. 46. 4-7, 12-14.
[x] Gen. 44. 5. Is. 2. 6. Hos. 4. 12.
[y] 1 Kings 7. 27-39. 2 Chr. 4. 14.
[z] 1 Kings 7. 23-26. 2 Chr. 4. 15. Jer. 52. 20.

both kings and people in this matter; but we find in this a counterpart even in the Church of Christ. There, too, reformation is often carried to a vast extent, while a halt is made as men approach the great popular idol—the world. In spite of the injunction, "Love not the world, neither the things of the world," that world even the people of God are prone to love.

Chap. XVI. 1-20. Ahaz was a very mixed character,—not the worst, but far from the best of Judah's kings. By his conduct he became a stumblingblock to the people, and a source of encouragement to the wicked. His whole progress was downward: his intense devotion to idolatry led him further and further wrong. In the case of such a man, vengeance could not long slumber; and hence enemies speedily arose to chastise him. The kingdom of Israel on the one hand, and the kingdom of Syria on the other, afflicted both him and his people. Urijah sadly failed of his duty in complying with the unholy command of his royal master. What God requires of

18 And [a]the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and [b]was buried with his fathers in the city of David: and [c]Hezekiah his son reigned in his stead.

CHAPTER XVII.

1 *Hoshea's wicked reign.* 5 *Samaria for their sins is captivated.* 24 *The strange nations being plagued with lions, make a mixture of religions.*

IN the twelfth year of Ahaz king of Judah began [a]Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up [b]Shalmaneser [c]king of Assyria; and Hoshea became his servant, and [1]gave him [2]presents.

4 And the king of Assyria [d]found conspiracy in Hoshea: for he had sent messengers to So [e]king of Egypt, and [f]brought no present to the king of Assyria, as *he had done* year by year; therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and [g]carried Israel away into Assyria, and placed them in [h]Halah and in Habor *by* the river of Gozan, and in the cities of [i]the Medes.

7 For *so* it was, that the children of Israel had [k]sinned against [l]the LORD their God, [m]which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, [n]and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and [o]of the kings of Israel, which they had made.

9 And the children of Israel did [p]secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And [q]they set them up [3]images and [r]groves [s]in every high hill, and under every green tree:

B.C. 730.

[a] 1 Kings 10.5. Ez. 46. 2.
[b] 2 Chr. 28. 27.
[c] Is. 1. 1. Hos. 1. 1. Matt. 1. 9, 10, *Ezekias.*

CH. XVII.

[a] 18. 9.
[b] Hos. 10. 14, *Shalman.*
[c] 15.19,20;16.7.
[1] *Rendered.*
[2] *Tribute.*
[d] 24. 2, 20.
[e] Is. 30. 1-4.
[f] 18. 14, 15.
[g] Lev. 26. 32, 33, 38. Amos 5. 27.
[h] Is. 37. 12, 13.
[i] Is. 13. 17; 21. 2. Dan. 5. 28.
[k] Deut. 31. 16, 17, 29. 2 Chr. 36. 14-16.
[l] 2 Chr. 36. 5.
[m] Ex. 20. 2.
[n] Jer. 10. 5.
[o] Hos. 5. 11.
[p] Deut. 13. 6.
[q] Ex. 34. 13.
[3] *Statues.*
[r] Deut. 16. 21.
[s] 1Kings14.23.

[t] 1 Kings 13.1.
[u] Ex. 20. 3-4.
[x] Deut. 4. 15-19.
[y] Deut. 8. 19. Acts 20. 21.
[z] 2 Chr. 36. 15, 16.
[a] Deut. 4. 26.
[4] *The hand of.*
[b] Is. 1. 16-20.
[c] Jer. 7. 22, 23.
[d] Deut. 31. 27.
[e] Deut. 1. 32. Heb. 3. 12.
[f] Ex. 34. 6-8.
[g] Deut. 32. 21.
[h] Jer. 2. 5.
[i] Ex. 32. 8.
[k] 1 Kings 14. 15, 23.
[l] Deut. 4. 19.
[m] Lev. 18. 21.
[n] Deut. 18. 10-12. Jer. 27. 9. Mic. 5. 12. Acts 16. 16. Gal. 5. 20.
[o] 1 Kings 21. 20, 25.
[p] Deut. 29. 20-28. Josh. 23. 13, 15. Jer. 16. 1. Hos. 9. 3.
[q] 1Kings11.13. Hos. 11. 12.
[r] 1 Kings 14. 22, 23. Jer. 2. 28. Ez. 16. 51, 52.
[s] 1 Sam. 15. 23, 26. Rom. 11.1,2.
[t] 1 Chr. 16. 13.
[u] 1 Kings 11. 11, 31.
[x] 1 Kings 12. 19, 20.
[y] 1 Kings 12. 28-30.
[z] Gen. 20. 9.

11 And there they [t]burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, [u]whereof the LORD had said unto them, [x]Ye shall not do this thing.

13 Yet the LORD [y]testified against Israel [z]and against Judah [a]by [4]all the prophets, *and by* all the seers, saying, [b]Turn ye from your evil ways, and [c]keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [d]hardened their necks, like to the neck of their fathers, that [e]did not believe in the LORD their God.

15 And they rejected his statutes, and [f]his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [g]vanity, and [h]became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them [i]molten images, *even* two calves, and made [k]a grove, and [l]worshipped all the host of heaven, and served Baal.

17 And [m]they caused their sons and their daughters to pass through the fire, and [n]used divination and enchantments, and [o]sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and [p]removed them out of his sight: there was none left but [q]the tribe of Judah only.

19 Also [r]Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD [s]rejected [t]all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For [u]he rent Israel from the house of [x]David; and they made Jeroboam the son of Nebat king: and [y]Jeroboam drave Israel from following the LORD, and made them sin [z]a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them,

his people is, not to improve his laws, but to observe them. All such attempts are an implied impeachment of the Divine perfections.

Chap. XVII. 1-23. Hoshea speedily found, that the "way of transgressors is hard." Deprived of his supremacy, he was rendered a tributary to the king of Assyria; and, failing of his duty, he was speedily called to pay the penalty of transgression. At this period the voice of prophecy was peculiarly powerful. All the prophets, and all the seers, continued to testify against both Judah and Israel, exhorting them to repent, and to return to the Lord; but it was to no purpose: they went on from bad to worse, till the judgments of the Lord threatened to extinguish them. The heaviest blow that ever overtook the posterity of Abraham was that set forth in ver. 23, when "Israel was removed out of his sight," and carried away out of their own land. The Ten Tribes were from this time in a manner lost through the captivity; a portion of them returned to Jerusalem with the two tribes of Judah and Benjamin, but the mass remained scattered among the nations in the countries to which they had been carried. Many writers suppose that a remnant of the ten tribes is to be found some-

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And [a]the king of Assyria brought *men* from [b]Babylon, and from Cuthah, and from [c]Ava, and from [d]Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* [e]they feared not the LORD: therefore [f]the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, [g]know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither [h]one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt [i]in Beth-el, and [k]taught them how they should fear the LORD.

29 Howbeit every nation [l]made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and [m]made unto themselves of the lowest of them priests of the high places, which sacrificed for them in [n]the houses of the high places.

33 They [o]feared the LORD, and served their own gods, after the manner of the nations [s]whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [p]whom he named Israel;

35 With [q]whom the LORD had made a covenant, and [r]charged them, saying, Ye shall not [s]fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, [t]him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And [u]the statutes, and the ordinances, and the law, and the commandment, which he [x]wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you [y]ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and [z]he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, [a]but they did after their former manner.

41 So [b]these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAPTER XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.*

NOW it came to pass, [a]in the third year of Hoshea son of Elah king of Israel, *that* [b]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also *was* [c]Abi, the daughter of Zachariah.

3 And he did *that which was* [d]right in the sight of the LORD, [e]according to all that David his father did.

4 ¶ He [f]removed the high places, and [g]brake the [1]images, and cut down the groves, and brake in pieces [h]the brasen serpent that Moses had made: for [i]unto those days the children of Israel did burn incense to it; and he called it [2]Nehushtan.

5 He [k]trusted in the LORD God of Israel; so that [l]after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For [m]he clave to the LORD, *and* departed not [3]from following him, but [n]kept his commandments, which the LORD commanded Moses.

7 And [o]the LORD was with him; *and* [p]he prospered whithersoever he went

B.C. 678.

[a] Ezra 4. 2-10.
[b] 2 Chr. 33. 11.
[c] Is. 37. 13. *Ivah.*
[d] Is.10.9;36.19.
[e] Jer. 10. 7.
[f] 1 Kings13.24.
[g] 1 Sam. 8. 9.
[h] Jud. 17. 13.
[i] 1 Kings 12. 29-33.
[k] Is. 29. 13. Matt. 15. 14.
[l] Ps. 115. 4-8. Rom. 1. 23.
[m] 1 Kings 12. 31; 13. 33.
[n] 1Kings13.32.
[o] 1Kings18.21. Matt. 6. 24. Luke 16. 13.
[s] *Who carried them away.*

[p] Gen. 32. 28.
[q] Ex. 19. 5, 6; 24. 6-8. Deut. 29.10-15. Jer. 31. 31-34. Heb. 8. 6-13.
[r] Ex. 20. 4, 5; 34. 12-17. Deut. 4. 23. 27; 13. 1, &c. Jud. 6. 10.
[s] Jud. 6. 10. Jer. 10. 5.
[t] Deut. 6. 13; 10. 20. Matt. 10. 28. Rev. 15. 4.
[u] Lev. 19. 37. Ps. 19. 8-11; 105. 44, 45.
[x] Deut. 31. 9-11. Neh.9.13,14.
[y] Deut. 4. 9, 23; 8. 14-19.
[z] Neh. 9. 27. Luke 1. 74, 75.
[a] Deut. 4. 23.
[b] Josh. 24. 14-20. Zeph. 1. 5. Matt. 6. 24. Rev. 3.15,16.

CH. XVIII.

[a] 17. 1.
[b] Matt. 1. 9, 10. *Ezekias.*
[c] 2 Chr. 29. 1. *Abijah.*
[d] Ex. 15. 26. Rom. 7. 12. Eph. 6. 1.
[e] 1 Kings 3. 14.
[f] Lev. 26. 30.
[g] Deut. 7. 5; 12. 2, 3. [1] *Statues.*
[h] Num. 21. 8,9. John 3. 14, 15. [1] 16. 15. [2] *A piece of brass.*
[k] Job 13. 15. Eph. 1. 12. [1] 2 Chr. 14.11; 20. 35.
[m] Deut. 10. 20. Acts 11. 23. [3] *From after him.*
[n] Jer. 11. 4. John 15. 10, 14. 1 John 5. 3.
[o] 1 Sam. 18.14. Matt. 28. 20. Acts7. 9, 10.
[p] 1 Sam. 18. 5, 14.

---

where on earth, although there is the utmost uncertainty with respect to their location. Some think that the Afghans are their descendants; others believe that they are to be found among the American Indians; but there is no means of thoroughly establishing either of these positions. Here, then, the Divine patience has run its course, and it becomes necessary, in the counsels of the Most High, to disperse the favoured people. All warnings, all prophets, have hitherto been lost on them; and it only remains to let loose the whirlwind of destruction, that, according to the Divine threatening, they may be carried into foreign lands.

Chap. XVIII. 1-12. We have at length reached a good man, and a wise ruler, Hezekiah. Not only did he equal the best of his predecessors, doing that which was right in the sight of the Lord, according to all that David his father did, but did what they omitted to do,—re-

forth: and he [q]rebelled against the king of Assyria, and served him not.

8 He smote [r]the Philistines, *even* unto [s]Gaza, and the borders thereof, [t]from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass, in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* [u]Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years [v]they took it; *even* in the sixth year of Hezekiah, (that *is* the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And [x]the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes;

12 Because [y]they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that [z]Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now, in [a]the fourteenth year of king Hezekiah did [b]Sennacherib king of Assyria [b]come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, [c]I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah [d]gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [e]it to the king of Assyria.

17 And [e]the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish to king Hezekiah with a [f]great host against Jerusalem: and they went up, and came to Jerusalem. And when they were come up, they came and stood by [f]the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them [g]Eliakim the son of Hilkiah, which *was* over the household, and [h]Shebna the [g]scribe, and Joah the son of Asaph [i]the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, [k]Thus saith the great king, the king of Assyria, [l]What confidence *is* this wherein thou trustest?

20 Thou [g]sayest, (but *they are but* [l]vain words,) [2]*I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou [3]trustest upon [m]the staff of this bruised reed, *even* [n]upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, [o]We trust in the LORD our God: *is* not that he [p]whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, [4]give pledges to my lord the king of Assyria, and [q]I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then [r]wilt thou turn away the face of one captain of the least of my master's servants, and put [s]thy trust on Egypt for [t]chariots and for horsemen?

25 Am [u]I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants [x]in the Syrian language; (for we understand *it*;) and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may [y]eat their own dung, and drink [5]their own piss with you?

28 ¶ Then [z]Rab-shakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of [a]the great king, the king of Assyria:

29 Thus saith the king, [b]Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah [c]make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus

B. C. 710.

[q] 16. 7.
[r] Is. 14. 29.
[s] *Azzah.*
[t] Is. 5. 2.
[u] Hos. 10. 14, *Shalman.*
[v] Am. 3. 11, 15. Mic. 1. 6-9.
[x] Is. 7. 8; 8. 9-21. Hos. 8. 8, 9. Am. 5. 1-3. Acts 7. 43.
[y] Deut. 8. 20; 31. 17. Is. 1. 19. Jer. 3. 8. Dan. 9. 6-11. 2 Thes. 1. 8. 1 Pet. 4. 17.
[z] Deut. 34. 5. 2 Tim. 3. 94. Heb. 3. 5, 6.
[a] Is. 36. 1.
[b] *Sanherib.*
[b] Is. 7. 17; 10. 5. Hos. 12. 1, 2.
[c] Prov. 29. 25. Luke 14. 32.
[d] 1 Kings 15. 15, 18, 19.
[e] *Them.*
[e] Is. 20. 1.
[f] *Heavy.*
[f] Is. 22. 9-11.
[g] Is. 22. 20-24; 37. 2.
[h] Is. 22. 15-19.
[i] *Secretary.*
[i] 2 Sam. 8. 16. 2 Chr. 34. 8.

[k] Is. 10. 8-14. Dan. 4. 30.
[l] Ps. 4. 2. Is. 37. 10.
[g] *Talkest.*
[l] *Word of the lips.*
[2] *But counsel and strength are for the war.*
[3] *Trustest.*
[m] Is. 36. 6. Ez. 29. 6, 7.
[n] Is. 31. 1-3.
[o] Dan. 3. 15. Matt. 27. 43.
[p] Is. 36. 7. 1 Cor. 2. 16.
[4] *Hostages.*
[q] Ps. 123. 3, 4. Is. 10. 13, 14.
[r] Is. 10. 8. Dan. 4. 22, 37.
[s] Is. 31. 1, 3. Jer. 37. 7.
[t] Ps. 20. 7, 8.
[u] 1 Kings 13. 18. Is. 10. 5, 6.
[x] Ezra 4. 7. Dan. 2. 4.
[y] Ps. 73. 8. Lam. 4. 5. Ez. 4. 13.
[5] *The water of their feet.*
[z] Is. 36. 13-18.
[a] Ps. 47. 2. Is. 10. 8-13. Rev. 19. 16.
[b] Dan. 3. 15-17. John 19. 10, 11. 2 Thes. 2. 3.
[c] Ps. 4. 2; 71. 9, 11. Matt. 27. 43. Luke 23. 35.

moved the high places, broke down the images, cut down the groves, and broke in pieces the brasen serpent that Moses had made, by which the people were ensnared. After him there was none like him among Judah's kings, nor any that were before him. He clave to the Lord with full purpose of heart, and, as a consequence, the Lord was with him, prospering him whithersoever he went. Ver. 13-37. Events soon occurred thoroughly to test the king, and he stood the test in a manner highly creditable to his own character, as well as illustrative of the grace of God. The invasion by Assyria brought things to a crisis, furnishing an occasion, on the one hand, for the exercise of faith, and on the other, for a display of the Divine power. The conduct of Rab-shakeh served, in a remarkable manner, to prepare for the judgments that were to come. His impious defiance of the power of the Most High, and his contempt for Hezekiah's piety, only served to render the judgment which overtook him the more striking and impressive. The language and deportment of this daring idolater exceeds everything of the kind that has yet come before us. His words were heard in heaven, and the decree speedily went forth to dash him, with his master's hosts, in pieces, like a potter's vessel. The deportment of

saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* [d]eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his [e]cistern;

32 Until I come and take you away to a land [f]like your own land; a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [7]persuadeth you, saying, The LORD will deliver us.

33 Hath [f]any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* [g]the gods of Hamath, and of Arpad? where *are* [h]the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, [i]that the LORD should deliver Jerusalem out of mine hand?

36 But the people [k]held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, [l]with *their* clothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

1 *Hezekiah mourning, sendeth to Isaiah to pray for them;* 6 *he comforteth them.* 8 *Sennacherib sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 35 *An angel slayeth the Assyrians.* 36 *Sennacherib is slain.*

AND it came to pass, [a]when king Hezekiah heard *it*, that [b]he rent his clothes, and [c]covered himself with sackcloth, and [d]went into the house of the LORD.

2 And [e]he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, [f]to Isaiah the prophet, [g]the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [h]This day *is* a day of trouble, and of rebuke, and [l]blasphemy: [i]for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be [k]the LORD thy God will hear all the words of Rab-shakeh, [l]whom the king of Assyria his master hath sent to reproach the living God; and will [m]reprove the words which the LORD thy God hath heard: wherefore [n]lift up *thy* prayer for [o]the remnant that are [2]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And [p]Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, [q]Be not afraid of the words which thou hast heard, with which [r]the servants of the king of Assyria have blasphemed me.

7 Behold, I will send [s]a blast upon him, and he shall [t]hear a rumour, and shall return to his own land; and [u]I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against [x]Libnah: for he had heard that he was departed [y]from Lachish.

9 And [z]when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; [a]he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [b]Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, [c]thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* [d]Gozan, and [e]Haran, and Rezeph, and the children of [f]Eden which *were* in Thelasar?

13 Where *is* [g]the king of Hamath, and the king of [h]Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And [l]Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and [k]spread it before the LORD.

15 And Hezekiah [l]prayed before the LORD, and said, [m]O LORD God of Israel, which [n]dwellest *between* the cherubims, [o]thou art the God, *even* thou alone, of all the kingdoms of the earth; [p]thou hast made heaven and earth.

16 LORD, [q]bow down thine ear, and hear; [r]open, LORD, thine eyes, and see; and hear the words of Sennacherib, [s]which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have [g]cast their gods into the

B. C. 710.

d 1 Kings 4. 20, 25. Zech. 3. 10.
e *Pit.*
f Ex. 3. 8.
7 *Deceiveth.*
f Is. 10. 10, 11; 36. 18-20.
g 2 Sam. 8. 9. Jer. 49. 23.
h Is. 36. 18, 19.
i Ex. 5. 2. Job 15. 25, 26. Is. 37. 23-29. Dan. 3. 15.
k Ps. 39. 1.
l Gen. 37. 29, 34. Is. 33. 7. Matt. 26. 65.

CH. XIX.

a Is. 37. 1.
b 1 Sam. 4. 12. Job 1. 20. Jer. 36. 24. Matt. 26. 65.
c Gen. 37. 34. Esth. 4. 1-4. Ps. 35. 13. Jon. 3. 8. Matt. 11. 21.
d 2 Chr. 7. 15, 16. Job 1. 20, 21.
e Is. 37. 2-5.
f 2 Chr. 26. 22. Luke 3. 4. *Esaias.*
g Is. 1. 1; 2. 1.
h 18. 29.
l *Provocation.*
i Is. 26. 17, 18.
k Gen. 22. 14. Deut. 32. 36.
l 18. 17, 35.
m 1 Sam. 17. 45.

n 2 Chr. 32. 20. Ps. 50. 15.
o 18. 13.
2 *Found.*
p Is. 37. 6, 7.
q 2 Chr. 20. 15, 17.
r Ps. 74. 18, 22. Rev. 13. 6.
s Job 4. 9.
t Job 15. 21.
u 2 Chr. 32. 21.
x 8. 22.
y 18. 14.
z Is. 37. 9.
a 18. 17.
b 2 Chr. 32. 15-19.
c 18. 33, 34.
d 17. 6.
e Gen. 11. 31; 29. 4. *Charran.*
f Gen. 2. 8. *Telassar.*
g Num. 13. 21.
h Is. 36. 19. *Arphad.*
i Is. 37. 14.
k 1 Kings 8. 28-30.
l 2 Chr. 14. 11.
m Gen. 32. 28; 33. 20.
n Ex. 25. 22.
o Is. 43. 10; 44. 6, 8; 45. 22.
p Gen. 1. 1; 2. 4. Ps. 33. 9. Jer. 10. 10-12.
q Ps. 31. 2.
r 1 Kings 8. 29.
s Ps. 79. 12.
s *Given.*

Hezekiah under the emergency was admirable. "Answer him not," was his counsel; and it is frequently applicable in our own times to the circumstances of the children of God. Hezekiah knew that vengeance was the Lord's, and that he would repay it; and, therefore, to the Lord he left it.

Chap. XIX. 1-7. Notwithstanding Hezekiah's meekness, he was deeply wounded by the blasphemy of the invader, but like a wise and holy man, instead of wasting his time in vain lamentations, he went directly to the House of the Lord. Well were it for God's people, in all their tribulations, to adopt a similar course. Isaiah was speedily commissioned to comfort the sorrowing king, who received the intimation that the Lord would send a "blast" upon the invader, driving him back to his own land, where he would fall by the sword. Ver. 8-19. Hezekiah rose with the occasion; the language of Isaiah had filled him with peace, confidence, and hope. Nothing could exceed the spiritual beauty of his deportment, when, proceeding again to the House of the Lord, he spread the letter before the Most High. Behold him there, looking up, and calling upon the God of his fathers to come to the relief of his people! Never

fire; [t]for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

19 Now therefore, [u]O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* [x]which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; [y]The virgin, [z]the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 [a]Whom hast thou reproached and blasphemed? and against whom hast thou [b]exalted *thy* voice, and lifted up thine eyes on high? *even* against [c]the Holy *One* of Israel.

23 By [4]thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the [5]tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* [6]the forest of his Carmel.

24 I have digged and drunk strange waters, and [d]with the sole of my feet have I dried up all the rivers of [7]besieged places.

25 [8]Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were [9]of small power, they were dismayed and confounded; [e]they were *as* the grass of the field, and *as* the green herb, *as* [f]the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But I know thy [1]abode, and thy going out, and thy coming in, and thy rage against me.

28 Because [g]thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, [h]Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And [2]the remnant that is escaped of the house of Judah [i]shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and [3]they that escape out of mount Zion: [k]the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For [l]I will defend this city, to save it, [m]for mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night, that [n]the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and [o]when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [p]Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [4]Armenia: and Esarhaddon his son reigned in his stead.

CHAPTER XX.

1 *Hezekiah, receiving a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign.* 20 *Manasseh succeedeth Hezekiah.*

IN those days [a]was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [1]Set thine house in order; for [b]thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how [c]I have walked before thee [d]in truth, and with [e]a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [2]sore.

4 And it came to pass, afore Isaiah was gone out into the middle [3]court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah [f]the captain of my people, Thus saith the

B. C. 709.

[t] Ps. 115. 4-8. Is. 37. 18, 19.
[u] Ex. 9. 15, 16. 1 Sam. 17. 45-47.
[x] 1 Sam. 15. 31; 17. 23.
[y] Is. 23. 12.
[z] Ps. 9. 14; 137. 8.
[a] Ex. 5. 2.
[b] Ex. 9. 17. Prov. 30. 13.
[c] Ps. 71. 22. Is. 5. 24.
[4] *The hand of.*
[5] *Tallness, &c.*
[6] *The forest, and his fruitful field.*
[d] Ex. 15. 9. 2 Sam. 17. 13.
[7] *Fenced.*
[8] *Hast thou not heard how I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*
[9] *Short of hand.*
[e] Ps. 102. 11. Is. 40. 6-8. Jam. 1. 10, 11. 1 Pet. 1. 24.
[f] Ps. 129. 6-8.
[1] *Sitting.*
[g] Ps. 2. 1-5; 10. 13, 14.
[h] Lev. 25. 20-22. Is. 37. 30.

[2] *The escaping of the house of Judah that remaineth.*
[i] Ps. 80. 9.
[3] *The escaping.*
[k] Is. 9. 7; 59. 17; 63. 15.
[l] Ps. 46. 5, 6.
[m] Deut. 32. 27.
[n] Ex. 12. 29, 30.
[o] Ex. 12. 30.
[p] Jon. 1. 2.
[4] *Ararat.*

CH. XX.

[a] 2 Chr. 32. 24. Is. 38. 1.
[1] *Give charge concerning thy house.*
[b] Jon. 3. 4-10.
[c] Gen. 5. 22, 24; 17. 1.
[d] 2 Chr. 31. 20, 21. Ps. 32. 2; 145. 18.
[e] 1 Kings 8. 61; 11. 4; 15. 14. 2 Chr. 16. 9.
[2] *With a great weeping.*
[3] *City.*
[f] Josh. 5. 14, 15.

---

did monarch before, with, it may be, the exception of David, present a spectacle so touching, so lovely, and so sublime. Ver. 20-37. Again the Lord graciously condescended to lend an ear to the supplications of the afflicted sovereign. We may form some idea of the relief he received when Isaiah apprised him that the Lord had heard his prayer. It was enough: to this nothing could be added. Hour succeeds to hour, nightfall arrives, the Angel of Death descends, and long before the rise of to-morrow's sun, 185,000 men are dead corpses!

Chap. XX. 1-7. The best of men are not exempt from the lot of humanity. Hezekiah was admonished of his frailty, and that the time had come to lay aside his earthly crown. The intelligence overwhelmed him with distress; in his agony he prayed, and the Lord heard him. Hezekiah did not well in demanding a sign. It was enough that the prophet of the Lord assured him of the fact, but the sign, doubtless, contributed to strengthen his faith, and to promote the Divine glory. Ver. 12-21. The congratulations of the king of Babylon, while seemly, were attended with temptation. It was

LORD, the God of David thy father, I have heard thy prayer, [g]I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the LORD.

6 And [h]I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and [i]I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs: and they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, [k]What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, [l]This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken; Shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet [m]cried unto the LORD; and [n]he brought the shadow ten degrees backward, by which it had gone down in the [4]dial of Ahaz.

12 ¶ At that time [o]Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: [p]for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his [5]precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [6]armour, and all that was found in his treasures: [q]there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, [r]What said these men? and from whence came they unto thee? And Hezekiah said, They are come from [s]a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, [t]All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

B. C. 713.

[g] Ps. 39. 12.
[h] Ps. 116. 15. Acts 27. 24.
[i] 2 Chr. 32. 22.
[k] Jud. 6. 17, 37-40. Is. 7. 11, 14; 38. 22. Hos. 6. 2.
[l] Is. 38. 7, 8. Matt. 16. 1-4.
[m] Ex. 14. 15. 1 Kings 17. 20, 21; 18. 36-38. Acts 9. 40.
[n] Josh. 10. 12-14. 2 Chr. 32. 24, 31.
[4] *Degrees.*
[o] Is. 39. 1. *Merodach-baladan.*
[p] Is. 39. 1.
[5] *Spicery.*
[6] *Jewels.* Heb. *vessels.*
[q] 2 Chr. 32. 25, 26. Ecc. 7. 20.
[r] 2 Sam. 12. 7, &c. 2 Chr. 16. 7-10; 25. 7-9, 15, 16.
[s] Deut. 28. 49. Josh. 9. 6, 9. Is. 13. 5.
[t] Josh. 7. 19. 1 John 1. 8-10.

[u] 25. 13-15. 2 Chr. 36. 10, 18. Jer. 27. 21, 22; 52. 17-19.
[x] 2 Chr. 33. 11.
[y] Lev. 10. 3. 1 Sam. 3. 18. Job 1. 21. Ps. 39. 9. Lam. 3. 22, 39.
[y] *Shall there not be peace and truth,* &c.?
[z] Esth. 9. 30. Jer. 33. 6.
[a] 2 Chr. 32. 4, 30, 32.

CH. XXI.

[a] Prov. 5. 19. Is. 62. 4, *marg.*
[b] 16. 2-4.
[c] Lev. 18. 26-29.
[d] 18. 4, 22.
[e] 1 Kings 16. 31-33.
[f] 8. 18, 27.
[g] Deut. 4. 19.
[h] Ex. 20. 24. Deut. 12. 5.
[i] 23. 4, 6.
[k] Lev. 18. 21; 20. 2, 3. 2 Chr. 28. 3; 33. 6.
[l] Lev. 19. 26.
[m] 1 Chr. 10. 13.
[n] Gen. 13. 13.
[o] 2 Chr. 33. 7, 15.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD:

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [u]shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of [x]thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [y]Good *is* the word of the LORD which thou hast spoken. And he said, [y]*Is it* not *good*, if [z]peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how [a]he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAPTER XXI.

1 *Manasseh's reign.* 8 *His great idolatry.* 19 *Amon's wicked reign.* 23 *He being slain, Josiah is made king.*

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name *was* [a]Hephzi-bah.

2 And [b]he did *that which was* evil in the sight of the LORD, [c]after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again [d]the high places which Hezekiah his father had destroyed; and [e]he reared up altars for Baal, and made a grove, as did [f]Ahab king of Israel; [g]and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD said, [h]In Jerusalem will I put my name.

5 And he built altars for all the host of heaven [i]in the two courts of the house of the LORD.

6 And [k]he made his son pass through the fire, and [l]observed times, and used enchantments, and dealt with [m]familiar spirits and wizards: he [n]wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And [o]he set a graven image of the

customary with Eastern monarchs to amass treasures merely for show and ostentation. It would seem to have been in compliance with this custom that Hezekiah acted as he did. There was nothing wrong in the display which he made to the messengers, by itself considered, but it is clear that vanity got the better of him. So great had been the mercy shewn him, first in the deliverance of his country and the marvellous overthrow of his enemies, and then in the restoration of himself, that it could only have one of two effects: if it did not produce grateful, adoring love, it could scarcely fail of vanity, and a consequent forgetfulness of the source whence mercy had flowed. The judgment was severe, but the transgression was great. Such a sin in such a man was peculiarly aggravated; although nothing appeared to the human eye, yet to the eye of the Omniscient it was a grievous departure from perfect love. Hezekiah received the intelligence of the chastisements which were to come upon him with meek submission. It would appear, however, that selfishness blended with it. "Good is the word of the Lord which thou hast spoken: is it not good if peace and truth be in my days?" No; it is not good, but evil! He is told that all his treasures shall be carried away into Babylon—that his sons shall be led captive, and made eunuchs in the palace of the king of Babylon. Sad fate, sad service this for the princes of Palestine! Nor would it soothe them to remember that it was the fruit of their father's sin,—that father resting in the grave, while his sons are bending under the yoke of foreign slavery.

Chap. XXI. 1-9. Hezekiah was succeeded by Manasseh his son, who, in all points, presented a most deplorable contrast to his father. It is among the

grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [p]In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

8 Neither [q]will I make the feet of Israel move any more out of the land which I gave their fathers; [r]only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But [s]they hearkened not: and Manasseh [t]seduced them to do [u]more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And [x]the LORD spake by his servants the prophets, saying,

11 [y]Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly [z]above all that the Amorites did, which *were* before him, and hath [a]made Judah also to sin with his idols;

12 Therefore thus saith the LORD God of Israel, Behold, [b]I *am* bringing *such* evil upon Jerusalem and Judah, that [c]whosoever heareth of it, both his ears shall tingle.

13 And [d]I will stretch over Jerusalem the line of Samaria, and [e]the plummet of the house of Ahab; and [f]I will wipe Jerusalem as *a man* [1]wipeth a dish, wiping *it*, and turning *it* upside down.

14 And [g]I will forsake [h]the remnant of mine inheritance, and [i]deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, [k]since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, [l]Manasseh shed innocent blood very much, till he had filled Jerusalem from [2]one end to another; [m]besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [n]the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

B. C. 641.

[p] 1 Kings 8. 29, 44; 9. 3, 7, &c.
[q] 2 Sam. 7. 10.
[r] Lev. 26. 3, &c. Deut. 5. 28, 29; 28. 1, &c.
[s] 2 Chr. 36. 16. Ezr. 9. 10, 11.
[t] 1 Kings 14. 16. 2 Chr. 33. 9.
[u] Ez. 16. 47, 51, 52.
[x] 2 Chr. 33. 10; 36. 15.
[y] Jer. 15. 4.
[z] 1 Kings 21. 26. Ez. 16. 3, 45.
[a] 1 Kings 14. 16; 15. 30; 16. 19.
[b] Dan. 9. 12. Mic. 3. 12.
[c] 1 Sam. 3. 11.
[d] 17. 6.
[e] 1 Kings 21. 21-24.
[f] Is. 14. 23.
[1] *He wipeth and turneth it upon the face thereof.*
[g] Deut. 31. 17.
[h] 19. 30, 31.
[i] Lev. 26. 17, 36-38.
[k] Deut. 9. 24.
[l] 24. 3, 4.
[2] *Mouth to mouth.*
[m] Ex. 32. 21. 1 Kings 14. 15, 16. 2 Chr. 33. 9.
[n] 2 Chr. 33. 11-19.

[o] 2 Chr. 33. 20. Jer. 22. 19.
[p] 1 Chr. 3. 14. 2 Chr. 33. 21. Matt. 1. 10.
[q] 1 Kings 15. 25; 16. 8; 22. 51.
[r] Num. 32. 14.
[s] Deut. 32. 15. 1 Kings 11. 33.
[t] 12. 20; 14. 19.
[u] 1 Kings 13. 2.

CH. XXII.

[a] 1 Kings 13. 2. Jer. 1. 2. Zeph. 1. 1. Matt. 1. 10. *Josias.*
[b] Ps. 8. 2. Ec. 10. 16. Is. 3. 4.
[c] Josh. 15. 39. *Boskath.*
[d] Prov. 20. 11.
[e] 1 Kings 3. 6; 11. 33; 15. 5.
[f] Deut. 5. 32. Josh. 1. 7. Prov. 4. 27.
[g] 2 Chr. 34. 3-8.
[h] 2 Chr. 34. 9-18.
[i] 2 Chr. 34. 8-12. Mark 12. 41, 42.

18 And Manasseh slept with his fathers, [o]and was buried in the garden of his own house, in the garden of Uzza: [p]and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign; and he reigned [q]two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, [r]as his father Manasseh did.

21 And he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them:

22 And [s]he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And [t]the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [u]Josiah his son reigned in his stead.

CHAPTER XXII.

1 *Josiah's good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah findeth the book of the law.* 15 *Huldah prophesieth the destruction of Jerusalem.*

JOSIAH [a]*was* [b]eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedidah, the daughter of Adaiah of [c]Boscath.

2 And he did *that which was* [d]right in the sight of the LORD, and [e]walked in all the way of David his father, and [f]turned not aside to the right hand or to the left.

3 ¶ And it came to pass, [g]in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to [h]Hilkiah the high priest, that he may [i]sum the silver which is brought into the house of the LORD, which

mysteries of Providence that such a man was permitted to reign throughout so long a period, since it furnished an occasion of perpetrating evil upon a scale of the greatest magnitude. This wicked man lost no time in undoing all that his father had done, building up the high places, rearing the altars, and providing for the worship not only of Baal, but of all the host of heaven! The spirit of idolatry burned in his soul so fiercely, that it all but consumed him. Ver. 10-26. Manasseh vied with the worst of his predecessors. The delight of his heart was the commission of iniquity. One abomination succeeded to another, till he had nursed up Israel to the highest pitch of iniquity, even exceeding that of the heathen nations who had been driven out before them. The Lord, who had borne long with his idolatrous perversity, at length warned him that patience would have a limit, and wrath descend. The only response, however, that the wicked man made to these merciful intimations was a more emphatic prosecution of his impious career. "He shed innocent blood very much, till he had filled Jerusalem from one end to another." But, long as was the life of this monster of iniquity, he was cut off at last, giving place to his son, who but too closely resembled himself. Here, however, the span assigned to rule was very short; two brief years brought Amon to the grave; his servants conspired and slew him in his own house. This act, however iniquitous, was yet fraught with mercy to the nation, for had his reign been extended to half that of his father, it is impossible to foresee the evil that would have ensued.

Chap. XXII. 1-7. The removal of the wicked Amon made way for good Josiah, one of the worthiest and loveliest of Judah's kings. Then, as now, occasionally

[k] the keepers of the [1] door have gathered of the people:

5 And let them [1] deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, [m] to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit [n] there was no reckoning made with them of the money that was delivered into their hand, because [o] they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, [p] I have found the book of the law in the house of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And [q] Shaphan [r] the scribe came to the king, and brought the king word again, and said, Thy servants have [2] gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and [s] Shaphan read it before [t] the king.

11 And it came to pass, when the king had heard the words of the book of the law, [u] that he rent his clothes.

12 And [x] the king commanded Hilkiah the priest, and [y] Ahikam the son of Shaphan, and [z] Achbor the son of [3] Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, [a] enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for [b] great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah [c] the prophetess, the wife of Shallum the son of [d] Tikvah, the son of Harhas, keeper of the [4] wardrobe; (now she dwelt in Jerusalem in the [5] college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they [e] have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all [f] the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to [g] the king of Judah, which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast [h] humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and [i] wept before me; I also have heard *thee*, saith the LORD.

20 Behold, therefore, [k] I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

B. C. 624.

[k] 1 Chr. 26. 13-19. Ps. 84. 10.
[1] *Threshold.*
[l] 12. 11-14.
[m] 2 Chr. 24. 12, 13. Ezra 3. 7.
[n] 2 Chr. 24. 14.
[o] Ex. 38. 5, 6. Prov. 28. 20. 1 Cor. 4. 2. 2 Cor. 8. 20, 21. 2 Tim. 2. 2.
[p] Deut. 31. 24-26.
[q] Jer. 26. 24; 40. 11; 41. 2. Ez. 8. 11.
[r] 18. 18.
[2] *Melted.*
[s] Deut. 31. 9-13. Neh. 8. 1-7. Jer. 36. 21.
[t] Deut. 17. 18-20. Jer. 13. 18.
[u] 2 Chr. 34. 19. Jon. 3. 6, 7.
[x] Is. 37. 1-4.
[y] Jer. 26. 22, 24.
[z] 2 Chr. 34. 20, *Abdon.*
[3] *Micah.*
[a] Ps. 25. 14.
[b] Ex. 20. 5. Deut. 4. 23-27.
[c] Ex. 15. 20. Mic. 6. 4.
[d] 2 Chr. 34. 22, *Tikvath, Hasrah.*
[4] *Garments.*
[5] *Second part.*
[e] Ex. 32. 34.
[f] Ps. 115. 4-8. Is. 44. 17-20; 46. 5-8. Mic. 5. 13.
[g] 2 Chr. 34. 26-28.
[h] Ex. 10. 3. Mic. 6. 8. 1 Pet. 5. 5, 6.
[i] Num. 25. 6. Ezra 9. 3, 4; 10. 1. Ps. 119. 136. Jer. 9. 1. Luke 19. 41. Rom. 9. 2, 3.
[k] Gen. 25. 8.

CHAPTER XXIII.

1 *Josiah causeth the book of the law to be read.* 3 *He renewoth the covenant of the Lord;* 4 *and destroyeth idolatry.*

AND [a] the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets,

CH. XXIII.

[a] Deut. 31. 28. 2 Sam. 6. 1.

---

the best of men sprung from the bosom of the worst of families, and times of the deepest degeneracy were not without patterns of superior excellence. Josiah derived great advantage from his early ascension and admirable tuition. The repairs of the House of the Lord were vigorously prosecuted; and, as we have already seen, the men concerned in it were so remarkable for their integrity, that the money paid into their hands was not even counted, "because they dealt faithfully." Ver. 8-13. Things go ill with individuals, families, and nations where the Word of God is forgotten; the book of the law mentioned here, meant the original copy of the law of Moses, as appears from Second Chronicles xxxiv. 14, which had been deposited in the Ark, and probably taken in bad times, and safely concealed by some devout priest to prevent its destruction. The interval between the death of Moses and Josiah was 827 years. From the effect produced by the book on Josiah, it is clear that he had never written a copy of it, as was required of the kings, nor had he ever read it. Josiah was clearly taught of God; and hence the intelligence he displays concerning the spiritual import of the law, and the depth of his concern on discovering the true condition of his country. He clearly perceived that wrath was deserved because of transgression, and that nothing could bring safety but mercy. Ver. 14-20. Huldah, the prophetess, was obviously a person of credit; and to her, therefore, they repaired, receiving from her lips the word of the Lord, which fully met the case of the alarmed king. He was taught that the wrath anticipated was deserved, and that in due time it would descend, even according to the "words of the book," which the king had read; but that he himself, because of his tenderness, and humility, and sorrow, should not behold the coming calamities. Before that dreadful day arrived, he would be gathered into his grave in peace. The case of Josiah is full of encouragement to the humble penitent who confesses and forsakes his sins, since it shews him that he will not fail to obtain mercy.

Chap. XXIII. 1-14. Josiah lost no time in entering on the work of reformation. In so doing, he made no distinction between people, priests, and prophets, small or great. The matter was one in which all were concerned, and in which accordingly all were invited to share. The covenant was cordially entered into by the people, and the sweeping reforms necessary were gone about with vigour. The priests of Baal were removed,

and all the people, [1]both [b]small and great: and [c]he read in their ears all the words of [d]the book of the covenant which was found in the house of the LORD.

3 ¶ And the king [e]stood by a pillar, and [f]made a covenant before the LORD, [g]to walk after the LORD, and to keep [h]his commandments, and his testimonies, and his statutes, [i]with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: [k]and all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the [l]priests of the second order, and [m]the keepers of the door, [n]to bring forth out of the temple of the LORD all the vessels that were made for [o]Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of [p]Kidron, and carried the ashes of them unto [q]Beth-el.

5 And he [2]put down [3]the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem: them also that burnt incense unto Baal, to the sun, and to the moon, and to the [4]planets, and to [r]all the host of heaven.

6 And he brought out [s]the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, [t]and burnt it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon [u]the graves of the children of the people.

7 And he brake down the houses of [x]the sodomites, that *were* by the house of the LORD, [y]where the women wove [5]hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from [z]Geba to [a]Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless [b]the priests of the high places came not up to the altar of the LORD in Jerusalem, [c]but they did eat of the unleavened bread among their brethren.

10 And he defiled [d]Topheth, which *is* in [e]the valley of the children of Hinnom, that no man [f]might make his son or his daughter to pass through the fire to Molech.

B. C. 624.

1 *From small even unto great.*
b Gen. 19. 11. Acts 26. 22. Rev. 20. 12.
c Deut. 31. 10-13.
d Deut. 31. 26.
e 2 Chr. 23. 13; 34. 31, 32.
f Ex. 24. 7, 8.
g Deut. 8. 19.
h Deut. 4. 45.
i Deut. 6. 5.
k Ex. 24. 3.
l 1 Chr. 24. 4-19.
m 1 Chr. 26. 1-19.
n 2 Chr. 33. 3, 7; 34. 3, 4.
o Jud. 2. 13.
p John 18. 1, *Cedron.*
q 1 Kings 13. 29.
2 *Caused to cease.*
3 *Chemarim.*
4 *Twelve signs, or constellations.*
r 21. 3, 4.
s Jud. 3. 7.
t Ex. 32. 20.
u 2 Chr. 34. 4.
x Gen. 19. 4, 5.
y Ex. 35. 25, 26.
5 *Houses.*
z Josh. 21. 17.
a Gen. 21. 31; 26. 33.
b Ez. 44. 10-14.
c 1 Sam. 2. 36.
d Is. 30. 33, *Tophet.*
e Josh. 15. 8.
f 17. 17; 21. 6.

g 2 Chr. 14. 5; 34. 4, *mary.*
6 *Eunuch,* or *officer.*
h Deut. 22. 8.
i 2 Chr. 33. 3, 15.
7 *Ran from thence.*
k *See on* 6.
8 *The mount of Olives.*
l 1 Kings 11. 7, 8.
m Neh. 13. 26.
n Jud. 2. 13.
o Num. 21. 29.
p Zeph. 1. 5, *Malcham.*
p Ex. 23. 24.
9 *Statues.*
q Num. 19. 16, 18.
r 1 Kings 12. 28-33; 13. 30.
s *See on* 6.
t 1 Kings 13. 1, 2. Matt. 24. 35.
u 1 Kings 13. 1, 30.
1 *Escape.*
x 1 Kings 13. 1-32, 32.
y 1 Kings 12. 31; 13. 32.
z 2 Chr. 30. 6-11; 34. 6.
a 1 Kings 16. 33. Mic. 6. 16.
b 17. 16-18.
c Ex. 22. 20.
2 *Sacrificed.*

11 And he took away the horses that the kings of Judah had given to [g]the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech [6]the chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* [h]on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars [i]which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [7]brake *them* down from thence, and [k]cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [8]the mount of Corruption, which [l]Solomon the king of Israel had builded for [m]Ashtoreth the abomination of the Sidonians, and for [n]Chemosh the abomination of the Moabites, and for [o]Milcom the abomination of the children of Ammon, did the king defile.

14 And [p]he brake in pieces the [9]images, and cut down the groves, and filled their places with [q]the bones of men.

15 ¶ Moreover, [r]the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* [s]stamped *it* small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and [t]burnt *them* upon the altar, and polluted it, according to the word of the LORD, which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, [u]*It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones [1]alone, with [x]the bones of the prophet that came out of Samaria.

19 ¶ And all [y]the houses also of the high places that *were* in [z]the cities of Samaria, which [a]the kings of Israel had made [b]to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And [c]he [2]slew all the priests of the

6 *Eunuch,* or *officer.*
h Deut. 22. 8.
i 2 Chr. 33. 3, 15.
7 *Ran from thence.*
k *See on* 6.
8 *The mount of Olives.*
l 1 Kings 11. 7, 8.
m Neh. 13. 26.
n Jud. 2. 13.
o Num. 21. 29.
p Zeph. 1. 5, *Malcham.*
p Ex. 23. 24.
9 *Statues.*
q Num. 19. 16, 18.
r 1 Kings 12. 28-33; 13. 30.
s *See on* 6.
t 1 Kings 13. 1, 2. Matt. 24. 35.
u 1 Kings 13. 1, 30.
1 *Escape.*
x 1 Kings 13. 1-32, 32.
y 1 Kings 12. 31; 13. 32.
z 2 Chr. 30. 6-11; 34. 6.
a 1 Kings 16. 33. Mic. 6. 16.
b 17. 16-18.
c Ex. 22. 20.
2 *Sacrificed.*

and the altars reared to the Sun, Moon, the Planets, and all the Hosts of Heaven, were destroyed. Josiah kept no terms with iniquity; with the word of the Lord for his guide, his course was to walk according to the commandment. Ver. 15-25. The case was so desperate, that nothing but the most unflinching resolution could have met it; and the courage of Josiah proved every way equal to the occasion. Not only did he destroy the high places, with everything that extended to them, but slew the priests that were there upon the altars, and burnt human bones on them,—an act by which they were utterly desecrated, and considered ever after incapable of being used for purposes of idolatrous worship. By so doing he realised the remarkable prediction which we have already seen in First Kings xiii. 1, 2, uttered three hundred years previously. The enterprise, however, was not complete till the workers with familiar spirits, the wizards, the images, and the idols, were utterly driven from the land. Ver. 25 is of great moment. According to this testimony, he stood alone, a light shining in a dark place, and his splendour eclipsed all lights of a kindred character which shone before and

high places that *were* there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [d]Keep the passover unto the LORD your God, [e]as *it is* written in the book of this covenant.

22 Surely [f]there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days [g]of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, [h]the *workers with* familiar spirits, and the wizards, and [i]the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that [l]he might perform the words of the law, *which were* written in [k]the book that Hilkiah the priest found in the house of the LORD.

25 And [l]like unto him was there no king before him, [m]that turned to the LORD with all his heart, and with all his soul, and with all his might, [n]according to all the law of Moses: neither after him arose there *any* like him.

26 ¶ [o]Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the [q]provocations that Manasseh had provoked him withal.

27 And the LORD said, [p]I will remove Judah also [q]out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, [r]My name shall be there.

28 ¶ Now [s]the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 In his days [t]Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he [u]slew him at [x]Megiddo, when [y]he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and [z]the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

B. C. 610.

d 2 Chr. 35. 1, &c.
e Ex. 12. 3, &c.
f 2 Chr. 35. 18, 19.
g 2 Chr. 30. 13-20; 35. 3-17.
h 21. 3, 6.
i *Teraphim.*
l Lev. 19. 31; 20. 27.
k 2 Chr. 34. 14-19.
l 18. 5.
m Deut. 4. 29; 6. 5. 1 Kings 2. 4; 15. 5.
n Neh. 10. 29. John 1. 17; 7. 19.
o 2 Chr. 36. 16.
q *Angers.*
p 18. 11; 24. 3.
q Ps. 51. 11.
r 1 Kings 8. 29; 9. 3.
s 20. 20.
t 2 Chr. 35. 20-24.
u Ec. 8. 14; 9. 1, 2. Rom. 11. 33.
x Jud. 1. 27; 5. 19. Zech. 12. 11, *Megiddon.* Rev. 16. 16, *Armageddon.*
y 14. 8, 11.
z 2 Chr. 36. 1, 2.

a 1 Chr. 3. 15. Jer. 22. 11, *Shallum.*
b 2 Chr. 36. 3, 4.
c Jer. 39. 5, 6.
s *Because he reigned.*
e *Set a mulct upon the land.*
d 2 Chr. 36. 3, 4.
e 24. 17.
7 Called *Jakim.* Matt. 1. 11.
f Jer. 22. 11, 12.
g 1 Chr. 3. 15.
h Jer. 22. 13-17; 36. 23-26.
i 2 Chr. 28. 22-25; 33. 4-10.

CH. XXIV.

a 2 Chr. 36. 6.
b Deut. 28. 40, 50.
c Is. 6. 11, 12.
1 *The hand of his, &c.*
d Gen. 1. 20. 2 Chr. 24. 24. Is. 10. 5, 6; 45. 7; 46. 10, 11. Am. 3. 6.
e Lev. 26. 33-35. Deut. 4. 26, 27; 28. 63. Josh. 23. 15. Jer. 15. 1-4. Mic. 2. 10.
f 21. 2-11.
g Num. 35. 33.
h Jer. 15. 1, 2. Lam. 3. 42.
i 2 Chr. 36. 8. Jer. 26; 36.

31 ¶ [a]Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh [b]put him in bands at [c]Riblah, in the land of Hamath, [5]that he might not reign in Jerusalem; and [6]put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made [d]Eliakim the son of Josiah king in the room of Josiah his father, and [e]turned his name to [7]Jehoiakim, and took Jehoahaz away: and [f]he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ [g]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And [h]he did *that which was* evil in the sight of the LORD, according to [i]all that his fathers had done.

CHAPTER XXIV.

1 *Jehoiakim rebelling, procureth his own ruin.* 10 *Jerusalem is taken.* 17 *Zedekiah's evil reign.*

IN [a]his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 And [b]the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c]according to the word of the LORD, which he spake by [1]his servants the prophets.

3 Surely [d]at the commandment of the LORD came *this* upon Judah, to [e]remove *them* out of his sight, [f]for the sins of Manasseh, according to all that he did;

4 And also [g]for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) [h]which the LORD would not pardon.

5 ¶ Now [i]the rest of the acts of Jehoiakim, and all that he did, *are* they not

after him. Ver. 26-37. The ascension of Josiah had the effect of extending the space of repentance to the wicked of the nation, who had only to follow the royal example to share the royal mercy. The sun of Josiah that shone with such power and beauty, nevertheless at length set. His successors, for a time, were unworthy of the throne, and distressing consequences followed. The whole narrative clearly teaches that descent guarantees nothing good. Everything exceptional is the fruit of special grace, quickening souls, enlightening, and bringing them to God through the atoning sacrifice of the Lamb. It is much easier to pull down than to build up. The work of good Josiah was speedily subverted, and at an early period the nation became as wicked as before. Nothing but a continual outpouring of the eternal Spirit, baptizing multitudes for the dead, can preserve the Church of God alive on the earth.

Chap. XXIV. 1-7. Where the mere politician sees nothing but the ambition of man, the prophet beholds the hand of the living God. This confederacy against Judah effected the fulfilment of the word of the Lord by the prophets, concerning the sins which had been committed in the days of Manasseh. The innocent blood which he had shed could not be pardoned without penitence; the iniquity was such that vengeance could not be stayed. Let it not be said that this was to punish the innocent people for the sake of the guilty king, at whose unholy hand, during the period of his reign, they had sustained so many calamities. The crimes of the

written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [k]slept with his fathers; and Jehoiachin his son reigned in his stead.

7 ¶ And [l]the king of Egypt came not again any more out of his land: for the king of Babylon had taken, [m]from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ [n]Jehoiachin *was* [o]eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [2]was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [3]officers; and the king of Babylon [p]took him in the eighth year of [4]his reign.

13 And [q]he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and [r]cut in pieces all the vessels of gold [s]which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save [t]the poorest sort of the people of the land.

15 And [u]he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [5]officers, and the mighty of the land; *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* [x]seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [y]the king of Babylon made Mattaniah his father's brother king in his stead, and [z]changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And [a]he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For [b]through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that [c]Zedekiah rebelled against the king of Babylon.

CHAPTER XXV.

1 *Jerusalem is besieged.* 4 *Zedekiah taken, his sons slain, and his eyes put out.*

AND it came to pass [a]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* [b]Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and [c]pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on [d]the ninth *day* of the *fourth* month [e]the famine prevailed in the city, and [f]there was no bread for the people of the land.

4 ¶ And [g]the city was broken up, and all the men *of war* [h]fled by night by the way of the gate, between two walls, which *is* by the king's garden; (now the Chaldees *were* against the city round about;) [i]and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, [k]and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So [l]they took the king, and brought him up to the king of Babylon to [m]Riblah; and they [l]gave judgment upon him.

7 And [n]they slew the sons of Zedekiah before his eyes, [o]and [2]put out the eyes of Zedekiah, and [p]bound him with fetters of brass, and carried him to Babylon.

8 ¶ And [q]in the fifth month, on the seventh *day* of the month, (which *is* [r]the nineteenth year of king Nebuchadnezzar king of Babylon,) came [s]Nebuzar-adan, [3]captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And [t]he burnt the house of the LORD, and [u]the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, [x]brake down the walls of Jerusalem round about.

11 Now [y]the rest of the people *that were* left in the city, and the [4]fugitives

B. C. 593.

k Jer. 22. 18, 19; 36. 30.
l Jer. 37. 5-7; 46. 2.
m Gen. 15. 18. Josh. 15. 4. Is. 27. 12.
n Jer. 24. 1. *Jeconiah.* Jer. 37. 1. *Coniah.* Matt. 1. 11, 12. *Jechonias.*
o 2 Chr. 36. 9.
2 *Came into siege.*
3 *Eunuchs.*
p Jer. 52. 31.
4 *Nebuchadnezzar's.*
q Is. 39. 6. Jer. 20. 5.
r Ezra 1. 7-11.
s 1 Kings 7. 48-50.
t Jer. 39. 10; 40. 7.
u Esth. 2. 6. Jer. 22. 24-28.
5 *Eunuchs.*
x Jer. 29. 2; 52. 28.
y 2 Chr. 36. 10, 11. Jer. 37. 1; 52. 1.
z 2 Chr. 36. 4.

a 2 Chr. 36. 12.
b Deut. 2. 30. Is. 19. 11-14. 1 Cor. 1. 20. 2 Thes. 2. 9-11.
c Jer. 27. 12-15; 38. 17-21.

CH. XXV.

a 2 Chr. 36. 17. Jer. 34. 2, 3.
b 1 Chr. 6. 15. Ez. 26. 7. *Nebuchadrezzar.* Dan. 4. 1, &c.
c Is. 29. 3. Luke 19. 43, 44.
d Jer. 39. 2; 52. 6.
e Lev. 26. 26. Deut. 28. 53.
f Jer. 37. 21.
g Jer. 52. 6, 7.
h Lev. 26. 17, 36.
i Ez. 12. 12.
k Is. 30. 16.
l Jer. 21. 7.
m 23. 33.
1 *Spake judgment with him.*
n Gen. 21. 16.
o Jer. 32. 4, 5.
2 *Make blind.*
p Jud. 16. 21.
q Jer. 52. 12-14. Zech. 8. 19.
r 24. 12.
s Jer. 40. 1-4; 52. 12-16.
3 *Chief marshal.*
t Ps. 74. 3-7; 79. 1.
u Jer. 34. 22; 52. 13.
x Neh. 1. 3.
y Jer. 15. 1, 2; 52. 15.
4 *Fallen away.*

deceased king had largely been those of the surviving people. The princes, the mighty men, and the people, had imbibed his spirit and followed his steps. The nation was not less mad upon their idols than was the king. Manasseh, moreover, repented, whereas the people did not. They stood by their course, and now they must meet their doom. Ver. 8-20. This was one of the darkest days that had ever dawned on Jerusalem. The nation's heart was pierced by a foreign sword, and liberty was struck down by one resistless blow. King, princes, people, all were involved in one wide-spread and unparalleled desolation. The cup was nearly full, and the wrath was about to be poured out upon them to the uttermost.

Chap. XXV. 1-7. The siege proved a protracted one, and the sufferings of the city were very great. To flee from the famine, however, was to fall into the hands of the invader. Zedekiah, abandoned of God, had no resource but in stratagem; and in attempting to escape he only hastened his own ruin, which began in the slaughter of his sons before his eyes This was the last sad spectacle on which he was permitted to look before his eyes were put out, and, bound in fetters of brass,

that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the guard, carry away.

12 But the captain of the guard [z]left of the poor of the land *to be* vine-dressers and husbandmen.

13 ¶ And [a]the [b]pillars of brass *that were* in the house of the LORD, and the [c]bases, and the brasen sea, *that was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And [d]the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, [e]*and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, one [5]sea, and the bases which Solomon had made for the house of the LORD: [f]the brass of all these vessels was without weight.

17 The height of the [g]one pillar *was* eighteen cubits, and the chapiter upon it *was* brass; and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took [h]Seraiah the chief priest, and [i]Zephaniah the second priest, and the three keepers of the [6]door:

19 And out of the city he took an [7]officer that was set over the men of war, and [k]five men of them that [8]were in the king's presence, which were found in the city, and the [9]principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan, captain of the guard, took these,[1] and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah, in the land of Hamath. [m]So Judah was carried away out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made [n]Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah [o]sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass [p]in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed-[1]royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And [q]all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees.

27 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did [r]lift up the head of Jehoiachin king of Judah out of prison:

28 And he spake [2]kindly to him, and set his throne above [s]the throne of the kings that *were* with him in Babylon;

29 And changed his prison-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

B. C. 562.

[z] Jer. 40. 7. Ex. 33. 24.
[a] 2 Chr. 36. 18. Jer. 52. 17-20.
[b] 1 Kings 7. 15, 21, 41.
[c] 1 Kings 7. 23-45.
[d] Ex. 27. 3; 38. 3. 2 Chr. 4. 20-22; 24. 14.
[e] Ex. 37. 23. Num. 7. 13, 14. 1 Kings 7. 48-51. Ezra 1. 9-11. Dan. 5. 2, 3.
[5] *The one sea.*
[f] 1 Kings 7. 47.
[g] 1 Kings 7. 15. Jer. 52. 21-23.
[h] 1 Chr. 6. 14. Jer. 52. 24.
[i] Jer. 21. 1; 29. 25, 29.
[6] *Threshold.*
[7] *Eunuch.*
[k] Jer. 52. 25.
[8] *Saw the king's face.*
[9] *Scribe of the captain of the host.*
[l] Jer. 52. 26, 27. Lam. 4. 16.

[m] Lev. 26. 33-35. Deut. 4. 26. Jer. 25. 9-11. Am. 5. 27.
[n] 26. Jer. 39. 14; 41. 2.
[o] 2 Sam. 14. 11. Jer. 40. 9, 10. Ex. 33. 24-29.
[p] Zech. 7. 5; 8. 19.
[1] *Of the kingdom.*
[q] Jer. 41. 16-18; 42. 14-22; 43. 5-7.
[r] Prov. 21. 1.
[2] *Good things with him.*
[s] Jer. 27. 6-11. Dan. 2. 37; 5. 18, 19.

THE FIRST BOOK OF THE CHRONICLES.

The name of this and the following Book implied Memorials of the Times. The substance of both consists in the record of facts concerning the Kings of Israel and Judah. There is, of necessity, a repetition of many matters contained in the preceding Books; but still there is much that is new and important. One of the peculiarities of the Chronicles is, that they chiefly refer to the Kings of Judah, clearly from the fact that the Messiah was to descend from that tribe. The genealogy connecting him with Abraham is distinct and clear. These Registers possessed a superior value to the Priests, seeing that their right of office was thereby established; and to the Tribes, on their return from captivity in Babylon, they served to settle the question of inheritance.

he was carried captive to Babylon. Ver. 8-21. The next step of the conqueror was the burning of the house of the Lord, and the palace of the king; which was followed by setting fire to Jerusalem itself, when special care was taken that every "great man's" house should be consumed. This was a day of inconceivable sorrow to the faithful few who mourned over the ruin of the country. But sorrow and supplication no longer availed; sentence had gone forth against the transgressors, who must now be punished. Ver. 22-30. A foreign sceptre was now swayed over the Promised Land, and the seed of Abraham were sold into captivity! Though hand join in hand, the wicked shall not go unpunished. The worst fears of the prophet were fully realised, and the joy of the whole earth had now become a scene of unutterable desolation. The movements of Providence often appear to be slow; but the delay is mercy. The Lord willeth not the death of a sinner, but rather that he should turn from his wickedness and live.

CHAPTER I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.*

ADAM, [a]Sheth, [b]Enosh,
2 [c]Kenan, [d]Mahalaleel, [e]Jered,
3 [f]Henoch, [g]Methuselah, [h]Lamech,
4 [i]Noah, [k]Shem, Ham, and Japheth.

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

6 And the sons of Gomer; [m]Ashchenaz, and [1]Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, [n]Kittim, and [2]Dodanim.

8 ¶ The [o]sons of Ham; Cush, and Mizraim, [p]Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And [q]Cush begat Nimrod: he began to be mighty upon the earth.

11 And [r]Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

13 And [s]Canaan begat Zidon his firstborn, and [t]Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The [u]sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [x]Meshech.

18 And Arphaxad begat [y]Shelah, and Shelah begat Eber.

19 And unto [z]Eber were born two sons; the name of the one *was* [3]Peleg, (because in his days the earth was divided,) and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and [a]Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And [b]Ebal, and Abimael, and Sheba,

23 And [c]Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ [d]Shem, Arphaxad, [e]Shelah,

25 [f]Eber, [g]Peleg, [h]Reu,

26 [i]Serug, [k]Nahor, [l]Terah,

27 [m]Abram; the same *is* Abraham.

28 The sons of Abraham; [n]Isaac, and Ishmael.

29 ¶ These *are* their generations: [o]The first-born of Ishmael, [p]Nebaioth; then Kedar, and Adbeel, and Mibsam,

B. C. 4004.

CH. I.

[a] Gen. 4. 25, 26.
[b] Gen. 5. 9-11.
[c] Gen. 5. 12-14.
[d] Gen. 5. 15-17.
[e] Gen. 5. 18-20.
[f] Gen. 5. 21.
[g] Gen. 5. 25-27.
[h] Gen. 5. 28.
[i] Gen. 5. 32.
[k] Gen. 6. 32.
[l] Gen. 10. 1-5.
[m] Gen. 10. 3, *Ashkenaz.*
[1] Or, *Diphath*, as in some copies.
[n] Dan. 11. 30, *Chittim.*
[2] *Rodanim*, as in some copies.
[o] Gen. 10. 6, 7.
[p] Gen. 10. 6, *Phut.*
[q] Gen. 10. 8.
[r] Gen. 10. 13.
[s] Gen. 10. 15-19, *Sidon.*
[t] Gen. 23. 3, 5.
[u] Gen. 10. 22.
[x] Gen. 10. 23, *Mash.*
[y] Gen. 11. 12-15, *Salah.*
[z] Gen. 10. 25.
[3] *Division.*
[a] Gen. 10. 26, 27.
[b] Gen. 10. 28, *Obal.*
[c] Gen. 10. 29.
[d] Gen. 11. 10-26.
[e] Luke 3. 35, *Sala.*
[f] Luke 3. 35, *Heber.*
[g] Luke 3. 35, *Phalec.*
[h] Luke 3. 35, *Ragau.*
[i] Luke 3. 35, *Saruch.*
[k] Luke 3. 34, *Nachor.*
[l] Luke 3. 34, *Thara.*
[m] Gen. 11. 27-32.
[n] Gen. 17. 19-21.
[o] Gen. 25. 12-16.
[p] Gen. 28. 9, *Nebajoth.*

[4] *Hadar.*
[q] Gen. 25. 1-4.
[r] Gen. 21. 2, 3.
[s] Gen. 25. 24-28.
[t] 53. Gen. 36. 11-15.
[u] Gen. 36. 15, *Zepho.*
[x] Gen. 36. 20, 29, 30.
[y] Gen. 36. 21.
[z] Gen. 36. 22, *Heman.*
[a] Gen. 36. 23, *Alvan—Shepho.*
[b] Gen. 36. 24, *Ajah.*
[c] Gen. 36. 25.
[d] Gen. 36. 26, *Hemdan.*
[e] Gen. 36. 27, *Zavan—Achan.*
[f] Gen. 36. 32-39.
[g] Is. 34. 6.
[h] Gen. 36. 37, *Saul.*

30 Mishma, and Dumah, Massa, [4]Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now [q]the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And [r]Abraham begat Isaac. [s]The sons of Isaac; Esau, and Israel.

35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; [t]Teman, and Omar, [u]Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And [x]the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and [y]Ezer, and Dishan.

39 And the sons of Lotan; Hori, and [z]Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; [a]Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; [b]Aiah, and Anah.

41 The sons of Anah; [c]Dishon. And the sons of Dishon; [d]Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and [e]Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these *are* [f]the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab, the son of Zerah of [g]Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, [h]Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead,

Chap. I. 1-54. This roll of names strikingly demonstrates the faithfulness of God to Abraham in the promise, that he should be the father of many nations. The kings that reigned over Edom descended from Esau; and we are here supplied with some account of their eminent families and distinguished men. Dry as this catalogue is, yet, reflected on, it is much calculated to awaken sentiments of solemnity. What is now to us only a multitude of names, was once a multitude of men, and, as they are, all that now exist will ultimately be. Earth's occupants are constantly changing. Ever and anon at the one end of society the cradle is receiving its countless myriads, and at the other end the grave. It were difficult to estimate the number of times the earth has changed its population; but it is certain, that all who have existed are still in being in another world, where their position is such as has resulted from their character. There is everywhere the exercise of justice amongst all the miserable, and all the happy ascribe the difference of their position to sovereign mercy alone.

Hadad reigned in his stead: and the name of his city *was* [1]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke [k]Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. [l]These *are* the dukes of Edom.

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah.* 13 *The children of Jesse.* 18 *Caleb's posterity.* 21 *Hezron's posterity.* 25 *Jerahmeel's posterity.*

THESE *are* the sons of [1]Israel; [a]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah; [b]Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.

4 And [c]Tamar his daughter-in-law bare him [d]Pharez and [e]Zerah. All the sons of Judah *were* five.

5 The sons of Pharez; [f]Hezron, and Hamul.

6 And the sons of Zerah; [g]Zimri, and [h]Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of [1]Carmi; [k]Achar, the troubler of Israel, who transgressed in the thing [l]accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; [m]Jerahmeel, and [n]Ram, and [o]Chelubai.

10 And Ram begat [p]Amminadab; and Amminadab begat [q]Nahshon, prince of the children of Judah;

11 And Nahshon begat [r]Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat [s]Jesse,

13 ¶ And Jesse begat [t]his first-born [u]Eliab, and Abinadab the second, and [x]Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, [y]David the seventh:

B. C. 1752.

[1] Gen. 36. 39, *Pau.*
[k] Gen. 36. 40, *Alvah.*
[l] Gen. 36. 41-43.

CH. II.

[1] Or, *Jacob.*
[a] Gen. 29. 32-35; 49. 4-28. Ex. 1. 2-4. Num. 1. 5-15. Rev. 7. 5-8.
[b] Gen. 38. 2-10.
[c] Gen. 38. 13-30. Ruth 4. 12. Matt. 1. 3, *Thamar.*
[d] Ruth 4. 18. Matt. 1. 3. Luke 3. 33, *Phares.*
[e] Neh. 11. 24. Matt. 1. 3, *Zara.*
[f] Gen. 46. 12. Num. 26. 21. Matt. 1. 3. Luke 3. 33, *Heron.*
[g] Josh. 7. 1, 17, 18, *Zabdi.*
[h] 1 Kings 4. 31, *Darda.* 1 Chr. 6. 33. 1. 1.
[k] Josh. 7. 1-5, *Achan.*
[l] Deut. 7. 26; 13. 17.
[m] 25-33.
[n] Ruth 4. 19. Matt. 1. 3. Luke 3. 33, *Aram.*
[o] 94, 42, *Caleb.*
[p] Ruth. 4. 20. Luke 3. 33, *Aminadab.*
[q] Num. 1. 7; 10. 14. Luke 3. 32, *Naasson.*
[r] Luke 3. 32, *Salmon—Booz.*
[s] Ruth 4. 22.
[t] 1 Sam. 16. 6.
[u] 27. 18, *Elihu.*
[x] 20.7, *Shimea.* 1 Sam. 16. 9, *Shammah.*
[y] 1 Sam. 17. 12-14.

[z] 2 Sam. 2. 18-33; 16. 9-11.
[a] 2 Sam. 20. 4-12. 1 Kings 2. 5, 32.
[b] 2 Sam. 17. 25, *Ithra, an Israelite.*
[o] 9, *Chelubai;* 42.
[d] 4. 4. Mic. 5. 2, *Ephratah.*
[e] Ex. 31. 2; 37. 1. 2 Chr. 1. 5.
[f] Gen. 50. 23.
[2] *Took.*
[g] Deut. 3. 14.
[h] Josh. 13. 13.
[i] 1 Sam. 30. 14.
[k] 2 Sam. 14. 2.

16 Whose sisters *were* Zeruiah, and Abigail. And [z]the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare [a]Amasa: and the father of Amasa *was* [b]Jether the Ishmeelite.

18 ¶ And [c]Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [d]Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [e]Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of [f]Machir, the father of Gilead, whom he [2]married when he *was* threescore years old, and she bare him Segub.

22 And Segub begat [g]Jair, who had three and twenty cities in the land of Gilead.

23 And he took [h]Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in [i]Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of [k]Tekoa.

25 ¶ And the sons of Jerahmeel, the first-born of Hezron, were Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah: she *was* the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.

28 And the sons of Onam were Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim; but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada, the brother of Shammai; Jether, and Jonathan: and Jether died without children.

It is deeply instructive to reflect on the genealogy of the Lord Jesus, through the many links by which he became connected with Adam and Eve, to whom his appearance was promised on the dreadful day on which they fell from their first estate, bringing "death into the world, with all our woe."

Chap. II. 1-55. Judah is placed in the foreground, inasmuch as the chief part of the right of the first-born, supremacy, was conferred on him, and from him was to spring the Redeemer of the World. The principal parts of the Jewish Scriptures are those which set forth the promises and prophecies concerning the Messiah, all of which, in a manner the most wonderful, so far as time has allowed, have been fulfilled to the letter. If it be remembered that the art of Printing, which has contributed so much to accuracy in historical transmission, is comparatively a recent discovery, it will create no surprise that trifling mistakes occurred in the transcription of the Sacred Volume. They who have any experience in such matters now-a-days, know with what difficulty perfect accuracy, in the case of innumerable transcripts, can be secured. These minute and trifling errors in date, and even names and numbers, are of no importance whatever to the substantial verity of the inspired text. Infidelity, in magnifying them into principles, and momentous objections, only sports with its own deceivings, and, in due season, it will stand confounded as well as corrected. It is enough for us to know, that "all Scripture is given by inspiration of God," and that it has been transmitted from the remotest ages with an accuracy which bespeaks the superintendence of a

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of [l]Caleb, the brother of Jerahmeel, *were* Mesha [m]his firstborn, which *was* the father of [n]Ziph; and the sons of Mareshah, [o]the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of [p]Bethzur.

46 And Ephah, [q]Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's [r]concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of [s]Madmannah, Sheva the father of Machbenah, and the father of [t]Gibea: and the daughter of Caleb *was* [u]Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the first-born [x]of Ephratah; Shobal the father of [y]Kirjath-jearim,

51 Salma the father of [z]Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal, the father of Kirjath-jearim, had sons; [3]Haroeh, *and* [4]half of the Manahethites.

53 And the families of Kirjath-jearim; the [a]Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came [b]the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the [c]Netophathites, [5]Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of [d]the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

CHAPTER III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

NOW these were [a]the sons of David, which were born unto him in Hebron: the first-born Amnon, of Ahinoam the Jezreelitess; the second, [b]Daniel, of Abigail the Carmelitess;

2 The third, Absalom, the son of Maachah, the daughter of Talmai king of Geshur; the fourth, Adonijah, the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem: [c]Shimea, and Shobab, and Nathan, and Solomon, four, of [d]Bathshua the daughter of [e]Ammiel:

6 Ibhar also, and [f]Elishama, and [g]Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [h]Eliada, and [i]Eliphelet, nine.

9 *These were* all the sons of David, besides the sons of the concubines, and Tamar their sister.

10 ¶ And Solomon's son *was* [k]Rehoboam, [l]Abia his son, Asa his son, [m]Jehoshaphat his son,

11 [n]Joram his son, [o]Ahaziah his son, Joash his son,

12 Amaziah his son, [p]Azariah his son, [q]Jotham his son,

13 [r]Ahaz his son, [s]Hezekiah his son, [t]Manasseh his son,

14 Amon his son, [u]Josiah his son.

15 And the sons of Josiah *were*, the first-born Johanan, the second [x]Jehoiakim, the third [y]Zedekiah, the fourth [z]Shallum.

B. C. 1471.

1 9, *Chelubai;* 18, 19.
m Ex. 4. 22, 23.
n Josh. 15. 24.
o Ezra 2. 21-35.
p Josh. 15. 58.
q 18, 19.
r Gen. 25. 5, 6.
s Josh. 15. 31. Is. 10. 31, *Madmenah.*
t 2 Sam. 21. 6, *Gibeah.*
u Josh. 15. 17, *Achsah.*
x 19, 20, *Ephrath.*
y Josh. 15. 9, 60.
z Ruth 4. 11.
3 Or, *Reaiah.*
4 Or, *half of the Menuchites,* or *Hatzihammenuchoth.*
a 2 Sam. 23. 38.

b Josh. 15. 33.
c 2 Sam. 23. 29.
5 *Atarites,* or *crowns of the house of Joab.*
d Ezra 7. 6.

CH. III.

a 2 Sam. 3. 2-5.
b 2 Sam. 3. 3, *Chileab.*
c 2 Sam. 5. 14, *Shammuah.*
d 2 Sam. 11. 3, *Bath-sheba.*
e 2 Sam. 11. 3, *Eliam.*
f 2 Sam. 5. 15, *Elishua.*
g 14. 5, *Elpalet.*
h 14. 7, *Beeliada.*
i 2 Sam. 5. 16, *Eliphalet.*
k Matt. 1. 7, *Roboam.*
l 1 Kings 15. 1, *Abijam.*
m 2 Chr. 17. 1. Matt. 1. 8, *Josaphat.*
n 2 Chr. 21. 1, *Jehoram.*
o 2 Chr. 21. 17, *Jehoahaz;* 22. 6, *Azariah.*
p 2 Chr. 26. 1, *Uzziah.* Matt. 1. 8, 9, *Osias.*
q Matt. 1. 9, *Joatham.*
r Matt. 1. 9, *Achaz.*
s Matt. 1. 9, *Ezekias.*
t Matt. 1. 10, *Manasses.*
u Matt. 1. 10, 11, *Josias.*
x 2 Kings 23. 34, *Eliakim.*
y 2 Kings 24. 17, 18, *Mattaniah.*
z 2 Chr. 36. 1, *Jehoahaz.*

Special Providence at every stage of the Church's history. In looking over the genealogy of the Lord Jesus, it is affecting to see the chequered aspect which it bears. We have here the righteous and there the wicked—here the highest and there the lowest. Truly, "he took not on him the nature of angels," but was made in the likeness of sinful flesh. All may claim him, Jew and Gentile, rich and poor, bond and free. A sharer of our common nature, he participated, genealogically, in the condition of every class, and the fulness of his salvation is available for every creature.

Chap. III. 1-24. These genealogies are brought within the narrowest dimensions consistent with the preservation of the chain. The sons of David were nineteen in number, and it may be reasonably supposed, that through them many superior families were reared, who occupied a distinguished place in the nation. The recital of the names of David's offspring, however, is by no means gratifying; few families turned out worse. From several parts of the history contained in the preceding books, it is easy to observe that David, notwithstanding his transcendent wisdom and piety, was too indulgent to his children. This was the weak part of his admirable character. It comes out once and again that those two sons who, with parricidal hand, raised the standard of rebellion against him, were objects of particular favour. They derived no benefit by way of check, correction, and control, which are so essential to the successful training of even the best natural dispositions. The fruit, therefore, notwithstanding its bitterness, which David reaped, sprung from seed sown by his

16 And the sons of Jehoiakim; [a]Jeconiah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah, Assir; [b]Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were* [c]Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and [1]Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

1 *The posterity of Judah by Caleb, the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah;* 24 *and of Simeon;* 39 *their conquest of Gedor, &c.*

THE sons of Judah; [a]Pharez, Hezron, and [b]Carmi, and Hur, and Shobal.

2 And [c]Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur, the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were* Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was [d]more honourable than his brethren: and his mother called his name [1]Jabez, saying, Because I bare him with sorrow.

B. C. 1300.

[a] Matt. 1. 11, *Jechonias.*
[b] Ezra 5. 2, *Shealtiel.*
[c] Matt. 1. 12, 13, *Zorobabel.*
[1] *Hizkijahu.*

CH. IV.

[a] Gen. 38. 29; Matt. 1. 3. Luke 3. 33, *Phares, Esrom.*
[b] 2. 9, *Chelubai;* 2. 18, *Caleb.*
[c] 2. 52, *Haroeh.*
[d] Gen. 34. 19.
[1] *Sorrowful.*

[a] Gen. 32. 28; 35. 20. 1 Sam. 1. 17. Is. 41. 17.
[2] *If thou will.*
[e] Gen. 12. 2; Ps. 72. 17. Eph. 1. 3.
[f] Josh. 17. 14-18. Prov. 10. 22.
[b] Prov. 30. 8, 9. Rom. 12. 9. 2 Tim. 4. 18.
[3] *Do me.*
[1] Ps. 32. 3, 4. 2 Cor. 1. 7. Eph. 4. 30. Rev. 3. 19.
[k] Job 22. 27, 28. Ps. 65. 2. Matt. 7. 7-11. Eph. 3. 20.
[4] *The city of Nahash.*
[5] *Hathath* and *Meonothai,* who *begat.*
[6] Inhabitants *of the valley.*
[7] *Craftsmen.*
[l] Num. 13. 6, 30; 14. 6-10. Josh. 14. 6-14. Jud. 1. 12-14.
[8] *Uknaz.*
[m] Josh. 15. 50, *Eshtemoh;* 21. 14. 1 Sam. 30. 28.
[9] Or, *the Jewess.*
[n] Josh. 15. 34, 35, 48, *Socoh.*
[l] *Jehudijah.*
[o] Josh. 15. 44. 1 Sam. 23. 1, &c.
[p] Gen. 38. 5. Neh. 11. 5, *Shiloni.*
[q] Ps. 81. 6.
[r] Gen. 46. 10. Ex. 6. 15, *Jemuel.*

10 And Jabez called on [e]the God of Israel, saying, [2]Oh that thou wouldest [f]bless me indeed, and [g]enlarge my coast, and that thine hand might be with me, and that [h]thou wouldest [3]keep *me* from evil, [i]that it may not grieve me! And [k]God granted him that which he requested.

11 ¶ And Chelub, the brother of Shuah, begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [4]Irnahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; [5]Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the [6]valley of [7]Charashim; for they were craftsmen.

15 And the sons of [l]Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even [8]Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were* Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of [m]Eshtemoa.

18 And his wife [9]Jehudijah bare Jered the father of Gedor, and Heber the father of [n]Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [l]Hodiah, the sister of Nahman, the father of [o]Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were* Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were* Zoheth, and Ben-zoheth.

21 ¶ The sons of [p]Shelah the son of Judah *were* Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* [q]the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were* [r]Ne-

---

own over-indulgent hand. Still, the mercy of the Lord spared him; and as his noble heart purposed building a house for the Lord, so the Lord, in token of his approval, built a family for him. It is a very remarkable fact, that the crown of David rested on no fewer than seventeen heads in succession, all of his family. To perfect his glory, Christ Jesus, his King and Lord, after his crucifixion and resurrection, ascended the throne of the Universe, exercising all power in heaven and in earth, and carrying on the affairs of his Mediatorial Kingdom.

Chap. IV. 1-10. There are few more noticeable things in Scripture than the prayer of Jabez, which presents an example full of beauty to the rising generation. The ignorant and the ungodly think that it is a mean and contemptible thing to be religious, in the Scripture sense of the term; but we are here taught that "Jabez was more honourable than his brethren." His prayer is as full of wisdom as of goodness; while he desired that his coasts might be enlarged, that is, that he might enjoy worldly prosperity, he was still more concerned that the hand of the Lord might be constantly with him, preserving him from evil, that it might not grieve him. Oh, that every young man and every young woman, into whose hands this Note may fall, would but make his prayer their own! While to do so is their duty, it would

muel, and Jamin, [s]Jarib, [t]Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [2]like to the children of Judah.

28 And they dwelt at [u]Beer-sheba, and Moladah, and Hazar-shual,

29 And at [x]Bilhah, and at Ezem, and at Tolad,

30 And at [y]Bethuel, and at Hormah, and at [z]Ziklag,

31 And at [a]Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were* Etam, and [b]Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that *were* round about the same cities, unto [c]Baal. These *were* their habitations, and [3]their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah:

38 These [4]mentioned by *their* names *were* princes in their families; and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of [d]Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and [e]the land *was* wide, and quiet, and peaceable; for *they* of [f]Ham had dwelt there of old.

41 And [g]these written by name came in the days of [h]Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because *there was* [1]pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to [k]mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote [l]the rest of the Amalekites that were escaped, and dwelt there [m]unto this day.

CHAPTER V.

1 *The line and habitations of Reuben.* 11 *The chief men and habitations of Gad.*

NOW the sons of Reuben, the first-born of Israel, (for [a]he *was* the first-born; but, [b]forasmuch as he defiled his father's bed, [c]his birthright was given unto the sons of Joseph the son of Israel; [d]and the genealogy is not to be reckoned after the birthright.

2 For [e]Judah prevailed above his brethren, and of him *came* [f]the [1]chief ruler; but the birthright *was* Joseph's;)

3 The [g]sons, *I say*, of Reuben, the first-born of Israel, *were* Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [h]Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, ([1]when the genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of [k]Shema, the son of Joel, who dwelt in [l]Aroer, even unto [m]Nebo and [n]Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; [o]because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with [p]the Hagarites, who fell by their hand: and they dwelt in their tents [2]throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, [q]in the land of Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, *were* Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

B. C. 1300.

[s] Num. 26. 12-14, *Jachin.*
[t] Gen. 46. 10, *Zohar.*
[2] *Unto.*
[u] Josh. 15. 28, 29.
[x] Josh. 19. 3, 4, *Balah, Ezem, Eltolad.*
[y] Josh. 19. 4, *Bethul.*
[z] Josh. 15. 31. 1 Sam. 27. 6.
[a] Josh. 19. 5, 6, *Bethmarcaboth, Hazar-susah, Beth-lebaoth, Sharuhen.*
[b] Josh. 19. 7, *Ether, Remmon.*
[c] Josh. 19. 8, *Baalath-beer.*
[3] *As they divided themselves by nations among them.*
[4] *Coming by names.*
[d] Josh. 12. 13, *Geder;* 15. 58.
[e] Jud. 18. 7-10.
[f] Gen. 9. 22.
[g] 33-38.
[h] 2 Kings 18. 8.
[1] Num. 32. 1-4.
[k] Gen. 36. 8. Deut. 1. 2.

[l] Ex. 17. 14-16. Deut. 25. 17-19. 1 Sam. 8. 12.
[m] Deut. 34. 6. Matt. 27. 8; 28. 15.

CH. V.

[a] Gen. 29. 32; 49. 3. Ex. 6. 14.
[b] Gen. 35. 22. Lev. 18. 8. 1 Cor. 5. 1.
[c] Gen. 48. 15-22.
[d] 1 Sam. 16. 6-11.
[e] Gen. 49. 8-10. Jud. 1. 2.
[f] Ps. 78. 68-71. Matt. 2. 6. Heb. 7. 14.
[1] *Princes.*
[g] Gen. 46. 9. Num. 26. 5-9, *Phallu.*
[h] 2 Kings 16. 7, *Tiglath-pileser.*
[i] 17.
[k] 4, *Shemaiah.*
[l] Deut. 32. 49; Is. 15. 2.
[m] Num. 32. 38.
[n] Josh. 13. 17. Ez. 25. 9.
[o] Josh. 22. 8, 9.
[p] Gen. 21. 9; Ps. 83. 6.
[2] *Upon all the face of the east.*
[q] Deut. 3. 10-17, *Salchah.*

also be their highest privilege. That gained, all is gained, for it involves compliance with the Scripture injunction to seek first the kingdom of God and his righteousness. That for which Jabez prayed is substantially necessary to every soul of man; and there is not in the human family one individual debarred from its enjoyment. Such prayers the Lord always hears. "God granted him that which he requested." Ver. 24-43. A special blessing in everything rested upon Judah. Judah, from first to last, was a powerful tribe; and for a long course of generations it constituted a great and prosperous kingdom, making unnatural

though necessary wars against the ten tribes that constituted Israel.

Chap. V. 1-17. A place of pre-eminence, as appears in ver. 2, was always assigned to Judah, of whom came the Chief Ruler. The purposes of God were fully realised in all that appertained to that tribe, and, notwithstanding the adverse influences which from age to age were brought to bear against it, it survived every encounter, and triumphed over every adversary. Ver. 18-26. The matter set forth in ver. 20 is deserving of special notice. These warriors triumphed solely be-

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [r]Sharon, upon their [3]borders.

17 All these were [s]reckoned by genealogies in the days of [t]Jotham king of Judah, and in the days of [u]Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of [4]valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* [x]four and forty thousand seven hundred and threescore, that went out to the war.

19 And they [y]made war with the Hagarites, with Jetur, and [z]Nephish, and Nodab.

20 And [a]they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for [b]they cried to God in the battle, and he was entreated of them; [c]because they put their trust in him.

21 And they [6]took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of [6]men an hundred thousand.

22 For there fell down many slain, because [d]the war *was* of God. And they dwelt in their steads [e]until the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto [f]Baal-hermon and Senir, and unto mount [g]Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [7]famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and [h]went a whoring [i]after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel [k]stirred up the spirit of [l]Pul king of Assyria, and the spirit of [m]Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) [n]and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

B. C. 1280.

[r] Cant. 2. 1. Is. 35. 2.
[3] *Goings forth.*
[s] 7.
[t] 2 Chr. 27. 1.
[u] 2 Kings 14. 16, 28.
[4] *Sons of valour.*
[x] Josh. 4. 12, 13.
[7] *See on* 10.
[y] Gen. 25. 15, *Naphish.*
[a] Ex. 17. 11.
[b] 2 Chr. 14. 11-13; 32. 20, 21.
[c] Ps. 9. 10; 84. 11, 12. Eph. 1. 12.
[6] *Led captive.*
[6] *Souls of men.*
[d] Rom. 8. 31.
[e] 2 Kings 15. 29.
[f] Josh. 13. 29-31.
[g] Deut. 4. 48.
[7] *Men of names.*
[h] Jud. 2. 17. 2 Kings 17. 7, &c.
[i] Jud. 2. 12.
[k] 2 Sam. 24. 1.
[l] 2 Kings 15. 19.
[m] 2 Kings 16. 7, *Tiglath-pileser.*
[n] 2 Kings 17. 6.

CH. VI.

[a] Gen. 46. 11.
[b] 17, 20, *Gershom.*
[c] Ex. 6. 21-24.
[d] 22, *Amminadab.*
[e] Ex. 6. 20.
[f] Ex. 15. 20.
[g] Ex. 24. 1.
[h] 24. 3-6.
[i] Ex. 6. 25.
[k] Ezra 7. 1-5.
[l] 2 Sam. 8. 17.
[m] 2 Sam. 15. 36.
[n] 2 Sam. 15. 27, 36.
[o] 2 Chr. 26. 17-20.
[1] *The house.*
[p] 1 Kings 6; 7.
[q] Ezra 7. 3.
[r] Neh. 11. 11, *Meshullam.*
[s] 2 Kings 22. 13-14.
[t] 2 Kings 25. 18.
[u] Ezra 5. 2, *Jozadak.* Hag. 2. 2, *Josedech.*
[x] 2 Kings 25. 21.
[y] 2 Kings 14. 27.
[z] Ex. 6. 16, *Gershon.*
[a] Num. 3. 18, 21.
[b] Ex. 6. 17, *Shimi.*
[c] Ex. 6. 19.
[d] 42, *Ethan.*
[e] 41, *Adaiah.*
[f] 41, *Ethni.*
[g] Ex. 6. 21, 24, *Izhar.*

CHAPTER VI.

1 *The sons of Levi.* 4 *The line of the priests.* 49 *The office of Aaron, and his line.*

THE [a]sons of Levi; [b]Gershon, Kohath, and Merari.

2 And [c]the sons of Kohath; [d]Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; [e]Aaron, and Moses, and [f]Miriam. The sons also of Aaron; [g]Nadab and Abihu, [h]Eleazar and Ithamar.

4 ¶ Eleazar begat [i]Phinehas, Phinehas begat [k]Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [l]Ahitub begat [m]Zadok, and Zadok begat [n]Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that [o]executed the priest's office in [1]the temple that [p]Solomon built in Jerusalem:)

11 And Azariah begat [q]Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat [r]Shallum,

13 And Shallum begat [s]Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [t]Seraiah, and Seraiah begat Jehozadak,

15 And [u]Jehozadak went *into captivity*, [x]when the LORD carried away Judah and Jerusalem [y]by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; [z]Gershom, Kohath, and Merari.

17 And these *be* the names of [a]the sons of Gershom; Libni, and [b]Shimei.

18 And the sons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; [c]Mahli, and Mushi. And these *are* the families of the Levites, according to their fathers.

20 ¶ Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 [d]Joah his son, Iddo his son, [e]Zerah his son, [f]Jeaterai his son.

22 ¶ The sons of Kohath; [g]Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

cause they were helped. The odds would seem to have been fearfully against them; but the Lord was for them, and hence their victory. The following words are particularly remarkable, and so important that they ought to constitute a principle of action with all the sons and daughters of Almighty God,—"They cried to God in the battle, and he was entreated of them, because they put their trust in him." Here, then, is an example for the people of God. While fighting the good fight of faith, let them mingle prayer with the strife; for only in proportion to their prayer will be their power, and their consequent victory. The cases to which these beautiful words are applicable are innumerable, although to each individual largely peculiar. The principle, however, is of universal application. Whenever saints are called to fight they are called to pray.

Chap. VI. 31-48. The Jewish worship, notwithstanding the awful prominence given to sacrifice, was largely distinguished by the spirit of praise; and hence the care of David to provide for the "Service of Song in the House of the Lord," after that the Ark had rest. The arrangements of the service, however, were flexible; the matter was more simple, and the parties engaged in it fewer during David's days, it was not till the Temple of Solomon was built that "they waited in their office according to their order." Ver. 49-81. But David was not less careful about the Service of Sacrifice than the Service of Song; where there was so much sin, much sacrifice was indispensable. Never were they permitted, therefore, to lose sight of an Atonement for Israel. Everything pointed to the coming sacrifice, when the Lamb of God should "take away the sins of the world."

B. C. 1300.

24 Tahath his son, [h]Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; [i]Zophai his son, and [k]Nahath his son,

27 [l]Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the firstborn [m]Vashni, and Abiah.

29 ¶ The sons of Merari: Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* whom David set over the service of song in the house of the LORD, [n]after that the ark had rest.

32 And [o]they ministered before the dwelling-place of the tabernacle of the congregation with singing, [p]until Solomon had built the house of the LORD in Jerusalem; [q]and *then* they [2]waited on their office according to their order.

33 And these *are* they that waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of [r]Korah,

38 The son of [s]Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, (who stood on his right hand,) *even* [t]Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [u]Ethni, the son of Zerah, the son of [x]Adaiah,

42 The son of [y]Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of [z]Gershom, the son of Levi.

44 And their brethren, the sons of Merari, *stood* on the left hand: [a]Ethan the son of [b]Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But [c]Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to [d]make an atonement for Israel, according to all that [e]Moses, the servant of God, had commanded.

50 And these *are* the sons of Aaron; [f]Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 [g]Zadok his son, Ahimaaz his son.

54 ¶ Now [h]these *are* their dwellingplaces throughout their [1]castles, in their coasts, of the sons of Aaron, [k]of the families of the Kohathites; for theirs was the lot.

55 And they gave them [l]Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, [m]*the city* of refuge, and [n]Libnah with her suburbs, and [o]Jattir and Eshtemoa with their suburbs,

58 And [p]Hilen with her suburbs, [q]Debir with her suburbs,

59 And [r]Ashan with her suburbs, and [s]Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; [t]Geba with her suburbs, and [u]Alemeth with her suburbs, and [x]Anathoth with her suburbs. All their cities, throughout their families, *were* thirteen cities.

61 And [y]unto the sons of Kohath, *which were* [z]left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, *out of* the half-*tribe* of Manasseh, by lot, ten cities.

62 And to the sons of [a]Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of [b]Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And [c]the children of Israel gave to the Levites *these* cities [d]with their suburbs.

65 And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, [e]these cities which are called by *their* names.

---

[h] 36, *Zephaniah, Azariah, Joel.*
[i] 1 Sam. 1. 1, *Zuph.*
[k] 34, *Toah.* 2 Sam. 1. 1, *Tohu.*
[l] 34, *Eliel.* 1 Sam. 1. 1, *Elihu.*
[m] 1 Sam. 8. 2, *Joel.*
[n] Ps. 132. 8, 14.
[o] Ps. 68. 24, 25.
[p] 1 Kings 8. 6-13.
[q] 2 Chr. 29. 25-30.
[2] *Stood.*
[r] Num. 16. 1, &c.
[s] Num. 3. 19.
[t] 2 Chr. 5. 12.
[u] 21, *Jeaterai.*
[x] 21, *Iddo.*
[y] 21, *Joah.*
[z] Gen. 46. 11. Num. 3. 17, *Gershon.*
[a] 25. 3, 6, *Jeduthun.* Ps. 89, *title.*
[b] 15. 17, *Kushaiah.*
[c] Ex. 30. 1-7. Lev. 1. 5, 7, 8; 8; 9; 10; 21; 24.
[d] Ex. 30. 10-16. Lev. 4. 20.
[e] Deut. 34. 5. Josh. 1. 1.
[f] Ex. 6. 23.
[g] 24. 3, 31.
[h] Num. 35. 1-8. Josh. 21. 3-8.
[1] Gen. 25. 16.
[k] Josh. 21. 4, 5.
[l] Josh. 14. 13.
[m] Josh. 20. 7, 9.
[n] Josh. 15. 42.
[o] Josh. 15. 48.
[p] Josh. 15. 51; 21. 15, *Holon.*
[q] Josh. 12. 13; 15. 49.
[r] Josh. 21. 16, *Ain.*
[s] Josh. 15. 10.
[t] Josh. 21. 17.
[u] Josh. 21. 18, *Almon.*
[x] 1 Kings 2. 26.
[y] 1, 2, 18.
[z] Josh. 21. 20-26.
[a] Josh. 21. 27-33.
[b] Josh. 21. 34-40.
[c] Josh. 21. 41, 42.
[d] Num. 35. 2-5.
[e] 57-60.

The Temple of Service then supplied work for everybody; each according to his qualifications found an office. One class sang, another prayed, another slew the victims, another provided water and fire, and kept the altar, and everything connected with the service, clean. The whole presented a picture of activity and labour for God. Every one in his own place was honourable and useful, and accepted of the Lord of all. The spectacle here presented is full of instruction to God's people. In every church there is something to do for every member. True piety knows nothing of selfish idleness. Service is indispensable to happiness, and the more that is done

66 And [f]*the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, [g]Shechem in mount Ephraim with her suburbs; *they gave* also [h]Gezer with her suburbs,

68 And [i]Jokmeam with her suburbs, and [k]Beth-horon with her suburbs,

69 And [l]Aijalon with her suburbs, and [m]Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; [n]Aner with her suburbs, and [o]Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given*, out of the family of the half-tribe of Manasseh, [p]Golan in Bashan with her suburbs, and [q]Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; [r]Kedesh with her suburbs, [s]Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; [t]Mashal with her suburbs, and Abdon with her suburbs,

75 And [u]Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; [x]Kedesh in Galilee with her suburbs, and [y]Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, [z]Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them*, out of the tribe of Reuben, [a]Bezer in the wilderness with her suburbs, and [b]Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; [c]Ramoth in Gilead with her suburbs, and [d]Mahanaim with her suburbs,

81 And [e]Heshbon with her suburbs, and [f]Jazer with her suburbs.

CHAPTER VII.

1 *The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20 and of Ephraim.*

NOW [a]the sons of Issachar *were* Tola, and Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [b]whose number *was*, in the days of David, two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And [c]with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren, among all the families of Issachar, *were* valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.

6 ¶ *The sons* [d]of Benjamin; Bela, and Becher, and [e]Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and [f]were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and [g]Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 [h]Shuppim also, and Huppim, the children of [i]Ir, *and* Hushim, the sons of [k]Aher.

13 ¶ The sons of Naphtali; [l]Jahziel, and Guni, and Gezer, and [m]Shallum, [n]the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare [o]Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad; and [p]Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan.

B. C. 1400.

f 61.
g Gen. 35. 4. Josh. 20. 7.
h Josh. 12. 12; 16. 3, 10.
i Josh. 21. 22, *Kibzaim.*
k Josh. 10. 11. 1Sam. 13. 18.
l Josh. 10. 12, *Ajalon.*
m Josh. 21. 24.
n Josh. 21. 25, *Taanach, Gath-rimmon.*
o Josh. 17. 11, *Ibleam.*
p Deut. 4. 43.
q Deut. 1. 4. Josh. 21. 27, *Beeshterah.*
r Jud. 4. 9.
s Josh. 21. 28, 29, *Kishon, Daberah, Jarmuth, Engannim.*
t Josh. 21. 30, *Mishal.*
u Josh. 21. 31, *Helkath.*
x Josh. 12. 22.
y Josh. 21. 32, *Hammoth-dor, Kartan.*
z Josh. 21. 34, 35, *Jokneam, Kartah, Dimnah, Nahalal.*
a Deut. 4. 43.
b Josh. 21. 36, 37, *Jahazah.*
c Josh. 21. 38, 39.
d Gen. 32. 2.
e Num. 21. 25.
f Num. 32. 1, 3.

CH. VII.

a Gen. 46. 13, *Phuvah, Job.* Num. 26. 23, 24, *Pua.*
b 21. 1-5; 27. 1, 23, 24. 2Sam. 24. 1-9.
c 12. 32.
d 8. 1, &c. Gen. 46. 21. Num. 26. 38-41.
e 10, 11.
f 21. 1-5. 2 Chr. 17. 17, 18.
g Jud. 3. 15, &c.
h 15. Gen. 46. 21, *Muppim, Huppim.* Num. 26. 39, *Shupham, Hupham.*
i 7, *Iri.*
k Num. 26. 38, *Ahiram.*
l Gen. 46. 24. Num. 26. 48, *Jahzeel.*
m Gen. 46. 24. Num. 26. 42, *Shilem.*
n Gen. 30. 3-8; 35. 22; 46. 25.
o 2. 21-23. Gen. 50. 23. Deut. 3. 14-16. Josh. 13. 31; 17. 1-3. Jud. 5. 14.
p Num. 26. 33; 27. 1-11; 36. 1-12.

the more is enjoyed. Were believers more anxious to lay themselves out for the salvation of souls, and for the good of the saints, and the glory of the Saviour, there would be more comfort than is now enjoyed by very many who are looking and labouring for it in the neglect of the only means through which it can be derived.

Chap. VII. 1-19. The spirit of war prevails to a fearful extent throughout these verses. The only thing for which men were celebrated was military capacity and success. To be great in the battle-field was to be the object of popular admiration. The principle, as now applied to the spiritual warfare, which God's people are required without intermission to carry on, is full of force. Men are really honourable in proportion as they are useful, or at least lay themselves out for usefulness. They who do or suffer most for the Lord Jesus will, in

These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and [q]Abiezer, and Mahalah.

19 And the sons of Shemidah were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And [r]the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father [s]mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name [1]Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [t]Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations *were* Beth-el and the towns thereof, and eastward [u]Naaran, and westward Gezer, with the [2]towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, [x]Beth-shean and her towns, Taanach and her towns, [y]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph, the son of Israel.

30 ¶ The sons of Asher; [z]Imnah, and Isuah, and [a]Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and [b]Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of [c]Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and [d]Ithran, and Beera.

B. C. 1400.

[q] Num. 26. 30, *Jezer.* Jud. 6.11,24, 34; 8. 2.

[r] Num. 26. 35, 36.

[s] Gen. 37. 34.

[1] *In evil.*

[t] Num. 13. 8, 16, *Nun, Oshea.*

[u] Josh. 16. 7, *Naarath.*

[2] *Daughters.*

[x] 1 Sam. 31.10, *Beth-shan.*

[y] Jud. 1. 27. 1Kings 9.15.

[z] Gen. 46. 17. Num. 26. 44-46, *Jimnah.*

[a] Gen. 46. 17, *Jesui.*

[b] 34, *Shamer.*

[c] 32, *Shomer.*

[d] 38, *Jether*

[e] 21. 1-5. 2Sam.24.1-9.

CH. VIII.

[a] Gen. 46. 21.

[b] Num. 26. 38, *Ahiram.*

[c] Gen. 46. 21. Num. 26. 40, *Ard.*

[d] Jud. 3. 15.

[e] 7. 12, *Shuppim.* Num. 26. 39, *Shupham.*

[f] 7. 10. Jud. 3. 20, &c.; 4. 1.

[g] 6. 60.

[h] 2. 53, 54.

[i] Ruth. 1. 1.

[k] Gen. 25. 6.

[l] Ezra 2. 33. Neh. 7. 37.

[m] 21, *Shimhi.*

[n] 4. 4.

[o] Josh. 19. 42, *Ajalon.*

[p] 13.

[q] 13, *Shema.*

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Hanniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And [e]the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAPTER VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

NOW Benjamin begat [a]Bela his firstborn, Ashbel the second, and [b]Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were [c]Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And [d]Gera, and [e]Shephuphan, and Huram.

6 And these *are* the sons of [f]Ehud: these are the heads of the fathers of the inhabitants of [g]Geba, and they removed them to [h]Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza and Ahihud.

8 And Shaharaim begat *children* [i]in the country of Moab, after [k]he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built [l]Ono and Lod, with the towns thereof:

13 Beriah also, and [m]Shema, who *were* heads of [n]the fathers of the inhabitants of [o]Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of [p]Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of [q]Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

---

proportion, be objects of his approbation, and his example ought to govern his people. Not wealth, but its employment; not talents, but their use, ought to regulate respectability. It is, nevertheless, lamentably true, that the reverse has been too much the rule of judgment; but a better time is coming. As the Lord himself would judge his people according to their work, so will his people come to judge each other.

Chap. VIII. 1-40. This mass of names is calculated to awaken solemn reflection. It strikingly illustrates the visionary character of human existence. In the days

24 And Hananiah, and Elam, and Antothijah,
25 And Iphedeiah, and Penuel, the sons of Shashak;
26 And Shamsherai, and Shehariah, and Athaliah,
27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
28 These *were* heads of the fathers, by their generations, chief *men*. These [r]dwelt in Jerusalem.
29 And at Gibeon dwelt [s]the father of Gibeon, whose wife's name *was* Maachah;
30 And his first-born son [t]Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and [u]Zacher.
32 And Mikloth begat [x]Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.
33 ¶ And [y]Ner begat [z]Kish, and Kish begat Saul, and [a]Saul begat Jonathan, and Malchi-shua, and [b]Abinadab, and [c]Esh-baal.
34 And the son of Jonathan *was* [d]Merib-baal; and Merib-baal begat [e]Micah.
35 And the sons of Micah *were* Pithon, and Melech, and [f]Tarea, and Ahaz.
36 And Ahaz begat [g]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;
37 And Moza begat Binea: [h]Rapha *was* his son, Eleasah his son, Azel his son.
38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.
39 And the sons of Eshek his brother *were* Ulam his first-born, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valour, [i]archers, and had [k]many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAPTER IX.

1 *The original of Israel's and Judah's genealogies.* 27 *The charge of certain Levites.* 35 *Saul's and Jonathan's stock.*

SO [a]all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the Kings of Israel and Judah, *who* were [b]carried away to Babylon for their transgression.
2 ¶ Now [c]the first inhabitants, that *dwelt* in their possessions in their cities, *were* the Israelites, the priests, Levites, and [d]the Nethinims.
3 ¶ And [e]in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and [f]of the children of Ephraim, and Manasseh;
4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of [g]Bani, of the children of [h]Pharez the son of Judah.
5 And of the [i]Shilonites; Asaiah the first-born, and his sons.
6 And of the sons of [k]Zerah; Jeuel and their brethren, six hundred and ninety.
7 And of the sons of Benjamin; [l]Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,
8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;
9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.
10 ¶ And of the priests; Jedaiah, and [m]Jehoiarib, and Jachin,
11 And [n]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, [o]the ruler of the house of God;
12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of [p]Meshillemith, the son of [q]Immer;
13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [1]very able men for the work of the service of the house of God.
14 ¶ And of the Levites; [r]Shemaiah the son of Hasshub, the son of Azrikam, the son of [s]Hashabiah, [t]of the sons of Merari;
15 And Bakbakkar, Heresh, and Galal, and [u]Mattaniah the son of Micah, the son of [x]Zichri, the son of Asaph;
16 And [y]Obadiah the son of Shemaiah, the son of Galal, [z]the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the [a]Netophathites.
17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;
18 (Who hitherto *waited* in [b]the king's gate eastward;) [c]they *were* porters in the companies of the children of Levi.
19 And Shallum the son of Kore, the son of Ebiasaph, the son of [d]Korah, and

B. C. 1900.

[r] Josh. 15. 63.
[s] 9. 35, 36, *Jehiel.*
[t] 9. 36, 37.
[u] 9. 37, *Zechariah.*
[x] 9. 38, *Shimeam.*
[y] 9. 39.
[z] 1 Sam. 9. 1. Acts 13. 21, *Cis.*
[a] 1 Sam. 14. 49; 31. 2.
[b] 1 Sam. 14. 49, *Jishui.*
[c] 2 Sam. 2. 8; 4. 12, *Ishbosheth.*
[d] 2 Sam. 4. 4; 9. 6, *Mephibosheth.*
[e] 2 Sam. 9. 12; 19. 24-30, *Micha.*
[f] 9. 41, *Tahrea.*
[g] 9. 42, *Jarah.*
[h] 9. 43, *Rephaiah.*
[i] 12. 2.
[k] Ps. 127. 3-5; 128. 3-6.

CH. IX.

[a] Ezra 2. 59, 62, 63.
[b] 2 Chr. 36. 18-20.
[c] Ezra 2. 70.
[d] Josh. 9. 21-27.
[e] Neh. 11. 1, 4-9.

[f] 2 Chr. 30. 11, 18.
[g] Neh. 8. 7; 10. 12.
[h] Gen. 46. 12. Neh. 11. 4, 6, *Perez.*
[i] Num. 26. 20, *Shelanites.* Neh. 11. 5, *Shiloni.*
[k] Gen. 38. 30, *Zarah.*
[l] Neh. 8. 4.
[m] Neh. 11. 10; 12. 19, *Joiarib.*
[n] Neh. 10. 2; 11. 11, *Seraiah.*
[o] Num. 4. 15, 16, 28, 33.
[p] Neh. 11. 12, 13, *Meshillemoth.*
[q] Ezra 2. 37.
[1] *Mighty men of valour.*
[r] Neh. 11. 15.
[s] Neh. 12. 24.
[t] Num. 26. 57.
[u] Neh. 11. 17; 22, *Micah*; 12. 25.
[x] Neh. 10. 12, *Zaccur*; 11. 17, *Zabdi.*
[y] Neh. 11. 17, *Abda, Shammua*; 12. 25.
[z] 2 Chr. 35. 15.
[a] Neh. 12. 28-30.
[b] 1 Kings 10. 5.
[c] 26. 12-19.
[d] Num. 26. 9-11.

of their flesh, how vast the stir, the strife of the mingled emotions of joy and sorrow, hope and fear, love and hate, in the bosoms of these untold myriads! But they are all gone, and nothing now survives but a portion of their names! That honour, however, arises from their relation to the Church of God; for at that period the earth was probably as thickly peopled as it is now; and yet how little is known of either the sovereigns or subjects, the seats of authority, or the marts of commerce! All are swallowed up in the vast abyss, on the bosom of which a cloud rests, baffling all attempts to scrutinise its dark chambers, and to inquire after those who dwell therein. The more we contemplate the wonderful records of the Inspired Volume, the more are we struck with the importance of the Jewish Scriptures, which stand alone as a monument of the remotest antiquity.

Chap. IX. 13-26. It is with man as with matter: every person is not suited to every place; but there is a place for each, if it could only be found. God employs strong men for strong work, and hence we here read of "many able men for the work of the service of the house of God." The unanimous testimony of these histories is, that great men were raised up for great employment. The examples of this which might be cited are all but innumerable. The call and the qualification always

his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [2]gates of the tabernacle: and their fathers *being* [e]over the host of the LORD, *were* keepers of the entry.

20 And [f]Phinehas the son of Eleazar was the ruler over them in time past, *and* [g]the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy [h]in their villages, whom [1]David and Samuel the seer [3]did ordain in their [4]set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after [k]seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* [5]set office, and were over the [6]chambers [l]and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because [m]the charge *was* upon them, and [n]the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should [7]bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the [8]instruments of the sanctuary, and the fine flour, and the wine, and [o]the oil, and [p]the frankincense, and the spices.

30 And *some* [q]of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, (who *was* the first-born of Shallum the Korahite,) had the [9]set office over the things that were made [1]in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [2]shew-bread, [r]to prepare *it* every sabbath.

33 And these *are* [s]the singers, chief of the fathers of the Levites, *who remaining* in the chambers [t]*were* free; for [3]they were [u]employed in *that* work day and night.

B. C. 1200.

2 *Thresholds.*
e 2 Kings 11. 9. f Num. 3. 32. g Num. 25. 11-13. Acts 7. 9, 10.
h Neh. 11. 25-30.
1 23. 25, 26.
3 *Founded.*
4 *Trust.*
k 2 Kings 11. 5, 7. 2 Chr. 23. 8.
5 *Trust.*
6 *Storehouses.*
l 2 Chr. 31. 5-12. Neh. 13. 5.
m Rom. 12. 7.
n 1 Sam. 3. 15. Mal. 1. 10.
7 *Bring them in by tale, and carry them out by tale.*
8 *Vessels.*
o Ex. 27. 20.
p Ex. 30. 23-38.
q Ex. 30. 25, 33.
9 *Trust.*
1 Or, on *flat plates*, or *slices.*
2 *Bread of ordering.*
r Ex. 25. 30. Lev. 24. 5-8.
s 6. 31-33; 15. 16-22.
t Neh. 11. 17, 22, 23.
3 *Upon them was.*
u Ps. 134. 1, 2; 135. 1-3.

x Neh. 11. 1-15.
7 8. 29.
z 8. 33.
a 8. 31, *Gedor, Zacher.*
b 8. 32, *Shimeah.*
c 10. 2. 1 Sam. 13. 22; 14. 1, 49, *Ishui*; 31. 2.
d 8. 36, *Jehoadah.*
e 8. 37, *Rapha.*

CH. X.

a 1 Sam. 31. 1, 2.
1 *Wounded.*
b 1 Sam. 28. 4.
c 1 Sam. 14. 39, 40.
d 1 Sam. 14. 49, *Ishui.*
e Ex. 20. 5.
f 1 Sam. 31. 3-6. Amos 2. 14.
2 *Shooters with bows.*
3 *Found.*
g Gen. 49. 23, 24.
h Jud. 9. 54.
i Jud. 15. 18. 2 Sam. 1. 20.
4 *Mock.*
k 1 Sam. 31. 4.
l 2 Sam. 17. 23. Matt. 27. 4, 5. Acts 16. 27.

34 These [x]chief fathers of the Levites *were* chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt [7]the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his first-born son Abdon, then Zur, and [z]Kish, and Baal, and Ner, and Nadab,

37 And [a]Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat [b]Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish, and Kish begat Saul, [c]and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, *and Ahaz.*

42 And Ahaz begat [d]Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and [e]Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAPTER X.

1 *Saul's overthrow and death.* 8 *The Philistines triumph over him.* 11 *Jabesh-gilead's kindness to him and his sons.*

NOW [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [1]slain in [b]mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew [c]Jonathan, and [d]Abinadab, and Malchi-shua, [e]the sons of Saul.

3 And the battle [f]went sore against Saul, and the [2]archers [3]hit him, and [g]he was wounded of the archers.

4 Then said Saul to his armour-bearer, [h]Draw thy sword, and thrust me through therewith, lest these [i]uncircumcised come and [4]abuse me. But his armour-bearer would not; for [k]he was sore afraid. So [l]Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

went together, and in the absence of the latter there was no proof of the former. Success in everything was from the Lord, and hence Phinehas succeeded in his rule, "because the Lord was with him." No man need fear the respectable and efficient discharge of the duties of his station thus accompanied, inasmuch as both the wisdom and the strength of the Most High are secured to him; and thus prepared, there is no function to which he is not equal. Ver. 27-44. It is pleasing to observe the common sense which characterised all the arrangements connected with the house of God. It is important that a man shall live as near as possible to the sphere in which he labours. As a rule, this is one of the conditions of prosperity. Personal superintendence is necessary to safety and success in most businesses; but in proportion as men's residences are far away from their offices and their workshops, will time be lost and danger incurred. Pride in this respect has frequently been followed by ruin. God has connected means with ends, and everything is, as far as possible, to be avoided which tends to impair the completeness of the means since it cannot fail to affect the success of the end.

Chap. X. 1-14. The account here given of the death of Saul exactly corresponds in all its parts with that which we have already considered. Saul, notwithstanding his ungodly character, had yet cultivated so much of right feeling as to lead him to recoil from the "uncircumcised," as the enemies of that God who had raised him to his authority. The most notable additional circumstance which is here set forth is, that his death was the punishment of his transgression of the command of the Lord, and of his intercourse with the woman who had a

6 So [m]Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, [n]then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came [o]to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they [p]took his head, and his armour, and sent into the land of the Philistines round about, to carry [q]tidings unto their idols, and to the people.

10 And they put his armour in the house of [r]their gods, and fastened his head [s]in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and [t]fasted seven days.

13 ¶ So Saul died for his transgression which he [5]committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* [u]a familiar spirit, to enquire *of it;*

14 And [x]enquired not of the LORD: therefore [y]he slew him, and [z]turned the kingdom unto David the son of [6]Jesse.

CHAPTER XI.

1 *David made king.* 4 *He winneth the castle of Zion from the Jebusites by Joab's valour.* 10 *A catalogue of his worthies.*

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover, [1]in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, [a]Thou shalt [2]feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and [b]David made a covenant with them in Hebron before the LORD; and they [c]anointed David king over Israel, according to the word of the LORD [3]by Samuel.

B. C. 1066.

[m] 1 Sam. 12. 25.
[n] Deut. 28. 33, 43. 1 Sam. 13. 6.
[o] 1 Sam. 31. 8. 2 Chr. 20. 25.
[p] 1 Sam. 31. 9, 10. Matt. 14. 11.
[q] Jud. 16. 23, 24.
[r] 1 Sam. 31. 10, *Ashtaroth.*
[s] 1 Sam. 5. 2-7.
[t] Gen. 50. 10. 2 Sam. 3. 35.
[5] *Transgressed.*
[u] Ex. 22. 18. Deut. 18. 10-14.
[x] Jud. 10. 11-16. Ps. 14. 3-6.
[y] Is. 10. 7, 15.
[z] 1 Sam. 13. 14.
[6] *Jesai.*

CH. XI.

1 *Both yesterday and the third day.*
[a] 1 Sam. 16. 1, 13. 2 Sam. 7. 7.
[2] *Rule.*
[b] 1 Sam. 11. 15.
[c] 1 Sam. 16. 13. 2 Sam. 2. 4.
[3] *By the hand of.*

[d] 2 Sam. 5. 6-10.
[e] Gen. 10. 16; 15. 21.
[f] 1 Kings 8. 1.
[g] Josh. 15. 16, 17.
[4] *Head.*
[h] Ps. 2. 6.
[5] *Zion.*
[6] *Revived.*
[7] *Went in going and increasing.*
[i] 9. 20. Ps. 46. 7, 11.
[8] *Held strongly with.*
[k] 2 Sam. 3. 17, 18, 21.
[l] 1 Sam. 16. 13, 14.
[m] 2 Sam. 23. 8, *the Tachmonite.*
[9] *Adino, the Eznite;* or, *son of Hachmoni.*
[n] 27. 4. 2 Sam. 23. 9, *Dodai.*
[o] 1 Sam. 17. 1, *Ephes-dammim.*
[1] Or, *stood.*
[p] 1 Sam. 14. 23; 19. 5.
[2] Or, *salvation.*
[3] Or, *captains over the thirty.*
[q] Josh. 15. 8, *giants.*
[r] Ps. 42. 1, 2.

4 ¶ And [d]David and all Israel went to Jerusalem, which *is* Jebus, where the Jebusites *were*, [e]the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took [f]the castle of Zion, which *is* the city of David.

6 And David said, [g]Whosoever smiteth the Jebusites first shall be [4]chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And [h]David dwelt in the castle; therefore they called [5]it the city of David.

8 And he built the city round about, even from Millo round about: and Joab [6]repaired the rest of the city.

9 So David [7]waxed greater and greater: [i]for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who [8]strengthened themselves with him in his kingdom, *and* with all Israel, [k]to make him king, [l]according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; [m]Jashobeam, [9]an Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain *by him* at one time.

12 And after him *was* [n]Eleazar, the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at [o]Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines:

14 And they [1]set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and [p]the LORD saved *them* by a great [2]deliverance.

15 Now three [3]of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of [q]Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink [r]of the water of the well of Beth-lehem, that *is* at the gate!

---

familiar spirit. Special importance is given to the fact that he "inquired not of the Lord," but inquired of that spirit. As the penalty of this transgression, he was slain, together with his sons and natural successors, and then the kingdom transferred to David. No two men ever presented a more remarkable contrast than did Saul and David, and no two reigns were more dissimilar. Every step of Saul's career was one which led to ruin, and in proportion as his transgressions multiplied, his heart hardened, till at last he became utterly abandoned, having cast behind him the fear of God, and began to conduct himself as the most benighted of the heathen. David, on the contrary, improves in piety with years, ripening more and more at every step of his pilgrimage for the glory that awaited him.

Chap. XI. 1-47. As time drew on, the minds of men were moulded in such a way as, in the course of things, to accomplish the purposes of Providence. David did not sue to the people, but the people to him; and hence his elevation as the people's act was all the more satisfactory to himself, and gratifying to them. Power and place pursued him, and not he them. The people shewed a correct remembrance of his past deeds in the service of Saul, and clearly recognised the Divine purpose towards him as the future shepherd of Israel. David, while he manifested no anxiety, was frank and cordial in all his communications with the nation, supported by the pleasing consciousness that he was in the hands of God. The object of the Divine choice, and destined to accomplish the purposes of Heaven, he gave himself up to the guidance of the Lord, who had called him from the sheepfold to guide the children of Israel. At this time Joab, together with his brother, was of especial service to him,

18 And the three [a]brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, [b]My God forbid it me, that I should do this thing. [c]Shall I drink the blood of these men [d]that have put their lives [e]in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three he was more honourable than the two, for he was their captain; [f]howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [g]who had done many acts; he slew two lion-like men of Moab: also he went down and [h]slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, [i]a man of *great* stature, [k]five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and [l]slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, [m]but attained not to the *first* three; and David set him over his guard.

26 Also the valiant men of the armies *were* [n]Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 [o]Shammoth the Harorite, Helez the [p]Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the [q]Antothite,

29 [r]Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, [s]Heled the son of Baanah the Netophathite,

31 [t]Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 [u]Hurai of the brooks of Gaash, [v]Abiel the Arbathite,

33 Azmaveth the [w]Baharumite, Eliahba the Shaalbonite,

B.C. 1047.

[a] 1 Sam. 19. 5. Cant. 8. 6.
[b] 2 Sam. 23. 17. 1 Kings 21. 3. Rom. 6. 1, 2.
[c] Lev. 17. 10, 11.
[d] *With their lives.*
[e] Jud. 5. 18. 1 Cor. 15. 30.
[f] 2 Sam. 8. 18; 20. 23.
[g] *Great of deeds.*
[h] Jud. 14. 5, 6. 1 Sam. 17. 34-36
[i] *A man of measure.*
[k] Deut. 3. 11. 1 Sam. 17. 4-7.
[l] 1 Sam. 17. 51.
[m] 21.
[n] 2 Sam. 2. 18-23.
[o] 2 Sam. 23. 25, *Shamma, the Harodite.*
[p] 2 Sam. 23. 26, *Paltite.*
[q] 2 Sam. 23. 27 *Anethothite.*
[r] 2 Sam. 23. 27, 28, *Mebunnai, Zalmon.*
[s] 2 Sam. 23. 29, *Heleb.*
[t] 2 Sam. 23. 29, *Ittai.*
[u] 2 Sam. 23. 30, *Hiddai.*
[v] 2 Sam. 23. 31, *Abi-albon.*
[w] 2 Sam. 23. 31, *Barhumite.*

[o] 2 Sam. 23. 32, *Jashen.*
[p] 2 Sam. 23. 33, *Sharar.*
[q] 2 Sam. 23. 34, *Eliphelet, Ahasbai.*
[r] 2 Sam. 23. 35, *Hezrai, Paarai the Arbite.*
[s] 2 Sam. 23. 36, *Igal the son of Nathan.*
[t] The *Haggerite.*
[u] 2 Sam. 20. 26, *Jairite.*
[v] *Shimrite.*

CH. XII.

[a] 1 Sam. 27. 6.
[1] Being *yet* shut up.
[b] Jud. 3. 15.
[2] Or, *Hasmaah.*
[c] Josh. 9. 3.
[d] Josh. 15. 36.

34 The sons of [c]Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiham the son of [d]Sacar the Hararite, [e]Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 [f]Hezro the Carmelite, Naarai the son of Ezbai,

38 [g]Joel the brother of Nathan, Mibhar [h]the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the [i]Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael [k]the son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

NOW [a]these *are* they that came to David to Ziklag, [1]while he yet kept himself close because of Saul the son of Kish; and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and [b]could use both the right hand and the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of [2]Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the [c]Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the [d]Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of Gedor.

---

since they greatly contributed to the successful prosecution of his wars, and the establishment of the peace in which he had ultimately to rejoice. Ver. 9 is one of those gems on which the heart of the Christian delights to rest —"David waxed greater and greater, for the Lord was with him." Where the Lord is, all will go well: there will be no want of either wisdom or power. At no previous or subsequent period was the military spirit so extensively prevalent as in the days of David. His reign was the age of heroism. His "mighty men" were each a host in himself, and many who attained not the rank of the "mighties" were, nevertheless, distinguished for prowess and success in warlike operations. It was, doubtless, in those days, a pre-eminent honour to be among the worthies of David; but the most insignificant among the soldiers of Christ enjoy a distinction incalculably greater. There is no heroism comparable to that which is moral; and Christ himself, as the King of the Saints, is at once the model and the judge of spiritual heroes.

Chap. XII. 1-22. The facts comprised in these verses, taken as the emblems of spiritual attainments, are full of instruction. Versatility and perplexity, adroitness and promptitude, are strikingly indicated in ver. 2, and still more in ver. 8. To hurl the stone, to shoot the arrow, to handle the shield and buckler, are acts beauti-

8 And of the Gadites there separated themselves unto David, [e]into the hold to the wilderness, men of might, *and* men [g]of war *fit* for the battle, that could handle shield and buckler, [f]whose faces *were like* the faces of lions, and *were* [4]as [5]swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [6]one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when [h]it had [7]overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the east and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out [8]to meet them, and answered and said unto them, [i]If ye be come peaceably unto me to help me, [k]mine heart shall be [9]knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [10]wrong in mine hands, [l]the God of our fathers look *thereon*, and [m]rebuke *it*.

18 Then [n]the spirit [l]came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: [o]Peace, peace *be* unto thee, and peace *be* to thine helpers; for [p]thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not: for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul [2]to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, [q]captains of the thousands that *were* of Manasseh.

21 And they helped David [3]against [r]the band *of the rovers;* for they *were* all

B. C. 1058.

[e] 16; 11. 16. 1 Sam. 23. 14.
[g] *Of the host.*
[f] 11. 22. 2 Sam. 1. 23; 17. 10; 23. 20. Prov. 28. 1.
[4] *As the roes upon the mountains to make haste.*
[5] 2 Sam. 2. 18. Prov. 6. 5. Cant. 8. 14.
[6] *One that was least* could *resist an hundred, and the greatest a thousand.*
[h] Josh. 3. 15.
[6] *Filled over.*
[7] *Before them.*
[i] 1 Sam. 10. 4.
[k] 1 Sam. 18. 1, 3. 2 Kings 10. 15.
[8] *One.*
[9] Or, *violence.*
[l] 1 Sam. 24. 11-17; 26. 23, 24.
[m] Zech. 3. 2. Jude 9.
[n] Jud. 6. 34; 13. 25.
[l] *Clothed Amasai.*
[o] Gal. 6. 16. Eph. 6. 23, 24.
[p] 1 Sam. 25. 28, 29.
[2] *On our heads.*
[q] Ex. 18. 21.
[3] *With a band.*
[r] 1 Sam. 30. 1-17.

[s] 2 Sam. 2. 2-4; 3. 1.
[t] Gen. 32. 2.
[u] 11. 1-3. 2 Sam. 5. 1-3.
[4] *Captains,* or *men.* Heb. *heads.*
[x] 11. 10. 1 Sam. 16. 1, 12, 13.
[5] *Prepared.*
[y] 9. 20. 2 Kings 11. 4, 9; 25. 18.
[z] 2 Sam. 8. 17. Ex. 44. 15.
[6] *Brethren.*
[7] *A multitude of them.*
[8] *Men of names.*
[a] Gen. 49. 15. Esth. 1. 13.
[b] Prov. 14. 6. Eph. 5. 17.
[c] Prov. 24. 5. Ec. 7. 19; 9. 18.
[9] *Rangers of battle;* or, *ranged in battle.*
[1] *Set the battle in array.*
[2] *Without a heart and a heart.*
[3] *Keeping their rank.*

mighty men of valour, and were captains in the host.

22 For at *that* time, [s]day by day, there came to David to help him, until *it was* a great host, like [t]the host of God.

23 ¶ And these *are* [u]the numbers of the [4]bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, [x]according to the word of the LORD.

24 The children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready [5]armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* [y]the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And [z]Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, [6]the kindred of Saul, three thousand: for hitherto [7]the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, [8]famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had [a]understanding of the times, [b]to know what Israel ought to do: the heads of them *were* two hundred; and [c]all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, [9]expert in war, with all instruments of war, fifty thousand, which could [1]keep rank: *they were* [2]not of double heart.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, [3]expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all man-

fully corresponding with those mental and moral qualities which fit men for eminent usefulness in the Church of God. The idea of "faces like the faces of lions," and "swiftness as that of the roes upon the mountains," are strikingly emblematic of moral heroism. All events conspired to strengthen the hands of David, whose adherents continually multiplied; and they were composed of men precisely of the character his circumstances required,—all "mighty men of valour," and captains in the host. Ver. 23-40. The account given us of the children of Issachar is remarkable. In times of difficulty or perplexity, few Scriptures have been more frequently resorted to than ver. 32. It is astonishing that these people, as a whole, should, in point of sagacity, so far have surpassed the rest of the nation. They present a lovely picture of intelligence combined with order. They "possessed understanding of the times to know what Israel ought to do." They were observant, reflecting men, careful to learn and to mark both the ways of God and the ways of men. The number also was great. It has been but seldom that "two hundred" men of consummate wisdom met together, and, more remarkable still, "all their brethren were at their commandment." Here was unity, confidence, and provision for efficient co-operation. Few things in history, either sacred or profane, can compare with this remarkable statement. When the hearts of

ner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, [d]eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, [4]meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for [e]*there was* joy in Israel.

CHAPTER XIII.

1 David fetcheth the ark from Kirjath-jearim. 9 Uza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, [a]and *that it be* of the LORD our God, let us [1]send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in [2]their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [3]bring again [b]the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for [c]the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from [d]Shihor of Egypt even unto the entering of [e]Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to [f]Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [g]that dwelleth *between* the cherubims, [h]whose name is called *on it*.

B. C. 1047.

d Gen. 26. 30; 31. 54. 2 Sam. 6. 19; 19. 42.
4 *Victual of meal.*
e 1 Kings 1. 40. 2 Kings 11. 20.

CH. XIII.

a Ex. 18. 23. 2 Sam. 7. 3-5.
1 *Break forth and send.*
2 *The cities of their suburbs.*
3 *Bring about.*
b 1 Sam. 7. 1, 2. Ps. 132. 6.
c 2 Sam. 3. 36. 2 Chr. 30. 4, *marg.* Esth. 8. 5.
d Josh. 13. 3-6, *Sihor.*
e Num. 34. 8. 2 Kings 25. 21, *Hamath.*
f Josh. 15. 9, 60. 2 Sam. 6. 2, *Baale.*
g Ex. 25. 22. 1 Sam. 4. 4.
h Ex. 20. 24; 23. 21. 1 Kings 8. 16.

4 *Made the ark to ride.*
i Num. 4. 15. 1 Sam. 6. 7, 8. 2 Sam. 6. 3.
k Ps. 47. 5; 68. 25-27; 150. 3-5.
5 *Songs.*
l 2 Sam. 6. 6, *Nachon.*
6 *Shook it.*
m Lev. 10. 1-3.
7 *The breach of Uzza.*
n Num. 17. 12, 13. 1 Sam. 6. 10, 11.
8 Heb. *removed.*
o Gen. 30. 27; 39. 5.

CH. XIV.

a 2 Sam. 7. 16. Ps. 89. 20-37.
b 1 Kings 10. 9. Is. 1. 25-27.
1 *Yet.*
c 3. 5, *Shimea.* 2 Sam. 5. 14, *Shammuah.*
d 2 Sam. 12 24, 25.
e 3. 6, *Elishama.* 2 Sam. 5. 15.

7 And they [4]carried the ark of God [1]in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And [k]David and all Israel played before God with all *their* might, and with [5]singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of [1]Chidon, Uzza put forth his hand to hold the ark; for the oxen [6]stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and [m]there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [7]Perez-uzza to this day.

12 And David was [n]afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David [8]brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And [o]the LORD blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

1 Hiram's kindness to David. 2 David's felicity in people, wives, and children. 8 His two victories.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 ¶ And David perceived that [a]the LORD had confirmed him king over Israel; for his kingdom was lifted up on high, [b]because of his people Israel.

3 ¶ And David took [1]more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; [c]Shammua, and Shobab, Nathan, and [d]Solomon,

5 And Ibhar, and [e]Elishua, and Elpalet,

nations are deeply moved, there is nothing they will not accomplish. On the elevation of David, the unanimity of the people towards him was surprising. They were of one heart to make him king. The festivity of the occasion was extraordinary: the banquet extended to three days! Thus the hospitality described in ver. 40 is not exceeded by anything contained in sacred writ.

Chap. XIII. 1-14. David's heart was ever turning towards the Lord, and on all occasions his primary question was, how he might best promote the Divine glory; and hence his anxiety for the restoration of the Ark, which had been utterly neglected in the days of Saul. On this great matter the heart of the people was one with that of the king, and provision was accordingly made for its restoration. Amidst the joy of the procession, the death of Uzza occurred, which fell as a thunderbolt on David and the people. All were filled with fear, lest any additional mistake might bring down further judgments. He was therefore very glad to have the Ark disposed of in the house of Obed-edom, who was greatly blessed, as well as honoured, by this important circumstance. It has been well observed, that it is the wisdom of those who are setting out in the world, to take God's Ark with them—to make his oracles their counsellors, and his laws their rule. They are likely to succeed best who are most concerned, in all things, to please the Lord. We are not told in what respect the house of Obed-edom was blessed; but the results were of a nature to attract public attention, and to require perpetual testimony to be borne to that effect in the Sacred Oracles. God's people were never yet losers by lending themselves to the furtherance of God's work. The Shunammite, in after years, when she looked for nothing, was amply compensated for her generous attention to the prophet. In every age, those of God's people who have been most distinguished by their kindness and generosity to his servants, have always found it a good investment.

Chap. XIV. 1-17. Among David's friends was Hiram, who manifested sincere and ardent attachment. David was careful to watch the workings of Providence in confirming him in the kingdom; and such was the unanimity, the cordiality, and the loyalty of the people, as to impart to the kingdom unparalleled strength. David enjoyed peace until he was in a position successfully to wage war; but even then, when the Philistines invaded him,

6 And Nogah, and Nepheg, and Japhia,
7 And Elishama, and [f]Beeliada, [g]and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, [h]all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in [i]the valley of Rephaim.

10 And David [k]enquired of God, saying, [l]Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, [m]Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, [n]like the breaking forth of waters: therefore they called the name of that place [2]Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they [o]were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; [p]turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear [q]a sound of going in the tops of the mulberry-trees, *that* [r]then thou shalt go out to battle: [s]for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore [t]did as God commanded him: and they smote the host of the Philistines from [u]Gibeon even to [x]Gazer.

17 And the [y]fame of David went out into all lands; and the LORD brought [z]the fear of him upon all nations.

CHAPTER XV.

1 *David's order about bringing the ark from Obed-edom* 25 *He performeth it with great joy.* 29 *Michal despiseth him.*

AND *David* made him houses in the city of David, [a]and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, [1]None ought to carry the ark of God but the Levites: for [b]them hath the LORD chosen to carry the ark of God, and [c]to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled [d]the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his [2]brethren an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of [e]Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of [f]Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for [g]Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [h]sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, [i]the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites [k]sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites [l]bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the LORD.

16 And [m]David spake to the chief of the Levites, to appoint their brethren *to be* [n]the singers with instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [o]Heman the son of Joel; and of his brethren, [p]Asaph the son of Berechiah; and of the sons of Merari their brethren, [q]Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and [r]Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and

B. C. 1042.

f 2 Sam. 5. 16, *Eliada.*
g 3. 8. *Eliphelet.*
h Ps. 2. 1-6. Rev. 11. 15-18.
i 2 Sam. 5. 18, 22. Is. 17. 5.
k 1 Sam. 23. 2-4. 2 Sam. 2. 1.
l Prov. 3. 6.
m 1 Kings 22. 15-17.
n Ex. 14. 23. Matt. 7. 27.
2 *A place of breaches*; or, *the lord of breaches.*
o Ex. 12. 12; Deut. 7. 5, 25.
p John 9. 6, 7.
q Lev. 26. 36. Acts 2. 2.
r Jud. 4. 14. Phil. 2. 12, 13.
s Is. 13. 4; 45. 1, 2.
t Gen. 6. 22. John 15, 14.
u 2 Sam. 5. 25, *Geba.*
x Josh. 16. 10, *Gezer.*
y Josh. 6. 27.
z Ex. 15. 14-16. Deut. 2. 25; Josh. 2. 9-11.

CH. XV.

a Ps. 132. 5. Acts 7. 46.
1 It is *not to carry the ark of God, but for the Levites.*
b Num. 4. 2-15. Deut. 31. 9. Josh. 3. 3.
c Num. 8. 24-26.

d Ex. 6. 16-22. Num. 3. 4.
2 *Kinsmen.*
e Ex. 6. 22, *Elzaphan.*
f Ex. 6. 18. Num. 26. 58.
g 1 Sam. 22. 20-23. 2 Sam. 15. 24-29.
h Ex. 19. 14, 15. John 17. 17. Rom. 12. 1, 2. Rev. 5. 9.
i 2 Sam. 6. 7, 8.
k Lev. 10. 3. 2 Chr. 29. 15, 34.
l Ex. 25. 12-15; 40. 20. Num. 4. 6.
m Ezra 7. 24-28. Is. 49. 23.
n Ps. 87. 7; 149. 3; 150. 3, 4.
o 1 Sam. 8. 2. Ps. 88, *title.*
p Ps. 73; 83, *titles.*
q 6. 44, *son of Kishi.* Ps. 89, *title.*
r 20, *Aziel.*

---

he was careful to abstain from conflict until he inquired of the Lord as to the path of duty; but the moment he heard the words, "Go up," combined with the promise of victory, he put every power in motion to meet the foe; and when the victory was achieved, he gave the Lord all the glory. His military reputation filled the earth, which materially contributed to keep his enemies in check, and paved the way for ultimate tranquillity. "The Lord brought the fear of him upon all nations," is very significant language, which serves to explain much of his subsequent prosperity. Thus David is a faithful type of the Lord Jesus, who must reign till all his enemies shall have been put under his feet.

Chap. XV. 1-24. David, taught by awful experience in the case of Uzza, was this time careful how he proceeded with the Ark, announcing that no one ought to carry it but the Levites, whom the Lord had chosen for that purpose, and to minister unto him for ever. On this occasion there was a vast preparation for the undertaking. The Levites were commanded to sanctify themselves before they proceeded, which was done accordingly; and then they bore the Ark on their shoulders, with staves, and not on a "cart," as had been done in the previous case, which proved so fatal to Uzza. Ver. 25-29. The removal of the Ark was a great national occurrence, and hence David, the leaders, and the captains of the people,

Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and [s]Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [t]Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with [u]harps on the [3]Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* [4]for [5]song: [x]he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* [y]door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, [z]the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So [a]David, and the elders of Israel, and the [b]captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom [c]with joy.

26 And it came to pass, when [d]God helped the Levites that bare the ark of the covenant of the LORD, that [e]they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [6]song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD [f]with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* the [g]ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul, looking out at a window, saw king David [h]dancing and playing; and [i]she despised him in her heart.

CHAPTER XVI.

1 *David's festival sacrifice.* 4 *He ordereth a choir to sing thanksgiving.* 7. *The psalm of thanksgiving.*

SO [a]they brought the ark of God, and set it [b]in the midst of the tent that David had pitched for it: and [c]they offered burnt-sacrifices and peace-offerings before God.

B. C. 1042.

[s] 18, *Jaaziel, Jehiel.*
[t] Ps. 46, *title.*
[u] Ps. 33. 2.
[3] *Eighth to oversee.*
[4] *For the carriage: he instructed about the carriage.*
[5] *Lifting up.*
[x] 2 Kings 22.4; 25. 18.
[y] Ps. 84. 10.
[z] Num. 10. 8.
[a] 2 Sam. 6. 12, 13.
[b] Num. 31. 14. Deut. 1. 15.
[c] Deut. 12. 7, 18; 16.11-15. 2 Chr. 20. 27, 28.
[d] 1 Sam. 7. 12. 2 Cor. 2. 16; 3. 5.
[e] Job 42. 8.
[6] *Carriage.*
[f] 2 Chr. 5. 12, 13.
[g] Num. 10. 33. Heb. 9. 4.
[h] Ex. 15. 20.
[i] 2 Sam. 6. 20-23.

CH. XVI.

[a] 2 Sam. 6. 17-19.
[b] 15. 1, 12.
[c] 1 Kings 8. 5.

[d] Lev. 1. 3.
[e] Gen. 14. 19; 47. 7, 10.
[f] 2 Chr. 30. 24.
[g] 15. 16.
[h] 23. 27-32.
[i] Ps. 33; 70, *titles.*
[k] Gen. 17. 7; 32. 28.
[l] *See on* c. 39.
[1] *Instruments of psalteries and harps.*
[m] Num. 10. 8.
[n] 2 Sam. 23.1, 2.
[o] Ps. 12; 18, *titles.*
[p] Ps. 105. 1-15.
[q] Is. 12. 4. 1 Cor. 1. 2.
[r] 1 Kings 8.43.
[s] Matt. 26. 30. Eph. 5. 19.
[t] Ps. 40. 10; 71. 17, 18.
[u] Prov. 8. 17.
[x] Amos 5. 6.
[y] Ps. 103. 2; 111. 4.
[z] Ps. 19. 9; 119. 13.
[a] Ex. 19. 5, 6.
[b] Ps. 48. 10,11; 97. 8, 9.
[c] Ps. 25. 10.
[d] Deut. 7. 9.
[e] Gen. 15. 18.
[f] Gen. 17. 7, 8.
[2] *Cord.*
[g] Num. 26. 53-56.
[3] *Men of number.*
[h] Acts 7. 5.
[i] Gen. 12. 10; 20. 1; 46. 3,6.

2 And when David had made an end of offering [d]the burnt-offerings and the peace-offerings, [e]he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, [f]to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And [g]he appointed *certain* of the Levites to [h]minister before the ark of the LORD, and [i]to record, and to thank and praise [k]the LORD God of Israel;

5 [l]Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with [l]psalteries and with harps: but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests [m]with trumpets continually before the ark of the covenant of God.

7 ¶ Then [n]on that day David delivered first *this psalm*, to thank the LORD, [o]into the hand of Asaph and his brethren.

8 [p]Give thanks unto the LORD, [q]call upon his name, [r]make known his deeds among the people.

9 Sing unto him, sing [s]psalms unto him, [t]talk ye of all his wondrous works.

10 Glory ye in his holy name: [u]let the heart of them rejoice that seek the LORD.

11 [x]Seek the LORD and his strength, seek his face continually.

12 [y]Remember his marvellous works that he hath done, his wonders, and [z]the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, [a]his chosen ones.

14 He *is* the LORD our God; [b]his judgments *are* in all the earth.

15 Be [c]ye mindful always of his covenant, the word *which* he commanded to [d]a thousand generations;

16 *Even of the covenant* [e]which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* [f]an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the [2]lot of your [g]inheritance;

19 When ye were but [3]few, even [h]a few, and strangers in it.

20 And *when* [i]they went from nation to nation, and from *one* kingdom to another people,

21 He suffered no man to do them

were all engaged in bringing it from the house of Obed-edom. This joyful event was followed by a sacrifice on a large scale, by which it was stamped with an evangelical character. Since the coronation of David, there had been no such day of exultation. The only drawback on David's joy was the conduct of Saul's daughter, whose language revealed her true spiritual condition. She was manifestly her father's daughter,—proud and worldly, and an enemy to that true worship of which her royal husband was, in that day, the chief teacher, and the principal type.

Chap. XVI. 1-6. This great event was now accomplished without any further judgment; and the heart of David was filled with joy, which he expressed by the devout festivities which ensued. Ver. 7-36. The Divine Spirit moving him, he penned a psalm of singular beauty and appropriateness for the occasion, full of thanksgiving, confidence, and love. It commended itself to all hearts, and drew forth to the uttermost the affections of the people, who, when Asaph had done, added their hearty Amen, and praised the Lord. Ver. 37-43. Ample provision was made for ministering to the Lord before the ark, and Obed-edom received the prominence which was due to his piety and years. The morning and evening offering was a significant act, intended to

wrong; yea, [k]he reproved kings for their sakes,

22 *Saying,* Touch not [l]mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: [m]he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but [n]the LORD made the heavens.

27 Glory and honour *are* in his presence; [o]strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD [p]glory and strength.

29 Give unto the LORD the glory *due* unto his name: [q]bring an offering, and come before him; worship the LORD in [r]the beauty of holiness.

30 Fear before him, all the earth: the world also shall be [s]stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice; and let *men* say among the nations, [t]The LORD reigneth.

32 Let the sea roar, and the fulness thereof; let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, [u]because he cometh to judge the earth.

34 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, [x]that we may give thanks to thy holy name, *and* [y]glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever. And all the people [z]said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required;

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun, and Hosah, *to be* porters:

39 And Zadok the priest, and his brethren the priests, [a]before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To [b]offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually [4]morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel:

41 And with them Heman and Jeduthun, and the rest that were chosen, who were [c]expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever:

42 And with them Heman and Jeduthun, with [d]trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [5]porters.

43 And all the people departed, every man to his house; and David returned [e]to bless his house.

CHAPTER XVII.

3 *David, forbidden to build God an house,* 11 *is promised blessings in his seed.* 16 *His prayer and thanksgiving.*

NOW it came to pass, [a]as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but [b]the ark of the covenant of the LORD *remaineth* [c]under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; [d]for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, [e]Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have [1]gone [f]from tent to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have [g]walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to [h]feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, [i]I took thee from the sheep-cote, *even* [2]from following the sheep, that thou shouldest be ruler over my people Israel:

8 And [k]I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have [l]made thee a name like the name of the great men that *are* in the earth:

9 Also [m]I will ordain a place for my people Israel, and will [n]plant them, and they shall dwell in their place, and shall be moved no more; neither shall [o]the children of wickedness [p]waste them any more, as at the beginning,

B. C. 1042.

k Gen. 12. 17.
l 1 Kings 19. 16. 1 John 2. 27.
m Ps. 96. 3-5; 76. 7.
n Is. 42. 5. Jer. 10. 11, 12.
o Ps. 27. 4-6.
p Ps. 115. 1, 2. 1 Cor. 15. 10.
q 1 Kings 8. 41-43. Ps. 68. 30, 31.
r 2 Chr. 20. 21. Ps. 29. 2; 50. 2.
s Ps. 33. 9; 93. 1.
t Ps. 93. 1, 2. Matt. 6. 13. Rev. 19. 6.
u Ps. 98. 9. Rev. 11. 17, 18.
x Is. 43. 21. 1 Pet. 2. 5, 9.
y Ps. 44. 8. 1 Cor. 1. 31.
z Deut. 27. 15-26. 1 Cor. 14. 16.
a 2 Chr. 1. 3, 4.
b Ex. 29. 38-42. 1 Kings 18. 29. Ezra 3. 3. Dan. 9. 21. Amos 4. 4.
4 *In the morning and in the evening.*
c Num. 1. 17. Ezra 8. 20.
d Ps. 150. 3-6.
5 *For the gate.*
e Gen. 18. 19.

CH. XVII.

a 2 Sam. 7. 1, 2. Dan. 4. 4, 29, 30.
b Ps. 132. 5. Acts 7. 46.
c Ex. 40. 19-21.
d 1 Sam. 10. 7. 2 Sam. 7. 3.
e 2 Sam. 7. 4, 5.
1 *Been.*
f Ex. 40. 2, 3. 2 Sam. 6. 17.
g Ex. 40. 35-38. Num. 10. 33-36. Deut. 23. 14. 2 Cor. 6. 16. Rev. 2. 1.
h Ps. 78. 71, 72. Jer. 23. 4. Mic. 5. 4. Matt. 2. 6, *marg.*
i Ex. 3. 1-10. 2 Sam. 7. 8. Luke 5. 10.
2 *From after.*
k 1 Sam. 18. 14, 28.
l 2 Sam. 8. 13. Ps. 71. 21.
m Jer. 31. 3-12.
n Ps. 44. 2.
o Ps. 89. 22.
p Is. 49. 17.

keep alive in the breasts of the people a permanent sense of their shortcomings, and the necessity of constant mercy, as well as the duty of constant praise. David's religion was a religion of gratitude and joy. He was never weary of blessing the Lord. Men are seen as well in little as in large things: and many of these, like a small aperture, which reveals an extended view, contribute greatly to illustrate character. After all was over, the people departed every man to his own home, and David "returned to bless his house." It is a sad affair when men's religion is a thing merely of public form, and when no testimony for God is borne at home, and no supplication is there made for the blessing of the God of Jacob!

Chap. XVII. 1-27. David, now established in his throne, and surrounded by an affectionate people, became solicitous for the honour of the Ark of the Covenant. He could no longer bear to dwell himself in a house of cedar, while the emblems of the Divine presence had nothing but curtains. The prophet received a message for the king, which, while it interdicted his

10 And [q]since the time that I commanded judges *to be* over my people Israel: [r]moreover, I will subdue all thine enemies. Furthermore I tell thee, that [s]the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired, that thou must [t]go *to be* with thy fathers, that [u]I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 [x]He shall build me an house, and [y]I will stablish his throne for ever.

13 [z]I will be his father, and he shall be [a]my son; and [b]I will not take my mercy away from him, [c]as I took *it* from *him* that was before thee:

14 But I will settle him [d]in mine house and in my kingdom for ever; and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, [e]Who *am* I, O LORD God, and what *is* mine house, [f]that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and [g]hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for [h]thou knowest thy servant.

19 O LORD, for thy servant's sake, and [i]according to thine own heart, hast thou done all this greatness, in making known all *these* [j]great things.

20 O LORD, *there is* none like thee, neither *is there any* God [k]besides thee, according to all that we have heard with our ears.

21 And [l]what one nation in the earth *is* like thy people Israel, whom God went to [m]redeem *to be* his own people, to make thee a name of greatness and terribleness, [n]by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For [o]thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, [p]let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, [q]that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* [r]a God to Israel; and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast [4]told thy servant that thou wilt build him an house: therefore thy servant hath [s]found *in his heart* to pray before thee.

26 And now, LORD, [t]thou art God, and hast promised this goodness unto thy servant:

27 Now therefore [5]let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou [u]blessest, O LORD, and *it shall be* blessed for ever.

CHAPTER XVIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.*

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took [a]Gath and her towns out of the hand of the Philistines.

2 And [b]he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote [c]Hadarezer king of [d]Zobah unto Hamath, as he went to stablish his dominion [e]by the river Euphrates.

4 And David took from him a thousand chariots, and [f]seven thousand horsemen, and twenty thousand footmen: David also [g]houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of [1]Damascus came [h]to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. [i]Thus the LORD preserved David whithersoever he went.

7 And David took the [k]shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [l]Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, [m]wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [n]Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent [2]Hadoram his son to king David, to [3]enquire of his welfare, and to [4]congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer [5]had war with Tou;) and *with*

B. C. 1040.

[q] Jud. 2. 18.
[r] Ps. 89. 23; 110. 1.
[s] Ex. 1. 21.
[t] Gen. 15. 15.
[u] 2 Sam. 7. 12, 13.
[x] 1 Kings 5. 5.
[y] Ps. 89. 4. 1 Cor. 15. 25.
[z] 2 Sam. 7. 14.
[a] Ps. 2. 7, 12.
[b] 2 Sam. 7. 15, 16.
[c] 10. 14.
[d] Ps. 2. 6.
[e] Gen. 32. 10.
[f] 1 Sam. 7. 12.
[g] Ps. 78. 70-72. Phil. 2. 8-11.
[h] John 21. 17. Rev. 3. 23.
[i] Matt. 11. 26.
[j] *Greatnesses.*
[k] Deut. 4. 35, 39.
[l] Deut. 4. 32-34.
[m] Ex. 19. 4-6.
[n] Josh. 10. 42, &c.
[o] Gen. 17. 7. Rom. 9. 4-6.
[p] Gen. 32. 12. Luke 1. 38.
[q] Ps. 72. 19. 1 Pet. 4. 11.

[r] Heb. 8. 10; 11. 16.
[4] *Revealed the ear of.*
[s] Ex. 33. 37. 1 John 5. 14, 15.
[t] Ex. 34. 6, 7. Tit. 1. 2. Heb. 6. 18.
[5] *It hath pleased.*
[u] Ps. 72. 17. Rom. 11. 29. Eph. 1. 3.

CH. XVIII.

[a] 1 Sam. 5. 8. 2 Sam. 8. 1, *Methegamah.*
[b] Num. 24. 17.
[c] 2 Sam. 8. 3, *Hadadezer.*
[d] 2 Sam. 10. 6.
[e] Gen. 15. 18. Ex. 23. 31.
[f] 2 Sam. 8. 4, *seven hundred.*
[g] Deut. 17. 16. Ps. 33. 16, 17.
[1] *Darmesek.*
[h] Is. 8. 9, 10.
[i] Ps. 121. 8.
[k] 1 Kings 10. 16, 17. 2 Chr. 9. 15, 16.
[l] 2 Sam. 8. 8, *Betah, Berothai.*
[m] 1 Kings 7. 15. Jer. 52. 17-23.
[n] 2 Sam. 8. 9, *Toi.*
[2] *Joram.*
[3] *Salute him.*
[4] *Bless him.*
[5] *Was the man of wars.*

pious project, encouraged him with the assurances it contained. Nothing could be more gratifying to his paternal heart than the assurances and statements relative to the great things which were to be done by his son. The prophet having communicated with the king, he at once repaired to the Lord, opening his heart to his heavenly Father in a strain of the meekest love, and the holiest confidence. At no period does David appear more devout, heavenly, and sublime than on this occasion. He had received a promise, and it now only remained for him to rest upon it: "Let it please thee to bless the house of thy servant, for thou blessest, and it shall be blessed for ever." Here is an illustration of true piety, which, in every age, has served to instruct, delight, and edify the people of God.

Chap. XVIII. 1-17. David once more came into conflict with the Philistines, whom he discomfited with terrible slaughter; and, notwithstanding the seasons of peace which ensued, war soon returns. Our enemies are both active and powerful, and there is no safety but in perpetual conflict. It is only by the resistance of the Wicked One that he is made to flee. Notwithstanding David's successive struggles, and consequent exposure to

him all manner of vessels of gold, and silver, and brass.

11 Them also king David [o]dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from [p]Amalek.

12 Moreover, [6]Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

13 ¶ And he put [q]garrisons in Edom; and [r]all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and [s]executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud [7]recorder;

16 And Zadok the son of Ahitub, and [t]Abimelech the son of [u]Abiathar, *were* the priests; and [x]Shavsha *was* scribe;

17 And [y]Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief [8]about the king.

CHAPTER XIX.

1 *David's messengers, sent to comfort Hanun, are disgracefully treated.* 6 *The Ammonites are overcome.*

NOW it came to pass after this, that [a]Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, [b]I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of [c]the children of Ammon to Hanun, to comfort him.

3 But [d]the princes of the children of Ammon said to Hanun, [1]Thinkest thou that [e]David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for [f]to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun [g]took David's servants, and [h]shaved them, [i]and cut off their garments in the midst, hard by their buttocks, and [k]sent them away.

B. C. 1037.

[o] 29. 14.
[p] 1 Sam. 27. 8, 9. Ps. 83. 6, 7.
[6] *Abshai.*
[q] 1 Sam. 10. 5.
[r] Gen. 25. 23.
[s] Ps. 78. 71, 72.
[7] *Remembrancer.*
[t] 2 Sam. 8. 17, *Ahimelech.*
[u] 2 Sam. 20. 25.
[x] 2 Sam. 8. 17, *Seraiah*; 20. 25, *Sheva.* 1 Kings 4. 3, *Shisha.*
[y] 2 Sam. 23. 20-23.
[8] *At the hand of.*

CH. XIX.

[a] 1 Sam. 11. 1, 2.
[b] 2 Sam. 9. 1, 7.
[c] Gen. 19. 37, 38.
[d] 1 Sam. 29. 4, 9.
[1] *In thine eyes doth David.*
[e] 1 Cor. 13. 5-7.
[f] Gen. 42. 9-18.
[g] Ps. 35. 12.
[h] Lev. 19. 27. Is. 15. 2.
[i] Is. 20. 4; 47. 2, 3.
[k] 2 Sam. 10. 4, 5.

[l] Matt. 18. 31.
[m] Josh. 6. 24-26.
[n] Jud. 16. 22.
[o] Luke 10. 16.
[2] *To stink.*
[p] 2 Chr. 16. 2, 3.
[q] 2 Sam. 10. 6.
[r] 2 Sam. 10. 6, *king Maacah.*
[s] 2 Sam. 23. 8, &c.
[t] 1 Sam. 17. 2. 2 Sam. 18. 4.
[u] 2 Sam. 10. 8. 1 Kings 20. 1, 24.
[3] *Face of the battle was.*
[x] Josh. 8. 22. Jud. 20. 42, 43.
[4] Or, *young men.*
[5] *Abshai.*
[y] Deut. 31. 6, 7. Josh. 1. 7; 10. 25. 1 Sam. 4. 9. 2 Sam. 10. 12.
[z] 1 Kings 20. 19-21.
[a] Lev. 26. 7. Rom. 8. 31.
[b] Ps. 2. 1. Is. 8. 9, 10.
[6] *Euphrates.*

5 Then there went *certain*, [l]and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry [m]at Jericho until [n]your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [o]had made themselves [2]odious to David, Hanun and the children of Ammon sent [p]a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of [q]Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and [r]the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent [s]Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and [t]put the battle in array before the gate of the city; and [u]the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the [3]battle was [x]set against him before and behind, he chose out of all the [4]choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of [5]Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be [y]of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the LORD do *that which is* good in his sight.

14 So Joab, and the people that *were* with him, drew nigh before the Syrians unto the battle; and [z]they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, [a]they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, [b]and drew forth the Syrians that *were* beyond the [6]river;

danger and death, yet "the Lord preserved him whithersoever he went." While David warred, he ruled, and was very careful in the discharge of the judicial functions, "executing judgment and justice among all his people." Had he done otherwise, he would not have been a meet type of the Son of God, the habitation of whose throne is justice and judgment. It was amongst David's felicities that his sons were his servants. They were "chief about the king." Nothing was wanted to add to his happiness, but that they should have breathed his spirit, and imitated his example. To a parent, no society is so sweet and precious as that of his own sons, provided they be faithful, loving, and reverential.

Chap. XIX. 1-5. Among the many graces which distinguished David, and adorned his character, was gratitude for benefits, and sympathy with affliction. He had not forgotten the kindness of Nahash, and, after his death, he manifested a suitable return for it to his son. Evil counsellors, however, perverted this deed of disinterested benevolence into one of political cunning, for purposes of evil, and counselled an act of individual cruelty and public insult. On that occasion, however, David overlooked the indignity, instead of treating it as a ground of war. Ver. 6-19. The Ammonites, not satisfied with this limited wrong, in their infatuation prepared for war with David, which brought upon themselves swift destruction. David's generals, on the occasion, acted with great heroism. The exhortation of Joab furnishes a fine spiritual motto for all who are engaged in the promotion of the work of the Lord: "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the Lord do that which is good in his sight." There is here a great principle. The concern of Christians is duty only; and that done, the issues may be safely left to the

and [c]Shophach, the captain of the host of Hadarezer, *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians [d]fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand [e]footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither [f]would the Syrians help the children of Ammon any more.

CHAPTER XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people tortured.* 4 *Three overthrows of the Philistines.*

AND it came to pass, that [1]after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and [a]wasted the country of the children of Ammon, and came and besieged Rabbah; (but David tarried at Jerusalem;) and [b]Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found [2]it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: [c]and he brought also exceeding much spoil out of the city.

3 And [d]he brought out the people that *were* in it, and cut *them* [e]with saws, and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there [3]arose war [f]at Gezer with the Philistines; at which time [g]Sibbechai the Hushathite slew [h]Sippai, *that was* of the children of [4]the giant; and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of [i]Jair slew Lahmi, the brother of [k]Goliath the Gittite, whose spear's staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man [5]of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*; and he also was [6]the son of the giant.

7 But when [l]he [7]defied Israel, Jonathan the son of [m]Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and [n]they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 *David numbereth the people.* 8 *He repenteth;* 9 *and chooseth the pestilence.*

AND [a]Satan stood up against Israel, and [b]provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from [c]Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab answered, [d]The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? [e]why will he be a cause of trespass to Israel?

4 Nevertheless the [f]king's word prevailed against Joab: [g]wherefore Joab departed, and [h]went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ [1]And [1]God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, [k]I have sinned greatly, because I have done this thing: but now, I beseech thee, [1]do away the iniquity of thy servant; for [m]I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I [2]offer thee three *things*: [n]choose thee one of them, [o]that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, [3]Choose thee

B. C. 1017.

[c] 2 Sam. 10.16, *Shobach.*
[d] Ps. 33. 16; 46. 11.
[e] 2 Sam. 10. 18, *horsemen.*
[f] Ps. 48. 3-6.

CH. XX.

[1] *At the return of the year.*
[a] Is. 6. 11; 24. 16.
[b] 2 Sam. 11. 16-25.
[2] *The weight of it.*
[c] 2 Sam. 8. 11, 12.
[d] Ps. 21. 8, 9.
[e] Ex. 1. 14. Josh. 9. 23. 1 Kings 9. 21.
[3] *Continued.* Heb. *stood.*
[f] Josh. 12. 12. 2 Sam. 21. 18.
[g] 11. 29, *Sibbecai.* [h] 2 Sam. 21. 18, *Saph.*
[4] *Rapha.*
[i] 2 Sam. 21. 19, *Jaare-oregim.* [k] 1 Sam. 17. 4. 2 Sam. 21. 19.
[5] *Of measure.*

[6] *Born to the giant,* or *Rapha.*
[l] Is. 37. 23.
[7] *Reproached.*
[m] 2. 13, *Shimma.* 1 Sam. 16. 9, *Shammah.*
[n] Josh. 14. 12.

CH. XXI.

[a] Job 1. 6-12. [b] Luke 11. 53. Heb. 10. 24.
[c] 1 Sam. 3. 20. 2 Sam. 3. 10.
[d] Ps. 115. 14. Prov. 14. 28. Is. 48. 19.
[e] Gen. 20. 9. 1 Sam. 2. 24. 1 Kings 14. 16.
[f] Ec. 8. 4.
[g] Ex. 1. 17.
[h] 2 Sam. 24. 3-8.
[1] *And it was evil in the eyes of the LORD concerning this thing.*
[i] 2 Sam. 11. 27.
[k] 2 Sam. 12. 13. Ps. 25. 11.
[l] Hos. 14. 2.
[m] Gen. 34. 7.
[2] *Stretch out.*
[n] Josh. 24. 15.
[o] 2 Sam. 12. 10-12.
[3] *Take to thee.*

Master in heaven. The loss of 7000 chariots, and 40,000 footmen, together with the commander-in-chief, was a tremendous penalty to pay for their infatuation.

Chap. XX. 1-8. Everything in ancient times was upon a large scale. Crimes were vast, and their punishment corresponded with them. Ver. 3 exhibits modes of death which are now horrible to reflect on. Without taking into account the difference of circumstances and of civilisation, it is impossible rightly to estimate such a state of things. It is a noticeable feature among the Philistines, that they had among them men of prodigious stature, and corresponding strength. The giant mentioned in ver. 6—an enormous man—was the son of a giant, who, like Goliath, exulting in his strength, defied Israel, till a nephew of David's slew him. In military, as in mental conflicts, skill is better than strength. In all these cases, it is clear that Divine power was present to give the representatives of the true Church the victory. The spiritual bearings of the subject are obvious:—there is no enemy over which the weakest child of God, divinely aided, may not triumph. Whatever the strength, numbers, or ferocity of his foes, he is able to overcome them by "the blood of the Lamb."

Chap. XXI. 1-8. We have already referred to David's numbering the people, and the calamities which followed it. Here, however, the act which so provoked the Lord, is distinctly ascribed to the Wicked One. Satan stood up against Israel, and induced David to do a deed which could not fail to bring down upon him the Divine judgments. Even Joab, a man by no means remarkable for a tender conscience, recoiled from it, clearly perceiving its objectionable nature. He was,

12 Either three years' famine; or three months [p]to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, [q]even the pestilence, in the land, and [r]the angel of the LORD destroying throughout all the coasts of Israel. [s]Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, [t]I am in a great strait: [u]let me fall now into the hand of the LORD; [x]for very [4]great *are* his mercies: but let me not fall into the hand of man.

14 ¶ So [y]the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel [z]unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he [a]repented him of the evil, and said to the angel that destroyed, [b]It is enough, stay now thine hand. And the angel of the LORD stood by the thrashing-floor of [c]Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and [d]saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel, who were* [e]clothed in sackcloth, fell upon their faces.

17 And David said unto God, [f]*Is it* not I *that* commanded the people to be numbered? even I it is that have sinned, and done evil indeed; but *as for* [g]these sheep, what have they done? [h]Let thine hand, I pray thee, O LORD my God, be on me, and [i]on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, [k]that David should go up, and set up an altar unto the LORD in the thrashing-floor of Ornan the Jebusite.

19 And David [l]went up at the saying of Gad, which he spake in the name of the LORD.

20 [5]And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was thrashing wheat.

21 And as David came to Ornan, Ornan looked, and saw David, and went out of the thrashing-floor, and [m]bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [6]Grant me the place of *this* thrashing-floor, that I may build an altar therein unto the LORD: [n]thou shalt grant it me for the full price; [o]that the plague may be stayed from the people.

23 And Ornan said unto David, [p]Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* [q]the oxen *also* for burnt-offerings, and the thrashing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, [r]Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David [s]built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, [t]and called upon the LORD; and he answered him from heaven [u]by fire upon the altar of burnt-offering.

27 And [x]the LORD commanded the angel, and [y]he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed there.

29 For [z]the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high-place at [a]Gibeon.

30 But David could not go before it to enquire of God: for [b]he was afraid because of the sword of the angel of the LORD.

CHAPTER XXII.

1 *David prepareth for the building of the temple.* 6 *He instructeth Solomon.*

THEN David said, [a]This *is* the house of the LORD God, [b]and this *is* the altar of the burnt-offering for Israel.

B. C. 1015.

[p] Deut. 28. 51, 52. Jer. 42. 16.
[q] Lev. 26. 16, 25.
[r] Ex. 12. 23. Matt. 13. 49, 50.
[s] 2 Sam. 24. 13, 14.
[t] 2 Kings 7. 4. Phil. 1. 23.
[u] Heb. 10. 31.
[x] Ex. 34. 6, 7.
[4] *Many.*
[y] Num. 16. 46-49.
[z] Jer. 7. 12. Matt. 23. 37, 38.
[a] Ex. 32. 14. Jud. 2. 18.
[b] Ex. 9. 28. Mark 14. 41.
[c] 2 Sam. 24. 18, *Araunah.*
[d] Ex. 14. 19, 20.
[e] 1 Kings 21. 27.
[f] Ps. 51. 4.
[g] Ps. 44. 11.
[h] Ex. 32. 32, 33. John 10. 11, 12. Rom. 9. 3. 1 John 3. 16.
[i] Ex. 20. 5.
[k] 2 Sam. 24. 18.
[l] John 2. 5. Acts 9. 6.
[5] Or, *When Ornan turned back and saw the angel,* then *he, and his four sons with him, hid themselves.*
[m] 1 Sam. 25. 23. [6] *Give.*
[n] 2 Sam. 24. 21.
[o] Num. 16. 48.
[p] Gen. 23. 4-6.
[q] 1 Sam. 6. 14.
[r] Gen. 23. 13. Rom. 12. 17.
[s] Ex. 20. 24, 25; 24. 4, 5.
[t] Ps. 51. 15.
[u] Lev. 9. 24.
[x] Ps. 103. 20. Heb. 1. 14.
[y] Ex. 21. 30. John 18. 11.
[z] Ex. 40. 1, &c.
[a] 1 Kings 3. 4.
[b] Deut. 10. 12. Heb. 12. 28, 29. Rev. 1. 17.

CH. XXII.

[a] 2 Sam. 24. 18. John 4. 20-22.
[b] 2 Kings 18. 22.

nevertheless, overruled, and therefore proceeded, although with much reluctance, to the task assigned him, and reported the result to his royal master. The act, however, served to reveal the true strength of the country at that period, which was certainly such as to give a most exalted conception of the military power of Israel. A force of 1,100,000 men who drew the sword in Israel, and 470,000 in Judah, present a fearful picture of martial strength. Speaking after the manner of men, a host of nearly 1,600,000 in arms constituted an array which might well inspire surrounding nations with terror; but, when to that we add the promised presence of the Most High, working according to the counsels of his own will, and by mysterious means of his own selection, or directly with his own hand, we have something far more terrible than men that drew the sword, whatever their numbers, experience, or prowess. The united military power of all Europe at the present moment but slightly exceeds that of Israel and Judah alone. From this we learn the frightful extent to which the martial spirit was then cultivated. David soon discovered his mistake, and, perceiving the consequences with alarm, deeply humbled himself before the Lord. Ver. 9-17. David upon this, as upon all important occasions, conducted himself with admirable propriety. He wisely selected the least of three terrible evils. As the calamity went on, David was permitted to behold the Destroying Angel, sword in hand, stretched out over Jerusalem, the seat of authority, and the residence of the bulk of the population. The sight overwhelmed him beyond expression, and called forth all that was in him of piety, penitence, and compassion. In his agony, he immediately betook himself to his only and never-failing source of consolation—the mercy-seat! His prayer was heard, and the work of destruction was stayed. The lesson to be learned from the whole is, the sin and danger of human confidence. So far from strength, it is very weakness. The Lord alone is the refuge of his people, their strength, and their shield.

Chap. XXII. 1-5. David, however much at home in conducting the wars of the Lord, was still more so in matters connected with peace and religion. His heart was now full of good desires and purposes touching the

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David [c]prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also [d]cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, [e]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* [f]exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So [g]David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and [h]charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [i]it was in my mind to build an house [k]unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [l]Thou hast shed blood abundantly, and hast made great wars: [m]thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, [n]a son shall be born to thee, who shall be a man of rest; and [o]I will give him rest from all his enemies round about: for his name shall be [1]Solomon, and [p]I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name; and [q]he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [r]the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only [s]the LORD give thee wisdom and understanding, and give thee charge concerning Israel, [t]that thou mayest keep the law of the LORD thy God.

13 Then [u]shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [x]be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my [2]trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron [y]without weight; (for it is in abundance:) timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, [3]hewers and workers of stone and timber, and [z]all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. [a]Arise *therefore*, and be doing, [b]and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* [c]not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued [d]before the LORD, and before his people.

19 Now [e]set your heart and your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of the LORD God, [f]to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

B. C. 1015.

[c] 29. 2, 7.
[d] 2 Sam. 5. 11. [e] 1 Kings 3. 7. 2 Chr. 13. 7.
[f] 1 Kings 9. 8. 2 Chr. 2. 5.
[g] Deut. 31. 2, &c. Ec. 9. 10.
[h] Num. 27. 18, 19, 23. Deut. 31. 14, 23.
[i] 17. 1; 28. 2; 29. 3.
[k] Deut. 12. 5, 11, 21. 1 Kings 8. 16, 20, 29; 9. 3.
[l] 28. 3.
[m] 17. 4-10.
[n] 17. 11.
[o] 1 Kings 4. 20, 25; 5. 4.
[1] That is, *Peaceable.*
[p] Jud. 6. 24, *marg.*
[q] Ps. 89. 26, 27. Heb. 1. 5.
[r] 28. 20.
[s] 1 Kings 3. 9-12. 2 Chr. 1. 10.
[t] Deut. 4. 6.
[u] Josh. 1. 7, 8, *marg.*
[x] Deut. 31. 7, 8.
[2] Or, *poverty.*
[y] 2 Kings 25. 16. Jer. 52. 20.
[3] *Masons and carpenters.*
[z] Ex. 28. 6; 31. 3-5; 35. 32-36.
[a] Josh. 1. 2, 5, 9; 7. 10. Eph. 5. 14. Phil. 2. 12, 13; 4. 13.
[b] 1 Sam. 17. 37; 20. 13.
[c] Jud. 6. 12-14. Rom. 8. 31.
[d] Deut. 20. 4. Josh. 10. 42. 1 Sam. 25. 28.
[e] Dan. 9. 3. Hag. 1. 5, *marg.* Acts 11. 23.
[f] 1 Kings 8. 6, 21. 2 Chr. 5. 7; 6. 11.

CHAPTER XXIII.

1 *Solomon made king.* 2 *The Levites ordered.* 7 *The sons of Gershon,* 12 *Kohath,* 21 *and Merari.*

SO when David was [a]old and full of days, [b]he made Solomon his son king over Israel.

2 ¶ And [c]he gathered together all the princes of Israel, with the priests and the Levites.

3 Now [d]the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to [1]set forward the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover, four thousand *were* porters;

CH. XXIII.

[a] 29. 28. Gen. 25. 8; 35. 29. 1 Kings 1. 1. Job 5. 26.
[b] 28. 5; 29. 22-25. 1 Kings 1. 33-39.
[c] 13. 1; 28. 1. Josh. 23. 2; 24. 1. 2 Chr. 34. 29, 30.
[d] Num. 4. 2-47.
[1] *Oversee.*

temple. From his love to the Lord, he was solicitous that it should be "exceedingly magnifical, of fame and of glory throughout all countries." He was anxious that the institution of this temple should present a visible embodiment of the truth as it was taught by the holy prophets, and be worthy of the "people whose God was the Lord." To this end he brought the whole strength of the people to bear on the preparations, previous to his death, and the result was prodigious. Ver. 6-19. The charge to Solomon is full of wisdom, piety, and pathos, and eminently calculated to affect the tender heart of the youthful ruler, who even then knew the truth, and feared the Lord. It was his happiness to enjoy, to the fullest extent, that for which his father had so long been labouring—the blessing of peace, which was indispensable to his mission. David's prayer for his son is very touching. Had Solomon steadfastly continued to exemplify his father's prayer, he would have ended as he began, presenting somewhat approaching to the perfection of humanity, and have been a far worthier type of God manifest in the flesh. The secret of prosperity was clearly pointed out. He had only to fulfil the statutes of the Lord,—to be strong and of a good courage. It is deeply affecting to hear the venerable king enumerating the preparations he had made in his trouble for the house of the Lord. His command to the princes, also, to aid his son, is very touching; the exhortation to set their heart and soul to seek the Lord their God, was spirit-stirring in an eminent degree. Were all Christian men, of wealth and influence, to imitate David and his people, what a world would this become!

Chap. XXIII. 1-24. The figures herein employed give us some idea of the magnitude of the preparations. From ver. 3 we are taught that the priests did not begin to serve till the age of thirty, according to the appointment of Moses, since they were not till then considered to have reached their full strength, and they were not

and four thousand [c]praised the LORD with [f]the instruments which I made, *said David*, to praise *therewith*.

6 And David [g]divided them into [2]courses among the sons of Levi, *namely*, [h]Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites *were* [1]Laadan and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were* Jahath, [k]Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and [l]Zizah the second: but Jeush and Beriah [3]had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was [m]separated, that he should [n]sanctify the most holy things, he and his sons for ever, [o]to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses, [p]the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were* [q]Gershom and Eliezer.

16 Of the sons of Gershom, [r]Shebuel *was* the chief.

17 And the sons of Eliezer *were* Rehabiah [4]the chief. And Eliezer had none other sons; but the sons of Rehabiah [5]were very many.

18 Of the sons of Izhar; [s]Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; [t]Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters; and their [6]brethren the sons of Kish [u]took them.

B. C. 1015.

[c] 2 Chr. 20. 19-21. Ps. 87. 7.
[f] 2 Chr. 29. 25, 26. *See on* Am. 6. 5.
[g] 2 Chr. 8. 14. Ezra 6. 18.
[2] *Divisions.*
[h] Ex. 6. 16-24. Num. 26. 57, 58.
[1] Ex. 6. 17, *Libni, Shimi.*
[k] 11, *Zizah.* [l] 10, *Zina.*
[3] *Did not multiply sons.*
[m] Ex. 28. 1.
[n] Ex. 29. 33-37; 40. 9-15.
[o] Ex. 30. 6-10. Lev. 10. 1, 2; 16. 12, 13.
[p] Deut. 33. 1.
[q] Ex. 2. 22.
[r] 25. 20, *Shubael.*
[4] *The first.*
[5] Were *highly multiplied.*
[s] 24. 22, *Shelomoth*; 26. 26.
[t] Ex. 6. 19.
[6] *Kinsmen.*
[u] Num. 36. 6-8.

[x] 24. 30, *Jerimoth.*
[y] Num. 10. 17, 21.
[z] Num. 1. 2, 18, 22.
[7] *And he dwelleth in Jerusalem, &c.*
[a] Num. 4. 5, 49; 7. 9.
[b] 2 Sam. 23. 1.
[8] *Numbers.*
[9] *Station* was *at the hand of.*
[c] 1 Kings 6. 5.
[d] Ex. 25. 30.
[e] Lev. 6. 20-23.
[f] Lev. 2. 4-7; 7. 9.
[1] *Flat plate.*
[g] Lev. 19. 35, 36.
[h] 2 Chr. 29. 25-28.
[i] Ex. 29. 39-42.
[k] Num. 10. 10.
[l] Lev. 23.
[m] Num. 1. 53. 1 Kings 8. 4.
[n] Num. 3. 6-9.

CH. XXIV.
[a] 23. 6, *marg.*
[b] Ex. 6. 23. Lev. 10. 1-6.
[c] Ex. 24. 1, 9.
[d] Lev. 10. 2.

23 The sons of Mushi; Mahli, and Eder, and [x]Jeremoth, three.

24 ¶ These *were* [y]the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names [z]by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, [7]that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* [a]carry the tabernacle, nor any vessels of it for the service thereof.

27 For, [b]by the last words of David, the Levites *were* [8]numbered from twenty years old and above:

28 Because their [9]office *was* to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and [c]in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for [d]the shew-bread, and for [e]the fine flour for meat-offering, and for [f]unleavened cakes, and for *that which is baked in* the [1]pan, and for that which is fried, and for all manner of [g]measure and size;

30 And to [h]stand [i]every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD [k]in the sabbaths, in the new-moons, and on the [l]set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [m]keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [n]the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

1 *The divisions of the sons of Aaron into four and twenty orders.* 20 *The Kohathites, 27 and the Merarites divided by lot.*

NOW *these are* [a]the divisions of the sons of Aaron. [b]The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But [c]Nadab and Abihu [d]died before

deemed efficient beyond the age of fifty. The number of this important class was great, amounting to 38,000. The "courses" mentioned in ver. 6 were so many companies, each of which conducted the service in turn, changing weekly. David was everywhere, and in everything, a man of order. Notwithstanding the abundance of his resources, there was no waste of any kind permitted. As he drew near to the close of his career, he appears to have become intensely solicitous to turn everything to the best account. Although so soon to quit the present sphere, he displayed no less zeal than if he had been to remain for another generation; and in this he is a model to all the people of God. The Church of Christ is an Estate, which each generation has received from its predecessors; it ought, therefore, to make a conscience of handing it down, not only without deterioration, but, as far as possible, in an improved condition. Ver. 25-32. David made much of general peace as a means of spiritual progress. Wars are fatal to the interests of religion in and around the seat of conflict. While peace is necessary to Gospel progress, Gospel development, in its full power, is conservative of the interests of peace. The Levites, although a subordinate, were yet an important class of officers, performing not only the heavier work of the temple, but also discharging important duties touching worship. Their duties, as described in these verses, were multifarious and constant. They had every morning to thank and praise the Lord, and likewise in the evening to offer burnt sacrifices on the sabbaths, at new moons, and at the set feasts. Religion, notwithstanding its grace and freedom, if the people will follow the Lord fully, makes heavy and constant demands on the heart, the hand, and earthly substance. Blessed are they who never get weary in well-doing, for they shall, without fail, reap in due season.

Chap. XXIV. 1-31. The high priesthood had been established in the line of Eleazar, and in the person of

their father, and had no children; therefore [c]Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both [f]Zadok, of the sons of Eleazar, and [g]Ahimelech, of the sons of Ithamar, according to their offices in their service.

4 And there were more [h]chief men found of [i]the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, [k]according to the house of their fathers.

5 Thus [l]were they divided by lot, one sort with another; for [m]the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel [n]the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one [l]principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to [o]Jehoiarib, the second [p]to Jedaiah,

8 The third to [q]Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to [r]Mijamin,

10 The seventh to Hakkoz, the eighth to [s]Abijah,

11 The ninth to [t]Jeshuah, the tenth to Shecaniah,

12 The eleventh to [u]Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to [x]Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* [y]the orderings of them in their service, to come into the house of the LORD, according to their manner, [z]under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of [a]Amram; [b]Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning [c]Rehabiah: of the sons of Rehabiah, the first *was* [d]Isshiah.

B. C. 1015.

[c] Ex. 29. 9.
[f] 2 Sam. 20. 25. 1 Kings 2. 35.
[g] 1 Sam. 21. 1; 22. 9.
[h] 15. 6-12, 16.
[i] Num. 25. 11-13.
[k] 23. 3.
[l] Josh. 18. 10. Prov. 16. 33.
[m] Neh. 11. 11. Matt. 26. 3; 27. 1. Acts 4. 1, 6; 5. 24.
[n] 1 Kings 4. 3. Matt. 8. 19; 13. 52; 23. 1, 2.
[l] *House of the father.*
[o] Neh. 12. 19, *Joiarib.*
[p] Ezra 2. 36.
[q] Ezra 10. 21. Neh. 7. 35; 12. 15.
[r] Neh. 12. 17, *Miniamin.*
[s] Neh. 12. 4, 17. Luke 1. 5, *Abia.*
[t] Neh. 7. 39.
[u] Neh. 12. 10.
[x] Ezra 2. 37; 10. 20.
[y] 2 Chr. 23. 4, 8. 1 Cor. 14. 40.
[z] Heb. 7. 11.
[a] 23. 12-14.
[b] 26. 24, *Shebuel.*
[c] 23. 17.
[d] 26. 25, *Jesshaiah.*

[e] Ex. 6. 21.
[f] 26. 26, *Shelomith.*
[g] 26. 31, *Jerijah.*
[h] 23. 20, *Micah.*
[i] 23. 20, *Jesiah.*
[k] 15. 18, 20.
[l] 23. 21.
[m] 23. 22.
[n] 23. 23.
[o] Num. 26. 56.
[p] 25. 8; 26. 13.

CH. XXV.

[a] 24. 5, 6.
[b] 15. 16-19.
[c] 1 Sam. 10. 5.
[d] Ezra 3. 10. Rev. 15. 2-4.
[e] Ps. 73; 74, &c., *titles.*
[f] 14, *Jesharelah.*
[g] Is. 3. 6.
[l] *By the hands of the king.*
[h] 2 Chr. 29. 14.
[i] 9.
[k] 11, *Izri.*
[l] 15.
[m] 15. 18, 21.
[n] With Shimei, mentioned 17.
[o] Ps. 92. 1. Jer. 33. 11.
[p] Ps. 88, *title.*
[q] 18, *Azareel;* 24. 24.
[r] 24. 20, *Shubael.*
[r] 1 Sam. 9. 9.
[s] *Matters.*
[t] Gen. 33. 5.
[t] 2, 3.
[u] Ps. 68. 25. Eph. 5. 19. Col. 3. 16.
[d] *By the hands of the king.*

22 Of the [e]Izharites; [f]Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron;* [g]Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; [h]Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* [i]Isshiah: of the sons of Isshiah; [k]Zechariah.

26 ¶ The [l]sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [m]who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of [n]Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.

31 These likewise cast [o]lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even [p]the principal fathers over against their younger brethren.

CHAPTER XXV.

1 *The number and offices of the singers.* 8 *Their division by lot into four and twenty orders.*

MOREOVER David, and [a]the captains of the host, separated to the service of the sons of [b]Asaph, and of Heman, and of Jeduthun, who should [c]prophesy with [d]harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of [e]Asaph; Zaccur, and Joseph, and Nethaniah, and [f]Asarelah, the sons of Asaph, [g]under the hands of Asaph, which prophesied [l]according to the order of the king.

3 Of [h]Jeduthun: the sons of Jeduthun; [i]Gedaliah, and [k]Zeri, and [l]Jeshaiah, Hashabiah, and [m]Mattithiah, [z]six, under the hands of their father Jeduthun, who prophesied with a harp, [n]to give thanks and to praise the LORD.

4 Of [o]Heman: the sons of Heman; Bukkiah, Mattaniah, [p]Uzziel, [q]Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman [r]the king's seer in the [s]words of God, to lift up the horn. And [t]God gave to Heman fourteen sons and three daughters.

6 All these *were* [t]under the hands of their father [u]for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [4]ac-

Phinehas; but the prerogative was lost on the death of Eli. From that time we find the descendants of Ithamar sharing equally in that dignity with the family of Eleazar, and, to prevent jealousy between the two, David makes the distribution by lot. The division of labour not only lightens it, but throws into it an element of individuality, which is, both morally and physically, beneficial to the performers. The great thing to be avoided is strife and vainglorying; and the best preservative against this is humility of mind, and contentedness to occupy the situation allotted us by Providence, whether obscure or conspicuous, with fidelity, order, and zeal.

Chap. XXV. 1-31. The captains of the host were the

cording to the king's order to [x]Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, *was* two hundred fourscore and eight.

8 ¶ And they [y]cast lots, [z]ward against *ward*, as well the small as the great, [a]the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who, with his brethren and sons, *were* twelve:

10 The third to Zaccur, *he*, his sons and his brethren, *were* twelve:

11 The fourth to [b]Izri, *he*, his sons and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren, *were* twelve:

14 The seventh to [c]Jesharelah, *he*, his sons and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren, *were* twelve:

18 The eleventh to [d]Azareel, *he*, his sons and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons and his brethren, *were* twelve:

20 The thirteenth to [e]Shubael, *he*, his sons and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren, *were* twelve:

30 The three and twentieth to [f]Mahazioth, *he*, his sons and his brethren, *were* twelve:

31 The four and twentieth to Romamtiezer, *he*, his sons and his brethren, *were* twelve.

B. C. 1015.

[x] *See on* 1-4.

[y] Lev. 16. 8. 1 Sam. 14. 41, 42. Prov. 16. 33. Acts 1. 26.

[z] 25. 13, 16. Neh. 12. 24.

[a] 2 Chr. 23. 13.

[b] 3, *Zeri.*

[c] 2, *Asarelah.*

[d] 4, *Uzziel.*

[e] 4, *Shebuel.*

[f] 4.

CH. XXVI.

[a] 2 Chr. 23. 19.

[b] Num. 26. 9-11. Ps. 44.-49, *titles.*

[c] 14, *Shelemiah.*

[d] 9. 19, *Ebiasaph.*

[e] 16. 5, 38.

[f] 13. 14.

1 Obed-edom.

[g] 2 Chr. 26. 17. Neh. 11. 14. 1 Tim. 6. 12. 2 Tim. 2. 3.

[h] 1, 14.

[i] 16. 38.

[k] 5. 1, 2.

[l] *See on* 25. 8.

[z] *As well for the small as for the great.*

[m] 1, *Meshelemiah.*

[n] 2.

[s] *Gatherings.*

[o] 10, 11.

[p] 1 Kings 10. 5. 2 Chr. 9. 4.

[q] 25. 8. Neh. 12. 24.

[r] 2 Chr. 8. 14.

CHAPTER XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had the charge of the treasures.* 29 *Officers and judges.*

CONCERNING the divisions of [a]the porters: Of the [b]Korhites *was* [c]Meshelemiah the son of Kore, of the sons of [d]Asaph.

2 And the sons of Meshelemiah *were* Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of [e]Obed-edom *were* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for [f]God blessed [1]him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father; for they *were* [g]mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, (whose brethren *were* strong men,) Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And [h]Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [1]Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet [k]his father made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* [l]wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, [z]as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [m]Shelemiah: then for [n]Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [s]Asuppim.

16 To Shuppim and [o]Hosah *the lot came forth* westward, with the gate Shallecheth, by the [p]causeway of the going up, [q]ward against ward.

17 [r]Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

princes of the people, and the chief of the priests, before whom the lots were cast for priests and Levites. As already intimated, praise was a principal part of the temple service, as it ever ought to be in the Church of Christ, since the Gospel is an affair of mercy and bounty, which can never be adequately acknowledged. This praise is not only a high duty, but an element of happiness and strength. Gratitude, excited to a high pitch, becomes joy, realising the precious Scripture—"The joy of the Lord shall be your strength." The best preparation for hard work, and, if need be, severe suffering, is being "filled with joy and peace in believing." To such no task is hard, no burden heavy.

Chap. XXVI. 1-32. Religion, in the hands of David, supplied employment for nearly as many people as war. Every class of men were valuable for something. In this there is a striking analogy to the state which the Gospel

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of [s]Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the [t]treasures of the house of God, and over the treasures of the [4]dedicated things.

21 *As concerning* the sons of [u]Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [x]Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* [y]over the treasures of the house of the LORD.

23 Of the [z]Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And [a]Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by [b]Eliezer; [c]Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [d]Shelomith his son:

26 Which Shelomith and his brethren *were* [e]over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the [5]spoils won in battles did they dedicate [f]to maintain the house of the LORD.

28 And all that [g]Samuel the seer, and Saul the son of Kish, and [h]Abner the son of Ner, and [i]Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the [k]Izharites, Chenaniah and his sons *were* for [l]the outward business over Israel, for [m]officers and judges.

30 *And* of the [n]Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [6]officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* [o]Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the [p]fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at [q]Jazer of Gilead.

32 And his brethren, [r]men of valour, *were* two thousand and seven hundred [s]chief fathers, whom king David made rulers over the [t]Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter [u]pertaining to God, and [7]affairs of the king.

B. C. 1015.

[s] Num. 26. 11, *Korah.*
[t] 1 Kings 14. 26; 15. 18.
[4] *Holy.*
[u] 6. 17, *Libni*; 23. 7.
[x] 23. 8; 29. 8, *Jehiel.*
[y] Neh. 10. 38.
[z] 23. 12.
[a] 23. 15, 16; 24. 20, *Shubael.*
[b] 23. 15.
[c] 23. 17.
[d] 23. 18.
[e] 18. 11; 22. 14; 29. 6-9.
[5] *Battles and spoils.*
[f] 2 Kings 12. 14.
[g] 1 Sam. 9. 9.
[h] 1 Sam. 14. 47-51; 17. 55.
[i] 2 Sam. 10. 9-14.
[k] 23; 23. 12, 18.
[l] 2 Chr. 34. 13.
[m] 23. 4.
[n] 23. 12-19.
[6] *Over the charge.*
[o] 23. 19, *Jeriah.*
[p] 29. 27.
[q] Josh. 21. 39.
[r] 6-9.
[s] 15. 12; 23. 24; 24. 31.
[t] 12. 37.

[u] 2 Chr. 19. 11.
[7] *Thing.*

CH. XXVII.

[a] Ex. 18. 25.
[b] 2 Chr. 17. 12-19; 26. 11-13.
[c] 1 Kings 5. 14.
[d] 1 Kings 4. 7, 27.
[e] 2 Sam. 23. 8, *Adino the Eznite.*
[f] Gen. 38. 29. Num. 26. 20, *Pharez.*
[g] Gen. 49. 8-10. Num. 7. 12; 10. 14.
[h] 2 Sam. 23. 9, *Dodo.*
[i] 18. 17. 1 Kings 4. 4.
[k] Or *principal officer.*
[l] 2 Sam. 23. 20-23.
[m] 2 Sam. 2. 18-23; 23. 24.
[n] 11. 27, *Shammoth the Harorite*; 26. 29. 2 Sam. 23. 25, *Shammah the Harodite.*
[o] 11. 28.
[p] 11. 27.
[q] 2 Sam. 23. 26, *Paltite.*
[r] 11. 29. 2 Sam. 21. 18, *Sibbechai.*
[s] Num. 26. 20.
[t] 11. 28, *Anetothite.* 2 Sam. 23. 27, *Anethothite.*
[u] 11. 30.
[v] 11. 31.

CHAPTER XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.*

NOW the children of Israel after their number, *to wit*, the chief fathers and [a]captains of thousands and hundreds, and their officers that [b]served the king in [c]any matter of the courses, which came in and went out [d]month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course, for the first month, *was* [e]Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of [f]Perez *was* [g]the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [h]Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host, for the third month, *was* [i]Benaiah the son of Jehoiada, a [1]chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* [k]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain*, for the fourth month, *was* [l]Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth *captain*, for the fifth month, *was* [m]Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain*, for the sixth month, *was* [n]Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain*, for the seventh month, *was* [o]Helez the [p]Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain*, for the eighth month, *was* [q]Sibbecai the Hushathite, of the [r]Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain*, for the ninth month, *was* Abiezer the [s]Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain*, for the tenth month, *was* [t]Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain*, for the eleventh month, *was* [u]Benaiah the Pirathonite, of

will bring about, when the talent, culture, rank, and station of the whole world, so long consumed in war, will be consecrated to the interests of peace. The mere waste of a few campaigns among the great powers of the earth would go far to civilise the bulk of the human family. Thanks be to God, already the prophecy is, to a considerable extent, fulfilled, that "many shall run to and fro;" and knowledge is being rapidly "increased."

Chap. XXVII. 1-34. The wars of David, viewed analogically, serve very impressively to illustrate the nature of the conflict which is now being waged by the Church of Christ. In David's days, the nation might be likened to one great camp; every man was a soldier, or in some way ministering to the interests of the enterprise. Even in time of peace, what may be called his militia amounted to a host of well-nigh 300,000. Now, the Church of Christ, viewed in this light, is still far behind in the development of its resources. Her chief defects refer to prayer, the preaching of the Word to the perishing

the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain*, for the twelfth month, *was* [x]Heldai the Netophathite, of [y]Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel; the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites; Shephatiah the son of Maachah:

17 Of the Levites; Hashabiah the son of Kemuel: [z]of the Aaronites; Zadok:

18 Of Judah; [a]Elihu, *one* of the brethren of David: of Issachar; Omri the son of Michael:

19 Of Zebulun; Ishmaiah the son of Obadiah: of Naphtali; Jerimoth the son of Azriel:

20 Of the children of Ephraim; Hoshea the son of Azaziah: of the half-tribe of Manasseh; Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh in Gilead; Iddo the son of Zechariah: of Benjamin; Jaasiel the son of [b]Abner:

22 Of Dan; Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under; because the LORD had said [c]he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah [d]began to number, but he finished not, because there fell wrath for it against Israel; neither [2]was the number put in the account of the Chronicles of king David.

25 ¶ And over [e]the king's treasures *was* Azmaveth the son of Adiel: and over [f]the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field, for tillage of the ground, *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over [3]the increase of the vineyards for the wine-cellars *was* Zabdi the Shiphmite:

28 And [g]over the olive-trees, and the sycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in [h]Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the son of Adlai:

30 Over [1]the camels also *was* Obil [k]the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's [l]uncle, was a counsellor, a wise man, and a [4]scribe: and Jehiel the [5]son of Hachmoni *was* with the king's sons:

33 And [m]Ahithophel *was* the king's counsellor: and [n]Hushai the Archite *was* [o]the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAPTER XXVIII.

1 *David exhorteth to fear God.* 9, 20 *He encourageth Solomon to build the temple.*

AND David [a]assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the [1]substance and possession of the king, [2]and of his sons, with [b]the [3]officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king [c]stood up upon his feet, and said, Hear me, [d]my brethren, and my people: *As for me*, [e]I *had* in mine heart to build an house of [f]rest for the ark of the covenant of the LORD, and for [g]the footstool of our God, and had made ready for the building:

3 But God said unto me, [h]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed [4]blood.

4 Howbeit the LORD God of Israel [i]chose me before all the house of my father to be king over Israel for ever: for he hath [k]chosen Judah *to be* the ruler; and of the house of Judah the house of my father; and [l]among the sons of my father he liked me, to make *me* king over all Israel:

5 And of [m]all my sons (for the LORD hath given me many sons) [n]he hath chosen Solomon my son [o]to sit upon the throne of the kingdom of the LORD over Israel.

B. C. 1015.

x 11. 30. *Heled.* 2 Sam. 23. 29. *Heleb.*
y 4. 13. Jud. 3. 9.
z 12. 27, 28; 24. 4, 31.
a 1 Sam. 16. 6; 17. 13, 28. *Eliab.*
b 1 Sam. 14. 50, 51. 2 Sam. 3. 27, 37.
c Gen. 15. 5. Heb. 11. 12.
d 21. 1-17. 2 Sam. 24. 1-15.
2 *Ascended the number.*
e 2 Kings 18. 15. 2 Chr. 16. 2.
f Gen. 41. 49. Ex. 1. 11. 2 Chr. 26. 10. Jer. 41. 8.
3 *That which was of the vineyard.*
g 1 Kings 4. 7.
h 5. 16. Is. 65. 10.

i Job 1. 3.
k Gen. 47. 6.
l 2 Sam. 13. 3; 21. 21. *nephew.*
4 *Secretary*
5 *Hachmonite.*
m 2 Sam. 15. 12; 16. 23; 17. 23.
n 2 Sam. 15. 33, 37; 16. 16.
o 2 Sam. 16. 17.

CH. XXVIII.

a Josh. 23. 2; 24. 1.
1 *Cattle.*
2 *And his sons.*
b 27. 32-34.
3 Or, *eunuchs.*
c Gen. 43. 2.
d Deut. 17. 15, 20. Ps. 22. 22.
e 2 Sam. 7. 1.
f Ps. 132. 3-5, 8, 14.
g Ps. 99. 5; 132. 7.
h 2 Sam. 7. 5-13.
4 *Bloods.*
i 1 Sam. 16. 6-13.
k Gen. 49. 8-10.
l Ps. 18. 19.
m 3. 1-9; 14. 4-7.
n 22. 9; 29. 1.
o 2 Chr. 1. 8, 9.

at home, the religious teaching of the young, financial arrangements, and the diffusion of Christian knowledge in heathen lands. The number of Christian Churches which, tested by the Scripture standard on these points, would pass muster, although considerable, is comparatively small, and hence the slow progress which Christianity is making in the world. The feeling of multitudes would appear to be, that little if anything more is required in the way of evangelisation. They attach no importance to the prayer of David relative to the dominion of the Messiah, "Let the whole earth be filled with his glory." They are only concerned about their own personal salvation, and not very intensely even about that. It is hardly to be expected that persons who can look on a "world lying in wickedness," without emotion, should be filled with very great anxiety how they themselves may escape from the wrath to come. They are slow to believe that the Christian life is really a conflict; and accordingly they entertain no adequate conception of the injunction, to "fight the good fight of faith," and "lay hold of eternal life."

Chap. XXVIII. 1-8. Things now began to assume, in the eye of David, a very solemn aspect. He clearly perceived that his life and labours were drawing to a close, and hence he made every preparation for the great event. Having assembled the people, acting on the principle of giving "line upon line," he rehearsed to them the great facts of his own history, especially reminding them of the Divine communications which had been made to him concerning the Temple. Ver. 9, 10. Having, with great dignity and affection, exhorted the heads of the nation, he addressed himself to Solomon his son, whom he urged, with profound wisdom and

6 And he said unto me, Solomon thy son, [p]he shall build my house and my courts: for [q]I have chosen him *to be* my son, and I will be his father.

7 Moreover, [r]I will establish his kingdom for ever, [s]if he be [t]constant to do my commandments and my judgments, [t]as at this day.

8 Now therefore, [u]in the sight of all Israel, the congregation of the LORD, and [x]in the audience of our God, [y]keep and seek for all the commandments of the LORD your God; [z]that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, [a]know thou [b]the God of thy father, and [c]serve him with a perfect heart, and with [d]a willing mind; for [e]the LORD searcheth all hearts, and understandeth all [f]the imaginations of the thoughts: [g]if thou seek him, he will be found of thee; but [h]if thou forsake him, he will cast thee off for ever.

10 [i]Take heed now, for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son [k]the pattern of the porch, and of [l]the houses thereof, and of the treasuries thereof, and of the [m]upper-chambers thereof, and of the inner-parlours thereof, and of [n]the place of the mercy-seat,

12 And the pattern of all [6]that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all [o]the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for [p]the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the [q]tables of shew-bread, for every table; and *likewise* silver for the tables of silver:

17 Also [r]pure gold for the flesh-hooks, and [s]the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for [t]the altar of incense refined gold by weight; and gold for the pattern of [u]the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, said David,* [x]the LORD made me understand in writing [y]by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, [z]Be strong, and of good courage, and do *it:* [a]fear not, nor be dismayed; for the LORD God, *even* my God, *will be* with thee; [b]he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, [c]the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee, for all manner of workmanship, every [d]willing skilful man for any manner of service; [e]also the princes and all the people *will be* wholly at thy commandment.

CHAPTER XXIX.

1 *David, by example, causeth the princes and people to offer.* 10 *His thanksgiving.* 26 *His reign and death.*

FURTHERMORE, David the king said [a]unto all the congregation, Solomon my son, [b]whom alone God hath chosen, *is yet* [c]young and tender, and the work *is* great: [d]for the palace *is* not for man, but for the LORD God.

2 Now I have prepared [e]with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [f]onyx-stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because [g]I have set my affection to the house of my God, [h]I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold,

B. C. 1015.

[p] 2 Sam. 7. 13, 14.
[q] Heb. 1. 5.
[r] Ps. 89. 28-37.
[s] 1 Kings 6. 12, 13.
[t] Heb. *strong.*
[u] 1 Kings 8. 61; 11. 4.
[x] Deut. 4. 6.
[y] Deut. 4. 28.
[z] Ps. 119. 4, 10, 11.
[a] Deut. 4. 1; 6. 1, 2.
[b] Deut. 4. 35.
[b] Gen. 28. 13.
[c] 1 Kings 8. 61.
[d] 2 Cor. 8. 12; 9. 7.
[e] 1 Sam. 16. 7.
[f] Ps. 139. 2.
[g] 2 Chr. 15. 2.
[h] Is. 1. 28.
[i] 1 Tim. 4. 16.
[k] Ex. 25. 40.
[l] 1 Kings 6. 16, 20.
[m] 1 Kings 6. 5, 6, 10. 2 Chr. 3. 9, &c.
[n] Ex. 25. 17-22. Heb. 9. 5.
[6] *That was with him by.*
[o] Ezra 8. 25-30, 33.
[p] Ex. 25. 31-39. 2 Chr. 4. 7.
[q] Ex. 25. 23-30. 2 Chr. 4. 8, 19.
[r] 2 Chr. 4. 20-22.
[s] Num. 7. 13, 14. 1 Kings 7. 48-50.
[t] Ex. 30. 1-10. 1 Kings 7. 48.
[u] Ex. 25. 18-22. Ps. 68. 17; 80. 1. Ez. i. 15-24; 10. 2, &c.
[x] Ex. 25. 40; 26. 30.
[y] Ex. 3. 14, 22.
[z] Deut. 31. 7, 8. Josh. 1. 6-9.
[a] Is. 41. 10, 13. Rom. 8. 31.
[b] Josh. 1. 5. Heb. 13. 5.
[c] 24; 25; 26.
[d] Ex. 36. 1-4. Ps. 110. 3.
[e] Tit. 3. 1.

CH. XXIX.

[a] 28. 1, 8.
[b] 1 Kings 8. 19, 20.
[c] 1 Kings 3. 7. Prov. 4. 3. Jer. 1. 6, 7.
[d] 2 Chr. 2. 4, 5.
[e] Ec. 9. 10. Col. 3. 23. 1 Pet. 4. 10, 11.
[f] Gen. 2. 12. Rev. 21. 18-21.
[g] Ps. 26. 8; 122. 1-9.
[h] Prov. 3. 9, 10.

inimitable beauty, to pursue the path which would lead to success, happiness, and glory. It is matter for wonder that Solomon should have been so forgetful of the awful warning given, that, should he forsake the Lord, the Lord would cast him off for ever! Ver. 11-21. David differed from all the kings that were to follow, in every circumstance connected with his departure. He enjoyed peace at home, and peace abroad; he was enthroned in the affections of the millions over whom he ruled; he beheld before him his son, and his successor appointed of God to finish the mighty enterprise for which he had made such preparations. He had, as Israel's king, at length subdued every foe, nobly finished his course, and honourably fulfilled the mighty mission to which he had been divinely set apart. Every wish, except with respect to his house, was gratified: and he had nothing more to do but to die. God had, according to promise, been his "guide even unto death;" and now was about to "take him to glory."

Chap. XXIX. 1-19. Towards the close of life, David grew exceedingly in spirituality. His one object was to prepare for the Temple, and to this all his thoughts, labours, and prayers constantly tended. There is vast

of the [l]gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And [k]who *then* is willing to [l]consecrate his service this day unto the LORD?

6 ¶ Then [l]the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave, for the service of the house of God, of gold, five thousand talents and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of [m]Jehiel the Gershonite.

9 Then the people rejoiced, for that [n]they offered willingly, because with [o]perfect heart they offered willingly to the LORD: and [p]David the king also rejoiced with great joy.

10 ¶ Wherefore [q]David blessed the LORD before all the congregation: and David said, [r]Blessed *be* thou, [s]LORD God of Israel [t]our father, for ever and ever.

11 Thine, O LORD, [u]*is* the greatness, and the power, and the glory, and the victory, and the [x]majesty: for [y]all *that is* in the heaven and in the earth *is thine;* [z]thine *is* the kingdom, O LORD, and thou art [a]exalted as head above all.

12 Both [b]riches and honour *come* of thee, and thou [c]reignest over all; and in thine hand *is* [d]power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, [e]we thank thee, and praise thy glorious name.

14 But [f]who *am* I, and what *is* my people, [g]that we should [2]be able to offer so [h]willingly after this sort? for [i]all things *come* of thee, and of [3]thine own have we given thee.

15 For [k]we *are* strangers before thee, and sojourners, as *were* all our fathers: [l]our days on the earth *are* as a shadow, and *there is* none [4]abiding.

16 O LORD our God, [m]all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

B. C. 1015.

[l] 1 Kings 9. 23.
[k] Ex. 25. 2-9.
[1] *To fill his hand.*
[l] Ex. 00. 3-10.
[m] 26. 21. 22, *Jehieli.*
[n] Deut. 16. 10, 11.
[o] 1 Kings 8. 61.
[p] Prov. 23. 15, 16.
[q] Ps. 103. 1, 2.
[r] 2 Chr. 6. 4.
[s] Gen. 32. 28.
[t] Is. 63. 16.
[u] Dan. 4. 30, 34, 35. 1 Tim. 1. 17. Rev. 4.10,11
[x] Ps. 29. 4.
[y] Gen. 1. 1. Heb. 1. 3.
[z] Ps. 145. 1, 12.
[a] Neh. 9. 5.
[b] Deut. 8. 18.
[c] Dan. 6. 26.
[d] Job 9. 19.
[e] Ps. 106. 1. 2 Cor. 2. 14.
[f] 2 Sam. 7. 18.
[g] Ps. 115. 1, 2. Rev. 4. 10.
[2] *Retain,* or *obtain strength.*
[h] Phil. 2. 13. Jam. 1. 17.
[i] Rom. 11. 36. 1 Cor. 10. 2.
[3] *Of thine hand.*
[k] Ps. 39. 12.
[l] Job 14. 2.
[4] *Expectation.*
[m] Luke 19. 16.

[n] Deut. 8. 2. Heb. 4. 12. Rev. 2. 23.
[o] Prov. 16. 8, 9. John 1. 47.
[p] Acts 24. 16. 1 Thes. 2.10.
[5] *Found.*
[q] Ex. 3. 6, 15. Matt. 22. 32.
[r] Deut. 30. 6. Ps. 119. 116, 117. 1 Thes. 3. 11, 12. Heb.13 21.
[s] Gen. 6. 5.
[6] *Stablish.*
[t] Ps. 72. 1; 119. 80. Jam. 1. 17.
[u] 2 Chr. 20. 21.
[x] Ex. 4. 31.
[y] Ex. 14. 31. 1 Pet. 2. 17.
[z] 2 Chr. 7. 4-9.
[a] Num. 15.5,7, 10.
[b] Ex. 24. 11.
[c] 1 Kings 1.35-39.
[d] Ps. 132. 11.
[e] Ec. 8. 2-5. Rom. 13. 1.
[7] *Gave the hand under.*
[f] Josh. 3. 7. Acts 19. 17.
[g] 1 Kings 3.13.
[h] 2 Sam. 5. 4,5.
[i] Gen. 15. 15. Acts 13. 36.
[k] 1Kings11.41. Heb. 11. 32, 33.

17 I know also, my God, that thou [n]triest the heart, and [o]hast pleasure in uprightness. As for me, [p]in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are [5]present here, to offer willingly unto thee.

18 O [q]LORD God of Abraham, Isaac, and of Israel, our fathers, [r]keep this for ever [s]in the imagination of the thoughts of the heart of thy people, and [6]prepare their heart unto thee:

19 And [t]give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things,* and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, [u]Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and [x]bowed down their heads, and [y]worshipped the LORD, and the king.

21 And they [z]sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their [a]drink-offerings, and sacrifices in abundance for all Israel;

22 And did [b]eat and drink before the LORD on that day with great gladness: and they made Solomon the son of David king the second time, [c]and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 ¶ Then Solomon [d]sat on the throne of the LORD as king instead of David his father, and prospered; and [e]all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [7]submitted themselves unto Solomon the king.

25 And the LORD [f]magnified Solomon exceedingly in the sight of all Israel, and [g]bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* [h]forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in [i]a good old age, full of days, riches, and honour; and Solomon his son reigned in his stead.

29 Now [k]the acts of David the king,

force in the expression, "I have set my affection to the house of my God." Having himself given to the extent of his means, that is, to the extent of many millions, he then stimulated his people to follow his example, which they did in a manner worthy of their king. They gave of gold and silver upwards of twenty-six millions sterling, bearing a proportion to the gifts of David of five to three, which shews the unparalleled munificence of the king. Among the happiest hours of David's life was that in which he beheld the people offering with such willingness, and in such abundance. The song of thanksgiving, composed for the occasion, is a burst of grateful, adoring joy, inferior to nothing in the Book of Psalms. Ver. 20-30. The festivities of the occasion in connexion with sacrifice, were on the same magnificent scale with the contribution. No such occasion before had passed over the head of the nation, and with the exception of the opening of the Temple, none such ever passed again. David's work was now done, and hence he retired to the grave, full of age, riches, and honour, while his son Solomon ascended the throne, the splendid type of a King greater than Solomon. When the earth shall come to resemble, in its antitypical character, the state of the Jewish nation at the moment we speak of, then

first and last, behold, they *are* written in the [s]book of Samuel the seer, and in the book of [l]Nathan the prophet, and in the book of Gad the seer,

B. C. 1015.

[s] *History.*
[l] 2 Sam. 7. 2-4.
[m] Dan. 2. 21.

30 With all his reign and his might, and [m]the times that went over him, and over Israel, and over all the kingdoms of the countries.

THE SECOND BOOK OF THE CHRONICLES.

This Book comprises the reigns of all the Kings of the House of David over Judah, after the separation of the Ten Tribes, down to Judah's captivity in Babylon, extending to the deliverance of Israel by Cyrus, including a period of at least 416 years, and, perhaps, somewhat more.

CHAPTER I.

1 *The solemn offering of Solomon at Gibeon.* 7 *His choice of wisdom is blessed by God.* 13 *His strength and wealth.*

AND Solomon the son of David [a]was strengthened in his kingdom, and the [b]LORD his God *was* with him, and [c]magnified him exceedingly.

2 Then Solomon spake unto all Israel, [d]to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, [e]the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [f]Gibeon; for there was [g]the tabernacle of the congregation of God, which Moses, the servant of the LORD, had made in the wilderness.

4 But [h]the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: [i]for he had pitched a tent for it at Jerusalem.

5 Moreover, [k]the brasen altar, that [l]Bezaleel the son of Uri, the son of Hur, had made, [l]he put before the tabernacle of the LORD; and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered [m]a thousand burnt-offerings upon it.

7 ¶ [n]In that night did God appear unto Solomon, and said unto him, [o]Ask what I shall give thee.

8 And Solomon said unto God, [p]Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, [q]let thy promise unto David my father be established: for thou hast made me king over a people [1]like the dust of the earth in multitude.

B. C. 1015.

CH. I.

[a] 1 Kings 2. 12, 46.
[b] Gen. 39. 2, 21. Ex. 3. 12. Matt. 28. 20.
[c] Phil. 2. 9-11.
[d] 1 Chr. 13. 1; 15. 3.
[e] 1 Chr. 15. 12.
[f] 1 Kings 3. 4.
[g] Ex. 40. 2, 34. Lev. 1. 1.
[h] 2 Sam. 6. 2, 17. 1 Chr. 15. 25-28.
[i] Ps. 132. 5, 6.
[k] Ex. 27. 1-8.
[l] Ex. 31. 2.
[l] *Was there.*
[m] 1 Kings 3. 4. Is. 40. 16.
[n] Prov. 3. 5, 6.
[o] Matt. 7. 7, 8. John 16. 23. 1 John 5. 14, 15.
[p] 2 Sam. 12. 7, 8. Ps. 86. 13; 89. 20-28. Is. 4. 3.
[q] 2 Sam. 7. 12-16. Ps. 89. 35-37; 132. 11, 12.
[1] *Much as the dust of the earth.*

[r] Ps. 119. 34, 73. Prov. 2. 2-6; 3. 13-18. Jam. 1. 5.
[s] Deut. 31. 2.
[t] 2 Cor. 2. 16; 3. 5.
[u] 1 Sam. 16. 7. 1 Kings 8. 18.
[x] Prov. 14. 8. Jam. 3. 13, 17.
[y] Matt. 6. 33. Eph. 3. 20.
[z] 1 Chr. 29. 25. Ec. 2. 9.
[a] Deut. 17. 16. 1 Kings 4. 26; 10. 26.
[b] 1 Kings 10. 27. Job 22. 24, 25.
[2] *Gave.*
[c] Is. 9. 10.
[4] *The going forth of the horses which was Solomon's.*
[5] *Hand.*

10 [r]Give me now wisdom and knowledge, that I may [s]go out and come in before this people: [t]for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because [u]this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, [x]that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee: and [y]I will give thee riches, and wealth, and honour, [z]such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And [a]Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And [b]the king [2]made silver and gold at Jerusalem *as plenteous* as stones, and cedar-trees made he as the [c]sycamore-trees that *are* in the vale for abundance.

16 And [4]Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their [5]means.

---

will be realised the language of David himself concerning the Lord Jesus, "All nations shall be blessed in him, and all nations shall call him blessed."

Chap. I. 1-17. The appearance of the Lord to Solomon was an event of the deepest interest, forasmuch as it served to test the spirit of the youthful sovereign, and obtained certain promises of a nature eminently calculated to support and encourage him in the great work on which he had entered. He commenced his reign with a sense of the responsibility which attached to him, and of his own utter insufficiency for the discharge of functions so great and various. Nothing can be more in character than his request; and nothing could more illustrate the Divine bounty, grace, and kindness than the assurances tendered. Had he only closed as he began, how different had been his history, and how worthy of his illustrious parent, whose own light shone more and more unto the perfect day! There is much in this opening chapter of Solomon's history calculated to instruct the people of God. It shews them that in everything the claims of the Lord are first to be considered. First God, then the creature

CHAPTER II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His message to Huram.* 11 *Huram's kind answer.*

AND Solomon [a]determined to build an house [b]for the name of the LORD, and [c]an house for his kingdom.

2 And Solomon [d]told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to [e]Huram the king of Tyre, saying, [f]As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, [g]I build an house to the name of the LORD my God, [h]to dedicate *it* to him, *and* [i]to burn before him [l]sweet incense, and for [k]the continual shewbread, and for [l]the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on [m]the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* [n]great; for [o]great *is* our God above all gods.

6 But [p]who [2]is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him? [q]who *am* I then, that I should build him an house, [r]save only to burn sacrifice before him?

7 Send me now therefore a man [s]cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill [3]to grave with the cunning men that *are* with me in Judah and in Jerusalem, [t]whom David my father did provide.

8 [u]Send me also cedar-trees, fir-trees, [x]and [4]algum-trees, out of Lebanon; (for I know that thy servants can skill to cut timber in Lebanon;) and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [5]wonderful great.

10 And, behold, [y]I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand [z]baths of wine, and twenty thousand baths of oil.

B. C. 1015.

CH. II.

[a] 1 Kings 5. 5.
[b] Deut. 12. 5, 11; 28. 58. Matt. 6. 9.
[c] 1 Kings 7. 1; 9. 1.
[d] 1 Kings 5.15, 16.
[e] 1 Kings 5. 1, *Hiram.*
[f] 2 Sam. 5. 11.
[g] 1 Kings 8.18.
[h] 1 Kings 8.63.
[i] Ex. 30. 7.
[l] *Incense of spices.*
[k] Ex. 25. 30.
[l] Ex. 29. 38-42.
[m] Lev. 23.
[n] 1 Kings 9. 8.
[o] Ex. 15. 11.
[p] 1 Kings 8. 27. Acts 7. 48, 49.
[q] *Hath retained, or obtained strength.*
[r] Ex. 3. 11. Eph. 3. 8.
[s] Deut. 12. 5, 6, 11, 14, 26.
[t] Ex. 31. 3-5.
[u] *To grave gravings.*
[x] 1 Chr. 22. 15, 16.
[y] 1 Kings 5. 6.
[z] 1 Kings 10.11, *almug-trees.*
[4] *Algummim.*
[5] *Great and wonderful.*
[y] 1 Kings 5.11. Luke 10. 7. Rom. 13.7, 8.
[z] 1 Kings 7. 26, 38.

[a] Deut. 7. 7, 8.
[b] Luke 1. 68. 1 Pet. 1. 3.
[c] Gen. 1; 2. Acts 4. 24; 14. 15. Col. 1. 16, 17. Rev. 4. 11; 10. 6.
[6] *Knowing prudence, &c.*
[d] 1.
[e] 4. 16.
[f] 1 Kings 7, 13, 14.
[g] Ex. 31. 3, 4.
[h] 1 Kings 5.11.
[i] 1 Kings 5.8, 9.
[7] *According to all thy need.*
[8] *Japho.*
[k] 8. 7, 8.
[9] *The men the strangers.*
[l] 1 Chr. 22. 2.
[m] 2.

CH. III.

[a] 1 Kings 6 1, &c.
[b] Gen. 22.2, 14.
[1] *Which was seen of David.*

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, [a]Because the LORD hath loved his people, he hath made thee king over them.

12 [b]Huram said moreover, Blessed *be* the LORD God of Israel, [c]that made heaven and earth, who hath given to David the king a wise son, [6]endued with prudence and understanding, that might build [d]an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, [e]of Huram my father's;

14 [f]The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, [g]skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, [h]which my lord hath spoken of, let him send unto his servants:

16 And [i]we will cut wood out of Lebanon, as [7]much as thou shalt need; and we will bring it to thee in floats by sea to [8]Joppa, and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon [k]numbered all [9]the strangers that *were* in the land of Israel [l]after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

18 And he set [m]threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER III.

1 *The place and time of building the temple.* 3 *The measure and ornaments of the house.* 10 *The cherubims.*

THEN [a]Solomon began to build the house of the LORD at Jerusalem [b]in mount Moriah, [1]where *the LORD* appeared unto David his father, in the place

—first the soul, then the body. If all be right for eternity, there need be no very great solicitude as to time.

Chap. II. 1-10. Solomon having thoroughly imbibed his father's spirit, that the one great thing to be attended to was the building of the Temple of the Lord, lost no time in communicating with Huram, who entertained his application with the most intense cordiality. Ver. 11-18. Huram speaks as a man who knew the truth, and who worshipped the God of Israel, which may account for the affectionate interest he took in Solomon, as also in the history of David. The number of strangers in the country, upwards of 153,000 men, was very great, and the wise king was at special pains to turn them to account, supplying them at once with labour and with bread, and strengthening himself by their physical power. This people would seem to have had no particular vocation, but to have been a sort of wanderers, or emigrants, in pursuit of whatever might turn up for their advantage. Solomon's mode of dealing with them indicates his peculiarly practical turn of mind. While he did this, it was clearly not for want of labourers among his own people, for he acknowledges in his prayer that they "were like the dust of the earth in multitude." We may therefore view it as a master-stroke of policy to employ this immense army of idle strangers, in regular labour, which would keep them out of mischief. Were governments to collect the fugitives and the vagabonds of the nations, and provide them with work and bread, we should require fewer prisons and penitentiaries, hulks and penal colonies. In this, as in everything else, the Scriptures are the great code of social wisdom.

Chap. III. 1-17. So stupendous were the preparations of Solomon, that notwithstanding the multitudes

that David had prepared in the thrashing-floor of [c]Ornan the Jebusite.

2 And he began to build [d]in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* [e]Solomon was [2]instructed for the building of the house of God. [f]The length by cubits after the first measure *was* three-score cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And [3]the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he [4]garnished the house with [h]precious stones for beauty; and the gold *was* gold of Parvaim.

7 He [i]overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and [k]graved cherubims on the walls.

8 ¶ And he made [l]the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made [m]two cherubims of [5]image-work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long; one wing *of the one cherub was* five cubits, reaching to the wall of the house; and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [6]inward.

14 ¶ And he made [n]the vail *of* blue, and purple, and crimson, and fine linen, and [6]wrought cherubims thereon.

15 ¶ Also he made before the house [o]two pillars of thirty and five cubits [7]high, [p]and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made [q]chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [r]an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [8]Jachin, and the name of that on the left [9]Boaz.

CHAPTER IV.

1 *The altar of brass.* 2 *The molten sea.* 6 *The ten lavers, candlesticks, and tables.* 19 *The instruments of gold.*

MOREOVER, he made [a]an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made [b]a molten sea of ten cubits from [1]brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* [c]the similitude of oxen, which did compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It [d]stood upon twelve oxen, [e]three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, [2]with flowers of lilies; *and* it received and held [f]three thousand baths.

6 ¶ He made also [g]ten lavers, and put five on the right hand, and five on the left, to wash in them: [3]such things as they offered for the burnt-offering they washed in them; [h]but the sea *was* for the priests to wash in.

7 And he made [i]ten candlesticks of gold [k]according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also [l]ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred [4]basons of gold.

9 ¶ Furthermore, he made [m]the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

B. C. 1012.

[c] 2 Sam. 24.18, &c., Araunah. 1 Chr. 21.18; 22. 1.
[d] 1 Kings 6. 1.
[e] 1 Chr. 28. 11-19.
[2] *Founded.*
[f] 1 Kings 6.2,3.
[g] 1 Kings 6. 15-17, 21, 22.
[3] *Covered.*
[h] 1 Chr. 29.2,8.
[i] Ex. 26. 29.
[k] Ex. 26. 1.
[l] Ex. 26. 33. 1 Kings 6.19, 20.
[m] 1 Kings 6.23-28.
[4] *Moveable work.*
[5] *Or, toward the house.*
[n] Ex. 26. 31-35. Matt. 27. 51. Heb. 9. 3; 10. 20.
[6] *Caused to ascend.*
[o] 1 Kings 7.15-24. Jer. 52. 21-23.

[7] *Long.*
[p] 1 Kings 7.16.
[q] 1 Kings 7.17.
[r] 1 Kings 7.21.
[8] *He shall establish.*
[9] *In it is strength.*

CH. IV.

[a] Ex. 27. 1-8. 2 Kings 16. 14, 15. Ez. 43.13-16.
[b] Ex. 30. 18-21. Zech. 13. 1. Tit. 3. 5. Rev. 7. 14.
[1] *His brim to his brim.*
[c] Ez. 1. 10. 1Cor. 9 9,10. Rev. 4. 7.
[d] Matt. 16. 18. Eph. 2. 20. Rev. 21. 14.
[e] Matt. 28. 19, 20. Acts 9. 15.
[2] *Like a lily-flower.*
[f] 1 Kings 7.26.
[g] Ex. 30.18-21. Ps. 51. 2. 1 Cor. 6. 11. 1 John 1. 7.
[3] *The work of burnt-offering.*
[h] Ex. 29. 4. Heb. 9. 14. Rev. 1. 5, 6; 7. 14.
[i] 1 Kings 7.49. Rev. 1. 20.
[k] Ex. 25. 31-40.
[l] Ex. 25. 23-30. 1 Cor. 10. 21.
[4] *Bowls.*
[m] 1 Kings 6.36; 7. 12.

he employed, it was not till the fourth year of his reign that he commenced operations. Here, then, is an event which may be likened to the laying of the foundations of the Church of Christ, the spiritual temple, not made with hands. Many previous events derive special significance from this enterprise. The temple was built at Jerusalem, where the Lord had been pleased to put his name, and on Mount Moriah, where he appeared to his faithful servant, and answered him by fire. There atonement was made on a former occasion; and there again atoning sacrifices were to be perpetuated. The Christian is here forcibly reminded of God in Christ as the true temple, in all points infinitely more glorious than the wondrous structure of Solomon. But, while God is in Christ, Christ is in his people, every one of whom is a spiritual stone, occupying a place in the true Church, which is the "habitation of God through the Spirit." Thus viewed, these events are richly fraught with Gospel instruction, calculated alike to encourage and to edify the people of God.

Chap. IV. 1-22. The brasen altar is entitled to special consideration, since all the sacrifices were to be offered thereon, and sanctified by it. This reminds us

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made the pots, and the shovels, and the [5]basons. And Huram [6]finished the work that he was to make for king Solomon for the house of God;

12 *To wit,* the two pillars, and [n]the pommels, and the chapiters *which were* on the top of the two pillars; and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 And [o]four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon [7]the pillars.

14 He made also bases, and [8]lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The [p]pots also, and the shovels, and the [q]flesh-hooks, and all their instruments, did [9]Huram his father make to king Solomon, for the house of the LORD, of [9]bright brass.

17 In the plain of Jordan did the king cast them, in the [1]clay ground between Succoth and [s]Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for [t]the weight of the brass could not be found out.

19 ¶ And Solomon made [u]all the vessels that *were for* the house of God, [x]the golden altar also, and [y]the tables whereon the shew-bread *was set;*

20 Moreover, [z]the candlesticks with their lamps, that they should burn after the manner before [a]the oracle, of pure gold;

21 And [b]the flowers, and the lamps, and the tongs, *made he of* gold, *and* that [2]perfect gold;

22 And the [c]snuffers, and the [3]basons, and the spoons, and the censers *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place,* and the doors of the house of the temple, *were of* gold.

CHAPTER V.

1 *The dedicated treasures.* 2 *The bringing up of the ark of the covenant.* 11 *God being praised, giveth a sign of his favour.*

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon [a]brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ [b]Then Solomon assembled the elders of Israel, and all the heads of the tribes, [c]the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD [d]out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king [e]in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and [f]the Levites took up the ark.

5 And they brought up the ark, and [g]the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle; these did the priests *and* the Levites bring up.

6 Also [h]king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, [i]to the oracle of the house, into the most holy *place, even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and [k]the staves thereof above.

9 And they drew out the staves *of the ark,* that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And [l]there it is unto this day.

10 *There was* nothing in the ark, [l]save the two tables which Moses put *therein* at Horeb, [2]when [m]the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place;* (for all the priests *that were* [3]present were [n]sanctified, *and* did not *then* [o]wait by course:

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* [p]arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them [q]an hundred and twenty priests sounding with trumpets;)

B. C. 1006.

5 *Bowls.*
6 *Finished to make.*
n 1 Kings 7. 41.
o Ex. 25. 33,34. Cant. 4. 13. Jer. 52. 23.
7 *Face of the.*
8 *Caldrons.*
p Ex. 27. 3; Zech. 14. 20, 21.
q 1 Sam. 2. 13, 14.
r 1 Kings 7. 13, 14, 45, *Hiram.*
9 *Made bright,* or *scoured.*
1 *Thicknesses of the ground.*
s 1 Kings 7. 46, *Zarthan.*
t 1 Kings 7. 47. Jer. 52. 20.
u 1 Kings 7. 48-50.
x Ex. 30. 1-10. Rev. 8. 3.
y Ex. 25. 23-30.
z Ex. 25. 31-37.
a 1 Kings 8. 6. Ps. 28. 2.
b Ex. 25. 31; 37. 20. 1 Kings 6. 18, 29.
2 *Perfections of.*
c Ex. 37. 23
3 Or, *bowls.*

CH. V.

a 1 Kings 7. 51.
b 1 Kings 8. 1-11.
c 1 Chr. 15. 12; 26. 26.
d 2 Sam. 6. 12. 1 Chr. 16. 1.
e Lev. 23. 34-36. 1 Kings 8. 2.
f Num. 4. 15. Josh. 3. 6; 6. 6; 1 Kings 8. 3.
g 1 Kings 8. 4, 6.
h 2 Sam. 6. 13. 1 Kings 8. 5. 1 Chr. 16. 1, 2; 29. 21.
i Ex. 37. 6-9. 1 Kings 6. 23-28; 8. 6, 7.
k Ex. 25. 12-15; 37. 3-5. Num. 4. 6.
l *They are there.*
l Ex. 31. 18; 32. 15, 16, 19; 34. 1; 40. 20.
2 *Where.*
m Ex. 19. 5; 24. 7, 8. Deut. 29. 1, 10-14. Jer. 31. 31-34. Heb. 8. 6-13.
3 *Found.*
n 29. 5, 15; 30. 17-20.
o 1 Chr 24.
p 1 Chr. 15. 27. Rev. 15. 6.
q Num. 10. 1-5.

---

of the Great Sacrifice which was shadowed forth, and ultimately presented on Calvary for the destruction of death, and the salvation of a lost world. The very smoke was not without significance; as it ascended to heaven, the hearts of believers might well accompany it to the mercy-seat. Our devotions are true and right just in proportion as Christ occupies the mind. As without shedding of blood there is no remission, so they who have obtained forgiveness through it are ever to keep it in remembrance. The molten sea also taught its lessons. Water was placed there for the purpose of priestly ablution, clearly prefiguring "the washing of regeneration, and the renewing of the Holy Ghost." That water might remove stains from the body, but the blood of Christ only can do so from the soul; and there is no corruption it cannot cleanse. The gold within is strikingly significant of internal purity, and conformity to the image of Christ. "Without holiness no man can see the Lord." As we approximate death, the grave, and paradise, we ought to be constantly growing in "meetness for the inheritance of the saints in light."

Chap. V. 1-14. All these matters have a spiritual bearing, and in that light only are they now valuable. The Lord Jesus was clearly typified by the Ark, and as such it was a token of the Divine presence. As then, so now, the Lord is ever with and among his people "the hope of glory." The promise, "Lo, I am with you alway, even unto the end of the world," is like Him who gave it, immutable, "the same yesterday,

13 It came even to pass, as the trumpeters and singers *were* [r]as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with the trumpets, and cymbals, and instruments of musick, and praised the LORD, *saying*, For [s]*he is* good; for his mercy *endureth* for ever: that [t]*then* the house was filled with a cloud, *even* the house of the LORD;

14 So that [u]the priests could not stand to minister by reason of the cloud: for [x]the glory of the LORD had filled the house of God.

CHAPTER VI.

1 *Solomon having blessed the people, blesseth God.* 12 *His prayer at the consecration of the temple.*

THEN said Solomon, [a]The LORD hath said that he would dwell in the thick darkness.

2 But [b]I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 ¶ And the king [c]turned his face, and [d]blessed the whole congregation of Israel: (and [e]all the congregation of Israel stood:)

4 And he said, [f]Blessed *be* the LORD God of Israel, [g]who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 [h]Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that [i]my name might be there; [k]neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have [l]chosen David to be over my people Israel.

7 Now, [m]it was in the heart of David my father to build an house for the name of the LORD God of Israel:

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, [n]thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken; for [o]I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel:

11 And in it have [p]I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and [q]spread forth his hands,

B.C. 1004.

[r] Ps. 95. 1, 2; 100. 1, 2. Is. 52. 8.
[s] 1 Chr. 16. 34, 41. Ezra 3. 11.
[t] 1 Kings 8. 10-12.
[u] 1 Tim. 6. 16.
[x] Ex. 40. 35.

CH. VI.

[a] Ex. 24. 15-18. Ps. 18. 8-11. Heb. 12. 18.
[b] 2 Sam. 7. 13. 1 Kings 8. 13. 1 Chr. 17. 12.
[c] 1 Kings 8. 14.
[d] Josh. 22. 6.
[e] 1 Kings 8. 14.
[f] 1 Kings 8. 15. Eph. 1. 3.
[g] 1 Chr. 17. 12.
[h] 2 Sam. 7. 6, 7.
[i] Ex. 20. 24; 23. 21. Deut. 12. 5.
[k] 1 Sam. 10. 24; 16. 23. 2 Sam. 7. 15, 16.
[l] 1 Sam. 16. 1. Ps. 89. 19, 20.
[m] 2 Sam. 7. 2, 3. 1 Kings 5. 3.
[n] 1 Kings 8. 18-21. 2 Cor. 8. 12.
[o] 1 Kings 2. 12; 3. 6, 7.
[p] Ex. 40. 20. 1 Kings 8. 9, 21. Heb. 9. 4.
[q] Ex. 9. 33. Job 11. 13. Ps. 28. 2.

[1] *The length thereof, &c.*
[r] 1 Kings 6. 36; 7. 12.
[s] 1 Kings 8. 54. Ezra 9. 5. Ps. 95. 6.
[t] Ex. 15. 11. Ps. 86. 8.
[u] Deut. 7. 9. Ps. 89. 28.
[x] Gen. 5. 24. Luke 1. 6. 1 Thes. 2. 12.
[y] Ex. 36. 37. John 15. 14, 15.
[z] *There shall not be a man cut off.*
[a] Ps. 26. 3; 119. 1.
[b] 2 Sam. 7. 25-29. Jer. 11. 5.
[b] 1 Kings 8. 27. Acts 7. 48, 49.
[c] Ps. 139. 7-10. 2 Cor. 12. 2.
[d] 1 Kings 8. 28. Dan. 9. 17-19.
[e] Ps. 20. 1-3. John 17. 20.
[f] Deut. 26. 2. Col. 2. 9.
[g] *In this place.*
[d] *Pray.*
[e] Job 22. 12-14.
[h] 1 Kings 8. 31, 32.
[i] *And he require an oath of him.*
[i] Num. 5. 27.
[k] Deut. 25. 1. Prov. 17. 15.
[6] *Be smitten.*
[l] Josh. 7. 11, 12. Jud. 2. 14, 15.
[m] Deut. 4. 29-31; 30. 1-6.

13 (For Solomon had made a brasen scaffold, of five cubits [1]long, and five cubits broad, and three cubits high, and had set it in the midst of [r]the court; and upon it he stood, and [s]kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, *there is* [t]no God like thee in the heaven, nor in the earth; which [u]keepest covenant, and *shewest* mercy unto thy servants that [x]walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, [y]keep with thy servant David my father that which thou hast promised him, saying, [z]There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way [a]to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, [b]let thy word be verified, which thou hast spoken unto thy servant David.

18 (But [c]will God in very deed dwell with men on the earth? Behold, [d]heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!)

19 [e]Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, [f]to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest [g]put thy name there; to hearken unto the prayer which thy servant prayeth [3]toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [4]make toward this place: hear thou from [5]thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man [h]sin against his neighbour, [5]and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven and do, and judge thy servants, by [i]requiting the wicked, by recompensing his way upon his own head; and by [k]justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be [6]put to the worse before the enemy, [l]because they have sinned against thee, and [m]shall

to-day, and for ever." The singers remind us of our duty, —the one song required oneness of heart; and this is one of the conditions of acceptable praise and prayer. In proportion to our unity is the proof of our love, and our love is demonstrative of our sonship. It is the fruit of the indwelling Spirit, and a part of the Divine nature. "He that dwelleth in love, dwelleth in God, and God in him."

Chap. VI. 1-42. Having in our remarks on First Kings, Chapter viii., pointed to the peculiar qualities, beauties, and excellences of Solomon's prayer, we need

return and confess thy name, and pray and make supplication before thee [7]in this house:

25 Then hear thou from the heavens, and [p]forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When [o]the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and [p]turn from their sin, when thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, [q]when thou hast taught them the [r]good way wherein they should walk; and [s]send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be [t]dearth in the land, if there be pestilence, if there be blasting, or mildew, [u]locusts, or caterpillars; if their enemies besiege them in the [8]cities of their land; whatsoever sore, or whatsoever sickness *there be:*

29 *Then* [x]what prayer, *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall [y]know his own sore, and his own grief, and shall spread forth his hands [9]in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and [z]render unto every man according unto all his ways whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

31 That they may [a]fear thee, to walk in thy ways, [1]so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning [b]the stranger, which is not of thy people Israel, but [c]is come from a far country for thy great name's sake, and [d]thy mighty hand, and thy stretched-out arm; if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; [e]that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that [2]this house, which I have built, is called by thy name.

34 ¶ If [f]thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee [g]toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then [h]hear thou from the heavens their prayer and their supplication, and maintain their [3]cause.

36 ¶ If [i]they sin against thee, ([k]for *there is* no man which sinneth not,) and [l]thou be angry with them, and deliver them over before *their* enemies, and [4]they carry them away captives unto a land far off or near:

37 Yet [m]*if* they [5]bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, [n]We have sinned, we have done amiss, and have dealt wickedly;

38 If they [o]return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their [6]cause, and [p]forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* [q]thine ears *be* attent unto the prayer [7]*that is made* in this place.

41 Now therefore [r]arise, O LORD God, into thy resting-place, thou, and the ark of thy strength: let [s]thy priests, O LORD God, be clothed with salvation, and let [t]thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAPTER VII.

1 *God giving testimony to Solomon's prayer, the people worship him.* 5 *Solomon's sacrifice.*

NOW, [a]when Solomon had made an end of praying, [b]the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and [c]the glory of the LORD filled the house.

2 And [d]the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, [e]they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying,* [f]For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered [g]a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people [h]dedicated the house of God.

6 And [i]the priests waited on their offices; the Levites also with instruments of musick of the LORD, which David the

B. C. 1004.

7 *Toward.*
n Ezra 1. 1-6.
o Lev. 26. 19.
p Prov. 28. 13.
q 1 Kings 8. 35, 36. John 6. 45.
r Is. 30. 21.
s 1 Kings 18. 40-45. Jam. 5. 17, 18.
t Lev. 26. 26, 20.
u Ex. 10. 12-15. Rev. 9. 3-11.
8 *Land of their gates.*
x Ps. 33. 12, 13.
y Prov. 14. 10.
9 *Toward.*
z Ps. 18. 20-26. Matt. 16. 27.
a Ex. 20. 20. Acts 9. 31.
1 *All the days which they live upon the face of the land.*
b Ex. 12. 48, 49. Ruth 1. 16; 2. 11. Eph. 2. 12, 13.
c Ex. 18. 8-12. Matt. 12. 42.
d Ex. 3. 19, 20.
e 1 Sam. 17. 46. Rev. 11. 13.
2 *Thy name is called upon this house.*
f Deut. 20. 1-4.
g 6.
h Dan. 9. 17-19.
3 *Right.*
i 1 Kings 8. 46, 50.
k Job 15. 14.

l Lev. 26. 34-44. Luke 21. 24.
4 *They that take them captives carry them away.*
m Lev. 26. 40-45. Luke 15. 17.
5 *Bring back to their heart.*
n Ezra 9. 6, 7. Luke 15. 18, 19.
o Deut. 30. 2-6. Hos. 14. 1-4.
6 *Right.*
p Ps. 25. 18.
q Ps. 17. 1; 116. 2.
7 *Of this place.*
r Ps. 132. 8-10, 16.
s Is. 59. 16-18. Rom. 13. 14. Gal. 3. 27. Eph. 4. 23-24. Rev. 19. 8, 14.
t Phil. 3. 3; 4. 4.

CH. VII.

a Is. 65. 24. Dan. 9. 20. Acts 4. 31.
b Gen. 15. 17. Lev. 9. 24.
c Ex. 40. 34, 35. Rev. 21. 23.
d Ex. 24. 17. Rev. 15. 8.
e Ex. 4. 31.
f Ps. 103. 17. Luke 1. 50.
g 30. 24; 35. 7-9.
h Num. 7. 10. John 10. 22.
i 1 Chr. 24. 1-3.

not repeat them here. It is a prayer which, for depth, comprehensiveness, and sublimity, surpasses everything contained in the Old Testament Scriptures, and is only inferior to the prayer of the Son of God himself contained in the Gospel by John.

Chap. VII. 1-11. This was the most wondrous thing of the kind that ever occurred even in Judea. The festivity was on a scale incalculably surpassing everything which had previously occurred. Ver. 12-22. The heavenly visit made to the king that night met all the

king had made to praise the LORD, [k] because his mercy *endureth* for ever, when David praised by their [l] ministry; and [l] the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon [m] hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon [n] kept the feast seven days, and all Israel with him, a very great congregation, from [o] the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a [2] solemn assembly; for they kept the dedication of the altar [p] seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, [q] glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and [r] all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And [s] the LORD appeared to Solomon by night, and said unto him, [t] I have heard thy prayer, and [u] have chosen this place to myself for an house of sacrifice.

13 If [x] I shut up heaven that there be no rain, or if [y] I command the locusts to devour the land, or if I send pestilence among my people;

14 If [z] my people, [3] which are called by my name, shall [4] humble themselves, and pray, and seek my face, and [b] turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will [c] heal their land.

15 Now [d] mine eyes shall be open, and mine ears attent unto the prayer [4] *that is made* in this place.

16 For now [e] have I chosen and sanctified this house, that my name may be there for ever; and [f] mine eyes and mine heart shall be there perpetually.

17 And as for thee, [g] if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt [h] observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according [i] as I have covenanted with David thy father, saying, There shall not [5] fail thee a man *to be* ruler in Israel.

19 But [k] if ye turn away, and forsake my statutes and my commandments, which I have set before you, and [l] shall go and serve other gods, and worship them;

20 Then [m] will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* [n] a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [o] Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, [p] Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

B. C. 1004.

k Ps. 106. 1; 118. 1-4.
l *Hand.*
l Num. 10. 1-10.
m Num. 16. 37, 38. Heb. 13. 10-12.
n Lev. 23. 34-43. John 7. 37-39.
o Gen. 15. 18.
2 *Restraint.*
p 1 Kings 8. 65.
q Ps. 32. 11. Acts 2. 46; 16. 34. Phil. 4. 4.
r Ec. 2. 4, 10, 11.
s Gen. 17. 1.
t Luke 1. 13. Acts 10. 31. 1 John 5. 14, 15.
u Deut. 12. 5, 11.
x Deut. 11. 17. Rev. 3. 7; 11. 6.
y Ex. 10. 4-6.
z Is. 63. 19.
3 *Upon whom my name is called.*
a Jam. 4. 9, 10.
b Prov. 28. 13. Ez. 18. 27-30.
c Ps. 60. 2.
d 1 Pet. 3. 12.
4 *Of this place.*
e Deut. 12. 21; 16. 11.
f Matt. 3. 17. John 2. 19-21. Col. 2. 9.
g Deut. 28. 1, &c.

h Deut. 4. 40. John 15. 10.
i Ps. 89. 28-40; 132. 11, 12.
5 *Be cut off to thee.*
k Lev. 26. 14, &c. Deut. 28. 15, &c.
l Deut. 4. 23-27. Josh. 23. 15, 16.
m Ps. 52. 5.
n Deut. 28. 37.
o Deut. 29. 24-28. Jer. 5. 19.
p Jer. 2. 13.

CHAPTER VIII.

1 *Solomon's buildings.* 7 *The Gentiles made tributaries.* 12 *Solomon's yearly sacrifice.*

AND it came to pass [a] at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That [b] the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to [c] Hamath-zobah, and prevailed against it.

4 And [d] he built Tadmor in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built [e] Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And [f] Baalath, and all [g] the store-cities that Solomon had, and all the [h] chariot-cities, and the cities of the horsemen, and [i] all that Solomon desired to build in Jerusalem, [i] and in Lebanon, and throughout all the land of his dominion.

CH. VIII.

a 1 Kings 9. 10.
b 1 Kings 9. 11-13.
c Num. 13. 21; 34. 8.
d 1 Kings 9. 17-19.
e Josh. 16. 3-5.
f Josh. 18. 14.
g 1 Kings 9. 19.
h 1 Kings 10. 26.
i *All the desire of Solomon which he desired to build.*
i 1 Kings 7. 2.

necessities of the case, supplying encouragement the most ample for both the king and the nation to hold on in the way of well-doing, and presenting, in the shape of a threatening, a barrier against everything approaching to evil, such as ought, in every age, to have restrained them. The chapter supplies extraordinary encouragement to persevering supplication. Solomon had but to ask in order to receive; and so it is with all the children of God. The review of the history of the Church of Christ on earth—and, could it be correctly got at, with rare exceptions, the history of each true believer—would be particularly humbling. It has been one incessant course of unfaithfulness, inconsistency, ingratitude, and rebellion! When the Lord has sent prosperity, it has been generally abused, and rendered subservient rather to sin than to holiness. Fatherly chastisement has been the consequence, which has, through mercy, been followed by repentance; forgiveness has succeeded, accompanied with fresh mercies; and yet, strange and sad to say, the whole course of transgression has been run over again! How much does the Christian require to pray, "Hold thou me up, and I shall be safe!"

Chap. VIII. 1-6. Tadmor, now known as Palmyra, is a place noted in history. From small beginnings, it arose to be the capital of a province, which sent 80,000 men to join the Assyrian army. Its very ruins exhibit a wall eleven miles in circumference. Ver. 7-13. Solomon's determination in ver. 11, that his wife should not dwell in the house of David, king of Israel, because the places were holy whereunto the Ark of the Lord had come, is not a little remarkable. The queen was a

7 ¶ *As for* [k]all the people *that were* left of [l]the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, [m]whom the children of Israel consumed not, them did Solomon make [n]to pay tribute until this day.

9 But [o]of the children of Israel did Solomon make no servants for his work; but [p]they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* [q]two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* [2]holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD [r]on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate [s]every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, [t]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, [u]the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for [3]so [x]had David [y]the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning [z]the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished: *so* the house of the LORD was perfected.

17 ¶ Then went Solomon to [a]Ezion-geber, and to [b]Eloth, at the sea-side in the land of Edom.

18 And [c]Huram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

B. C. 992.

[k] 1 Kings 9. 20-22.
[l] Gen. 15. 19-21.
[m] Jud. 1. 21-36.
[n] 1 Kings 5. 13, 14.
[o] Ex. 19. 5, 6. Gal. 4. 26, 31.
[p] 1 Sam. 8. 11, 12.
[q] 1 Kings 5. 16.
[2] *Holiness.*
[r] 1 Chr. 28. 11.
[s] Ex. 29. 38-42.
[t] Ex. 23. 14-17.
[u] 1 Chr. 24. 1-19. Luke 1. 5, 8.
[3] *So was the commandment of David.*
[x] 2 Sam. 23. 2. Acts 13. 22, 36.
[y] Deut. 33. 1.
[z] 1 Kings 7. 51.
[a] Num. 33. 35, *Ezion-gaber.* 1 Kings 9. 26.
[b] Deut. 2. 8. 2 Kings 16. 6, *Elath.*
[c] 1 Kings 9. 27, 28; 10. 22, *Hiram.*

CH. IX.

[a] 1 Kings 10. 1, 2. Luke 11. 31.
[b] Gen. 10. 7, 28; 25. 3.
[c] 1 Kings 4. 31.
[d] Ps. 49. 4; 78. 2. Matt. 13. 11, 35.
[e] Ps. 72. 10, 15.
[f] Matt. 2. 11.
[g] Ps. 142. 2. Matt. 12. 34.
[h] Prov. 13. 20. John 15. 15.
[i] 1 Kings 3. 12.
[k] 1 Kings 10. 3, 4. Acts 11. 23.
[l] 1 Kings 6. 7.
[m] Prov. 9. 5. John 6. 53-57.
[n] 1 Kings 10. 5. Luke 12. 37.
[1] *Butlers.*
[o] 2 Kings 16. 18. Ez. 44. 3.
[p] Ps. 119. 81; 143. 7.
[2] *Word.*
[3] *Sayings.*
[q] John 20. 25-29.
[r] 1 Kings 10. 7. 1 John 3. 2.
[s] 1 Kings 4. 31, 34.
[t] Deut. 33. 29.
[u] 1 Chr. 29. 10.
[x] 2 Sam. 15. 25, 26. 1 Kings 10. 9.
[y] Deut. 7. 8.
[z] 2 Sam. 23. 3.
[a] 1 Kings 9. 14; 10. 10.
[b] Gen. 43. 11.
[c] 1 Kings 9. 27, 28; 10. 22.
[d] 1 Kings 10. 11, *almug-trees.*
[4] *Steps.* Heb. *Highways.*
[e] 1 Chr. 23. 5.
[f] Ps. 90. 4. Eph. 3. 20.

CHAPTER IX.

1 *The queen of Sheba admireth Solomon's wisdom.* 13 *Solomon's riches.* 29 *His death.*

AND [a]when the queen of [b]Sheba heard of [c]the fame of Solomon, she came to prove Solomon [d]with hard questions at Jerusalem, with a very great company, and [e]camels that bare [f]spices, and gold in abundance, and precious stones: and when she was come to Solomon, [g]she communed with him of all that was in her heart.

2 And Solomon [h]told her all her questions: and [i]there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had [k]seen the wisdom of Solomon, and [l]the house that he had built,

4 And [m]the meat of his table, and [n]the sitting of his servants, and the attendance of his ministers, and their apparel; his [1]cup-bearers also, and their apparel; and [o]his ascent by which he went up into the house of the LORD; [p]there was no more spirit in her.

5 And she said to the king, *It was* a true [2]report which I heard in mine own land of thine [3]acts, and of thy wisdom:

6 Howbeit [q]I believed not their words, until I came, and mine eyes had seen *it;* and, behold, [r]the one half of the greatness of thy wisdom was not told me: *for* thou [s]exceedest the fame that I heard.

7 [t]Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 [u]Blessed be the LORD thy God, [x]which delighted in thee, to set thee on his throne, *to be* king for the LORD thy God: [y]because thy God loved Israel, to establish them for ever, therefore made he thee king over them, [z]to do judgment and justice.

9 And [a]she gave the king an hundred and twenty talents of gold, and [b]of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, [c]which brought gold from Ophir, brought [d]algum-trees, and precious stones.

11 And the king made *of* the algum-trees [4]terraces to the house of the LORD, and to the king's palace, and [e]harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba [f]all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

heathen, and, from what we find elsewhere, there seems no reason to doubt that she continued to cleave to her superstitions. While Solomon felt aright, and acted as became him in the matter of her exclusion from the house of David, he grievously erred in forming any such union, which was a direct transgression of the law, that could not fail to be attended with evil consequences.

Chap. IX. 1-31. The case of the queen of Sheba we have already considered; but we have here some additional facts touching the material splendour of Solomon. Nothing previous had ever resembled it; nor was it eclipsed or even approached, by aught that followed. The more importance attaches to this circumstance, when it is taken in connexion with the royal testimony,

13 ¶ Now [f]the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought: and all the kings of Arabia, and [5]governors of the country, brought gold and silver to Solomon.

15 ¶ And king Solomon made [h]two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold; three hundred *shekels* of gold went to one shield: and the king put them [i]in the house of the forest of Lebanon.

17 ¶ Moreover, the king made [k]a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [6]stays on each side of the sitting place, and [l]two lions standing by the stays.

19 And [m]twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And all [n]the drinking-vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [7]pure gold: [8]none *were of* silver; [o]it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to [p]Tarshish with the servants of Huram: every three years once came the ships of Tarshish, bringing gold, and silver, [9]ivory, and apes, and [q]peacocks.

22 And king Solomon [r]passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth [s]sought the presence of Solomon, to hear his wisdom, that [t]God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had [u]four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he [x]reigned over all the kings, from [1]the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king [2]made silver in Jerusalem as stones, and cedar-trees made he [y]as the sycamore-trees that *are* in the low plains in abundance.

28 And they [z]brought unto Solomon horses out of Egypt, and out of all lands.

B. C. 975.

[f] Ps. 68. 29; 72. 10, 15.
[5] *Captains.*
[h] 1 Kings 10. 16, 17.
[i] 1 Kings 7. 2.
[k] Ps. 45. 8. Rev. 20. 11.
[6] *Hands.*
[l] Gen. 49. 9, 10. Rev. 5. 5.
[m] Matt. 19. 28. Rev. 21. 12.
[n] Esth. 1. 7. Dan. 5. 2, 3.
[7] *Shut up.*
[8] There was *no silver* in them.
[o] Is. 2. 22. Jer. 31. 5.
[p] 1 Kings 22. 48, *Tharshish.*
[9] *Elephants' teeth.*
[q] Job 39. 13.
[r] 1 Kings 4. 30, 31. Ps. 89. 27. Matt. 12. 42. Col. 2. 3.
[s] 1 Kings 4. 34. Is. 11. 2, 10.
[t] Prov. 2. 6. Dan. 1. 17; 2. 21-23; 5. 11. 1 Cor. 1. 30. Eph. 1. 17. Jam. 1. 5, 16, 17; 3. 17.
[u] Deut. 17. 16. 1 Kings 4. 26; 10. 26.
[x] Ps. 72. 8-11. Dan. 7. 14. Rev. 19. 16.
[1] *Euphrates.*
[2] *Gave.*
[y] Ps. 78. 47. Luke 19. 4.
[z] 1 Kings 10. 28. Is. 2, 7, 8; 30. 1.

[a] *Words.*
[b] 2 Sam. 7. 1-3. 1 Chr. 29. 29.
[b] 1 Kings 1. 21; 2. 10.

CH. X.

[a] 1 Chr. 3. 10. Matt. 1. 7, *Roboam.*
[b] Gen. 12. 6, *Sichem.* Josh. 20. 7.
[c] 1 Kings 4. 1. 1 Chr. 12. 38.
[d] 1 Kings 12. 2.
[e] 1 Kings 12. 3.
[f] 1 Sam. 8. 11-18. Matt. 11. 29, 30. 1 John 5. 3.
[g] Ex. 1. 13, 14; 2. 23. Is. 47. 6.
[h] Prov. 3. 28.
[i] Job 32. 7.
[k] 2 Sam. 17. 5, 6.
[l] Prov. 15. 1.
[m] Gen. 49. 21.
[n] Prov. 1. 25.
[o] 2 Sam. 17. 5, 6. 1 Kings 22. 6-8.
[p] *See on* 4.
[q] Prov. 21. 30. Is. 19. 11-13.
[r] Prov. 10. 14; 13. 16.
[1] *Laded.*
[s] Ex. 1. 13. Matt. 11. 29.
[t] Luke 10. 19. Rev. 9. 3, 5, 10.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the [3]book of [a]Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon [b]slept with his fathers; and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 *Rehoboam refusing the old men's counsel, 16 ten tribes revolt; 18 and he fleeth.*

AND [a]Rehoboam went to Shechem: for to [b]Shechem were [c]all Israel come to make him king.

2 And it came to pass, when [d]Jeroboam the son of Nebat (who *was* in Egypt, whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And [e]they sent and called him: so Jeroboam and all Israel came, and spake to Rehoboam, saying,

4 Thy [f]father made our yoke grievous: now therefore ease thou somewhat the [g]grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, [h]Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam [i]took counsel with the old men that had stood before Solomon his father while he yet lived, saying, [k]What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, [l]If thou be kind to this people, and please them, and [m]speak good words to them, they will be thy servants for ever.

8 But [n]he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, [o]What advice give ye, that we may return answer to this people, which have spoken to me, saying, [p]Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, [q]Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, [r]My little *finger* shall be thicker than my father's loins.

11 For whereas my father [1]put a heavy yoke upon you, [s]I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with [t]scorpions.

"Vanity of vanities, all is vanity." Solomon's wealth and glory could minister nothing towards supplying the longings of the hungry soul, and filling it with gladness. Only truth can act on mind, and only the Gospel can meet the case of man in his present condition. Great riches, that they may not prove ruinous, require great grace; and unless the grace accompany, it is infinitely better to go without the riches.

Chap. X. 1-19. The case of Rehoboam we have dealt with in our remarks on the Book of Kings, which recorded the folly and infatuation of that misguided man.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly: and king Rehoboam forsook the counsel of the old men,

14 And answered them after [u]the advice of the young men, saying, [x]My father made your yoke heavy, but I will add thereto: My father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for [y]the cause was of God, [z]that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, [a]David, see to thine own house. [b]So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [c]Hadoram, that *was* over the tribute; and the children of Israel [d]stoned him with stones, that he died: but king Rehoboam [2]made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And [e]Israel rebelled against the house of David [f]unto this day.

CHAPTER XI.

1 *Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah;* 18 *his wives.*

AND [a]when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin [b]an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came [c]to Shemaiah [d]the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and [e]to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight [f]against your brethren: [g]return every man to his house; [h]for this thing is done of me. And [i]they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and [k]built cities for defence in Judah.

B. C. 974.

[u] Prov. 12. 5.
[x] Prov. 17. 14. Ec. 7. 8; 10. 16. Jam. 3. 14-18.
[y] Acts 2. 23; 4. 28.
[z] John 12. 37-39; 19. 24, 32-36.
[a] 2 Sam. 7. 15, 16. Rev. 22. 16.
[b] 2 Sam. 15. 13. John 6. 66; 7. 53.
[c] 1 Kings 5. 14, *Adoniram*; 12. 18, *Adoram*.
[d] Acts 7. 57, 58.
[2] *Strengthened himself.*
[e] 2 Kings 17. 21-23.
[f] Josh. 4. 9.

CH. XI.

[a] 1 Kings 12. 21.
[b] Ps. 33. 10, 16.
[c] 1 Kings 12. 22-24.
[d] Deut. 33. 1. 1 Tim. 6. 11.
[e] Gen. 49. 28.
[f] Gen. 13. 8.
[g] 1 Kings 22. 36.
[h] Gen. 50. 20.
[i] 28. 9-15.
[k] 26. 6.

[l] Gen. 35. 19. Matt. 2. 5, 6.
[m] 1 Chr. 4. 32.
[n] Neh. 3. 5, 27.
[o] Josh. 15. 58.
[p] Josh. 15. 35, *Socoh*.
[q] Josh. 12. 15.
[r] 1 Chr. 18. 1.
[s] Josh. 15. 44.
[t] Josh. 15. 24.
[u] Josh. 10. 5, 11; 15. 35, 39.
[x] Josh. 15. 33, *Zoreah*; 19. 41, 42, *Ajalon*.
[y] Gen. 23. 2.
[z] 17. 19.
[a] 20. 14, 15.
[b] *See on* 1.
[1] *Presented themselves to him.*
[c] Josh. 21. 20-42. 1 Chr. 6. 66-81.
[d] Lev. 27. 30-34.
[e] 1 Kings 12. 28-33.
[f] Lev. 17. 7. Rev. 16. 14.
[g] Ex. 32. 4-8, 31.
[h] Josh. 22. 19.
[i] Ex. 9. 21. Hag. 1. 5, *marg.*
[k] Deut. 12. 5, 6.
[l] 13. 2, *Michaiah the daughter of Uriel.*
[m] 1 Kings 15. 2, *Abishalom.*
[n] 1 Kings 15. 1, *Abijam.* Matt. 1. 7, *Abia.*
[o] Deut. 21. 15-17.
[p] Luke 16. 8.

6 He built even [l]Beth-lehem, and [m]Etam, and [n]Tekoa,

7 And [o]Beth-zur, and [p]Shoco, and [q]Adullam,

8 And [r]Gath, and [s]Mareshah, and [t]Ziph,

9 And Adoraim, and [u]Lachish, and Azekah,

10 And [x]Zorah, and Aijalon, and [y]Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strongholds, and put [z]captains in them, and store of victual, and of oil and wine.

12 And in every several city *he* [a]*put* shields and spears, and made them exceeding strong, [b]having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel [1]resorted to him out of all their coasts.

14 For the Levites left [c]their suburbs, and [d]their possession, and came to Judah and Jerusalem; for [e]Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and [f]for the devils, and [g]for the calves which he had made.)

16 And [h]after them, out of all the tribes of Israel, such as [i]set their hearts to seek the LORD God of Israel, came to Jerusalem, [k]to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, *and* Abihail, the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [l]Maachah, the daughter of [m]Absalom, which bare him [n]Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam [o]made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And [p]he dealt wisely, and dispersed

While his history constitutes a principal section of the record of royal errors in Judea, it presents a beacon to rulers of every class, and all degrees of dignity, from the least to the greatest, reminding them that the effect of outrage on the indefeasible rights of human nature, is to excite rebellion, which may bring along with it a train of unforeseen disasters.

Chap. XI. 1-23. No class of men could be more unlike the regal character of Christ than his royal types in Israel and Judah. They too much resembled the crowned heads of the heathen world; in a majority of instances even exceeding them in wickedness and cruelty. The great business of the kings of the earth has been mutual injury, and, by consequence, the destruction of their people. Among them, the path to glory was the path of desolation; but Christ "came not to destroy men's lives, but to save them;" and his kingdom once fairly established, he will make "wars to cease to the ends of the earth." Rehoboam imitated only the bad parts of his father's character, exhibiting nothing of the good. As human nature is now consti-

of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired [2]many wives.

CHAPTER XII.

1 *Rehoboam, forsaking God, is punished by Shishak.* 13 *His reign and death.*

AND it came to pass, [a]when Rehoboam had established the kingdom, and had strengthened himself, [b]he forsook the law of the LORD, and [c]all Israel with him.

2 And it came to pass, *that*, in the fifth year of king Rehoboam, [d]Shishak king of Egypt came up against Jerusalem, [e]because they had transgressed against the LORD,

3 With [f]twelve hundred chariots, and threescore thousand horsemen: and the people *were* [g]without number that came with him out of Egypt; the [h]Lubims, the Sukkiims, and the [i]Ethiopians.

4 And he took [k]the fenced cities which *pertained* to Judah, and [l]came to Jerusalem.

5 ¶ Then came [m]Shemaiah the prophet to Rehoboam, and *to* the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [n]Ye have forsaken me, and therefore have I also [o]left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king [p]humbled themselves; and they said, [q]The LORD *is* righteous.

7 And when [r]the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them [1]some deliverance; [s]and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that [t]they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and [u]took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of [x]the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And [y]when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and [2]also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, [z]the city which the LORD had chosen out of all the tribes of Israel, [a]to put his name there: and his mother's name *was* Naamah [b]an Ammonitess.

14 And he did evil, because he [3]prepared not his heart [c]to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the [4]book of [d]Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* [e]wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [f]Abijah his son reigned in his stead.

CHAPTER XIII.

1 *Abijah, succeeding, maketh war against Jeroboam;* 18 *and overcometh him.*

NOW, [a]in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his mother's name also *was* [b]Michaiah, the daughter of Uriel of [c]Gibeah:) [d]and there was war between Abijah and Jeroboam.

3 And Abijah set [1]the battle in array with an army of valiant men of war, *even* [e]four hundred thousand chosen men: Jeroboam also set the battle in array against him with [f]eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount [g]Zemaraim, which *is* in mount Ephraim, and said, [h]Hear me, thou Jeroboam, and all Israel;

5 [i]Ought ye not to know that [k]the LORD God of Israel gave the kingdom over Israel [l]to David for ever, *even* to him and to his sons by [m]a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [n]rebelled against his lord.

7 And there are gathered unto him [o]vain men, [p]the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Reho-

B. C. 968.

2 *A multitude of wives.*
CH. XII.
a 11. 17.
b Deut. 7. 10-12; 8. 10-14.
c 1 Kings 12. 17.
d 1 Kings 11. 40.
e Jud. 2. 13, &c.
f Jud. 4. 13.
g Jud. 6. 5. Rev. 9. 16.
h Ez. 30. 5.
i Nah. 3. 9. *Cushim. Heb.*
k Is. 36. 1.
l 2 Kings 18. 17.
m 1 Kings 12. 22.
n Deut. 28. 15, &c.
o 2 Sam. 24. 14.
p Ex. 10. 3. Luke 18. 14. Jam. 4. 10.
q Ex. 9. 27.
r Jud. 10. 15, 16. Luke 15. 18-21.
1 *A little while.*
s Ps. 76. 9. Rev. 14. 10; 16. 2-17.
t Deut. 28. 47, 48.
u 2 Kings 16. 8.
x 1 Chr. 11. 25.

y Lam. 3. 22, 33.
2 *Yet in Judah there were good things.*
z Ps. 48. 1-3; 78. 68, 69.
a Ex. 20. 24.
b Deut. 23. 3.
3 *Fixed.*
c Is. 55. 6, 7. Matt. 7. 7.
4 *Words.*
d 1 Kings 12. 22.
e 1 Kings 14. 30.
f 1 Kings 14. 31, *Abijam.* Matt. 1. 7, *Abia.*

CH. XIII.
a 1 Kings 15. 1.
b 11. 20, *Maachah the daughter of Absalom.* 1 Kings 15. 2, *Abishalom.*
c Josh. 18. 28, *Gibeath.*
d 1 Kings 15. 6, 7.
1 *Bound together.*
e 17. 14-18.
f 14. 9.
g Gen. 10. 18.
h Jud. 9. 7.
i Prov. 1. 29. 2 Pet. 3. 5.
k Jer. 27. 5-7.
l Ps. 89. 19-37. Luke 1. 31-33.
m Lev. 2. 13. Mark 9. 49, 50.
n 1 Kings 11. 26; 12. 20, 27.
o Ps. 26. 4.
p Deut. 13. 13.

---

tuted, the lesson of evil is easily imbibed, but it requires much vigilance, time, and labour to train children up in the way of holiness.

Chap. XII. 1-16. Rehoboam, by his example, taught, as he himself learned from bitter experience, that to forsake God was to forsake his own mercies. Sin, whether in the great or the little, cannot always go unpunished: but it is great and aggravated in proportion to the dignity and the mercies enjoyed by the perpetrator. All that can be said of Rehoboam is, that he shewed some signs of repentance, in consequence of which he obtained a respite. He supplied an important lesson touching the experience of the believer. "He did evil, because he prepared not his heart to seek the Lord." What a lesson is here! How simple, natural, and reasonable is it, and yet the soul recoils from it! There are perhaps few points more important, and yet less attended to, even among the people of God. Where this preparation is largely neglected, the consequences must inevitably prove calamitous.

Chap. XIII. 1-22. Abijah spoke well, but his conduct did not correspond with his creed. His heart was not

boam was [q]young and tender-hearted, and [r]could not withstand them.

8 And now ye think to withstand [s]the kingdom of the LORD in the hand of the sons of David; and ye *be* [t]a great multitude, and *there are* [u]with you golden calves, which Jeroboam made you for gods.

9 Have ye not [x]cast out the priests of the LORD, the sons of Aaron, and the Levites, and have [y]made you priests after the manner of the nations of *other* lands? so that whosoever cometh to [z]consecrate himself [a]with a young bullock and seven rams, *the same* may be a priest of *them that are* [b]no gods.

10 But as for us, [c]the LORD *is* our God, and we have not forsaken him; and [d]the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And [e]they burn unto the LORD, every morning and every evening, burnt-sacrifices and [f]sweet incense: the [g]shew-bread also *set they in order* upon the pure table; and [h]the candlestick of gold, with the lamps thereof, to burn every evening: for [i]we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, [k]God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, [l]fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused [1]an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they [m]cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and [n]as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God [o]delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

B. C. 967.

q Ec. 10. 16. Is. 3. 4. Heb. 5. 12.
r 11. 1-4.
s Ps. 2. 1-6. Is. 7. 6, 7; 9. 7, 8.
t Ps. 33. 16.
u 1 Kings 14. 9. Hos. 8. 6.
x 11. 14, 15.
y 1 Kings 13. 33
z *Fill his hand.*
a Ex. 29. 1, &c. Lev. 8. 2.
b Deut. 32. 17. Acts 19. 26. Gal. 4. 8.
c 12. 6.
d Ex. 20. 1, &c.
e Ex. 29. 38-42.
f Ex. 30. 1-10. Lev. 2. 1-3.
g Ex. 25. 30.
h Ex. 25. 31-39.
i Gen. 26. 5. Num. 23. 21. 1 Sam. 4. 5-7.
k Job 15. 25, 26. Acts 5. 39.
l Josh. 8. 4.
m Ps. 50. 15; 91. 5.
n Josh. 6. 16, 20. Ps. 47. 1, 5.
o Gen. 14. 20. Josh. 10. 12.

p 2 Kings 18. 5.
q Josh. 15. 9, *Ephron.* John 11. 54.
r 1 Sam. 25. 38. Acts 12. 23.
s 2 Sam. 6. 12, 13.
t *Commentary.*

CH. XIV.

a 9. 31.
b 1 Kings 15. 8.
c 1 Kings 15. 11, 14.
d Deut. 7. 5. 1 Kings 11. 7, 8.
e 1 Kings 15. 12-14.
f Ex. 34. 13. Deut. 7. 5, 25.
1 *Statues.*
g Jud. 6. 25-28. 2 Kings 18. 4.
h Gen. 18. 19. Josh. 24. 15. Neh. 13. 9, 19, 22. Ps. 101. 2-8.
i 11. 16.
k Neh. 10. 29, &c.
2 *Sun images.*
l 8. 2-6.
m Jud. 3. 11, 30. 1 Kings 5. 4.
n Job 34. 29.
o Acts 9. 31.
p John 9. 4.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [p]because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him; Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [q]Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and [r]the LORD struck him, and he died.

21 ¶ But Abijah [s]waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the [t]story of the prophet Iddo.

CHAPTER XIV.

1 *Asa destroyeth idolatry.* 9 *He overcometh Zerah, and spoileth the Ethiopians.*

SO Abijah [a]slept with his fathers, and they buried him in the city of David; and [b]Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* [c]good and right in the eyes of the LORD his God:

3 For [d]he took away the altars of the strange *gods*, and [e]the high places, and [f]brake down the [1]images, and [g]cut down the groves;

4 And [h]commanded Judah to [i]seek the LORD God of their fathers, and [k]to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the [2]images: and the kingdom was quiet before him.

6 ¶ And [l]he built fenced cities in Judah; [m]for the land had rest, and he had no war in those years; because [n]the LORD had given him rest.

7 Therefore [o]he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, [p]*while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

8 ¶ And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew

right with God; and where the heart is wrong, the fact will be continually obtruding itself on the notice of others. It was then, as now, but too common for the form and the power of godliness to be separated. A form is good and necessary to the conservation and the improvement of the power; if, however, there be nothing but form, it will be unavailing for any purpose contemplated by true religion. Still, there may be justice on the side even of the inconsistent; and the God of justice may avenge them against their oppressors, while he has fatherly chastisements in store, at the proper time, for themselves, in order to the promotion of their own good.

Chap. XIV. 1-8. Asa having first entered into the narrow way himself, then adopted measures for the reformation of his people. He did not rest satisfied with small improvements, but went to the root of the matter, everywhere removing the high places and the images. In so doing he but consulted his own interests, since it materially tended to the peace of the country, and to its consequent prosperity. Great stress is laid on the fact that the "kingdom was quiet," that the "land had rest," and the king had "no war in those years, because the Lord had given him rest;" and therefore it is acknowledged that they had obtained this great blessing "on every side," and "so they built, and prospered." Peace is the essential condition of the advancement of a country in all that constitutes true civilisation. Ver. 9-15. "The wicked," however, "cannot rest," but are "like the troubled sea," driven to and fro. The Ethiopians marched against Asa a million of men; but he was not afraid. Conscious of having done no wrong, he could make his appeal to the Lord; which he does, in ver. 11, in a manner full of piety, humility, and confidence. "It is nothing with thee to help, whether with many, or with them that have no power." This language demon-

bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of [q]Zephathah at Mareshah.

11 And Asa [r]cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with [s]them that have no power: help us, O LORD our God; for we [t]rest on thee, and [u]in thy name we go against this multitude. O LORD, thou *art* our God; [x]let not [3]man prevail against thee.

12 So [y]the LORD smote the Ethiopians before Asa, and before Judah: and the Ethiopians fled.

13 And Asa, and the people that *were* with him, pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were [4]destroyed before the LORD, and before [z]his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for [a]the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

1 Asa, with others, makes a solemn covenant with God. 16 He removeth Maachah his mother from being queen for her idolatry.

AND [a]the Spirit of God came upon Azariah the son of Oded:

2 And he went out [1]to meet Asa, and said unto him, [b]Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and [c]if ye seek him, he will be found of you; but [d]if ye forsake him, he will forsake you.

3 Now for [e]a long season Israel *hath been* without [f]the true God, and without [g]a teaching priest, and [h]without law.

B. C. 941.

q Jud. 1. 17, *Zephath.*
r Ex. 14. 10. Ps. 22. 5.
s Deut. 32. 36. Is. 40. 29-31.
t Ps. 37. 5. John 14. 1, 27. Rom. 8. 31.
u Ps. 20. 5, 7. Acts 3. 16.
x Deut. 32. 27. Matt. 16. 18.
3 *Mortal man.*
y Deut. 28. 7. 1 Cor. 9. 26; 15. 57.
4 *Broken.*
z Josh. 5. 14. Ps. 106. 11.
a Deut. 2. 25. Job 15. 21.

CH. XV.

a Num. 24. 2. 2 Pet. 1. 21.
1 *Before Asa.*
b Matt. 13. 9. Rev. 2. 7, 11.
c Is. 55. 7, 8. Matt. 7. 7, 8.
d Rom. 11. 1, 2. Heb. 12. 25.
e 1 Kings 12. 28-33.
f John 17. 3. 1 John 5. 20.
g Matt. 2. 4, 5. 1 Tim. 3. 2.
h Rom. 2. 12; 7. 8, 9.

i Deut. 4. 29.
k Is. 55. 6. Rom. 10. 20.
l Jude 5, 6.
m Matt. 24. 6, 7.
n Luke 21. 9, 10.
2 *Beaten to pieces.*
o Ps. 106. 41.
p Josh. 1. 7, 9. Eph. 6. 10.
q Matt. 5. 12, 46. 1 Cor. 3. 8, 14. Heb. 6. 10.
r 1 Pet. 4. 3. Rev. 17. 4, 5.
3 *Abominations.*
s 2 Kings 16. 14.
t Acts 7. 9, 10
u 1 Chr. 26. 26, 27.
4 *In that day.*
x Jer. 50. 5. 2 Cor. 8. 5.
y Ex. 22. 20.
z Ex. 12. 29. Rev. 6. 15.
a Neh. 5. 13.
b Neh. 8. 9. 2 Cor. 1. 12.
c Ps. 119. 106.
d 1 Kings 15. 2, 10, *grandmother.*

4 But when they [i]in their trouble did turn unto the LORD God of Israel, and sought him, he was [k]found of them.

5 And in those times *there was* [l]no peace to him that went out, nor to him that came in, but [m]great vexations *were* upon all the inhabitants of the countries.

6 And [n]nation was [2]destroyed of nation, and city of city: for [o]God did vex them with all adversity.

7 Be [p]ye strong therefore, and let not your hands be weak; for [q]your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away [r]the [3]abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed [s]the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when [t]they saw that the LORD his God *was* with him:)

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they [u]offered unto the LORD [4]the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And [x]they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

13 That [y]whosoever would not seek the LORD God of Israel should be put to death, [z]whether small or great, whether man or woman.

14 And [a]they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah [b]rejoiced at the oath: for they had [c]sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* Maachah, [d]the

strates the suitable preparedness of Asa's mind for the great event which was to follow. Such confidence in God could not go without its reward. "We rest on thee, and in thy name we go against this multitude." This was the sure way to victory; and accordingly, the Lord took the matter into his own hand, and, in a manner the most marvellous, overwhelmed the invaders. This is the true spirit of evangelism; thus it was that the apostles went forth to make the conquest of the world. They required nothing but the Lord's presence, which everywhere gave them the victory; and that presence was pledged to them in the Divine commission—"Lo, I am with you alway." That which was meant here to destroy Judah, was the means of vastly augmenting the wealth of the country.

Chap. XV. 1-7. Azariah's exhortation comprises facts of great moment to the Church of God in every age. The principle set forth in ver. 2 is immutable, "The Lord is with his people while they are with him." If they seek him, he will be found of them. The condition of a nation without the true God, a teaching priesthood, and the Divine law, is fearful. The portraiture contained in ver. 5, 6, is one of national misery perfected. The most distressing periods of human history present nothing worse than is there set forth, when "God did vex them with all adversity." It is matter of great encouragement to sinful men who mourn their past iniquities, that when they in their trouble turn to the Lord and seek him, he is always found of them. Bad as things are with individuals, families, and nations, but for the afflictions with which they are visited it would be much worse. None have had occasion to regret trouble which brought them to acknowledge God, and humble themselves at his mercy-seat. Asa was cheered by the remarkable words of the prophet. His hands were thereby greatly strengthened, and he turned the communication to the best account, by rendering it subservient to purposes of further reformation. Ver. 8-19. When the Lord has prepared the heart of a people, those who have to manage matters find it easy work. The covenant was entered into "with all their heart, and with all their soul." The penalty set forth in ver. 13 was only suited to that period. No man may now

mother of Asa the king, [c]he removed her from *being* queen, because she had made an [d]idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But [f]the high places were not taken away out of Israel: nevertheless [g]the heart of Asa was perfect all his days.

18 ¶ And he [h]brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1 *Asa, by a league with the Syrians, diverteth Baasha from building of Ramah.* 11 *He seeketh not to God, but to the physicians.* 13 *His death and burial.*

IN the six and thirtieth year of the reign of Asa, [a]Baasha king of Israel came up against Judah, and built Ramah, [b]to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa [c]brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at [1]Damascus, saying,

3 *There is* [d]a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, [e]break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad [f]hearkened unto king Asa, and sent the captains of [2]his armies against the cities of Israel; and they smote [g]Ijon, and [h]Dan, and Abel-maim, and all the [i]store-cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith [k]Geba and [l]Mizpah.

B. C. 914.

[c] Deut. 13. 6-8. Zech. 13. 3. 2 Cor. 5. 16.
[d] *Horror.*
[f] 2 Kings 12. 3.
[g] 1 Kings 11. 4.
[h] 1 Chr. 26. 20-26.

CH. XVI.

[a] 1 Kings 15. 16-22.
[b] 11-13.
[c] 2 Kings 12. 18.
[1] *Darmesek.*
[d] Jud. 2. 2. 2 Cor. 6. 16.
[e] Gen. 20. 9, 10. Ex. 32. 21. Rom. 1. 31, 32. 2 Tim. 3. 3.
[f] 1 Tim. 6. 10. 2 Pet. 2. 15.
[2] *Armies which were his.*
[g] 1 Kings 15. 20.
[h] Gen. 14. 14. Jud. 20. 1.
[i] 1 Kings 9. 19.
[k] Josh. 18. 24-26, *Gaba.* 1 Chr. 6. 60.
[l] Josh. 15. 38.

[m] Ps. 146. 3-6. Eph. 1. 12, 13.
[n] 13. 18.
[3] *In abundance.*
[o] Prov. 5. 21. Heb. 4. 13. 1 Pet. 3. 12.
[4] *Strongly to hold with.*
[p] Jer. 5. 21.
[q] Matt. 14. 3, 4. Acts 16. 23, 24.
[5] *Crushed.*
[r] 1 Kings 15. 23.
[s] Matt. 7. 2. Rev. 3. 19.
[t] Gen. 50. 2. Matt. 9. 12. Mark 5. 26. Col. 4. 14.
[u] John 19. 41, 42.
[6] *Digged.*
[x] Gen. 50. 2. Mark 16. 1. John 19. 39, 40.
[y] Ex. 30. 25-37. Ec. 10. 1.

CH. XVII.

[a] 1 Kings 15. 24. Matt. 1. 8, *Josaphat.*
[b] Ezra 7. 28. Eph. 6. 10.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, [m]Because thou hast relied on the king of Syria, and not [n]relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims [3]a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For [o]the eyes of the LORD run to and fro throughout the whole earth, [4]to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein [p]thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and [q]put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa [5]oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the Kings [r]of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was [s]diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the [t]physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in [u]his own sepulchres, which he had [6]made for himself in the city of David, and laid him in the bed which was filled with [x]sweet odours and divers kinds *of spices* prepared by [y]the apothecaries' art; and they made a very great burning for him.

CHAPTER XVII.

1 *Jehoshaphat reigneth well, and prospereth.* 7 *He sendeth Levites to teach in Judah.* 12 *His captains and armies.*

AND [a]Jehoshaphat his son reigned in his stead, [b]and strengthened himself against Israel.

2 And he placed forces in all the fenced

be persecuted into religion, or punished because of his obduracy. Nothing may be used beyond the moral means appointed by the Lord Jesus Christ. Again, Asa found his account in the piety of the nation. The evil spirit of war was subdued, and both he and his people enjoyed the blessings of peace. We shall ever find, that in proportion to the piety of a country is its tranquillity and its happiness, so that the highest patriotism is the promotion of true religion.

Chap. XVI. 1-6. No wisdom or excellence at the outset affords any guarantee for its continuance to the close of life. It was not to be expected that Asa, after the mighty deliverance he had experienced on the invasion of the Ethiopians, on the return of danger would have forgotten the Lord, and had recourse to carnal policy. Had he solicited no alliance with the king of Syria, but made his appeal as aforetime to the God of heaven, the result had been much otherwise. In the former instance, he acted as a man of God—in the latter, as a man of the world. Ver. 7-14. The language of the prophet was so clear, and his rebuke so well-founded, that there was no resisting it. The king stood condemned by his own former course; but, instead of falling under the rebuke of Heaven, he now scouts it in a very improper spirit, thrusting the prophet of the Lord into the prison-house, because of the "rage" that moved him! We are prepared to hear that he "oppressed some of the people" at the same time; the perpetration of one outrage is a preparation for another. Having thus dishonoured the Lord, and "stumbled the hearts of the righteous," a penalty was to attend his conduct. He was henceforth to have "wars." None ever began better than Asa—few ever ended worse. The rebuke of the prophet had no beneficial effect upon him. There is much comprised in the words, "his disease was exceeding great, yet he sought not to the Lord, but to the physicians." The same infidel principle that guided him in his politics guided him in his personal afflictions. The idea of God is altogether shut out, and he will acknowledge no means of health or cure other than those of human origin. This history, as presenting two aspects, supplies two lessons—in the first part, he is an example to follow; in the second, a beacon to avoid.

Chap. XVII. 1-9. Jehoshaphat made an excellent commencement, and, "setting the Lord always before him," the work of his hands was in everything estab-

cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And [c]the LORD was with Jehoshaphat, because [d]he walked in the first ways of [1]his father David, and [e]sought not unto Baalim;

4 But sought to the *LORD* God of his father, and [f]walked in his commandments, and not after the doings of Israel:

5 Therefore [g]the LORD stablished the kingdom in his hand; and all Judah [2]brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And [h]his heart was [3]lifted up [i]in the ways of the LORD: moreover, [k]he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [l]to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, [m]priests.

9 And they taught in Judah, and *had* [n]the book of the law of the LORD with them, and went about [o]throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD [4]fell upon all the kingdoms of the lands that *were* round about Judah, [p]so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah [5]castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* [q]the numbers of them, according [r]to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And [6]next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

B. C. 912.

[c] Gen. 39. 2, 3. Matt. 1. 23. 2 Tim. 2. 22.
[d] 2 Sam. 8. 15. 2 Kings 14. 3. Ps. 132. 1-5.
[1] *His father, and of David.*
[e] Jud. 8. 33.
[f] Luke 1. 6. 1 Thes. 2. 12.
[g] Ps. 127. 1.
[2] *Gave.*
[h] Job 22. 26.
[3] *Encouraged.*
[i] Ps. 18. 21; 119. 1.
[k] 1 Kings 22. 43. 1 Deut. 33. 10. Matt. 4. 23. Mark 4. 2. Acts 1. 1.
[l] Ezra 7. 1-6. Mal. 2. 7.
[m] Deut. 6. 6-9. Josh. 1. 7, 8. Is. 8. 20. Matt. 15. 2-9. John 5. 39, 46. Acts 13. 15. Rom. 3. 2. 1 Pet. 4. 11.
[n] Matt. 11. 1. Acts 8. 40.
[4] *Was.*
[p] Ex. 34. 24. Prov. 16. 7.
[5] *Palaces.*
[q] Gen. 12. 2; 15. 5.
[r] Num. 1. 2, 18.
[6] *At his hand.*

[s] Jud. 5. 2, 9. Ps. 110. 3. 2 Cor. 8. 3, 5.
[t] 2 Sam. 1. 21, 22.

CH. XVIII.

[a] 17. 5.
[b] 21. 6; 22. 2, 3.
[1] *At the end of years.*
[c] 1 Kings 22. 2.
[d] 1 Kings 1. 9.
[e] 1 Kings 22. 4, 20-22.
[f] Deut. 4. 43. Josh. 20. 8.
[g] 1 Kings 22. 4.
[h] 2 Sam. 2. 1. Jer. 21. 2. Ex. 20. 3.
[i] 1 Kings 18. 19. 2 Tim. 4. 3.
[k] Jer. 38. 14, &c.
[l] Jer. 8. 10, 11. Mic. 2. 11. Rev. 19. 20.
[m] 1 Kings 22. 7-9.
[2] *Yet, or more.*
[n] 1 Kings 18. 4.
[o] 1 Kings 18. 17. John 7. 7. Gal. 4. 16.
[p] Is. 30. 10.
[q] 2 Kings 9. 22.
[r] Prov 25. 12. Mic. 2. 7.
[s] *Eunuchs.*
[4] *Hasten.*
[s] 1 Kings 22. 10-12.

16 And next him *was* Amasiah the son of Zichri, who [s]willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada, a mighty man of valour, and with him [t]armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.

CHAPTER XVIII.

1 *Jehoshaphat and Ahab go against Ramoth-gilead.* 4 *Ahab's false prophets assure him of victory.* 15 *Micaiah's prophecy, &c.*

NOW Jehoshaphat had [a]riches and honour in abundance, and [b]joined affinity with Ahab.

2 And [1]after *certain* years [c]he went down to Ahab to Samaria: and [d]Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and [e]persuaded him to go up *with him* to [f]Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, [g]I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, [h]Enquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of [i]prophets four hundred men, and said unto them, [k]Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, [l]Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, [m]*Is there* not here a prophet of the LORD [2]besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet [n]one man, by whom we may enquire of the LORD: but [o]I hate him; for he never prophesied [p]good unto [q]me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, [r]Let not the king say so.

8 And the king of Israel called for one *of his* [s]officers, and said, [4]Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, [s]sat either of them

---

lished. He laboured hard to undo the evils which had arisen during the late period of the reign of his predecessor. No king has yet come before us who so nearly approached David and Solomon in the gift of social administration. He aimed at emancipating the mind of his people from darkness, and hence the scheme he adopted to "teach in the cities of Judah." He set apart a body of the most eminent men of the land to operate as a species of Home Missionaries: and such was the importance he attached to this work, that he selected for it a portion of the princes and of the Levites—the best and ablest men he could command—who "went throughout all Judah, and taught the people." Ver. 10-19. This happy work was materially promoted by the peace with which the Lord blessed the king and the country, and the result of the whole was exceedingly to advance the national greatness. There is in everything a sure way to true success, although such is the unhappy state of human nature, that it prefers conducting the search in other and devious paths.

Chap. XVIII. 1-34. In the history of the better class of Jewish kings, we always find that there is a crisis. They proceed well up to a given period, and they prosper accordingly; but after that, the tone of their piety becomes lowered; they form evil associations; and by

on his throne, [t]clothed in *their* robes, and they sat in a [s]void place at the entering in of the gate of Samaria; and [u]all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him [x]horns of iron, and said, [y]Thus saith the LORD, With these thou shalt push Syria until [6]they be consumed.

11 And [z]all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, [a]Behold, the words of the prophets *declare* good to the king with one [7]assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [b]even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, [c]Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said to him, How many times [d]shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then [e]he said, I did see all Israel scattered upon the mountains, [f]as sheep that have no shepherd: and the LORD said, These have no [g]master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, [h]Did I not tell thee *that* he would not prophesy good unto me, [8]but evil?

18 Again he said, Therefore [i]hear the word of the LORD; [k]I saw the LORD sitting upon his throne, and [l]all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, [m]Who shall entice Ahab king of Israel, that he may [n]go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then [o]there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be [p]a lying spirit in the mouth of all his prophets. And *the LORD* said, [q]Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

B.C. 897.

[t] Matt. 6. 29.
[s] *Floor.*
[u] Jer. 27.14-16.
[x] Jer. 27. 2.
[y] Jer. 23. 17, 21, 25, 31.
[6] Thou *consume them.*
[z] Mic. 3. 5. Jude 16. Rev. 16. 13, 14.
[a] Job 22. 13. 1 Cor. 2. 14-16.
[7] *Mouth.*
[b] Jer. 23. 28. Acts 20. 27. 1 Cor. 11. 23. 1 Thes. 2. 4.
[c] Ec. 11. 9. Matt. 26. 45.
[d] Mark 5. 7. Acts 19. 13.
[e] Matt. 26. 64.
[f] Matt. 9. 36. Mark 6. 34.
[g] 2 Sam. 2. 7; 5. 2.
[h] *See on* 7.
[8] *But for evil.*
[i] Is. 1. 10.
[k] 1 Kings 22. 19-23. Acts7.55,56.
[l] Gen. 32. 2.
[m] 1 Kings 22. 20.
[n] 25. 8, 19.
[o] 2 Cor. 11. 13-15.
[p] 1 Kings 22. 21, 22.
[q] *See on* 19.

[r] Matt. 24. 24, 25. 2 Thes. 2. 9-11.
[s] *See on* 7, 17.
[t] *See on* 10.
[u] Matt. 26. 67, 68.
[x] Jer. 28.16,17.
[9] *From chamber to chamber.* Heb. *into a chamber in a chamber.*
[y] Jer. 37.15-21.
[z] 16. 10.
[a] 1 Sam. 25.21. Luke 23. 2.
[b] Ps. 80. 5.
[c] Deut. 29. 19.
[d] Num. 16. 29.
[e] Matt. 13. 9.
[f] 1 Kings 22. 29-33.
[g] 1 Sam. 28. 8.
[h] Ps. 12. 2.
[i] 35. 22.
[k] 1 Kings 20. 33, 34.
[l] 2 Cor. 1.9,10.
[m] Ps. 46. 1, 11.
[n] Ezra 1. 1; 7. 27. Prov. 16. 7.
[1] *From after him.*
[2] *In his simplicity.*
[3] *Between the joints and between the breast-plate.*
[4] *Made sick.*

22 Now therefore, behold, [r]the LORD hath put a lying spirit in the mouth of these thy prophets, [s]and the LORD hath spoken evil against thee.

23 ¶ Then [t]Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, [u]Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, [x]Behold, thou shalt see on that day when thou shalt go [9]into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, [y]and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, [z]Put [a]this *fellow* in the prison, and feed him with [b]bread of affliction, and with water of affliction, [c]until I return in peace.

27 And Micaiah said, [d]If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, [e]Hearken, all ye people.

28 ¶ So [f]the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, [g]I will disguise myself, and will go to the battle; [h]but put thou on thy robes. So [i]the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, [k]Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel; therefore they compassed about him to fight: but [l]Jehoshaphat cried out, and [m]the LORD helped him; and [n]God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [1]from pursuing him.

33 ¶ And a *certain* man drew a bow [2]at a venture, and smote the king of Israel [3]between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am [4]wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even; and about the time of the sun going down he died.

degrees they depart from God by an evil heart of unbelief. It is an aggravation of the folly of Jehoshaphat, that he sought to Ahab, not Ahab to him; and the wicked king craftily endeavoured to turn his visit to political account, prevailing with him to join in his warlike undertakings. Jehoshaphat displayed both rashness and weakness in the haste and cordiality with which he complied. His error is particularly manifest in this: he first engages to unite with Ahab, and then proposes that inquiry should be made of the Lord concerning the propriety of the enterprise. The process ought to have been reversed—first he should have insisted on inquiring of the Lord, and have been guided by the answer. Jehoshaphat resembles too many people even in the most important events of life, who first determine for themselves a certain course of action, and then profess to look to God for Divine guidance! Such conduct cannot be sufficiently reprehended, as both impious and hypocritical: and to remember Jehoshaphat may be to correct the evil.

CHAPTER XIX.

1 *Jehoshaphat visiteth his kingdom.* 5 *His instructions to the judges, &c.*

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And [a]Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, [b]Shouldest thou help the ungodly, and love them that [c]hate the LORD? therefore [d]*is* wrath upon thee from before the LORD.

3 Nevertheless there are [e]good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he [1]went out again through the people, from Beer-sheba to [f]mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And [g]he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, [h]Take heed what ye do: for [i]ye judge not for man, but for the LORD, who *is* with you in the [2]judgment.

7 Wherefore now, [k]let the fear of the LORD be upon you; take heed, and do *it:* for *there is* [l]no iniquity with the LORD our God, nor [m]respect of persons, nor [n]taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for [o]the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, [p]between blood and blood, between law and commandment, statutes and judgments, ye shall even [q]warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in [r]all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [s]Deal courageously, and the LORD shall be with [t]the good.

B. C. 896.

CH. XIX.

[a] 1 Kings 16. 1, 7, 12.
[b] Prov. 1. 10-19. Eph. 5. 11.
[c] Deut. 5. 9. Jam. 4. 4.
[d] Rom. 1. 18. 1 Cor. 11. 31, 32.
[e] Rom. 7. 18.
[1] *Returned and went out.*
[f] Josh. 17. 15.
[g] Deut. 16. 18-20. 1 Pet. 2. 13, 14.
[h] Josh. 22. 5. Acts 5. 35.
[i] Deut. 1. 17.
[2] *Matter of judgment.*
[k] Neh. 5. 15.
[l] Deut. 32. 4. Rom. 9. 14.
[m] Deut. 10. 17, 18. Col. 3. 25.
[n] Deut. 16. 19. Mic. 7. 3.
[o] Ex. 18. 19-26.
[p] Deut. 17. 8.
[q] Acts 20. 31. 1 Thes. 5. 14.

[r] Mal. 2. 7.
[s] *Take courage and do.*
[t] Prov. 2. 20. Ec. 2. 26.

CH. XX.

[a] Ps. 83. 5-8. Is. 7. 1; 8. 9, 10.
[b] Jer. 10. 24. Rev. 3. 19.
[c] Gen. 14. 3. Num. 34. 12. Josh. 3. 16.
[d] Josh. 15. 62. Cant. 1. 14.
[e] Gen. 32. 7-11. Is. 37. 3-6. Matt. 10. 28.
[1] *His face.*
[f] 1 Sam. 7. 6.
[g] Ps. 50. 15; 60. 10-12.
[h] Ps. 69. 35.
[i] Deut. 4. 39. Is. 57. 15, 16. Matt. 6. 9.
[k] Ps. 47. 2, 3. Dan. 4. 32, 35.
[l] Ps. 62. 11. Matt. 6. 13.
[m] Gen. 17. 7. Ex. 6. 7; 19. 5-7; 20. 2.
[2] *Thou.*
[n] Ex. 33. 2.
[o] Gen. 12. 7. Josh. 24. 3, 13.
[p] Is. 41. 8. John 15. 15.
[q] Deut. 2. 4, 5.

CHAPTER XX.

1 *Jehoshaphat, invaded by the Moabites, proclaimeth a fast.* 5 *His prayer.* 22 *The overthrow of his enemies.* 31 *His reign.*

IT came to pass after this also, *that* [a]the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites [b]came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from [c]beyond the sea, on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* [d]En-gedi.

3 And Jehoshaphat [e]feared, and set [1]himself to seek the LORD, and [f]proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together to [g]ask *help* of the LORD: even out of all [h]the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou [i]God in heaven? and [k]rulest *not* thou over all the kingdoms of the heathen? and [l]in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou [m]our God, [2]*who* didst [n]drive out the inhabitants of this land before thy people Israel, and [o]gavest it to the seed of Abraham [p]thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, [q]whom thou wouldest not let Israel in-

---

Chap. XIX. 1-4. Jehoshaphat, through the mercy of God, escaped with his life, although his peril was great. But whatever his sins, there was no indication of repentance; which led the prophet to address to him the awful question—"Shouldest thou help the ungodly, and love them that hate the Lord?" No man on earth had less title to his affection or his confidence than had Ahab; and to make a boast of friendship for that wicked king, and to unite with him in his wars, was to add positive transgression to gross impropriety. We see from this the follies into which good men may fall, for the prophet testified that Jehoshaphat had prepared his heart "to seek God;" and his sincerity is placed beyond doubt by the fact that it availed in securing for him a measure of the Divine forbearance. Ver. 5-11. The remarkable administrative talent of Jehoshaphat, referred to in a previous chapter, is strikingly exemplified here. The establishment of Judges in the land throughout all the cities, was a most important step for the public good; and the exhortations he gave them were worthy alike of his wisdom and his piety. Happy the land that has an abundant supply of judges of such a spirit, and governed by such principles! The institution of a tribunal to deal with ecclesiastical controversies, was also another great step in the way of national advancement; while the charge given in ver. 9, 10 was such as to admit of no improvement, and to bespeak a wisdom proceeding from Heaven. But courage, as well as integrity, is required in such high matters, since it will be frequently necessary for the judge to decide against the great, the wealthy, and the influential. Hence the propriety of the closing injunction—"Deal courageously, and the Lord shall be with the good."

Chap. XX. 1-13. Jehoshaphat, fearing the advance of such enemies, at once betook himself to the only source of comfort and safety. He hastened to the Mercy-Seat, and invoked the Lord's aid for his people. His own prayer presented a tone of confidence from which the best might be anticipated, while it exhibited a most

vade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, [r]*how* they reward us, to come [s]to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, [t]wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but [u]our eyes *are* upon thee.

13 And [x]all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ [y]Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [z]came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [a]Be not afraid nor dismayed by reason of this great multitude; for [b]the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the [3]cliff of *Ziz*; and ye shall find them at the end of the [4]brook, before the wilderness of Jeruel.

17 Ye shall [c]not *need* to fight in this *battle:* set yourselves, [d]stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: [e]for the LORD *will be* with you.

18 And Jehoshaphat [f]bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And [g]the Levites, of the children of the Kohathites, and of the children of the [h]Korhites, stood up to praise the LORD God of Israel with [i]a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of [k]Tekoa: and as they went forth, Jehoshaphat stood and said, [l]Hear me, O Judah, and ye inhabitants of Jerusalem; [m]Believe in the LORD your God, so shall ye be established; [n]believe his prophets, so shall ye prosper.

21 And when he had [o]consulted with the people, he [p]appointed singers unto the LORD, and [5]that should praise [q]the beauty of holiness, as they went out before the army, and to say, [r]Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And [6]when they began [7]to sing and to praise, [s]the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they [8]were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of [t]mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped [9]to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, [u]they *were* dead bodies fallen to the earth, and [1]none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, [2]they found among them in abundance both riches with the dead bodies, and [y]precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [3]Berachah; for there they [z]blessed the LORD: therefore [a]the name of the same place was called The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [3]fore-front of them, to go again to Jerusalem with joy: for [b]the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem [c]with psalteries, and harps, and trumpets, unto the house of the LORD.

29 And [d]the fear of God was on all the kingdoms of *those* countries, when [e]they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for [f]his God gave him rest round about.

31 ¶ And [g]Jehoshaphat reigned over Judah. *He was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he walked in the way of Asa his father, and [h]departed not from it,

B. C. 896.

r Ps. 7. 4. Prov. 17. 13.
s Jud. 11. 23, 24. Ps. 83. 3-12.
t Deut. 32. 36. Ps. 7. 6, 8. Is. 2. 4. Rev. 19. 11.
u Ps. 25. 15; 121. 1, 2. Jonah 2. 4.
x Deut. 29. 10, 11.
y Is. 58. 9. Dan. 9. 20, 21.
z Num. 24. 2.
a Josh. 11. 6. Ps. 27. 1, 2. Is. 41. 10-16.
b 1 Sam. 17. 47.
3 *Ascent.*
4 *Valley.*
c Ex. 14. 13, 14, 25.
d Ps. 46. 10, 11. Lam. 3. 26.
e Ps. 46. 7-11. Is. 8. 9, 10. Rom. 8. 31.
f Gen. 24. 26. Ex. 4. 31.
g 1 Chr. 15. 16-22; 25. 1-7.
h Ps. 45. 49, *titles.*
i Ezra 3. 12, 13. Ps. 81. 1; 95. 1, 2.
k 2 Sam. 14. 2.
l *See on* 15.
m Is. 26. 3. John 14. 1. Rom. 8. 31.
n Ex. 14. 31. John 5. 46, 47.
o Prov. 11. 14.
p Ezra 3. 10, 11.
5 *Praisers of.*
q Ps. 29. 2; 50. 2.

r Ezra 3. 11.
6 *In the time that, &c.*
7 *In singing and praise.*
s Jud. 7. 22.
8 *Smote one another.*
t Deut. 2. 5.
9 *For the destruction.*
u Ex. 14. 30.
1 There was *not an escaping.*
2 Ex. 12. 35, 36. Rom. 8. 37.
y Ex. 3. 22.
z *Blessing.*
a Ex. 15. 1-18. Rev. 19. 1-6.
b Gen. 32. 30.
c *Head.*
d 1 Sam. 2. 1. Rev. 18. 20.
e 2 Sam. 6. 5. Rev. 14. 2, 3.
f Ex. 23. 27.
g Ex. 15. 14-16. Josh. 2. 9-11.
h Josh. 23. 1. Job 34. 29. Prov. 16. 7.
i 1 Kings 22. 41-44.
k Ps. 18. 21.

attractive example to his awakened people. How humbly and confidently he enumerates the mercies of the Lord, and his benefits to Israel in times past! Ver. 12 exhibits the perfection of filial confidence—"We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." Here, then, is a motto which the people of God, whether acting in their individual or associated capacity, would do well to keep steadily in view. It is the spiritual attitude which best becomes the creature, and which is the best preparation for a display of Divine mercy. Ver. 14-21. True prayer never fails to obtain an answer, and, if need be, speedily. The Spirit of the Lord forthwith assured the king that all would be well, enjoining him neither to fear nor be dismayed on account of the multitude, since the battle was not his but the Lord's. The occasion was an extraordinary one, and the Divine display of power and vengeance would correspond with it. The king, with his people, would be simply a spectator; it would be their privilege to stand still and see the salvation of the Lord. Such was the testimony; and the king received it with joy, in the fullest confidence that it would be done. The people united in the faith, and participated in the holy confidence of their sovereign. In ver. 20, the principle of trust in order to the blessing is impressively set forth. Ver. 22-30. All things were now ready for the terrible manifestation of the Divine displeasure. The carnage was perfect. Every one helped to destroy his neighbour, and the mighty hosts became heaps of slain. None escaped! The plunder sufficed to enrich the country, and render what was meant to have been an all-devouring visitation a national

doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [4]book of [1]Jehu the son of Hanani, who *is* [5]mentioned in the book of the Kings of Israel.

35 ¶ And after this [k]did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, [l]who did very wickedly:

36 And he joined himself with him to make ships to go to [m]Tarshish: and they made the ships in [n]Ezion-gaber.

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, [o]the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI.

1 *Jehoram succeedeth Jehoshaphat.* 5 *His wicked reign.* 18 *His incurable disease.*

NOW [a]Jehoshaphat slept with his fathers, and [b]was buried with his fathers in the city of David: and [c]Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father [d]gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he *was* the first-born.

4 Now, when Jehoram was risen up to the kingdom of his father, he strengthened himself, and [e]slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign; and [f]he reigned eight years in Jerusalem.

6 And he walked [g]in the way of the kings of Israel, like as did the house of Ahab: for [h]he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit [i]the LORD would not destroy the house of David, [k]because of the covenant that he had made with David, and [l]as he promised to give a [1]light to him and to his sons for ever.

8 ¶ In his days [m]the Edomites revolted from under the [2]dominion of Judah, [n]and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did [o]Libnah revolt from under his hand; [p]because he had forsaken the LORD God of his fathers.

11 Moreover, [q]he made high places in the mountains of Judah, and [r]caused the inhabitants of Jerusalem to commit [s]fornication, and [t]compelled Judah *thereto*.

12 ¶ And there came [u]a writing to him from [x]Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked [y]in the ways of Jehoshaphat thy father, nor [z]in the ways of Asa king of Judah,

13 But hast walked [a]in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a [b]whoring, like to the whoredoms of the house of Ahab, and also [c]hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with a great [3]plague will the LORD smite [d]thy people, and [e]thy children, and thy wives, and all thy goods;

15 And thou *shalt have* great sickness [f]by disease of thy bowels, until [g]thy bowels fall out by reason of [h]the sickness day by day.

16 ¶ Moreover, [i]the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and [4]carried away all the substance *that was* found in the king's house, and his sons also, and his wives; so that there was never a son left him, save [k]Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that, in process of time, after the end of two years, his

B. C. 889.

4 *Words.*
1 1 Kings 16. 1, 7.
5 *Made to ascend.*
k 1 Kings 22. 48, 49.
l 2 Kings 1. 2-16.
m 1 Kings 10. 22, *Tharshish.*
n 1 Kings 9.26, *Ezion-geber.*
o Prov. 9. 6. Heb. 12. 6. Rev. 3. 19.

CH. XXI.

a 1 Kings22.50.
b 12. 16.
c 2 Kings 8. 16, 17.
d Gen. 25. 6.
e Gen. 4. 8. 1 John 3. 12.
f 2 Kings 8. 16, 17.
g 1 Kings 16. 25-33.
h 2 Kings 8. 18.
i Is. 7. 6, 7.
k 2 Sam. 23. 5. Ps. 89. 28-34, 39.

l 2 Sam. 7. 12-17. Ps.132.17,18. Luke 1. 69, 79.
1 *Lamp*, or *candle.*
m Gen. 27. 40.
2 *Hand.*
n 2 Kings 3. 9.
o Josh. 21. 13.
p 1 Kings 11. 31, 33.
q Deut. 12.2-4. Ex. 20. 28.
r Hab. 2. 15. Rev. 2. 20.
s Lev. 17. 7. Ps. 106. 39. Ex.16.15,&c. Rev. 17. 1-5.
t Dan.3.5,6,15. Rev. 13. 15-17.
u Jer.36. 28-32. Dan. 5. 5,25-28.
x 2 Kings 2.11.
y 17. 3, 4.
z 14. 2-6.
a 1Kings16.25.
b Ex. 34. 15.
c Gen. 4.10-12. Is. 26. 21. 1 John 3. 12.
3 *Stroke.*
d Hos. 5. 11. Mic. 6. 16.
e Ex. 20. 5
f Acts 12. 23.
g Ps. 109. 18. Acts 1. 18.
h Deut. 28. 27, 35.
i 2 Sam. 24. 1. Am. 3. 6.
4 *Carried captive.*
k 22. 1, *Ahaziah*; 6, *Azariah.*

benefaction. The effect of an event so mysterious and fearful could not but be very great on surrounding kingdoms; and the Lord used it to secure rest for Jehoshaphat and his people. Ver. 31-37. But the king, as if he had forgotten the crime, and the dangers arising from his association with Ahab, again joined himself to Ahaziah, who did very wickedly. In this, as in the former case, the first advance appears to have been on the part of Jehoshaphat,—a circumstance which greatly aggravated his transgressions. He was not led into temptation; in spite of reproof and experience, with his eyes open, he walked into it! This conduct brought upon him the Divine displeasure, and the consequent defeat of the enterprise in which he and Ahaziah had united.

Chap. XXI. 1-11. Jehoram was the basest of men, and the wickedest of kings. A reign begun in fraternal murder, could come to no good. The circumstance that he had married a daughter of Ahab deserves particular notice, since to her, in part, the wickedness of his course is attributed. Ver. 12-20. It was not customary for the prophets to write, but to deliver, in their own persons, the message of the Lord. In the present case, however, the prophet transmitted a written communication, censuring the king for his misconduct, and apprising him of the disaster which would flow from it to his country, as also to himself. Ver. 15 was a frightful intimation. The stroke was one of the heaviest and most horrible that ever overtook an evildoer. It is impossible to conceive of a chastisement more terrible or revolting; but it was inflicted to the letter, and thus there was an end of an infamous reign. Nations rarely err in their

bowels fell out by reason of his sickness: so he died of sore diseases: and his people [1]made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed [5]without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAPTER XXII.

1 *Ahaziah succeeding, reigneth wickedly.* 5 *He is slain by Jehu.* 10 *Athaliah usurpeth the kingdom.*

AND [a]the inhabitants of Jerusalem made [b]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had [c]slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 [d]Forty and two years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also *was* [e]Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for [f]his mother was [g]his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for [h]they were his counsellors, after the death of his father, to his destruction.

5 ¶ He [i]walked also after their counsel, and [k]went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at [l]Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds [l]which were given him at Ramah, when he fought with Hazael king of Syria. And [m]Azariah the son of Jehoram king of Judah went down [n]to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the [2]destruction of Ahaziah [o]was of God, by coming to Joram: for, when he was come, [p]he went out with Jehoram against Jehu the son of Nimshi, whom [q]the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, [r]when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And [s]he sought Ahaziah: and they caught him, (for he was hid [t]in Samaria,) and brought him to Jehu; and when they had slain him, they buried him: [u]Because (said they) he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when [x]Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But [y]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a [z]bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that [a]she slew him not.

12 And he was with them hid in the house of God six years: and [b]Athaliah reigned over the land.

CHAPTER XXIII.

1 *Jehoiada maketh Joash king.* 12 *Athaliah is slain.* 16 *Jehoiada restoreth the worship of God, &c.*

AND in the [a]seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into [b]covenant with him.

2 And they [c]went about in Judah, and gathered the Levites out of all the cities of Judah, and [d]the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation [e]made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, [f]as the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you [g]entering on the sabbath, of the priests and of the Levites, *shall be* [h]porters of the [1]doors;

5 And a third part *shall be* at [i]the king's house; and a third part at [k]the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [l]they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

B.C. 884.

1 Jer. 34. 5.
5 *Without desire.*

CH. XXII.

a 30. 25.
b 6, *Azariah.* 21. 17, *Jehoahaz.*
c 21. 16, 17.
d 2 Kings 8. 26.
e 1 Kings 16. 28.
f Gen. 6. 4, 5. Matt. 14. 8-11.
g Gen. 27. 12, 13.
h Prov. 1. 10; 13. 20.
i Ps. 1. 1.
k 2 Kings 8. 28, 29.
l 1 Kings 22. 3, 4. Dan. 5. 22, 23.
l *With which they wounded him.*
m 1, 7, *Ahaziah.* 21. 17, *Jehoahaz.*
n 2 Kings 8. 29.
2 *Treading down.*
o 1 Kings 12. 15. Ps. 9. 16. Is. 46. 10.
p 2 Kings 9. 21.
q 1 Kings 19. 16. 2 Kings 9. 1-7.
r 2 Kings 10. 11-14.
s 2 Kings 9. 27.
t 1 Kings 13. 32.

u 2 Kings 9. 28, 34.
x 2 Kings 11. 1, &c.
y 2 Kings 11. 2, *Jehosheba.*
z Es. 40. 45, 46.
a 2 Sam. 7. 13. Ps. 33. 10. Prov. 21. 30. Is. 65. 8.
b Ps. 12. 8. Jer. 12. 1. Hab. 1. 13.

CH. XXIII.

a 2 Kings 11. 4, &c.
b 1 Sam. 18. 3. Neh. 9. 38.
c Ps. 112. 5. Matt. 10. 16. Eph. 5. 15.
d 1 Chr. 15. 12; 24. 6.
e 2 Sam. 5. 3. 1 Chr. 11. 3.
f 2 Sam. 7. 16.
g 1 Chr. 9. 25. Luke 1. 8, 9.
h 1 Chr. 26. 13-18.
1 *Thresholds.*
i 2 Kings 11. 6. Es. 44. 2, 3.
k Acts 3. 2.
l 2 Kings 11. 6, 7. 1 Chr. 23. 28-32.

estimate of regal character. When death has done its work, and the crowned head has been brought to the grave, a public judgment is always virtually, if not formally, pronounced on his character. "The people made no burning for him like the burning of his fathers." "He departed without being desired." Thus it is written, "The memory of the wicked shall rot; but the memory of the righteous shall be had in everlasting remembrance."

Chap. XXII. 1-12. It is mournful when a mother becomes the prompter of her son to iniquity; yet so it was with Ahaziah. But for her he might have acted very differently. With unholy hands she led him into the depths of the iniquity which characterised the house of Ahab. He was prompted to his destruction. A good mother is the best of blessings, and a wicked mother the deepest of curses. The conduct of Athaliah was highly reprehensible; but it met with its appropriate reward. As is the sowing so must be the reaping, both to sovereigns and to subjects. Sin must bring misery, and transgression unrepented of, destruction.

Chap. XXIII. 1-21. The points contained in this chapter have already been brought forth in Second Kings. The only circumstance, therefore, that merits particular notice, is the joy created by the covenant, that the people and their king should be the Lord's. On that occasion, contrary to the rule, the people took the work of reform into their own hands, visiting the house of Baal, pulling it in pieces, breaking the images and the altar, and slaying the priests. All reforms are genuine, satis-

7 And [m]the Levites shall compass the king round about, every man with his weapons in his hand; and [n]whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So [o]the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [p]the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds [q]spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right [r]side of the temple to the left side of the temple, [r]along by the altar and the temple, by the king round about.

11 Then [s]they brought out the king's son, and [t]put upon him the crown, and *gave him* [u]the testimony, and made him king: and Jehoiada and his sons [x]anointed him, and said, [y]God save the king.

12 ¶ Now, [z]when Athaliah heard the noise of the people running and praising the king, [z]she came to the people into the house of the LORD.

13 And she looked, and, behold, [a]the king stood at his pillar at the entering in, [b]and the princes and the trumpets by the king: and [c]all the people of the land rejoiced, and [d]sounded with trumpets; also [e]the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [f]Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and [f]whoso followeth her, let him be slain with the sword. For the priest said, [g]Slay her not in the house of the LORD.

15 So they laid hands on her: and when she was come to the entering of the horse-gate, by the king's house, they slew her there.

16 ¶ And Jehoiada [h]made a covenant between him, and between all the people, and between the king, [i]that they should be the LORD's people.

17 Then all the people went to [k]the house of Baal, and brake it down, and [l]brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, [m]as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* [5]by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And [n]all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 15 *Jehoiada being dead,* 17 *Joash falleth to idolatry.* 25 *He is slain by his servants.*

JOASH [a]*was* seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also *was* Zibiah of Beer-sheba.

2 And [b]Joash did *that which was* right in the sight of the LORD [c]all the days of Jehoiada the priest.

3 And Jehoiada [d]took for him [e]two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to [1]repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and [f]gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: [g]howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, [h]Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, [i]the collection, *according to the commandment* of Moses, the servant of the LORD, and of the congregation of Israel, for the [k]tabernacle of witness?

7 For the [l]sons of Athaliah, [m]that

B. C. 878.

[m] 2 Kings 11. 5, 9.
[n] Ex. 19. 12, 13; 21. 14.
[o] 2 Kings 11. 9.
[p] 1 Chr. 24; 25; 26.
[q] 1 Sam. 21. 2. 2 Sam. 8. 7.
[r] *Shoulder of the house.*
[r] Ex. 40. 6. Matt. 23. 35.
[s] 1 Kings 2. 12.
[t] 2 Sam. 1. 10. Ps. 89. 39; 132. 18. Heb. 2. 9. Jam. 2. 5. Rev. 4. 4, 10.
[u] Ex. 25. 16; 31. 18. Deut. 17. 18. Ps. 2. 10-12. Is. 8. 16, 20; 49. 23.
[x] 1 Sam. 10. 1. Ps. 89. 20. Acts 4. 26, 27.
[y] *Let the king live.*
[z] 2 Kings 11. 13-16.
[a] 2 Kings 9. 32-37.
[b] 2 Kings 23. 3.
[c] Num. 10. 1-10.
[d] Prov. 11. 10.
[e] Jud. 7. 18-22.
[f] 1 Chr. 15. 16-22.
[g] *Conspiracy.*
[f] 2 Kings 10. 25.
[g] Ex. 9. 7.
[h] Deut. 5. 2, 3.
[i] Deut. 26. 17-19. Josh. 24. 21-25. Is. 44. 5.
[k] 2 Kings 10. 25-28; 11. 18; 18. 4.

[l] Deut. 12. 3. Is. 2. 18. Zech. 13. 2.
[m] Num. 28. 3, &c.
[5] *By the hands of David.*
[n] Ps. 58. 10. Prov. 11. 10. Rev. 18. 20.

CH. XXIV.

[a] 2 Kings 11. 21; 12. 1, *Jehoash.*
[b] Mark 4. 16, 17.
[c] 17-22.
[d] Gen. 21. 21.
[e] Gen. 4. 19. Matt. 19. 4-6.
[1] *Renew.*
[f] 2 Kings 12. 4, 5.
[g] 2 Kings 12. 6, 7.
[h] 2 Sam. 24. 2.
[i] Ex. 30. 12-16.
[k] Num. 18. 2. Acts 7. 44.
[l] 21, 17.
[m] Esth. 7. 6. 2 Thes. 2. 8. Rev. 2. 20.

factory, and lasting, in proportion as they are popular. The Reformation from Popery supplies an example. In those nations where the rulers reformed against the wishes of the people, the work was imperfect—subject to changes and fluctuation; but where the people took the lead, in opposition to the government, the change was deep, general, and permanent. One thing only was requisite to complete the satisfaction of the people—the death of Athaliah; and that accomplished, the city was quiet.

Chap. XXIV. 1-14. The greatest blessing, next to a good and wise parent, is a good and wise tutor or guardian. Joash was greatly indebted to the counsel of Jehoiada, to whom, mainly, is to be ascribed the good which distinguished the commencement of his reign. The king's zeal on behalf of the temple was praiseworthy, although the tardiness of the priests and Levites redounded but little to their credit. Here the princes and the people acted a far more exemplary part, shewing that there was the utmost readiness among them to advance the great work on which the king had set his heart. Athaliah, "that wicked woman," had greatly damaged the House of the Lord; and the large sum which was necessary to repair it, was forthcoming to an extent greater than the necessities of the case required. Ver. 15-27. The death of Jehoiada was a great calamity both to the king and the country. His burial became the

wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD [n] did they bestow upon Baalim.

8 And [o] at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a [2] proclamation through Judah and Jerusalem, to bring in to the LORD the [p] collection *that* Moses, the servant of God, *laid* upon Israel in the wilderness.

10 And all the princes, and all the people [q] rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that [r] at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada [s] gave it to such as did the work of the service of the house of the LORD, and hired [t] masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [3] the work was perfected by them, and they set the house of God [u] in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made [x] vessels for the house of the LORD, *even* [y] vessels to minister, and [4] to offer *withal*, and spoons, and vessels of gold and silver: and they [z] offered burnt-offerings in the house of the LORD continually [a] all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was [b] full of days when he died; [c] an hundred and thirty years old *was he* when he died.

16 And they buried him [d] in the city of David among the kings, [e] because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now [f] after the death of Jehoiada came [g] the princes of Judah, and made obeisance to the king: then the king hearkened unto them.

18 And [h] they left the house of the LORD God of their fathers, and served groves and idols; and [i] wrath came upon Judah and Jerusalem for this their trespass.

19 Yet [k] he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not [l] give ear.

20 And [m] the Spirit of God [5] came upon Zechariah [n] the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [o] Why transgress ye the commandments of the LORD, that ye cannot prosper? [p] Because ye have forsaken the LORD, he hath also forsaken you.

21 And they [q] conspired against him, and [r] stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king [s] remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, [t] The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass [6] at the end of the year, *that* [u] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [7] Damascus.

24 For the army of the Syrians [x] came with a small company of men, and the LORD [y] delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: [z] so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him [a] for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him; [b] Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [8] Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the [c] burdens *laid* upon him, and the [9] repairing of the house of God, behold, they *are* written in the [1] story of the book of the Kings: and Amaziah his son reigned in his stead.

CHAPTER XXV.

1 *Amaziah beginneth to reign well.* 5 *Having hired an army of Israelites against the Edomites,* 11 *he overthroweth them.* 17 *He provoketh Joash to his overthrow.*

AMAZIAH *was* [a] twenty and five years old *when* he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

B. C. 839.

[n] Deut. 32. 15-17. Dan. 5. 2-4. Hos. 2. 8, 9.
[o] Mark 12. 41.
[2] *Voice.*
[p] *See on* 6.
[q] Is. 64. 5. Acts2.45-47. 2 Cor. 8. 2.
[r] 2 Kings 12. 10-12.
[s] 34. 9-11.
[t] 1 Kings 5.15.
[3] *The healing went up upon the work by their hand.*
[u] Hag. 2. 3. Mark 13.1,2.
[x] 2Kings12.13, 14.
[y] 1 Kings 7. 50.
[4] *Pestils.*
[z] Ex. 29. 38-42.
[a] 2.
[b] Gen. 15. 15; 25. 8. Job 5. 26. Ps. 91. 16.
[c] Gen. 47. 9. Ps. 90. 10.
[d] 1 Sam. 2. 30. Acts 2. 29.
[e] Neh. 13. 14. Heb. 6. 10.
[f] Deut. 31. 27. Acts 20. 29, 30. 2 Pet. 1. 15.
[g] Prov. 7. 21-23.
[h] 1 Kings 11. 4, 5.
[i] Josh. 22. 20. 2 Sam. 24. 1. Hos. 5. 11.
[k] Neh. 9. 26. Jer. 7. 25,26. Luke 11. 47-51.

[l] Is. 28. 23. Matt. 13. 9, 15.
[m] 20. 14.
[5] *Clothed.*
[n] 23. 11.
[o] Num. 14. 41. Zech. 7. 11-14.
[p] Deut. 29. 25, 26.
[q] Jer. 11. 19.
[r] Matt. 21. 35. Acts7.58,59.
[s] Ps. 109. 4. Luke 17. 15-18. John 10. 32.
[t] Gen. 9. 5. 2 Tim. 4. 14. Rev. 6. 9-11.
[6] *In the revolution.*
[u] Deut. 32. 35.
[7] *Darmesek.*
[x] Deut. 32. 30. Is. 30. 17.
[y] Lev. 26. 25.
[z] Is. 10. 5, 6.
[a] Ps. 10. 14. Rev. 16. 6.
[b] 2Kings12.21, *Jozachar.*
[8] Or, *Shomer.*
[c] 2Kings12.18.
[9] *Founding.*
[1] *Commentary.*

CH. XXV.

[a] 2 Kings 14. 1-3.

signal for backsliding. As one sinner "destroyeth much good," the removal of one saint may prove the outlet of much evil. The prophets of the Lord did their duty; but so infatuated were the people, that they would not listen to the voice of merciful correction and gracious warning. The worst, however, was yet to come. Joash, the king, forgot his aged friend, Jehoiada, and all his kindness, and the benefits thence derived, and actually slew his faithful son for testifying on behalf of God! The punishment of this wicked deed came speedily—a handful of Syrians sufficed to overthrow the host of the Israelites, forasmuch as they had forsaken the God of their fathers.

Chap. XXV. 1-13. Amaziah, upon the whole, made a bad beginning, and a worse end. Yet the address of the prophet was not wholly lost upon him; he complied, and found his account in it. There is no hatred greater than that which springs from mortified pride; these disbanded soldiers, therefore, wreaked their vengeance upon the unoffending cities of Judah. Ver. 14-16. Amaziah adds another to the numerous examples of royal infatua-

2 And he did *that which was* right in the sight of the LORD, [b]but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was [l]established to him, that [c]he slew his servants that had killed the king his father:

4 But he slew not their children, but *did* [d]as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them [e]captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [f]from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of [g]Israel for an hundred talents of silver.

7 But there came [h]a man of God to him, saying, O king, let not the army of Israel go with thee: [i]for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, [k]be strong for the battle; God shall make thee fall before the enemy: for [l]God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [2]army of Israel? And the man of God answered, [m]The LORD is able to give thee much more than this.

10 Then [n]Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go [3]home again: wherefore their anger was greatly kindled against Judah, and they returned home in [4]great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the [o]valley of Salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and [p]cast them down from the top of the rock, that they all were [q]broken in pieces.

13 ¶ But the [5]soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from [r]Samaria even unto [s]Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [t]he brought the gods of the children of Seir, and set them up *to be* [u]his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him [x]a prophet, which said unto him, [y]Why hast thou sought after [z]the gods of the people, [a]which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, [b]Art thou made of the king's counsel? [c]forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God [d]hath [6]determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [e]Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, [f]let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [7]thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [8]a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and [g]thine heart lifteth thee up [h]to boast: abide now at home; [i]why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for [k]it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [9]put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel [l]took Amaziah king of Judah, the son of Joash, the son of [m]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the

B. C. 839.

b Ps. 78. 37. Acts 8. 21.
1 *Confirmed upon him.*
c Gen. 9. 5, 6.
d Deut. 24. 16. Jer. 31. 29, 30. Ez. 18. 4, 20.
e Ex. 18. 25. 1 Sam. 8. 12. 1 Chr. 13. 1.
f Num. 1. 3.
g 13. 3.
h 2 Sam. 12. 1. 1 Tim. 6. 11. 2 Tim. 3. 17.
i 1 Kings 12. 28. Is. 28. 1-3. Hos. 5. 13-15; 9. 12.
k Ec. 11. 9. Is. 8. 9, 10. Joel 3. 9-14. Matt. 28. 45.
l Jud. 7. 7. 1 Sam. 14. 6. Job 5. 18. Ps. 20. 7.
2 *Band.*
m Deut. 8. 18. Prov. 10. 22. Hag. 2. 8. Luke 18. 29, 30.
n 1 Kings 12. 24.
3 *To their place.*
4 *Heat of anger.*
o 2 Sam. 8. 13.
p 2 Sam. 12. 31.
q 20. 10.
5 *Sons of the band.*

r 1 Kings 16. 24-29.
s 1 Kings 9. 17.
t 28. 23.
u Ex. 20. 3-5. 2 Sam. 5. 21.
x 2 Sam. 12. 1-6.
y Jud. 2. 2. Jer. 2. 5.
z Ps. 96. 5.
a Ps. 115. 4-8. Jer. 10. 7. 1 Cor. 8. 4.
b Matt. 21. 23.
c Prov. 9. 7, 8. 2 Tim. 4. 3. Rev. 11. 10.
d Ex. 9. 16. Acts 4. 28. Rom. 9. 22.
6 *Counselled.*
e 2 Kings 14. 8-14.
f 2 Sam. 2. 14.
7 *Furze-bush, or thorn.*
8 *A beast of the field.*
g Prov. 13. 10. Dan. 5. 20-23. Hab. 2. 4. 1 Pet. 5. 5.
h Jer. 9. 23, 24.
i Prov. 18. 6. Luke 14. 31.
k Ps. 81. 11, 12. 2 Thes. 2. 9-11. 1 Pet. 2. 8.
9 *Smitten.*
l Prov. 16. 18. Dan. 4. 37. Ob. 3. Luke 14. 11.
m 22. 1, *Ahaziah.* 21. 6, *Azariah.*

tion touching idolatry,—actually adopting and worshipping images of the Edomites whom he had conquered. The appeal of the prophet ought to have cut him to the heart, and deeply humbled him in his own esteem; but it was not so. He scorned and menaced the man of God, ordering him to persevere at the peril of his life! The prophet obeyed, but not without the stern intimation, "I know that God hath determined to destroy thee, because thou hast done this, and not hearkened to my counsel." The fearful testimony was still despised, and vengeance arrived in due course. Ver. 17-28. The sentence had gone forth, and none could reverse it. The counsel of Joash was good, but the infatuated monarch despised it; and thus, by his own perversity, he fulfilled the purposes of God concerning himself. Not only was his army slain and dispersed, but he himself was taken captive. From the time of his worshipping the gods of Edom, his downward career commenced, and terminated in his slaughter at the hands of conspirators. Here, then, we have another example of the awful consequences of self-sufficiency, contempt of warning, and rejection of mercy.

gate of Ephraim to the [1]corner-gate, four hundred cubits.

24 And *he took* [n]all the gold and the silver, and all the vessels *that were* found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of [o]Joash, son of Jehoahaz king of Israel, fifteen years.

26 Now the [p]rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the Kings of Judah and Israel?

27 ¶ Now, after the time that Amaziah did turn away from following the LORD, they [2]made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in [q]the city of Judah.

CHAPTER XXVI.

1 *Uzziah succeedeth Amaziah, and reigneth well in the days of Zechariah:* 9 *his buildings:* 11 *his host, and engines of war:* 16 *he invadeth the priest's office, and is smitten with leprosy:* 22 *his death, &c.*

THEN [a]all the people of Judah took [b]Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built [c]Eloth, and [d]restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* [e]Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem: his mother's name also *was* [f]Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, [g]according to all that his father Amaziah did.

5 And [h]he sought God in the days of Zechariah, who [i]had understanding in the [1]visions of God: and [k]as long as he sought the LORD, God made him to prosper.

6 And he went forth and [l]warred against the Philistines, and brake down [m]the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities [2]about Ashdod, and among the Philistines.

7 And [n]God helped him against the Philistines, and against [o]the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And [p]the Ammonites gave gifts to Uzziah: and [q]his name [3]spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem, at [r]the corner-gate, and at [s]the valley-gate, and at [t]the turning *of the wall*, and [4]fortified them.

10 Also he built towers in the desert, and [5]digged many wells: for [u]he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vinedressers in the mountains, and in [6]Carmel: for he loved [7]husbandry.

11 ¶ Moreover, Uzziah had an host of fighting men, that [x]went out to war by bands, according to the number of their account by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [8]an army, [y]three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and [9]slings *to cast* stones.

15 And he made in Jerusalem engines, invented by [z]cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal: and his name [1]spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But [a]when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and [b]went into the temple of the LORD [c]to burn incense upon the altar of incense.

17 And [d]Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* [e]valiant men;

18 And they [f]withstood Uzziah the king, and said unto him, *It appertaineth* [g]not unto thee, Uzziah, to burn incense unto the LORD, but [h]to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: [i]neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and, while he was wroth with the priests, [k]the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

B. C. 765.

1 *The gate of it that looketh.*
n 12. 9.
o 2 Kings 14. 17, *Jehoash.*
p 20. 34.
2 *Conspired a conspiracy.*
q 2 Kings 14. 20, *City of David.*

CH. XXVI.

a 22. 1.
b 1 Chr. 3. 12, *Azariah.* Matt. 1. 8, 9, *Ozias.*
c 2 Kings 16. 6, *Elath.*
d 25. 13, 28.
e Is. 1. 1; 6. 1.
f 2 Kings 15. 2, 3, *Jechollah.*
g 25. 2.
h Mark 4. 16. Acts 20. 30.
i Dan. 1. 17; 2. 19.
1 *Seeing of God.*
k 26. 8.
l 21. 16.
m 2 Sam. 8. 1.
2 *In the country of Ashdod.*
n 1 Chr. 5. 20. Acts 26. 22.
o 21. 16.
p Gen. 19. 38. 1 Sam. 11. 1.
q Gen. 12. 2. Matt. 4. 24.
3 *Went.*

r 2 Kings 14. 13. Jer. 31. 38.
s Neh. 2. 13; 3. 13.
t Neh. 3. 30, 24.
4 *Repaired.*
5 *Cut out many cisterns.*
u 1 Chr. 27. 29-31.
6 *Fruitful fields.*
7 *Ground.*
x 2 Kings 5. 2.
8 *The power of an army.*
y 17. 14, 19.
9 *Stones of sling.*
z Ex. 31. 4.
1 *Went forth.*
a Deut. 32. 13-15. Hab. 2. 4. Col. 2. 18.
b 2 Kings 16. 12, 13.
c Num. 16. 7, 17. 1 Kings 13. 1-4.
d 1 Chr. 6. 10.
e 1 Chr. 12. 28.
f Jer. 13. 18. Matt. 14. 4. 2 Cor. 5. 16. Gal. 2. 11.
g Num. 16. 40; 18. 7.
h Ex. 30. 7, 8. Heb. 5. 4.
i Dan. 4. 37. John 5. 44. Jam. 2. 1.
k 2 Kings 5. 27.

Chap. XXVI. 1-15. Uzziah, notwithstanding the early period at which his reign began, did well. "He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him to prosper." What words are these! What a lesson they communicate! They concern every human being; and none who act upon the principle here set forth will ever be disappointed. Ver. 16-23. Prosperity produced its usual effects; the heart of the once humble and zealous king was lifted up to his own destruction; forgetting the commandments of Moses, and despising the arrangements of the Most High, and setting aside the priests, he entered with uplifted mind, and with unhallowed footsteps, into the Temple of the Lord to burn incense. But his impiety cost him dear. The priests acted, as became them, with all fidelity and boldness, laying down the law, and the Lord forthwith confirmed their decision by inflicting on the infatuated king one of the heaviest calamities that could have befallen him. Leprosy laid hold upon him, and clave to him till the day of his death, which led to all the discomfort and humiliation of living apart in a separate house, and in his utter separation from the House of the Lord, which he had so rashly dishonoured,

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because [1]the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and [m]dwelt in a [2]several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did [n]Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 Jotham reigneth well and prospereth. 5 He subdueth the Ammonites: 7 his reign: 9 Ahaz succeedeth him.

JOTHAM *was* [a]twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zadok.

2 And [b]he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit [c]he entered not into the temple of the LORD. And [d]the people did yet corruptly.

3 ¶ He built the [e]high gate of the house of the LORD, and on the wall of [1]Ophel he built much.

4 Moreover, [f]he built cities in [g]the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with [h]the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. [2]So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because he [3]prepared his ways before the LORD his God.

7 ¶ Now [i]the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the Kings of Israel and Judah.

B. C. 758.

1 Deut. 28. 22, 35.
m Lev. 13. 46. 2 Kings 7. 3.
2 *Free.*
n Is. 1. 1; 6. 1.

CH. XXVII.

a 1 Chr. 3. 12. Is. 1. 1. Hos. 1. 1. Mic. 1. 1. Matt. 1. 9, *Joathams.*
b 2 Kings 15. 34.
c Ps. 119. 120. Acts 5. 13.
d 2 Kings 16. 36.
e 33. 20. Jer. 20. 2.
1 *The tower.*
f 11. 5-10; 26. 9, 10.
g Josh. 14. 12, 13. Luke 1. 39.
h Jud. 11. 4, &c. 2 Sam. 10. 1, &c. Jer. 49. 1-6.
2 *This.*
3 Or, *established.*
i 32. 32, 33.

k 2 Kings 15. 38.

CH. XXVIII.

a 2 Kings 16. 1, 2. Is. 1. 1; 7. 1-12. Matt. 1. 9, *Achaz.*
b 17. 3.
c 1 Kings 16. 31-33.
d Ex. 34. 17.
e Jud. 2. 11, 13.
1 *Offered sacrifice.*
f 2 Kings 23. 10.
g 2 Kings 16. 3. Ex. 16. 20, 21. Mic. 6. 7.
h 33. 2.
i Lev. 26. 30.
k Ex. 20. 2, 3.
l Jud. 2. 14. 2 Kings 16. 5. Is. 7. 1, 6.
2 *Darmesek.*
m 2 Kings 15. 27.
n 13. 17.
3 *Sons of valour.*
o Deut. 6. 14, 15. Josh. 23. 16. Jer. 2. 19.
4 *The second to.*
p Deut 28. 25, 41.
q Acts 7. 26.
r 2 Kings 20. 14, 15.
s Jud. 3. 8. Ps. 69. 26. Is. 10. 5. Ob. 10-16. Zech. 1. 15.
t Gen. 11. 4. Rev. 18. 5.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And [k]Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz, reigning wickedly, is afflicted by the Syrians: 26 he dying, Hezekiah succeedeth him.

AHAZ [a]*was* twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, [b]like David his father:

2 For [c]he walked in the ways of the kings of Israel, and made also [d]molten images for [e]Baalim.

3 Moreover, he [1]burnt incense in [f]the valley of the son of Hinnom, and [g]burnt his children in the fire, [h]after the abominations of the heathen, whom the LORD had cast out before the children of Israel.

4 He [1]sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD [k]his God [l]delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to [2]Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For [m]Pekah the son of Remaliah slew in Judah [n]an hundred and twenty thousand in one day, *which were* all [3]valiant men; [o]because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [4]next to the king.

8 And the children of Israel [p]carried away captive of their [q]brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and [r]he went out before the host that came to Samaria, and said unto them, Behold, [s]because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* [t]reacheth up unto heaven.

The punishment was not greater than the sin; and through it the king became a lasting monument of the Divine displeasure, and a warning to the heady and the high-minded.

Chap. XXVII. 1-9. Jotham entered upon his office in a proper spirit, but the people "did yet corruptly." It is not often that a sovereign is better than his subjects; but the present case supplies an exception. He became mighty because "he prepared his ways before the Lord his God," finely exemplifying the doctrine, "Wisdom's ways are ways of pleasantness, and all her paths are peace." The short way to be mighty is in a man's own sight to be nothing, that God may be all in all. The history of Jotham, although short, is pregnant with important lessons, and full of encouragement to the single-minded. If his career was brief, it was honourable, and he was cut off at a time when his praise was in every mouth, and his virtues acknowledged by the whole body of the people. His death was a cause of sorrow, not of joy. It ought to be the ambition of every man so to live, that when he dies he may be missed in the walks of excellence. The man who goes about doing good, whatever his station in life, is always sure of success in some measure, and, by consequence, his disappearance from the earth will leave a blank which will excite a sigh.

Chap. XXVIII. 1-15. Ahaz set out badly, and increased in wickedness as he advanced. His responsibility was great, from the excellence of his training, and the beauty of the example which was set before him: but he neglected alike his advantages, and proved unworthy of his office. The penalty of forsaking God, as

10 And now ye purpose to [u]keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: *but are there* [x]not with you, even with you, sins against [y]the LORD your God?

11 Now hear me therefore, and [z]deliver the captives again, which ye have taken captive of your brethren; for [a]the fierce wrath of the LORD *is* upon you.

12 Then certain of [b]the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, [c]stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord *already*, ye intend to [d]add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were [e]expressed by name rose up, and took the captives, and with the spoil [f]clothed all that were naked among them, and arrayed them, and shod them, and [g]gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [h]the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time [i]did king Ahaz send unto the kings of Assyria to help him.

17 For again [k]the Edomites had come and smitten Judah, and carried away [l]captives.

18 The [i]Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken [m]Beth-shemesh, and [n]Ajalon, and [o]Gederoth, and [p]Shocho with the villages thereof, and [q]Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For [r]the LORD brought Judah low [s]because of Ahaz king of [t]Israel; for he [u]made Judah naked, and transgressed sore against the LORD.

20 And [x]Tilgath-pilneser king of Assyria came unto him, and [y]distressed him, but strengthened him not.

B. C. 726.

[u] Lev. 25. 39-46.
[x] Rom. 12. 20, 21. 1 Pet. 4. 17, 18.
[y] 6.
[z] Is. 58. 6. Heb. 13. 1-3.
[a] Matt. 5. 7. Jam. 2. 13.
[b] 1 Chr. 28. 1.
[c] Jer. 26. 16.
[d] Num. 32. 14.
[e] 12.
[f] Job 31. 15-23. Matt. 25. 36-46. 1 Tim. 5. 10. 1 John 3. 17, 18.
[g] Prov. 25. 21, 22. Luke 6. 27. Rom. 12. 20, 21.
[h] Deut. 34. 3.
[i] Is. 7. 1-9.
[k] Lev. 26. 18.
[l] *A captivity.*
[i] Ez. 16. 27, 57.
[m] Josh. 15. 10.
[n] 11. 10. *Aijalon.*
[o] Josh. 15. 41.
[p] Josh. 15. 48. *Socoh.*
[q] Jud. 14. 1, *Timnath.*
[r] Deut. 28. 43.
[s] Hos. 5. 11.
[t] 21. 2.
[u] Gen. 3. 7, 11. Rev. 3. 17, 18; 16. 15.
[x] 2 Kings 16. 7-10, *Tiglath-pileser.* 1 Chr. 5. 26.
[y] Is. 7. 20; 30. 3, 16.
[z] 2 Kings 18. 15, 16.
[a] Ps. 50. 15. Rev. 16. 9-11.
[b] Esth. 7. 6.
[c] 2 Kings 16. 12, 13.
[d] *Darmesek.*
[e] Hab. 1. 11.
[f] Jer. 44. 15-18.
[g] Jer. 44. 20-28.
[h] 2 Kings 25. 13, &c.
[i] Jer. 2. 28. Acts 17. 16, 23.
[k] *Ofer.*
[l] 2 Kings 16. 19, 20.

CH. XXIX.

[a] 1 Chr. 3. 13. Is. 1. 1. Matt. 1. 9, 10, *Ezekias.*
[b] Is. 8. 2.
[c] 2 Kings 15. 5.
[d] Ec. 9. 10. Matt. 6. 33.
[e] 2 Kings 16. 14-18.
[f] Neh. 3. 29. Jer. 19. 2.
[g] Ex. 19. 10-15. 1 Chr. 15. 12

21 For [z]Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And [a]in the time of his distress did he trespass yet more against the LORD: [b]this *is that* king Ahaz.

23 For [c]he sacrificed unto the gods of [d]Damascus, which smote him; and he said, [d]Because the gods of the kings of Syria help them, *therefore* will I [e]sacrifice to them, that they may help me: but [f]they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and [g]cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and [h]he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to [i]burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now [i]the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 *Hezekiah's good reign:* 3 *he restoreth religion.* 12 *The house of God cleansed.*

HEZEKIAH[a] began to reign *when he was* five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name *was* Abijah, the daughter of [b]Zechariah.

2 And he [c]did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, [d]in the first year of his reign, in the first month, [e]opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the [f]east street,

5 And said unto them, [g]Hear me, ye

set forth in ver. 6, was exacted in a terrible manner; one hundred and twenty thousand slain men proclaimed the transgression of Judah! The protest of Oded was excellent, and produced its effect. "Are there not with you, even with you, sins against the Lord?" was an appeal which it was difficult to withstand. The result was the surrender of the captives, and the return of the conquerors to their own country. A bad king is the greatest of calamities. Ver. 16-27. The king of Assyria is a very meet emblem of false confidence amongst men. He only "distressed" those who sought his aid; he took the sacrilegious bribe with open hand from Ahaz, "but he helped him not." Nothing, however, could instruct Ahaz. Having been separated by his sins from the true God, he had recourse to the Syrian gods to see what help he might obtain in that quarter, "but they were the ruin of him, and of all Israel." He that forsakes God for an idol will very soon feel that he has made a poor and perilous exchange. Ahaz consummated his iniquity by cutting in pieces the vessels of the Lord, shutting up the doors of the Lord's house, and making altars in every corner of Jerusalem. The man who did so shewed that he was a vessel meet for destruction; one disaster accordingly followed another, till at last he reached his limits, when he was removed, that he might give place to a better man.

Chap. XXIX. 1-11. Hezekiah had much work to do, with a heart and a hand to set about it. He opened his royal commission in an excellent spirit, and success attended every step of his progress. Knowing how much depended upon the priesthood and the Levites, his exhortation to them was close, fervent, and parental. "My sons, be not now negligent, for the Lord hath chosen you to stand before him to serve him." A good king, intent upon good works, will never want for co-operation.

Levites; Sanctify now yourselves, and [h]sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For [i]our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and [k]have forsaken him, and have [l]turned away their faces from the habitation of the LORD, and [l]turned *their* backs.

7 Also [m]they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 [n]Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [2]trouble, [o]to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, [p]our fathers have fallen by the sword; and our sons, and our daughters, and our wives, *are* in captivity for this.

10 Now *it is* in mine heart [q]to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now [3]negligent; for [r]the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and [4]burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the [s]Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of [t]Elizaphan; Shimri and Jeiel: and of the sons of [u]Asaph; Zechariah and Mattaniah:

14 And of the sons of Heman; Jehiel and Shimei: and of the sons of [x]Jeduthun; Shemaiah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, [5]by the words of the LORD, [y]to cleanse the house of the LORD.

16 And the priests went into [z]the inner part of the house of the LORD, to cleanse *it*, and brought out [a]all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook [b]Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to [c]the porch of the LORD: so they sanctified the house of the LORD in eight days; and in [d]the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king [e]rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought [f]seven bullocks, and seven rams, and seven lambs, and seven he-goats, for [g]a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [h]sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought [6]forth the he-goats *for* the sin-offering before the king and the congregation; and [i]they laid their hands upon them.

24 And the priests killed them, and they made [k]reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and [l]the sin-offering *should be made* for all Israel.

25 And [m]he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, [n]according to the commandment of David, and of [o]Gad the king's seer, and [p]Nathan the prophet: for *so was* the commandment [7]of the LORD by his prophets.

26 And the Levites stood with [q]the instruments of David, and [r]the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and [8]when the burnt-offering began, the song of the LORD began *also* with the trumpets, and with [9]the instruments *ordained* by David king of Israel.

28 And [s]all the congregation worshipped, and the [1]singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all *that were* [2]present with him, [t]bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD [u]with the words of David, and of Asaph the seer:

B. C. 726.

[h] Ex. 36. 25. 1 Cor. 5. 16, 17. 2 Cor. 6. 16; 7. 1 Eph. 5. 26, 27.
[i] Ezra 9. 7. Matt. 10. 37.
[k] Jer. 2. 27.
[l] Ex. 8. 16.
[1] *Given the neck.*
[m] Lev. 24. 2-8.
[n] Deut. 28. 15-20.
[2] *Commotion.*
[o] Lev. 26. 32.
[p] Lev. 26. 17.
[q] Ezra 10. 3. 2 Cor. 8. 5.
[3] *Deceived.*
[r] Num. 3. 6-9; 8. 6-14;
[4] *Offer sacrifice.*
[s] Ex. 6. 16-25.
[t] Lev. 10. 4. *Elizaphan.*
[u] 1 Chr. 6. 39.
[x] 1 Chr. 25. 1, 3, 6.
[5] *In the business.*
[y] 1 Chr. 23. 28.
[z] Ex. 26. 33, 34. Heb. 9. 2-8, 23, 24.
[a] Ez. 36. 29. Matt. 23. 27.
[b] 2 Kings 23. 4-6. John 18. 1. *Cedron.*
[c] 1 Kings 6. 3.
[d] Ex. 12. 2-8.

[e] Gen. 22. 3. Josh. 6. 12.
[f] Num. 23. 1, 14, 29. Ezra 8. 35. Job 42. 8. Ez. 45. 23.
[g] Lev. 4. 3-14. Num. 15. 22-24. 2 Cor. 5. 21.
[h] Lev. 1. 5; 4. 7, 18, 34. Heb. 9. 21.
[6] *Near.*
[i] Lev. 1. 4; 4. 15, 24.
[k] Lev. 6. 30; 8. 15. Dan. 9. 24. Rom. 5. 10, 11. 2 Cor. 5. 18-20. Col. 1. 20, 21. Heb. 2. 17.
[l] Lev. 4. 13, &c.
[m] 1 Chr. 16. 16-22; 25. 1-7.
[n] 1 Chr. 23. 5; 28. 12, 19.
[o] 2 Sam. 24. 11. 1 Chr. 21. 9.
[p] 2 Sam. 7. 2-4; 12. 1-7.
[7] *By the hand of the LORD, by the hand of his prophets.*
[q] 1 Chr. 23. 5. Am. 6. 5.
[r] Num. 10. 10.
[8] *In the time.*
[9] *Bands of instruments.*
[s] Ps. 68. 24-26. Rev. 5. 8-14.
[1] *Song.*
[2] *Found.*
[t] Rom. 14. 11. Phil. 2. 10, 11.
[u] 2 Sam. 23. 1, 2.

Ver. 34-36. Numerous although the priesthood seemed sometimes to be, they were never greater than the work required; and on the present occasion the force was not complete. This circumstance sufficed to illustrate the flexible character of the Jewish institutions. Where the legally appointed instrumentality could not be commanded, it became not only lawful but obligatory to choose the next best. Acting on this principle, the Levites united with the priests for the honour of performing the same duties. It was not to the honour of the priests that "the Levites were more upright in heart to sanctify themselves than the priests." The

and [x]they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [3]consecrated yourselves unto the LORD, come near, and bring [y]sacrifices and [z]thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and [a]as many as were of a free heart, burnt-offerings.

32 And [b]the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore [c]their brethren the Levites [4]did help them, till the work was ended, and until the *other* priests had sanctified themselves; for the Levites *were* more [d]upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and [e]the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And [f]Hezekiah rejoiced, and all the people, that [g]God had prepared the people: for the thing was *done* suddenly.

CHAPTER XXX.

1 *Hezekiah proclaimeth a passover.* 13 *The assembly destroy the altars of idolatry.*

AND Hezekiah sent to all Israel and Judah, and wrote letters [a]also to Ephraim and Manasseh, that they should come [b]to the house of the LORD at Jerusalem, [c]to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover [d]in the second month.

3 For they could not keep it [e]at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [1]pleased the king and all the congregation.

5 So they established a decree [f]to make proclamation throughout all Israel, [g]from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters from the [2]king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, [h]turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now, [3]be ye not stiff-necked, as your fathers *were*, *but* [4]yield yourselves unto the LORD, and enter into his sanctuary, [i]which he hath sanctified for ever; and [k]serve the LORD your God, that the [l]fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, [m]so that they shall come again into this land: for [n]the LORD your God *is* gracious and merciful, and [o]will not [p]turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but [q]they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher, and Manasseh, and of Zebulun, [r]humbled themselves, and came to Jerusalem.

12 Also in Judah [s]the hand of God was to give them one heart to do [t]the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the [u]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, [x]and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their [5]place, after

B.C. 726.

x Ps. 32. 11; Phil. 4. 4.
2 *Filled your hand.*
y Lev. 1; 3.
z Lev. 7. 12.
a Lev. 1. 3.
b 1 Kings 3. 4. Ezra 6. 17.
c Num. 8. 15, 19.
4 *Strengthened them.*
d 1 Chr. 29. 17. Ps. 7. 10.
e Gen. 35. 14. Num. 15. 5, 7, 10.
f 1 Chr. 29. 9, 17. Ezra 6. 22. 1 Thes. 3. 8, 9.
g Ps. 10. 17. Prov. 16. 1.

CH. XXX.

a Hos. 5. 4.
b Deut. 16. 2-6.
c Ex. 12. 3-20.
d Num. 9. 10, 11.
e Ex. 12. 6, 18.
1 *Was right in the eyes of.*
f Lev. 23. 2, 4. Dan. 4. 1, &c.
g Jud. 20. 1.

2 *The hand of.*
h Is. 55. 6, 7. Hos. 14. 1. Jam. 4. 8.
3 *Harden not your necks.*
4 *Give the hand.*
i Ps. 132. 13, 14.
k Matt. 4. 10. Rom. 6. 22. Col. 3. 23-24. Rev. 7. 15.
l 2 Kings 23. 26.
m Jer. 29. 13-14.
n Ex. 34. 6, 7. Ps. 86. 5, 15. Mic. 7. 18.
o Ex. 18. 30-32.
p Jer. 18. 17.
q Neh. 2. 19. Luke 8. 53. Heb. 11. 36.
r Ex. 10. 3. Dan. 5. 22. Luke 14. 11. Jam. 4. 10. 1 Pet. 5. 6.
s Ezra 7. 27. Phil. 2. 13. 2 Thes. 2. 13, 14.
t Deut. 4. 2, 5.
u 2 Kings 18. 22. Is. 2. 18-20.
x Ex. 19. 10, 22.
5 *Standing.*

piety of the priesthood ought to have been in the highest degree shining. Their duties required this; a lower state of accomplishment was supposed to suffice for the Levites, although it doubtless became both to love the Lord their God with their whole hearts. Hezekiah had much ground for exultation when he beheld the zeal, liberality, and devotedness of the people, whose heart the Lord had prepared. Whatever God does is well done; and he has but to touch the heart to make his people willing to do all his pleasure.

Chap. XXX. 1-12. The tone of mind in which the king proclaimed a passover was eminently calculated to animate the hearts of the faithful; but to the sons of Belial it was an occasion for contempt and neglect. Several whole tribes "laughed the posts to scorn, and mocked them." It was not thus, however, in other places, and particularly in Judah, where the hand of the Lord gave the people "one heart to do the commandment of the king." Here again we see beautifully exemplified the success of the king, and the operation of an invisible Hand disposing them to do that which it was their duty to do. Ver. 13-27. To some extent, both the priests and the Levites were faulty, lagging far behind the zealous king. They were, nevertheless, "ashamed," which indicates that they were not yet thoroughly hard-

their manner, according to the law of [y]Moses, the man of God: [z]the priests sprinkled the blood, *which they received* of the hand of the Levites:

17 For *there were* many in the congregation that were not sanctified; therefore the Levites had the charge of [a]the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, [b]had not cleansed themselves, yet did they eat [c]the passover otherwise than it was written: but Hezekiah [d]prayed for them, saying, [e]The good LORD pardon every one

19 *That* [f]prepareth his heart to seek God, the LORD God of his fathers, [g]though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and [h]healed the people.

21 And the children of Israel, *that were* [i]present at Jerusalem, kept [l]the feast of unleavened bread seven days with [k]great gladness: and the Levites and the priests praised the LORD day by day, *singing* with [l]loud instruments unto the LORD.

22 And Hezekiah spake [s]comfortably unto all the Levites [l]that taught [m]the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, [n]and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel [o]to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah [p]did [p]give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and [q]the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, *there was* not the like in Jerusalem.

27 ¶ Then [r]the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to [l]his holy dwelling-place, *even* unto heaven.

B. C. 726.

y Deut. 33. 1.
z Lev. 1. 5.
a Ex. 12. 6.
b Num. 19. 20. 1 Cor. 11. 28.
c Ex. 12. 43, &c.
d Gen. 20. 7, 17. Jam. 5. 15, 16.
e Ex. 34. 6-9.
f 1 Sam. 7. 3. Ezra 7. 10. Job 11. 13.
g Lev. 12. 4; 15. 31-33; 21. 17-23; 22. 3-6.
h Ex. 15. 26. Jam. 5. 16.
i *Found.*
l Ex. 12. 15; 13. 6. Luke 22. 1, 7. 1 Cor. 5. 7, 8.
k Neh. 8. 10. Acts 2. 46. Phil. 4. 4.
l *Instruments of strength.*
s *To the heart of all.*
l Deut. 33. 10.
m Prov. 2. 6, 7; 8. 6. John 17. 3. 2 Cor. 4. 6.
n Deut. 26. 3-11. Neh. 9. 3. 9.
o *Lifted up, or offered.*
p 1 Chr. 29. 3-9.
q Ex. 12. 43-49.
r Num. 6. 23-26.
l *The habitation of his holiness.*

CH. XXXI.

a 30.
b 1 Kings 18. 38-40.
i *Found.*
c Ex. 23. 24.
2 *Statues.*
d 2 Kings 17. 2.
3 *Until to make an end.*
e 1 Chr. 16. 37, 40.
f 1 Chr. 16. 4-6.
g 1 Chr. 26. 26.
h Ex. 29. 38-42.
i Num. 28. 9, 10.
k Num. 28. 11-15.
l Lev. 23. 2, &c.
m Lev. 27. 30-33.
n 1 Cor. 9. 10-14.
o Mal. 3. 7.
p Ex. 36. 5, 20-29. 2 Cor. 8. 2-5.
4 *Brake forth.*
q Ex. 22. 29.
5 *Dates.*
r 11. 16, 17.
s Lev. 27. 30.
6 *Heaps, heaps.*
t Lev. 23. 16-24.
u Gen. 14. 20.
x Gen. 14. 19.
y Ex. 44. 15.
z Hag. 2. 18, 19.
a Matt. 16. 27.

CHAPTER XXXI.

1 *The people forward in destroying idolatry.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *His sincerity of heart.*

NOW, [a]when all this was finished, [b]all Israel *that were* [1]present went out to the cities of Judah, and [c]brake the [2]images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, [d]in Ephraim also and Manasseh, [3]until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed [e]the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and [f]to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also [g]the king's portion of his substance for the burnt-offerings, *to wit*, [h]for the morning and evening burnt-offerings, and [i]the burnt-offerings for the sabbaths, and [k]for the new-moons, and for [l]the set feasts, as *it is* written in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give [m]the portion of the priests and the Levites, [n]that they might be encouraged in [o]the law of the LORD.

5 ¶ And [p]as soon as the commandment [4]came abroad, the children of Israel brought in abundance [q]the first-fruits of corn, wine, and oil, and [5]honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* [r]the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in [s]the tithe of oxen and sheep, and the tithe of holy things *which were* consecrated unto the LORD their God, and laid *them* by [6]heaps.

7 In [t]the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they [u]blessed the LORD, [x]and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And [y]Azariah the chief priest, of the house of Zadok, answered him, and said, [z]Since *the people* began to bring the offerings into the house of the LORD, [a]we have

---

sued, and they therefore proceeded to sanctify themselves. From the haste, however, with which the affair was gone about, and other circumstances, great numbers were not legally qualified; but the prayer of the king secured for them an indemnity, which extended to every one that prepared his heart to seek the Lord God of his fathers, though he was not cleansed according to the purification of the sanctuary. The happy king, delighted with the spirit of the people, diffused life and gladness on every hand, speaking comfortably to the Levites, that "taught the good knowledge of the Lord." An affair so happily begun had a happy termination. The priests blessed the people, and their voice was heard, and their prayers came up even unto heaven. "Wherever the Spirit of the Lord is, there is liberty." Grace and joy go together.

Chap. XXXI. 1-19. While the people went on with the work of reformation, which they carried with a high and resistless hand, Hezekiah was at much pains to arrange the Temple Service, and to provide for its proper conduct. When piety prospered, the priests were cared for; on the present occasion, accordingly, we find that the supply so much exceeded the demand, as to require an arrangement for storing it up. While Hezekiah was careful to see that the priests and the Levites performed their duty, he was not less attentive to their comfort.

had enough to eat, and have left plenty: for [b]the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare [f]chambers in the house of the LORD; and they prepared *them.*

12 And brought in the offerings, and the tithes, and the dedicated *things,* faithfully; [c]over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, [g]under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and [d]Azariah the ruler of the house of God.

14 And Kore, the son of Imnah the Levite, the porter toward the east, *was* over [e]the free-will offerings of God, to distribute the oblations of the LORD, and [f]the most holy things.

15 And [g]next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [g]the cities of the priests, in *their* [1]set office, to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, [h]his daily portion for their service in their charges, according to their courses;

17 Both to the [i]genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges, by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [2]set office [k]they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in [l]the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and [m]wrought *that which was* good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, [n]he did *it* with all his heart, and [o]prospered.

B. C. 713.

[b] Deut. 28. 8. 2 Cor. 9. 8-11.
[f] *Storehouses.*
[c] 1 Chr. 26. 20-26.
[g] *At the hand.*
[d] 1 Chr. 24. 5.
[e] Lev. 22. 18; 23. 38.
[f] Lev. 2. 10; 6. 16, 17; 7. 1-6; 27. 28.
[g] *At his hand.*
[g] Josh. 21. 9-19.
[1] *Trust.*
[h] Lev. 21. 22, 23.
[i] Num. 3. 15, 20; 17. 2, 3. Ezra 2. 59.
[2] *Trust.*
[k] Is. 5. 16. Rom. 15. 16.
[l] Lev. 25. 34. Num. 35. 2-4. 1 Chr. 6. 54, 60.
[m] 1 Kings 15. 5. John 1. 47. Acts 24. 16. 1 Thes. 2. 10.

[n] Deut. 6. 5; 10. 12. 1 Chr. 22. 19. Ec. 9. 10. Jer. 29. 13.
[o] Josh. 1. 7. 1 Chr. 22. 13. Ps. 1. 3. Matt. 6. 33.

CHAPTER XXXII.

1 *Sennacherib invadeth Judah.* 21 *An angel destroyeth the Assyrians.* 24 *Hezekiah's sickness and recovery:* 32 *he dying, Manasseh succeedeth him.*

AFTER [a]these things, and the establishment thereof, Sennacherib [b]king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to [1]win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [2]he was purposed to fight against Jerusalem,

3 He [c]took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that [3]ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also [d]he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired [e]Millo *in* the city of David, and made [4]darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him [f]in the street of the gate of the city, and spake [5]comfortably to them, saying,

7 Be [g]strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: [h]for *there be* more with us than with him.

8 With him *is* [i]an arm of flesh; but [k]with us *is* the LORD our God, to help us, and [l]to fight our battles. And the people [6]rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against [m]Lachish, and all his [7]power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the [8]siege in Jerusalem?

11 Doth not Hezekiah persuade you [n]to give over yourselves to die by famine and by thirst, saying, [o]The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken

CH. XXXII.

[a] Is. 36. 1.
[b] Is. 7. 17, 18; 8. 6-8; 10. 5, 6. Hos. 11. 5.
[1] *Break them up.*
[2] *His face was to war.*
[c] 2 Kings 18. 20. Prov. 15. 22. Rom. 11. 34.
[3] *Overflowed.*
[d] Is. 22. 9, 10.
[e] Jud. 9. 6. 2 Sam. 5. 9.
[4] *Swords,* or *weapons.*
[f] Ezra 10. 9. Neh. 8. 1-3, 16.
[5] *To their heart.*
[g] Deut. 31. 6, 7, 23. Josh. 1. 6-9. Dan. 10. 19. Zech. 8. 9, 13. Eph. 6. 10. 2 Tim. 2. 1.
[h] Rom. 8. 31. 1 John 4. 4.
[i] Job 40. 9. Jer. 17. 5.
[k] Ps. 46. 7, 11. Is. 8. 10. 2 Tim. 4. 17, 22.
[l] Deut. 20. 1, 4. Josh. 10. 42.
[6] *Leaned.*
[m] Josh. 10. 31. Mic. 1. 13.
[7] *Dominion.*
[8] *Stronghold.*
[n] 2 Kings 18. 27.
[o] Ps. 3. 2. Matt. 27. 43.

This was a proper course to pursue. The labourer is worthy of his hire; and therefore the Lord Jesus has ordered that they who preach the gospel should live of the gospel. Ver. 20, 21. The testimony here borne to Hezekiah is in the highest degree honourable. He finely exemplified the doctrine of entire consecration. With him service was privilege; it was happiness to obey. In every work he began in the service of the house of God, "he did it with all his heart, and prospered."

Chap. XXXII. 1-8. Hezekiah, like a wise man, employed the season of tranquillity to prepare for troublous times; and he had not very long to wait. The king of Assyria wantonly invaded his territory. This occasion sufficed to test the true spirit of the king, who most beautifully exemplified the higher qualities of manhood and of piety. The exhortations contained in ver. 7 and 8 are admirable for spirit, point, and piety. Hezekiah believed the Lord, and "the people rested upon the words of the king." The confidence here displayed by Hezekiah was most amply justified in the stupendous results that followed. Ver. 24-33. Having spoken at considerable length on the subject of this chapter already, it only remains to advert to the additional matter which

away his high places and his altars, and commanded Judah and Jerusalem, saying, [p]Ye shall worship before [q]one altar, and burn incense upon it?

13 Know ye not what [r]I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that [s]your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor [t]persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how [u]much less shall your God deliver you out of mine hand?

16 And his servants spake [x]yet *more* against the LORD God, and [y]against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, [z]As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, [a]to affright them, and to trouble them, that they might take the city.

19 And they spake against [b]the God of Jerusalem, as against the gods of the people of the earth, *which were* [c]the work of the hands of man.

20 ¶ And for this *cause* Hezekiah the king, and [d]the prophet Isaiah, the son of Amoz, prayed and cried to heaven.

21 And [e]the LORD sent an [f]angel, which [g]cut off all the mighty men of valour, and [h]the leaders and captains in the camp of the king of Assyria: so he returned [i]with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [j]slew him there with the sword.

22 Thus [k]the LORD saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and [l]guided them on every side.

23 And many brought [m]gifts unto the LORD to Jerusalem, [n]and [l]presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days [o]Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [2]gave him a sign.

25 But Hezekiah [p]rendered not again according to the benefit *done* unto him; for [q]his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding [r]Hezekiah humbled himself for the [s]pride of his heart, (*both* he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them [s]in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [4]pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and [t]stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and [u]possessions of flocks and herds in abundance; for [x]God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. [y]And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the [5]ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God [z]left him, [a]to try him, [b]that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his [6]goodness, behold, they *are* written [c]in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the [7]chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem [d]did him honour at his death: and Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 *Manasseh's wicked reign.* 11 *He is carried into Babylon, humbleth himself before God, is restored to his kingdom, and dieth.* 20 *Amon succeedeth him.* 24 *He is slain by his servants.* 25 *Josiah succeedeth him.*

[a]MANASSEH *was* twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem:

B. C. 713.

[p] Deut. 12. 13, 14.
[q] Ex. 27. 1-8.
[r] Is. 10. 9, 10.
[s] Ex. 14. 3; 15. 9-11. Is. 42. 8.
[t] Acts 19. 26. Gal. 1. 10.
[u] Ex. 5. 2. John 19. 10, 11.
[x] Job 15. 25, 26.
[y] John 15. 21.
[z] 2 Kings 19. 12.
[a] 1 Sam. 17. 10.
[b] Ps. 76. 1, 2. Is. 14. 32. Heb. 12. 22.
[c] Deut. 4. 28. Is. 2. 8. Jer. 1. 16. Hos. 8. 5, 6.
[d] 2 Kings 19. 2-4.
[e] 2 Kings 19. 20.
[f] Matt. 13. 49, 50. Acts 12. 23.
[g] Job 9. 4. Ps. 76. 5, 7, 12.
[h] Is. 10. 12-19. Rev. 6. 15, 16; 19. 17, 18.
[i] Ps. 132. 18. Prov. 11. 2; 16. 18.
[j] *Made him fall.*
[k] Ps. 18. 48-50. Is. 10. 24, 25.
[l] Ps. 48. 14. John 10. 13. 2 Thes. 3. 5.
[m] 2 Sam. 8. 10, 11. Matt. 2. 11.
[n] 17. 11.
[1] *Precious things.*

[o] 2 Kings 20. 1-3.
[2] *Wrought a miracle for him.*
[p] Deut. 32. 6. Luke 17. 17.
[q] Deut. 8. 12-14. Hab. 2. 4. 1 Tim. 3. 6. 1 Pet. 5. 5, 6.
[r] Lev. 26. 40, 41.
[s] *Lifting up.*
[s] 2 Kings 20. 16-18.
[4] *Instruments of desire.*
[t] 1 Kings 4. 26.
[u] Gen. 13. 2-6. Job 1. 3; 42. 12.
[x] 1 Sam. 2. 7. 1 Tim. 6. 17, 18.
[y] Josh. 1. 7, 8.
[5] *Interpreters.*
[z] Jud. 16. 20. John 15. 5.
[a] Gen. 22. 1. 1 Pet. 1. 7.
[b] Deut. 8. 2; 13. 3.
[c] *Kindnesses.*
[c] Is. 36; 39.
[7] *Highest.*
[d] Gen. 50. 10, 11.

CH. XXXIII.
[a] Matt. 1. 10, *Manasses.*

is here set forth. In the passage before us, the errors of the king are stated with greater explicitness. "He did not render again according to the benefit done to him; for his heart was lifted up." This sufficiently accounts for his vain display, and for the offence which he thereby gave to the Lord. But notwithstanding this great and lamentable forgetfulness, the grace that was in him served to keep the Divine life alive, so that he humbled himself for the pride of his heart, and therefore the wrath was postponed till he had been gathered to his fathers. This case, which proved so severe a test, was designed of the Lord to humble him, and "God left him to try him, that he might know what was in his heart." It is only by temptation that the secrets of the soul are revealed. Peter never knew what was in him till Satan began the work of sifting, when he speedily brought out chaff in abundance from the wheat, which, however, was of an excellent character. And so with Hezekiah. That he was an eminently good and holy man, admits of no dispute. We have but this one spot darkening the lustre of a bright and a long career. As a fruit of Hezekiah's piety, he prospered in all his works; and when he died, he was mourned and honoured in an unusual degree by his people.

2 But did *that which was* evil in the sight of the LORD, [b]like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For [c]he [1]built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and [d]made groves, and worshipped all [e]the host of heaven, and served them.

4 Also [f]he built altars in the house of the LORD, whereof the LORD had said, [g]In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he [h]caused his children to pass through the fire in the valley of the son of Hinnom; also [i]he observed times, and used enchantments, and used witchcraft, and [k]dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, [l]which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed [m]to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh [n]made Judah and the inhabitants of Jerusalem to err, *and* to do worse than [o]the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And [p]the LORD spake to Manasseh, and to his people; but they would not hearken.

11 Wherefore [q]the LORD brought upon them [r]the captains of the host [2]of [s]the king of Assyria, which took Manasseh among the thorns, and bound him with [3]fetters, and carried him to Babylon.

12 And [t]when he was in affliction, [u]he besought the LORD his God, [x]and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and [y]he was entreated of him, and heard his supplication, and [z]brought him again to Jerusalem into his kingdom. Then Manasseh [a]knew that the LORD he *was* God.

14 ¶ Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at [b]the fish-gate, and compassed about [4]Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he [c]repaired the altar of the LORD, and sacrificed thereon [d]peace-offerings and [e]thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless [f]the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [5]the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the Kings of Israel:

19 [h]His prayer also, and *how God* was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they *are* written among the sayings of [6]the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and [i]Amon his son reigned in his stead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned [k]two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [6]trespassed more and more.

24 And [l]his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land [m]slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

B. C. 641.

[b] Lev.18.24-30.
[c] Ec. 2. 19.
[1] *Returned and built.*
[d] Deut. 16. 21.
[e] Deut. 4. 19. Acts 7. 42.
[f] 2 Kings 21.4, 5. Jer.7.30.
[g] Deut. 12. 11.
[h] Deut. 12. 31.
[i] Lev. 19. 26. Gal. 5. 20.
[k] 1 Chr. 10. 13.
[l] 1 Kings 8. 44, 48.
[m] Deut. 4. 40. Luke 1. 6. Gal. 3.10-13.
[n] 1Kings14.16.
[o] Lev. 18. 24.
[p] Neh. 9.29,30. Acts 7. 51, 52.
[q] Deut. 28. 36.
[r] Is. 10. 8; 36. 9.
[2] *Which were the king's.*
[s] Neh. 9. 32,37.
[3] Or, *chains.*
[t] Deut. 4. 30, 31. Luke 15. 16-18.
[u] Ps. 50. 15. Acts 9. 11.
[x] Ex. 10. 3. Luke 18. 14, 15. 1 Pet. 5. 5,6.
[y] Ezra 8. 23. Matt. 7. 7,8. Luke 23. 42, 43. John 4. 10.
[z] Prov. 16. 7. Matt. 6. 33.
[a] Deut. 29. 6. John 17. 3. Heb. 8. 11.

[b] Neh. 3. 3; 12. 39.
[4] *The tower.*
[c] 1Kings18.30.
[d] Lev. 3. 1, &c.
[e] Lev. 7.12-18.
[f] 1Kings22.43. 2 Kings15.4.
[5] 1 Sam. 9. 9. Is. 29. 10. Am. 7. 12. Mic. 3. 7.
[h] Prov. 15. 8. Acts 9. 11.
[6] *Heaped.*
[i] 1 Chr. 3. 14. Matt. 1. 10.
[k] Luke 12. 19, 20. Jam. 4. 13-15.
[6] *Multiplied trespass.*
[l] 2 Sam. 4. 5-12. Ps. 55. 23. Rom. 11. 22.
[m] Gen. 9. 5, 6. Num. 35.31, 33.

CH. XXXIV.

[a] 1Chr.3.14,15. Jer. 1. 2. Zeph. 1. 1. Matt. 1. 10, 11, *Josias.*
[b] 1 Sam. 2. 18, 26. 1 Kings 3. 7-9. Ec. 4. 13.

CHAPTER XXXIV.

1 *Josiah's good reign.* 3 *He destroyeth idolatry.* 8 *He repaireth the temple;* 19 *and, causing the law to be read, reneweth the covenant between God and the people.*

[a] JOSIAH *was* [b]eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

Chap. XXXIII. 1-13. The name of Manasseh is but another for iniquity in its most finished forms. Mad upon his idols, he clave to them till they proved his destruction. He did not err for the want of warning. The Lord spake to him and to his people, but they would not hearken: they added sin to sin, till judgment succeeded to judgment, and the perverse king found himself taking shelter amongst thorns, where he was bound with fetters, and carried captive to Babylon. Then, for the first time, he began to reflect, and besought the Lord his God for mercy, and was heard, in being allowed to return to his own kingdom. "Then he knew that the Lord he was God." Truly "the Lord is known by the judgments he executeth." Ver. 18-25. Few cases more strikingly exemplify the privilege of prayer than that of Manasseh. The grace which sufficed to meet the case of such a man is equal to the case of any man; and if then, how much more now, that the blood of Christ has been shed for the sins of men! Such cases become special patterns, illustrating the abundance of mercy, and its ever-during character.

Chap. XXXIV. 1-28. Amongst Jewish sovereigns a very high place is due to Josiah. We have already

2 And he did *that which was* [c]right in the sight of the LORD, and walked in the ways of David his father, and [d]declined *neither* to the right hand nor to the left.

3 ¶ For in the eighth year of his reign, [e]while he was yet young, he began [f]to seek after the God of David his father; and in the twelfth year [g]he began to purge Judah and Jerusalem from [h]the high places, and the groves, and the carved images, and the molten images.

4 And they [i]brake down the altars of Baalim in his presence; and the [1]images that *were* on high above them he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and [k]made dust *of them*, and strowed *it* upon the [2]graves of them that had sacrificed unto them.

5 And [l]he burnt the bones of the priests upon their altars, and [m]cleansed Judah and Jerusalem.

6 And *so did he* [n]in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their [3]mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images [4]into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, in [o]the eighteenth year of his reign, when he had purged the land, and the house, he [p]sent Shaphan the son of Azaliah, and [q]Maaseiah the governor of the city, and Joah the son of Joahaz the [r]recorder, to repair the house of the LORD his God.

9 And when they came to [s]Hilkiah the high priest, [t]they delivered the money *that was* brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* [u]in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to [5]floor the houses which [x]the kings of Judah had destroyed.

12 And the men did the work [y]faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, [z]all that could skill of instruments of musick.

B. C. 634.

[c] 1 Kings 15. 5.
[d] Deut. 5. 32.
[e] 1 Chr. 22. 5. 2 Tim. 3. 15.
[f] 1 Chr. 28. 9.
[g] 33. 17, 22.
[h] 2 Kings 18. 4.
[i] Ex. 23. 24.
[1] *Sun images.*
[k] Ex. 32. 20.
[2] *Faces of the graves.*
[l] 2 Kings 23. 16.
[m] Jer. 3. 10.
[n] 2 Kings 23. 15-20.
[3] Or, *mauls.*
[4] *To make powder.*
[o] Jer. 1. 2, 3.
[p] Jer. 26. 24.
[q] Jer. 21. 1.
[r] 2 Sam. 8. 16; 20. 24.
[s] 2 Kings 22. 4.
[t] 24. 11-14.
[u] 2 Kings 12. 11, 12, 14.
[5] *Rafter.*
[x] 33. 4-7.
[y] 2 Kings 12. 15. 1 Cor. 4. 2.
[z] 1 Chr. 6. 31, &c.

[a] Neh. 4. 10.
[b] Ezra 7. 6. Matt. 26. 3.
[c] 1 Chr. 23. 4; 26. 29, 30.
[d] 1 Chr. 9. 17.
[e] 2 Kings 22. 8.
[f] Ezra 7. 10. Luke 2. 39.
[6] *The hand of Moses.*
[g] 2 Kings 22. 9, 10.
[7] *The hand of thy.*
[8] *Poured out, or melted.*
[h] Deut. 17. 19. Ps. 119. 97-99. Jer. 36. 20, 21.
[9] *In it.*
[i] Rom. 3. 20; 7. 7-11. Gal. 2. 19; 3. 10-13.
[k] Jer. 36. 22, 24. Joel 2. 13.
[l] Jer. 26. 24; 40. 6, 9.
[m] 2 Kings 22. 12, *Achbor.* Jer. 26. 22.
[n] 2 Kings 22. 12, *Asahiah.*
[o] Ex. 18. 15. 1 Sam. 9. 9. Jer. 21. 2. Ex. 14. 1, &c.; 20. 1-7.
[p] 2 Kings 17. 6, 7.
[q] Lev. 26. 14, &c. Deut. 28. 15, &c. Rom. 4. 15.
[r] Ex. 15. 26. Jud. 4. 4. Luke 1. 41-45; 2. 36. Acts 21. 9.
[s] 2 Kings 22. 14, *Harhas.*
[1] *Garments.*
[2] *School, or second part.*
[t] Josh. 23. 16. Is. 5. 4-6. Jer. 6. 19; 19. 3, 15; 35. 17; 36. 31.
[u] Is. 42. 25. Jer. 7. 20.

13 Also *they were* [a]over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* [b]scribes, and [c]officers, and [d]porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, [e]Hilkiah the priest found a book of [f]the law of the LORD *given* by [6]Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And [g]Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to [7]thy servants, they do *it*.

17 And they have [8]gathered together the money *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. [h]And Shaphan read [9]it before the king.

19 And it came to pass, when the king had heard [i]the words of the law, [k]that he rent his clothes.

20 And the king commanded Hilkiah, and [l]Ahikam the son of Shaphan, and [m]Abdon the son of Micah, and Shaphan the scribe, and [n]Asaiah a servant of the king's, saying,

21 Go, [o]enquire of the LORD for me, and for them [p]that are left in Israel and in Judah, concerning the words of the book that is found: [q]for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah [r]the prophetess, the wife of Shallum the son of Tikvath, the son of [s]Hasrah, keeper of the [1]wardrobe; (now she dwelt in Jerusalem in the [2]college;) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, [t]I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore [u]my

referred to his distinguished excellences, and the great services he did to his people. Like all genuine reformers, he began with himself, first exemplifying, and then teaching. For young persons, no other king except Solomon has such charms;—he was one of themselves. Raised to power in the eighth year of his age, in the eighth year of his reign he betook himself, in good earnest, to religion, seeking after the God of David his father. Four years afterwards, when he became somewhat strengthened, he commenced with great zeal the work of reformation. Offensive reforms require strong hands to realise them. It was, therefore, prudent in Josiah to postpone the work until his throne was somewhat established. But even then he was only twenty

wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard,

27 Because [x]thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave [y]in peace, [z]neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then [a]the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [3]great and small; and [b]he read in their ears all the words of [c]the book of the covenant *that was* found in the house of the LORD.

31 And the king stood [d]in his place, and [e]made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And [f]he caused all that were [4]present in Jerusalem and Benjamin to stand *to it.* And the inhabitants of Jerusalem [g]did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* [h]all his days they departed not [5]from following the LORD, the God of their fathers.

B. C. 624.

[x] 2 Kings 22. 18, 19.
[y] Ps. 37. 37.
[z] 2 Kings 20. 19. Is. 39. 8.
[a] 1 Sam. 12. 23. Mark 14. 8.
[3] *From great even to small.*
[b] Deut. 17. 18-20.
[c] Ex. 24. 7. Jer. 31. 31, 32.
[d] 2 Kings 23. 3. Ex. 40. 2.
[e] Ex. 24. 6-8. Josh. 24. 25. Heb. 8. 6-13.
[f] Gen. 18. 19. Ec. 8. 2.
[4] *Found.*
[5] Jer. 3. 10.
[h] Josh. 24. 31.
[5] *From after.*

CH. XXXV.

[a] 2 Kings 23. 21-23.
[b] Ex. 12. 6. Num. 9. 3.
[c] 1 Chr. 24. Ezra 6. 18.
[d] 1 Chr. 23. 19.
[e] Neh. 8. 7, 8. Mal. 2. 7.
[f] 34. 14.
[g] 5. 7.
[h] Num. 4. 15-49. 1 Chr. 23. 26.
[1] Num. 8. 19. 2 Cor. 4. 6.
[k] 1 Chr. 9. 10-34.
[l] 1 Chr. 23.
[m] 8. 14.
[n] Ps. 134. 1.
[1] *House of the fathers.*
[2] *Sons of the people.*
[o] Ezra 6. 20, 21.
[p] Gen. 35. 2. Ex. 19. 10, 15. Job 1. 5. Ps. 51. 7.
[q] Ex. 45. 17.
[3] *Offered.*
[r] 1 Kings 8. 63. 1 Chr. 29. 3.
[s] Ezra 1. 6. Neh. 7. 70-72. Ps. 45. 12. Acts 4. 34, 35.
[4] *Offered.*
[t] 2 Cor. 8. 12; 9. 7.
[u] 34. 14-20.
[x] Jer. 29. 25, 26. Acts 4. 1; 5. 26.
[5] *Offered.*
[7] Ezra 6. 18.

CHAPTER XXXV.

1 *Josiah causes a solemn passover to be celebrated.* 20 *He is slain in battle against Pharaoh-necho.* 25 *Great lamentations are made for him.*

MOREOVER, [a]Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on [b]the fourteenth *day* of the first month.

2 And he set the priests in their [c]charges, and [d]encouraged them to the service of the house of the LORD;

3 And said unto [e]the Levites that taught all Israel, which were holy unto the LORD, [f]Put the holy ark [g]in the house which Solomon, the son of David king of Israel, did build; *it shall* [h]not *be* a burden upon *your* shoulders: [i]serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by [k]the houses of your fathers, [l]after your courses, according to the writing of David king of Israel, and [m]according to the writing of Solomon his son.

5 And [n]stand in the holy *place*, according to the divisions of the [1]families of the fathers of your brethren the [2]people, and *after* the division of the families of the Levites.

6 So [o]kill the passover, and [p]sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And [q]Josiah [3]gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of [r]the king's substance.

8 And [s]his princes [4]gave [t]willingly unto the people, to the priests, and to the Levites: [u]Hilkiah, and Zechariah, and Jehiel, [x]rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, [5]gave unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and [7]the priests stood in their place, and the Le-

years of age,—a fact which greatly redounds to his honour. Few kings, at so early a period, have troubled themselves about social improvement; and nothing but great zeal, and a single eye to the Divine glory, on the part of Josiah, could have prompted him to such a course, and only the blessing of the Most High could have crowned his efforts with success. The matter of the Book of the Covenant is peculiar to this king. Its discovery, the use he made of it, and the happy results which followed, are among the distinguishing characteristics of his government. Josiah was a king who began, continued, and ended well, and in that capacity he presents a lovely example to all Christians. The effect of his labours, sustained by his example, was evident among his people, who, throughout the whole of his life, continued steadfastly to adhere to the service of the true God.

Chap. XXXV. 1-19. The effect of a revival of true piety is always to raise religious ordinances in the estimation of the people. This may generally be taken as a test of the spiritual condition of a community. In proportion as they are prized, the truth itself is prized. As the one sinks in public estimation, so does the other. This principle was exemplified in the days of Jehoshaphat, Hezekiah, and Josiah in a very remarkable manner; but the case of Josiah eclipsed both its predecessors. Occurring in the eighteenth year of the king's reign, and the twenty-sixth of his life, it may be considered as the crisis of his history. The sun of his regal glory now stood in the meridian, but a cloud was at hand to overshadow it. It is not safe, in spiritual things, to judge according to appearances; men are never more successfully tempted than after occasions of great spiritual excitement and felicity. The very happiness of such seasons seems to throw them off their guard, and to render them more accessible to the Wicked One than they otherwise would have been. There are few godly

vites in their courses, according to the king's commandment.

11 And they killed the passover, and [z]the priests sprinkled *the blood* from their hands, and the Levites [a]flayed *them.*

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, [b]as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they [c]roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* [d]sod they in pots, and in caldrons, and in pans, and [e]divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: [e]because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, *were* in their [7]place, [f]according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and [g]the porters *waited* at every gate: they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* [8]present kept the passover at that time, and [h]the feast of unleavened bread seven days.

18 And [i]there was no passover like to that kept in Israel, from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the [9]temple, [k]Necho king of Egypt came up to fight against [l]Carchemish by Euphrates: and Josiah went out against him.

B. C. 623.

[z] Lev. 1. 5, 6. Num. 18. 3, 7. Heb. 9. 21, 22.
[a] 2 Chr. 29. 34.
[b] Lev. 3. 3, 5, 9-11, 14-16.
[c] Ex. 12. 8, 9. Deut. 16. 7. Ps. 22. 14. Lam. 1. 12, 13.
[d] Lev. 6. 28. Num. 6. 19. Ez. 46. 20-24.
[e] *Made them ready.*
[e] Acts 6. 2-4.
[7] *Station.*
[f] 1 Chr. 16. 41, 42. Ps. 77; 78, *titles.*
[g] 1 Chr. 9. 17-19.
[8] *Found.*
[h] Ex. 12. 15-20; 13. 6, 7; 34. 18. Lev. 23. 5-8. Deut. 16. 3, 4, 8. 1 Cor. 5. 7, 8.
[i] 2 Kings 23. 21, 22.
[9] *House.*
[k] 2 Kings 23. 29, *Pharaoh-necho.* Jer. 46. 2.
[l] Is. 10. 9.

21 But he sent ambassadors to him, saying, [m]What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the [1]house wherewith I have war; for [n]God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, [o]but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of [p]Megiddo.

23 And [q]the archers shot at king Josiah: and the king said to his servants, Have me away; for I am sore [2]wounded.

24 His servants therefore took him out of that chariot, and put him in [r]the second chariot that he had; and they brought him to Jerusalem, and [s]he died, and was buried [3]in *one of* the sepulchres of his fathers: and [t]all Judah and Jerusalem mourned for Josiah.

25 ¶ And [u]Jeremiah lamented for Josiah; and [x]all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.

26 ¶ Now the rest of the acts of Josiah, and his [4]goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the Kings of Israel and Judah.

[m] Matt. 8. 29. John 2. 4.
[1] *House of my war.*
[n] Is. 36. 10.
[o] 1 Kings 14. 2.
[p] Zech. 12. 11, *Megiddon.* Rev. 16. 16, *Armageddon: the mountain of Megiddo.*
[q] Gen. 49. 23. Lam. 3. 12.
[2] *Made sick.*
[r] Gen. 41. 43.
[s] Ps. 36. 6. Ec. 8. 14.
[3] *Among the sepulchres.*
[t] Zech. 12. 11.
[u] Jer. 22. 10.
[x] Job 3. 8. Jer. 9. 17-21. Matt. 9. 23.
[4] *Kindnesses.*

CHAPTER XXXVI.

1 *Jehoahaz succeeding, is deposed by Pharaoh.* 5 *Jehoiakim reigning ill, is carried into Babylon:* 9 *Jehoiachin succeedeth.* 11 *Zedekiah's evil reign.* 22 *Cyrus' proclamation.*

THEN [a]the people of the land took [b]Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt [1]put him down at Jerusalem, and [2]condemned the land in an hundred talents of silver, and a talent of gold.

[a] 2 Kings 23. 30.
[b] 2 Kings 23. 31-34. 1 Chr. 3. 15. Jer. 22. 11, *Shallum.*
[1] *Removed him.*
[2] *Mulcted.*

men whose personal experience does not supply illustrations. Not realising the presence of evil, they are but too apt to think it is far away, and their very security becomes the cause of their failure. Josiah greatly erred in acting as he did towards the king of Egypt, without consulting the prophets. In the event of such consultation, he would have received direction which would have led to a very opposite course. The words of the king of Egypt are remarkable; he was not hostile to Josiah, and he deprecated the idea of collision with him. Such words ought to have led Josiah to ponder well his course: —"I am not against thee this day, but against the house wherewith I have war; for God hath commanded me to make haste; forbear, then, from meddling with God, who is with me, that he destroy thee not." On hearing these awful words, it became Josiah, though late, to review his course, and to seek the counsel which he ought to have sought in the beginning. He was, nevertheless, resolute on his purpose; he joined in the battle, and the fated arrow found its mark, which brought him to the dust. But notwithstanding this error, there can be no doubt of the integrity of his heart, and the superiority of his piety. If he was cut off in his early prime, he had commenced his reign in childhood, so that its length was considerable. His death was a heavy blow to the nation; even Jeremiah joined in the lamentation. The historian, in ver. 26, has a remarkable expression:—"The rest of the acts of Josiah, and his goodness, are written in the Book of the Kings." With respect to the mass of the kings, it is not their goodness, but their evil, that is pointed out. Josiah's character throughout is one of shining excellence, and his error is as instructive as his obedience. It adds another to the many examples of the unhappy consequences of a man's proceeding in his own wisdom, or in his own strength, and the necessity of habitually referring everything to the Lord.

Chap. XXXVI. 1-23. Nothing more need be said of

4 And the king of Egypt [c]made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And [d]Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ [e]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him [f]came up Nebuchadnezzar king of Babylon, and bound him in [3]fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of [g]the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, [h]they *are* written in the book of the Kings of Israel and Judah; and [i]Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* [k]eight years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And [4]when the year was expired, [l]king Nebuchadnezzar sent and brought him to Babylon, with the [5]goodly vessels of the house of the LORD, and made [m]Zedekiah his brother king over Judah and Jerusalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* [n]humbled not himself [o]before Jeremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also [p]rebelled against king Nebuchadnezzar, [q]who had made him swear by God: but he stiffened his neck, [r]and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, [s]all the chief of the priests and the people transgressed very much, after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 And [t]the LORD God of their fathers sent to them by [6]his messengers, rising up [7]betimes, and sending; [u]because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God, and [x]despised his words, and [y]misused his prophets, until the wrath of the LORD arose against his people, [z]till *there was* no [8]remedy.

17 Therefore [a]he brought upon them the king of the Chaldees, [b]who slew their young men with the sword [c]in the house of their sanctuary, and had [d]no compassion upon young man or maiden, old man, or him that stooped for age; he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, [e]and the treasures of the king, and of his princes: all *these* he brought to Babylon.

19 And [f]they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And [9]them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons [g]until the reign of the kingdom of Persia:

21 To [h]fulfil the word of the LORD by the mouth of Jeremiah, [i]until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now, [k]in the first year of Cyrus king of Persia, ([l]that the word of the LORD, *spoken* by the mouth of Jeremiah, might be accomplished,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, [m]All the kingdoms of the earth hath the LORD God of heaven given me; and [n]he hath charged me to build him an house in Jerusalem, which *is* in Judah: who *is* there among you of all his people? The LORD his God *be* with him, and let him go up.

B. C. 610.

[c] 1 Chr. 3. 15.
[d] Jer. 22.10-12. Ez. 19. 3, 4.
[e] Jer. 22.13-19; 26. 21-23; 36. 27-32.
[f] Ez. 19. 5-9. Dan. 1. 1, 2. Hab. 1. 5-10.
[3] *Chains.*
[g] Ezra 1. 7-11. Jer. 27. 16-18. Dan. 5. 2-4.
[h] 2 Kings 24.5, 6.
[i] 1Chr.3.16,17, *Jechoniah.*
[k] 2 Kings 24. 8, 9.
[4] *At the return of the year.*
[l] 2 Kings 24. 10-16.
[5] *Vessels of desire.*
[m] 2 Kings 24. 17, *Mattaniah.*
[n] Dan. 5. 22,23. Jam. 4. 10. 1 Pet. 5. 6.
[o] Jer. 34. 2,&c.
[p] Ez. 17. 11-20.
[q] Josh. 9. 15.
[r] Ex. 8. 15. Heb. 3. 8,13.
[s] Ezra 9. 7.
[t] 2Kings17.13.
[6] *Hand of his.*
[7] *Continually and carefully.*
[u] Jud. 10. 16. Hos. 11. 8. Luke 19. 41-44.
[x] Luke 16. 14.
[y] Jer. 32. 3.
[z] Prov. 6. 15; 29. 1.
[8] *Healing.*
[a] Deut. 28. 49.
[b] Lev. 26. 14, &c.
[c] Lam. 2. 20. Luke 13.1,2.
[d] Deut. 28. 50.
[e] 2 Kings 20. 13-17.
[f] 2 Kings 25.9. Ps. 74. 4-8. Jer. 7. 4, 14. Luke 21. 6.
[9] *The remainder from the sword.*
[g] Deut. 28. 47, 48.
[h] Jer. 25. 9-11. Zech. 1. 4-6.
[i] Lev. 25. 4-6.
[k] Ezra 1. 1-3.
[l] Jer. 25.12,14. Heb. 10. 23.
[m] Ps. 75. 6-7.
[n] Is. 44. 26-28.

Jehoahaz, who was speedily removed, as also Jehoiakim, who was carried to Babylon. The principal object of attention is Zedekiah, who committed a twofold error: he set light by the prophet of the Lord, and rebelled against the king of Babylon. As was the king, so were the people. The depravity of the country had reached a great height. They were ready for destruction. A people who mocked the messengers of God, despised his words, and misused his prophets, had nothing to look for but wrath. It is not difficult to perceive that the land was ripe for destruction. A signal was given, and an instrument in the hands of Providence speedily appeared, inflicting indiscriminate judgment upon young men and maidens, old men and them that stooped for age; all were delivered over to the invader, and the house of the Lord was destroyed. The history is full of warning both to individuals and to nations. Notwithstanding the boundless mercy of the Lord, there are limits to his patience; and they who despise the mercy, must submit to the judgment.

EZRA.

We have here the history of the Restoration from Babylon under Zerubbabel, and afterwards under Ezra, at the close of the seventy years' captivity. The narrative comprises about eighty years. Ezra was of the house of Aaron; and he displays a zeal worthy of his rank and position. While the Book is full of piety and of patriotism, it supplies a striking illustration of superior personal religion.

CHAPTER I.

1 *The proclamation of Cyrus for the building of the temple.* 5 *The people provide for their return.* 7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.*

NOW, [a]in the first year of Cyrus king of Persia, (that the word of the LORD [b]by the mouth of Jeremiah might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, [c]that he [1]made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The [d]LORD God of heaven [e]hath given me all the kingdoms of the earth; and [f]he hath charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? [g]his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel ([h]he *is* the God) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, [i]let the men of his place [2]help him with silver, and with gold, and with goods, and with beasts, besides [k]the free-will-offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* [l]whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them [3]strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was [m]willingly offered.

7 ¶ Also [n]Cyrus the king brought forth the vessels of the house of the LORD, which [o]Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

B. C. 536.

CH. I.

[a] 2 Chr. 36. 22, 23.
[b] Jer. 25. 12-14; 33. 7-13.
[c] Ps. 106. 46.
[1] *Caused a voice to pass.*
[d] 1 Kings 8. 27.
[e] Jer. 27. 5, 7.
[f] Is. 44. 26-28.
[g] Matt. 28. 20.
[h] Deut. 32. 31. Acts 10. 36.
[i] Acts 24. 17.
[2] *Lift him up.*
[k] 2. 68, 69.
[l] Phil. 2. 13. Jam. 1. 16, 17.
[3] *Helped them.*
[m] Ps. 110. 3. 2 Cor. 9. 7.
[n] 6. 5.
[o] 2 Kings 25. 13-16.

[p] Hag. 1. 1, 14; 2. 2-4.
[q] 1 Kings 7. 50. Matt. 14. 8.
[r] Matt. 10. 29-31.
[s] Rom. 9. 23. 2 Tim. 2. 19-21.
[4] *Transportation.*

CH. II.

[a] Neh. 7. 6.
[b] 2 Kings 24. 14-16.
[c] 1. 11, *Sheshbazzar.* Hag. 2. 2, 4.
[d] Hag. 1. 12, 14; 2. 4.
[e] Neh. 7. 7, *Azariah, Nahamani, Raamiah, Mispereth, Nehum.*
[f] 8. 3, *Pharosh.* Neh. 7. 8.
[g] Neh. 7. 9.
[h] Neh. 6. 18.
[i] Neh. 7. 11, 2818.
[k] 8. 9.
[l] Neh. 7. 12.
[m] Neh. 7. 13, 845.
[n] 7. 14.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [p]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty [q]chargers of gold, a thousand chargers of silver, [r]nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All [s]the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the [4]captivity that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 *Who returned from Babylon.* 64 *Their number and substance.* 68 *Their oblations.*

NOW these *are* [a]the children of the province that went up out of the captivity, of those which had been carried away, [b]whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with [c]Zerubbabel: [d]Jeshua, Nehemiah, [e]Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of [f]Parosh, two thousand an hundred seventy and two.

4 The children of [g]Shephatiah, three hundred seventy and two.

5 The children of [h]Arah, seven hundred seventy and five.

6 The children of [i]Pahath-moab, of the children of Jeshua *and* [k]Joab, two thousand eight hundred and twelve.

7 The children of [l]Elam, a thousand two hundred fifty and four.

8 The children of [m]Zattu, nine hundred forty and five.

9 The children of [n]Zaccai, seven hundred and threescore.

Chap. I. 1-11. Cyrus was mentioned, with the achievements he was destined to perform, by the prophet Isaiah, 200 years previous to his birth,—a fact by which, historians tell us, he was deeply affected when he was shewn it in Scripture. When he found both his name and his work set forth in the Jewish writings, he had before his own eyes proof, the most convincing and astonishing, that there was a God in the heaven, to whom the future is equally known with the past and the present. The proclamation of Cyrus, which is one of the most remarkable things in history, clearly betokens the finger of inspiration. He speaks as a man directly inspired, and displays a benevolence towards the Jews, and a concern for the glory of the Most High God, not to be explained on mere human principles. He was, in his own order, a species of preacher; and the effect produced by his address very beautifully illustrates the operation of the Gospel. While multitudes remained unmoved, others awoke from their stupor, promptly and gladly availing themselves of the royal permission. The chief of the fathers arose, together with the priests and the Levites, "with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Here the analogy to the preaching of the Gospel is perfect. The proclamation came to them, not in word only, as it did to the rest, but in power; and hence they at once set themselves to the holy enterprise.

Chap. II. 68-70. The spirit of the multitude, whose hearts the Lord had touched, was such as to inspire a well grounded confidence that they would not prove wanting in the day of trial, notwithstanding the difficulties with which they would have to contend. It is noted that the more opulent men took the lead in the matter of liberality; the chief of the fathers offered freely. Their gifts were limited only by their ability. Where

B. C. 536.

10 The children of [o]Bani, six hundred forty and two.
11 The children of [p]Bebai, six hundred twenty and three.
12 The children of [q]Azgad, a thousand two hundred twenty and two.
13 The children of [r]Adonikam, six hundred sixty and six.
14 The children of [s]Bigvai, two thousand fifty and six.
15 The children of [t]Adin, four hundred fifty and four.
16 The children of [u]Ater of Hezekiah, ninety and eight.
17 The children of [x]Bezai, three hundred twenty and three.
18 The children of [y]Jorah, an hundred and twelve.
19 The children of [z]Hashum, two hundred twenty and three.
20 The children of [a]Gibbar, ninety and five.
21 The [b]children of Beth-lehem, an hundred twenty and three.
22 The men of [c]Netophah, fifty and six.
23 The men of [d]Anathoth, an hundred twenty and eight.
24 The children of [e]Azmaveth, forty and two.
25 The children of [f]Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
26 The children of [g]Ramah and Gaba, six hundred twenty and one.
27 The men of [h]Michmas, an hundred twenty and two.
28 The men of Beth-el and [i]Ai, two hundred twenty and three.
29 The children of [k]Nebo, fifty and two.
30 The children of Magbish, an hundred fifty and six.
31 The children of the other [l]Elam, a thousand two hundred fifty and four.
32 The children of [m]Harim, three hundred and twenty.
33 The children of [n]Lod, [l]Hadid, and Ono, seven hundred twenty and five.
34 The children of [o]Jericho, three hundred forty and five.
35 The children of [p]Senaah, three thousand and six hundred and thirty.
36 ¶ The priests: the children of [q]Jedaiah, of the house of [r]Jeshua, nine hundred seventy and three.
37 The children of [s]Immer, a thousand fifty and two.
38 The children of [t]Pashur, a thousand two hundred forty and seven.
39 The children of [u]Harim, a thousand and seventeen.
40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of [x]Hodaviah, seventy and four.
41 The singers: the children of [y]Asaph, an hundred twenty and eight.
42 The children of [z]the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 ¶ The [a]Nethinims: the children of Ziha, the children of [b]Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of [c]Siaha, the children of Padon,
45 The children of [d]Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of [2]Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of [e]Paseah, the children of Besai,
50 The children of Asnah, the children of [f]Mehunim, the children of Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of [g]Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of [h]Thamah,
54 The children of Neziah, the children of Hatipha.
55 ¶ The children of [i]Solomon's servants: the children of Sotai, the children of Sophereth, the children of [k]Peruda,
56 The children of [l]Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of [m]Pochereth of Zebaim, the children of [n]Ami.
58 All the [o]Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, [p]Tel-harsa, Cherub, Addan, *and* Immer; but they could not shew their father's house, and their [3]seed, whether they *were* of Israel:
60 The children of [q]Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 ¶ And of [r]the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; (which took a wife of the daughters of [s]Barzillai the Gileadite, and was called after their name:)
62 These sought their register *among* those that were reckoned by genealogy,

[o] Neh. 7. 15, *Binnui*; 648.
[p] Neh. 7. 16, 628.
[q] Neh. 7. 17, 2322.
[r] Neh. 7. 18, 667.
[s] Neh. 7. 19, 2067.
[t] Neh. 7. 20, 655.
[u] Neh. 7. 21.
[x] Neh. 7. 23, 324.
[y] Neh. 7. 24, *Hariph.*
[z] Neh. 7. 22, 328.
[a] Neh. 7. 25, *Gibeon.*
[b] 1 Chr. 2. 50-52.
[c] Neh. 7. 26.
[d] Neh. 7. 27.
[e] Neh. 7. 28, *Beth-azmaveth.*
[f] Neh. 7. 29, *Kirjath-jearim.*
[g] Josh. 18. 24.
[h] Is. 10. 28, *Michmash.*
[i] Gen. 12. 8, *Hai.*
[k] Neh. 7. 33.
[l] Neh. 7. 34.
[m] Neh. 7. 35.
[n] Neh. 6. 2.
[l] *Harid.*
[o] Neh. 7. 36.
[p] Neh. 7. 38, 3930.
[q] 1 Chr. 9. 10.
[r] Neh. 7. 39.
[s] 1 Chr. 24. 14.
[t] Neh. 7. 41.
[u] Neh. 7. 42.

[x] 3. 9, *Judah.* Neh. 7. 43, *Hodevah.*
[y] Neh. 7. 44, 148.
[z] Neh. 7. 45, 138.
[a] Neh. 7. 46-56.
[b] Neh. 7. 46, *Hashupha.*
[c] Neh. 7. 47, *Sia.*
[d] Neh. 7. 48, *Lebana, Hagaba.*
[2] *Shamlai.*
[e] Neh. 7. 51, *Phaseah.*
[f] Neh. 7. 52, *Meunim, Nephishesim.*
[g] Neh. 7. 54, *Bazlith.*
[h] Neh. 7. 55, *Tamah.*
[i] 1 Kings 9. 21.
[k] Neh. 7. 57, *Perida.*
[l] Neh. 7. 58, *Jaala.*
[m] Neh. 7. 59, *Pochereth.*
[n] Neh. 7. 59, *Amon.*
[o] Neh. 7. 60.
[p] Neh. 7. 61, *Tel-haresha, Addon.*
[3] *Pedigree.*
[q] Neh. 7. 62, 642.
[r] Neh. 7. 63, 64.
[s] 2 Sam. 19. 31-39.

the rich set the example, the poor and persons of lesser means will never lag behind. The great lesson taught by this chapter is, the terrible effect which had been produced by the Captivity. How great the contrast between the return from Babylon and the departure from Egypt! On the latter occasion, there were no fewer than 600,000 men able to bear arms, besides women, children, and men of advanced years. The numbers who returned from Babylon did not reach 50,000. This gives us an impressive view of the negligence and the carnality of the vast remainder, who preferred living and dying in a state of thraldom in the midst of heathen Babylon, to the recovery of their freedom, and a return to the land of their fathers' sepulchres, that amid toil, trial, and danger they might build the Holy City. This is a sad picture of the spiritual state which exists, on all sides, amongst ourselves. How small are the numbers of the faithful in Christ Jesus, as compared with the impenitent millions! The freeness of the Gospel is finely exemplified. The proclamation extended to every Jew in Babylon;

but they were not found; [t]therefore [4]were they, as polluted, put from the priesthood.

63 And the [5]Tirshatha said unto them, that they [u]should not eat of the most holy things, till there stood up a priest with [x]Urim and with Thummim.

64 ¶ The whole congregation together *was* [y]forty and two thousand three hundred *and* threescore,

65 Besides their [z]servants and their maids, of whom *there were* seven thousand three hundred thirty and seven; and *there were* among them [a]two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, [b]offered freely for the house of God, to set it up [c]in his place:

69 They gave after their ability, unto [d]the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So [e]the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 *The altar is set up.* 4 *Offerings renewed.* 8 *The foundation of the temple laid.*

AND when [a]the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together [b]as one man to Jerusalem.

2 Then stood up [c]Jeshua the son of Jozadak, and his brethren the priests, and [d]Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, [e]as *it is* written in the law of Moses, the man of God.

3 And they set [f]the altar upon his bases; ([g]for fear *was* upon them because of the people of those countries;) and they offered burnt-offerings thereon unto the LORD, *even* [h]burnt-offerings morning and evening.

4 ¶ They kept also [i]the feast of tabernacles, as *it is* written, and *offered* [k]the daily burnt-offerings by number, according to the custom, [l]as the duty of every day required;

5 And afterward *offered* [l]the continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD *that were* consecrated, and of every one that [m]willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but [2]the foundation of the temple of the LORD was not *yet* laid.

7 ¶ They [n]gave money also unto the masons, and to the [3]carpenters; and [o]meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of [p]Joppa, [q]according to the grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began [r]Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from [s]twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [t]Judah, [4]together, to set forward the workmen in the house of God; the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they [u]set the priests in their apparel with [x]trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, [y]after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people [z]shouted with a great shout, when they praised the LORD, [a]because the foundation of the house of the LORD was laid.

12 But [b]many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house, [c]when the foundation of this house was laid

B. C. 536.

t Lev. 21. 21-23.
4 *They were polluted from the priesthood.*
5 *Governor.*
u Lev. 2. 3, 10; 22. 2.
x Ex. 28. 30.
y Neh. 7. 66-69.
z Is. 14. 1, 2.
a Ex. 15. 20, 21. Matt. 9. 23.
b Ex. 35. 5, 29; 36. 3. 2 Cor. 8. 3, 12; 9. 7.
c 1 Chr. 22. 1. 2 Chr. 3. 1.
d 1 Kings 7. 51.
e 1 Chr. 9. 2.

CH. III.

a Ex. 23. 14-17.
b Jud. 20. 1. Acts 4. 32. 1 Cor. 1. 10.
c Hag. 1. 1, 12, 14.
d Zech. 4. 6-10. Matt. 1. 12, 13, *Zorobabel, Salathiel.*
e Ex. 20. 24, 25.
f 2 Chr. 4. 1.
g Ps. 27. 1, 2.
h Ex. 29. 38-42.
i Ex. 23. 16. John 7. 2, 37.
k Num. 29. 12-38.

1 *The matter of the day in his day.*
l Ex. 29. 38-42.
m Lev. 1. 3. Deut. 12. 6, 17.
2 *The temple of the LORD was not yet founded.*
n 2 Kings 12. 11, 12.
3 *Workmen.*
o 1 Kings 5. 9-11. Acts 12. 20.
p 2 Chr. 2. 16.
q 6. 3-5.
r *See on* 2.
s Num. 4. 3. 1 Chr. 23. 24, 32.
t 2. 40. *Hodaviah.* Neh. 7. 43, *Hodevah.*
4 *As one.*
u Ex. 28. 40-42. 1 Sam. 22. 18. 1 Chr. 15. 27.
x Num. 10. 1-10. 1 Chr. 15. 24.
y 2 Chr. 29. 25, 26.
z Josh. 6. 5, 10, 16.
a Ps. 102. 13, 14.
b Hag. 2. 3.
c Is. 41. 14. Dan. 2. 34, 35. Zech. 4. 10.

none were excluded; return was permitted to all and every one, although by the vast multitude it was disregarded, while those who availed themselves of it were prompted so to do by Divine power.

Chap. III. 1-7. The seventh month was important to the Jews, inasmuch as on the tenth day thereof was the great day of the atonement. They had left Babylon in the spring, and consumed four months on their journey. The spirit of unity which prevailed was a pledge of prosperity. Not a moment was lost, when the fragment of the tribes assembled, in building an altar to the God of Israel, and for burnt-offerings. Whithersoever Abraham sojourned, the first thing was uniformly to build an altar to the Lord; till that was accomplished, he could think of nothing else. Ver. 8-13. Where so much was to be done, and so few to do it, it became necessary, not only to task human power to the uttermost, but somewhat to relax the law which precluded the Levites from assisting till the thirtieth year of their age. Here, from twenty years and upwards, they were engaged in setting forward the work of the House. The foundation of the temple was laid amidst circumstances expressive of the people's joy. They celebrated in their song the goodness and the mercy of the Lord. The heart of the whole was moved; all the people shouted with a great shout; but, amid the general gladness, there was a remnant of a former generation, who could not but contrast the present with the previous temple. Remembering the circumstances under which it was founded and reared, and the matchless glory by which it was distinguished, they wept with a loud voice as they beheld

before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 *The building hindered.* 7 *The letter to Artaxerxes.* 17 *His decree to stop the work.*

NOW, when [a]the adversaries of Judah and Benjamin heard that the [1]children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, [b]Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of [c]Esarhaddon king of [d]Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [e]Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [f]king Cyrus the king of Persia hath commanded us.

4 Then the people of the land [g]weakened the hands of the people of Judah, and [h]troubled them in building,

5 And [i]hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [2]Ahasuerus, in the beginning of his reign, [k]wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote [3]Bishlam, Mithredath, Tabeel, and the rest of their [4]companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in [l]the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the [5]scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [6]companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians,

B. C. 535.

CH. IV.

[a] 1 Chr. 22. 9, 10. Neh. 4. 1-11.
[1] *Sons of the transportation.*
[b] Prov. 26. 23-26. Gal. 2. 4. 2 Tim. 3. 8.
[c] 10, *Asnapper.*
[d] Gen. 10. 11. Is. 37. 37, *Assyria.* Hos. 14. 3, *Asshur.*
[e] Neh. 2. 20. John 4. 22, 23. Rom. 9. 4, 5.
[f] Is. 44. 28. Matt. 10. 16.
[g] Neh. 6. 9. Jer. 38. 4.
[h] Neh. 4. 7, 8, 11.
[i] Ps. 2. 1, 2. Acts 24. 1.
[2] *Ahashverosh.*
[k] Matt. 27. 37. Rev. 12. 10.
[3] *In peace.*
[4] *Societies.*
[l] Is. 36. 11.
[5] *Secretary.*
[6] *Societies.*

[m] Esth. 1. 2.
[n] Gen. 10. 22. Acts 2. 9.
[7] *Cheeneth.*
[o] Luke 23. 2-5. 1 Thes. 5. 22. 1 Pet. 2. 13-15.
[p] Ps. 48. 1, 2. Luke 13. 34.
[8] *Finished.*
[9] *Sewed together.*
[q] Neh. 5. 4.
[1] *Give.*
[2] *Strength.*
[3] *Are salted with the salt of the palace.*
[r] Ex. 33. 31. John 12. 5, 6.
[s] Neh. 2. 19; 6. 6. Acts 17. 6, 7.
[4] *Made.*
[5] *In the midst thereof.*
[t] Jer. 52. 3, &c.
[u] 2 Sam. 8. 3. 1 Kings 4. 24.
[6] *Societies.*
[x] Luke 10. 5. Acts 23. 26. Rom. 1. 7.
[7] *By me a decree is set.*
[y] Deut. 13. 14. Prov. 25. 2.
[8] *Lifted up itself.*
[z] 1 Chr. 18. 3. Ps. 72. 8.

[m] the Susanchites, the Dehavites, *and* the [n]Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [7]at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews, which came up from thee to us are come unto Jerusalem, building the [o]rebellious and the [p]bad city, and have [8]set up the walls *thereof*, and [9]joined the foundations.

13 Be it known now unto the king, that [q]if this city be builded, and the walls set up *again*, *then* will they not [1]pay toll, tribute, and custom, and *so* thou shalt endamage the [2]revenue of the kings.

14 Now, because we [3]have maintenance from *the king's* palace, [r]and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know, that [s]this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have [4]moved sedition [5]within the same of old time; [t]for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means [u]thou shalt have no portion on this side the river.

17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [6]companions that dwell in Samaria, and *unto* the rest beyond the river, [x]Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And [7]I commanded, and [y]search hath been made, and it is found, that this city of old time hath [8]made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been [z]mighty kings also

---

the comparatively insignificant structure about to be built, and the foundation of which was that day to be laid; yet a greater glory was to distinguish the second than the first temple. There, God, in human nature, would personally appear to fulfil all that was written concerning him in the law and in the prophets, making an end of sin, and bringing in an everlasting righteousness.

Chap. IV. 1-24. Wherever the people of God go, they soon find adversaries. Hostility, to be rational, ought to have a foundation, but the wicked can hate without a cause. These opponents were persons whom the kings of Assyria had brought from Babylon and other places, and settled in portions of the country formerly inhabited by the ten tribes: they were called Samaritans, from having occupied Samaria. The enemies of the faithful always succeed best in the work of mischief when they mix themselves up with the children of God. In the present case, they actually solicited permission to unite in the building, on the ground that they sought the same God —an allegation entirely unfounded, since they were idolaters. But the leaders of the Jews were firm, standing aloof from them, and declining their co-operation. Notwithstanding this, they continued to hang about, and to do evil, weakening the hands of the people of Judah, and troubling them in the building. Whatever the wisdom or watchfulness of God's people, they have always something to apprehend from the wicked; and were it not that the Lord is on their side, the hindrances would frequently prove serious, and not seldom fatal. The activity of the adversaries in the present case was very great, and for a time was successful; but at length the Lord appeared to the comfort of his people, and the confusion of their enemies. Their opponents were distinguished not merely by hatred, but

over Jerusalem, which have ruled over all *countries* [a]beyond the river; [b]and toll, tribute, and custom, was paid unto them.

21 [g]Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now, when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, [c]they went up in haste to Jerusalem unto the Jews, and made them to cease by [1]force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. [d]So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

Zerubbabel and Jeshua set forward the building of the temple in the reign of Darius.

THEN the prophets, [a]Haggai the prophet, and [b]Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem [c]in the name of the God of Israel, *even* unto them.

2 Then [d]rose up Zerubbabel the son of Shealtiel, and [e]Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* [f]the prophets of God helping them.

3 ¶ At the same time came to them [g]Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, [h]Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, [i]What are the names of the men that [1]make this building?

5 But [k]the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the [l]Apharsachites, which *were* on this side the river, sent unto Darius the king:

B. C. 519.

[a] Gen. 15. 18.
[b] 2 Chr. 9. 14.
[g] *Make a decree.*
[c] Prov. 4. 16. Rom. 3. 15.
[1] *Arm and power.*
[d] Neh. 6. 3, 9. 1 Thes. 2. 15.

CH. V.

[a] Hag. 1. 1, &c.
[b] Zech. 1. 1, &c.
[c] Hag. 1. 2-8.
[d] Hag. 1. 12-15.
[e] Zech. 6. 11, *Joshua—Josedech.*
[f] Hag. 2. 4-9. 2 Cor. 1. 24.
[g] Neh. 2. 7-9.
[h] Matt. 21. 23. Acts 4. 7.
[i] 10.
[1] *Build.*
[k] 2 Chr. 16. 9. Phil. 1. 23. 1 Pet. 3. 12.
[l] 4. 9, *Apharsathchites.* 6. 6.

[2] *In the midst whereof.*
[m] Dan. 3. 9; 4. 1, 19; 6. 21. John 14. 27. 2 Thes. 3. 16.
[n] Neh. 7. 6; 11. 3.
[o] Deut. 10. 17; 32. 31. Ps. 145. 3.
[3] *Stones of rolling.*
[p] Josh. 24. 15. Ps. 119. 46. Jon. 1. 9. Matt. 10. 32. Rom. 1. 16. Gal. 6. 14.
[q] 1 Kings 6; 7. 2 Chr. 3; 4; 5.
[r] 2 Chr. 34. 24, 25. Is. 59. 1, 2. Jer. 5. 25. Dan. 9. 5.
[s] Deut. 28. 15, &c. 2 Chr. 7. 19-22. Ps. 106. 40.
[t] Jer. 39. 1, &c. Dan. 5. 1, 2.
[u] Is. 44. 28; 45. 1.
[x] 2 Chr. 36. 7, 18. Dan. 5. 2, 3.
[y] Prov. 21. 1.
[z] Hag. 1. 1, 14; 2. 2, 21.
[4] *Deputy.*
[a] Hag. 1. 12-14; 2. 18. Zech. 4. 10.
[b] Prov. 25. 2.

7 They sent a letter unto him, [2]wherein was written thus; Unto Darius the king, [m]all peace.

8 Be it known unto the king, that we went into [n]the province of Judea, to the house of [o]the great God, which is builded with [3]great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, [p]We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, [q]which a great king of Israel builded and set up.

12 But [r]after that our fathers had provoked the God of heaven unto wrath, [s]he gave them [t]into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But [u]in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And [x]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus [y]the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, [z]whom he had made [4]governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* [a]laid the foundation of the house of God which *is* in Jerusalem; and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, [b]let there be search made in the king's treasure-house, which *is* there at

by cunning. They devised the best possible method of awakening the suspicions of the Government, and bringing down the power of the State to obstruct the progress of the building—the appeals to the documents which, as read by the eyes of a Babylonian monarch, clearly confirmed the malicious representation. The result was a triumph to the wicked, and the temporary discomfiture of the people of God, whose work ceased till the second year of the reign of Darius. It is no uncommon thing for the most excellent of works to be delayed through the influence of the wicked; but such delays in the end only serve to expedite that which it was sought altogether to prevent. The people might find somewhat to stumble them, when they compared the proclamation of Cyrus with the decree which stopped the building. The one, however, was perfectly consistent with the other. The disappointment served to try the faith and patience of the people, and to render them the more deeply sensible of their dependence upon God. When their burden was removed, they were once more set at liberty, under circumstances of a still more extended privilege, which they received as a second boon, and were filled with a joy, a gratitude, and a hope which they would not otherwise have experienced.

Chap. V. 1-17. Among the mercies which blended with the enterprise, was the raising up of prophets to direct and cheer the people. The service of these holy men are specially commemorated as helping on the work. In such cases, it is of the first moment that the minds of the people should be kept alive to the presence and the promises of the Lord. His joy was their strength, and nothing could bear them up under their multiplied labours, difficulties, and dangers, but the remembrance of the promise that he would be with them to preserve them from their foes. Thus at the appointed time the people were aroused from their depression, filled with confidence, and fired with hope of a happy issue to their toils. Their activity brought forth their enemies once more, with a view to arrest their progress. But it was in vain. The eye of their God was upon the elders of the Jews, so that they could not cause them to cease till

Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

1 *Darius' decree for advancing the building.* 13 *The temple is finished.* 16 *The feasts of the dedication,* 19 *and of the passover.*

THEN Darius the king made a decree, [a]and search was made in the house of the [1]rolls, where the treasures were [2]laid up in Babylon.

2 And there was found [3]at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In [b]the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, [c]the place where they offered sacrifices, and let the foundations thereof be strongly laid; [d]the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* [e]three rows of great stones, and a row of new timber: and let [f]the expences be given out of the king's house.

5 And also let [g]the golden and silver vessels of the house of God, [h]which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and [4]brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, [i]Tatnai, governor beyond the river, Shethar-boznai, and [5]your companions the Apharsachites, which *are* beyond the river, [k]be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover [6]I make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that of [l]the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not [7]hindered.

9 And that which they have need of, both [m]young bullocks, and rams, and [n]lambs, for the burnt-offerings of the

B. C. 519.

CH. VI.

[a] Prov. 25. 2.
[1] *Books.*
[2] *Made to descend.*
[3] *Ecbatana; or, in a coffer.*
[b] 2 Chr. 36. 22, 23.
[c] Deut. 12. 11-14.
[d] 1 Kings 6. 2, 3. Rev. 21. 16.
[e] 1 Kings 6. 36.
[f] Ps. 72. 10. Rev. 12. 16.
[g] Jer. 27. 18-22.
[h] 2 Chr. 36. 6, 7.
[4] *Go.*
[i] 5. 3.
[5] *Their societies.*
[k] Gen. 32. 28. Ps. 76. 10. Prov. 21. 1, 30. Acts 4. 26-28. Rom. 8. 31.
[6] *By me a decree is made.*
[l] Ps. 68. 29-31. Hag. 2. 8.
[7] *Made to cease.*
[m] Lev. 1. 3-5, 10.
[n] Ex. 29. 38-42.

[o] Lev. 2, 1, &c.
[p] Lev. 2. 13. Mark 9. 49.
[8] *Rest.*
[q] 1 Tim. 2. 1, 2.
[r] Esth. 5. 14.
[9] *Destroyed.*
[s] 2 Kings 9. 37. Dan. 2. 5.
[t] Ex. 20. 24. Deut. 12. 5, 11. Ps. 132. 13, 14.
[u] Ps. 21. 8-10. Is. 60. 12. Rev. 19. 14-21.
[x] Esth. 3. 14, 15.
[y] Ec. 9. 10.
[z] Job 5. 12, 13. Prov. 29. 26.
[a] Hag. 1. 12-14, &c.
[b] Zech. 4. 9.
[c] Is. 44. 28.
[1] *Decree.*
[d] Esth. 3. 7, 13.
[2] *Sons of the transportation.*
[e] 2 Chr. 7. 9. John 10. 22.
[f] Deut. 12. 7. 1 Chr. 15. 28. Phil. 4. 4.
[g] Lev. 4. 3, 13.
[h] Luke 22. 30.
[3] *According to the writing.*
[i] Ex. 12. 6, &c. Josh. 5. 10. 2 Chr. 30; 35.

God of heaven, [o]wheat, [p]salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of [8]sweet savours unto the God of heaven, and [q]pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let [r]timber be pulled down from his house, and, being set up, let him be [9]hanged thereon; and let [s]his house be made a dunghill for this.

12 And the God that hath [t]caused his name to dwell there, [u]destroy all kings and people that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. [x]I Darius have made a decree; let it be done with [y]speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, [z]so they did speedily.

14 And the elders of the Jews builded, and they prospered [a]through the prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and [b]finished *it*, [c]according to the commandment of the God of Israel, and according to the [1]commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month [d]Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the [2]children of the captivity, kept [e]the dedication of this house of God [f]with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for [g]a sin-offering for all Israel, twelve he-goats, [h]according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; [i]as it is written in the book of Moses.

19 And the children of the captivity [1]kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were

the matter came before Darius. In the former case, the enemies appealed to state-documents; and in the present instance, the friends of truth resorted to the same expedient, and with the utmost success. It is always proper for the people of God to have recourse to such means as the constitution of the country places at their disposal for purposes of protection and of justice. It is surprising to see the effect of courage, in the case of innocence, in abashing unprincipled oppression. It so happens, however, that the wicked are often more courageous than the righteous, and thus trembling modesty is overborne by reckless rage.

Chap. VI. 1-12. The roll which recorded the proclamation of Cyrus immediately settled the question, and Darius dealt with it in his integrity. Although he had two precedents—one friendly and the other hostile to the Jews—and was at perfect liberty to follow either, yet, guided by Divine influence, he confirmed the first, and, without hesitation, carried out the designs of Cyrus. Nothing can exceed the gracious spirit and the bountiful provisions of the edict which he sent forth on the present occasion. Had Cyrus himself still been alive, he could not have acted with more generosity. Ver. 13-15. After such a commandment, it was not for the governor or others any further to tamper with the Jews, nor attempt to impede the progress of the building. Speed was enjoined, and they were obedient. No time was lost in carrying into accomplishment the orders of the king. Here, again, we have a testimony borne to the happy effects attendant on the labours of the prophets. To them is ascribed the prosperity of the enterprise. These prophets were the mouth of the people to God, and of God to the people; and in both relations they contributed the life and strength of the undertaking. Ver. 16-22. The Dedication of the house was a

purified together, all of them *were* pure, and [k]killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and [l]all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, [m]did eat,

22 And kept [n]the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [o]turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 *Ezra goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes.* 27 *Ezra blesseth God for this favour.*

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of [a]Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of [b]Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of [c]Phinehas, the son of [d]Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* [e]a ready [f]scribe in [g]the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, [h]according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the [i]Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [l]began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had [k]prepared his heart to seek [l]the law of the LORD, and [m]to do *it*, [n]and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* [o]a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [p]king of kings, unto Ezra the priest, [2]a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are [q]minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [3]of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, [r]according to the law of thy God which *is* in thine hand;

15 And to carry [s]the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, [t]whose habitation *is* in Jerusalem;

16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, [u]offering willingly for the house of their God which *is* in Jerusalem;

17 That thou mayest [x]buy speedily with this money bullocks, rams, lambs, with [y]their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And [z]whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before [a]the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred [4]measures of wheat, and to an hundred [b]baths of wine, and to an hundred baths of oil, and [c]salt without prescribing *how much*.

B. C. 457.

k Ex. 12. 21. 2 Chr. 35. 11.
l Num. 9. 10-14. 2 Cor. 6. 17; 7. 1.
m Ex. 12. 47-49.
n Ex. 12. 15-20. Matt. 26. 17.
o Prov. 16. 7; 21. 1. John 19. 11.

CH. VII.

a 1 Chr. 6. 4-14.
b 2 Sam. 8. 17.
c Ex. 6. 25.
d Lev. 10. 6, 12, 16.
e Ps. 45. 1. Matt. 13. 52.
f Neh. 8. 4, 9, 13. 1 Cor. 1. 20.
g Deut. 28. 1. Matt. 28. 20. 1 Thes. 4. 1.
h Gen. 32. 28.
i Neh. 7. 46.
l Was *the foundation of the going up.*
k 1 Sam. 7. 3.
l Ps. 19. 7; 119. 96-100.
m Matt. 5. 19. John 13. 17. Rev. 22. 14.
n Deut. 33. 10. Neh. 8. 1-9. Mal. 2. 7. 1 Tim. 3. 2. 2 Tim. 4. 2.
o Matt. 23. 2, 13. Mark 7. 1-13.
p Is. 10. 8. Dan. 2. 37, 47. 1 Tim. 6. 15. Rev. 17. 14; 19. 16.
2 *A perfect scribe of the law of the God of heaven,* peace, &c.
q Ps. 110. 3. Phil. 2. 13. Rev. 22. 17.
3 *From before*
r Deut. 17. 18, 19. Is. 8. 20.
s Ps. 68. 29, 30; 72. 10. Is. 60. 6-9. Rev. 21. 24-26.
t Ps. 76. 2; 135. 21.
u 2 Cor. 8. 12; 9. 7.
x Deut. 14. 24-26. John. 2. 14.
y Num. 15. 4-13.
z 2 Kings 12. 16; 22. 7.
a Jer. 3. 17.
4 *Cors.*
b Ex. 45. 14. Luke 16. 6.
c Lev. 2. 13.

matter of great interest. The feast of unleavened bread extended to seven days, which were days of joy. The people were at special pains to recognise the Lord's own interposition, in turning the heart of the king of Assyria to strengthen their hands in the work. It is one of the highest exercises of piety correctly to interpret passing events, connecting everything with Him from whom all blessings flow, and turning bounty into thanksgiving.

Chap. VII. 1-10. An important event now occurred, in the accession of Ezra to the work. That eminent man was richly endowed with the gifts and the graces the work required. Enjoying in the highest degree the favour of the king, he obtained his request, which he ascribes to the direct interposition of the Most High. In everything he sees "the good hand of his God," and to that he ascribes all his mercies. Here again is a beautiful example for every Christian to imitate. Ezra had been at special pains to fit himself for the mighty enterprise; he "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." In these words we have three all-important things. The successful study of the Scriptures demands an adequate preparation. Preparation, however, is only a means to an end, and light must be sought in the law; while all such searching must be with a view to practical obedience. Ezra was first concerned to improve his own spiritual knowledge, and then he betook himself to diffuse it among the people. Ver. 11-26. The commission of Artaxerxes was one of an extraordi-

23 [5]Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after [d]the wisdom of thy God that *is* in thine hand, [e]set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [f]teach ye them that know *them* not.

26 And [g]whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, [h]whether *it be* unto death, or to [6]banishment, or to confiscation of goods, or to imprisonment.

27 ¶ [i]Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this [k]in the king's heart, [l]to beautify the house of the LORD which *is* in Jerusalem;

28 And hath [m]extended mercy unto me before the king and his counsellors, and before all the king's mighty princes: and I was strengthened [n]as the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1 *Ezra's companions from Babylon.* 15 *He sendeth to Iddo for ministers for the temple service.* 21 *A fast proclaimed.*

THESE *are* now [a]the chief of their fathers, and *this is* the [b]genealogy of [c]them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of [d]Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of [e]David; Hattush.

3 Of the sons of Shechaniah, of the sons of [f]Pharosh; Zechariah: and with him were reckoned, by genealogy of the males, an hundred and fifty.

4 Of the sons of [g]Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

B.C. 457.

5 *Whatsoever is of the decree.*
d Ps. 19. 7. Prov. 2. 6. Jam. 1. 5.
e Ex. 18. 21-25. 2 Chr. 19. 8-10.
f Matt. 13. 52. Mark 6. 34.
g Dan. 3. 28, 29; 6. 26.
h Ex. 21. Lev. 20. Deut. 13.
6 *Rooting out.*
i Phil. 4. 10.
k Neh. 2. 8. Prov. 21. 1.
l Is. 60. 13.
m Neh. 1. 11.
n 2 Tim. 4. 17, 18.

CH. VIII.

a 1 Chr. 9. 34. Neh. 7. 70, 71.
b 1 Chr. 4. 33; 9. 1.
c 7. 7, 13.
d 1 Chr. 6. 3, 4, &c.; 24. 1-6.
e 1 Chr. 3. 1, 22.
f Neh. 7. 8; 10. 14, *Parosh.*
g Neh. 7. 11; 10. 14.
h Neh. 7. 20; 10. 16.
i Neh. 7. 12, 34.
k Neh. 7. 9; 11. 4.
l Neh. 7. 11.
m Neh. 7. 16.
n Neh. 7. 17.
1 *The youngest son.*
o Neh. 7. 18.
p Neh. 7. 19.
2 *Zaccur*, as some read.
q Ps. 137. 1. Acts 16. 13.
r 21, 31.
s Or, *pitched.*
t 7. 7, 11.
u 10. 21.
x 10. 39.
y 11.
z Dan. 2. 21. 2 Tim. 2. 7. 1 John 5. 20.
4 *I put words in their mouth.*
a 2. 43, 58.
b Num. 8. 22-26.
c Neh. 2. 8. Prov. 3. 6.
d *See on* 16.
e Num. 3. 20.
f Neh. 8. 7.
g Neh. 3. 17; 10. 11.
h 1 Chr. 6. 1, 16, 19.
i 1 Chr. 9. 2.

6 Of the sons also of [h]Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of [i]Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of [k]Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of [l]Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of [m]Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of [n]Azgad; Johanan [1]the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of [o]Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of [p]Bigvai; Uthai, and [2]Zabbud, and with them seventy males.

15 ¶ And I gathered them together to [q]the river that runneth to [r]Ahava; and there [s]abode we in tents three days: and I viewed the people and the priests, [s]and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for [t]Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for [u]Nathan, and for [x]Zechariah, and for Meshullam, [y]chief men; also for Joiarib, and for Elnathan, [z]men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and [4]I told them what they should say unto Iddo, *and* to his brethren [a]the Nethinims, at the place Casiphia, that they should bring unto us [b]ministers for the house of our God.

18 And, [c]by the good hand of our God upon us, they brought us [d]a man of understanding, of the sons of [e]Mahli, the son of Levi, the son of Israel; and [f]Sherebiah, with his sons and his brethren, eighteen;

19 And [g]Hashabiah, and with him Jeshaiah of the sons of [h]Merari, his brethren, and their sons, twenty;

20 Also of the [i]Nethinims, whom David

nary character, beautifully harmonising in its spirit and provisions with the proclamations of Cyrus and Darius. Nothing could have been more completely adapted to meet their case to the full. Ver. 25 is particularly noticeable, in which the king instructs Ezra to do the very thing which was needful to be done in furtherance of the great work. He here, doubtless, spoke under the influence of the Spirit of God. Instead of a heathen king, the ear almost believes it is listening to Moses. Ver. 27-28. The blessings here poured on the Most High directly acknowledge that it was he who put it into the heart of the king to do as he had done. Nothing can better exemplify the course of a man walking by faith, and setting the Lord always before him.

Chap. VIII. 1-20. Ezra proceeded as a man having authority, and his investigation at the river side, extending through three long days, ended in the discovery that there were none of the sons of Levi. He shewed his sagacity by immediately communicating with a "few men of understanding," following the example of Paul, when he went to Jerusalem. The result was a demand that messengers should be sent for the House of the Lord, which was immediately answered by the appearance of "a man of understanding," a son of Levi, with eighteen others. This was a good beginning, and things progressed satisfactorily. Ver. 21-30. In the proclamation of the fast, we see the true man of God acknowledging his heavenly Father in all his ways, and looking to him for direction. The prayer was sincere, fervent, and proper, and accordingly it was heard; the Lord was entreated of them. Ver. 31-36. It is always meet that

and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then [k]I proclaimed a fast there, at the river of Ahava, that we might [l]afflict ourselves before our God, [m]to seek of him a right way for us, and [n]for our little ones, and for all our substance.

22 For [o]I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [p]The hand of our God *is* upon all them for good that seek him; but [q]his power and his wrath *is* against all them that forsake him.

23 So [r]we fasted, and [s]besought our God for this; [t]and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And [u]weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold of a thousand drams, and two vessels of [b]fine copper, [c]precious as gold.

28 And I said unto them, [x]Ye *are* holy unto the LORD; [y]the vessels *are* holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 [z]Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto [a]the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem; and [b]the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And [c]we came to Jerusalem, and abode there three days.

B. C. 457.

[k] Jud. 20. 26. Joel 1. 14. Jon. 3. 5-10.
[l] Lev. 16. 29, 31.
[m] Ps. 5. 8.
[n] Mark 10. 13-16. Acts 2. 39.
[o] 1 Cor. 9. 15. 2 Cor. 7. 14.
[p] Ps. 33. 18, 19. Is. 3. 10, 11. Rom. 8. 28. 1 Pet. 3. 12.
[q] Josh. 23. 16. Zeph. 1. 2-6. 1 Pet. 3. 12.
[r] Dan. 9. 3. Acts 10. 30.
[s] Jer. 29. 12, 13. Deut. 4. 29. Jer. 29. 12, 13. Matt. 7. 7, 8.
[t] 2 Cor. 8. 20, 21. Phil. 4. 6.
[a] *Yellow*, or *shining brass.*
[b] *Desirable.*
[x] Lev. 21. 6-8. Deut. 33. 8. Is. 52. 11.
[y] Num. 4. 4-15; 7. 84-88. 1 Chr. 23. 28. 2 Chr. 24. 14.
[z] 1 Chr. 26. 20-26. Mark 13. 34, 35. Acts 20. 31. 2 Tim. 4. 5.
[a] Ps. 122. 9. Is. 60. 13.
[b] Job 5. 19-24. Is. 41. 10-14. Acts 25. 3; 26. 22.
[c] Neh. 2. 11.

[d] 1 Chr. 23. 14-18. 2 Cor. 8. 20, 21.
[e] Neh. 10. 5.
[f] Neh. 3. 4, *Urijah.*
[g] Neh. 8. 7.
[h] Neh. 10. 9.
[i] Lev. 1, &c. Ps. 66. 10-15; 116. 12-19. Luke 1. 74, 75.
[k] Num. 7. 87.
[l] Is. 56. 6, 7. Acts 18. 27. Rev. 12. 16.

CH. IX.

[a] Jer. 26. 10, 16.
[b] Ex. 33. 16. 2 Cor. 6. 14-18.
[c] Lev. 18. 3, 24-30. 2 Chr. 33. 2.
[d] Ex. 34. 16. Neh. 13. 23, 24.
[e] Ex. 19. 6. Mal. 2. 15. 1 Cor. 7. 14.
[f] Josh. 7. 6.
[g] Lev. 21. 5. Neh. 13. 25. Mic. 1. 16.
[h] Ps. 143. 4.
[i] *Affliction.*
[l] Job 40. 4.

33 ¶ Now, on the fourth day was the silver, and the gold, and the vessels, [d]weighed in the house of our God by the hand of [e]Meremoth the son of [f]Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* [g]Jozabad the son of Jeshua, and Noadiah the son of [h]Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [i]offered burnt-offerings unto the God of Israel, [k]twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and [l]they furthered the people, and the house of God.

CHAPTER IX.

1 Ezra mourneth for the affinity of the people with strangers, 5 and prayeth to God.

NOW, when these things were done, [a]the princes came to me, saying, The people of Israel, and the priests, and the Levites, [b]have not separated themselves from the people of the lands, [c]*doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have [d]taken of their daughters for themselves, and for their sons; so that [e]the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I [f]rent my garment and my mantle, and [g]plucked off the hair of my head and of my beard, and [h]sat down astonied.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my [i]heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, [i]I am ashamed

saints should acknowledge benefits the moment they are received; Ezra lost no time on his arrival at Jerusalem in recognising the hand of God in their preservation by the way. The king's commission proved of special service, in all points promoting the advancement of the great object in which Ezra and the people were embarked. Ezra presented a beautiful example of the Christian man of business. While his eye was ever directed to the Lord, he yet employed means with a wisdom and a vigour which the most energetic heathen could not have exceeded.

Chap. IX. 1-4. Ezra, on his arrival, found idolatry rampant; the people, the priests, and the Levites, were all equally implicated. Mixed marriages proved a fearful source of disorder and wickedness. The discoveries he made filled him with distress; he anticipated nothing but difficulty and mischief from such corruption. Ver. 5-15. His burdened heart sought and found relief in prayer. His confession breathes a spirit of sorrow amounting to agony, and with his customary faith he casts himself on the mercy of the God of Abraham. His confession goes to the root of the evil, and the wrath which is incurred he acknowledges to be most just. In all that had befallen the nation, he confessed that the God of Israel was righteous. Under the burden of past

and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our [2]trespass is [k]grown up unto the heavens.

7 [l]Since the days of our fathers *have* we *been* in a great trespass unto this day; and [m]for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and [n]to confusion of face, as *it is* this day.

8 And now for a [3]little space [o]grace hath been *shewed* from the LORD our God, to leave us [p]a remnant to escape, and to give us [4]a nail in his holy place, that our God may [q]lighten our eyes, and give us a little [r]reviving in our bondage.

9 For we *were* bond-men; [s]yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, [t]to set up the house of our God, and to [5]repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [6]by thy servants the prophets, saying, [u]The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from [7]one end to another with their uncleanness.

12 Now therefore [x]give not your daughters unto their sons, neither take their daughters unto your sons, [y]nor seek their peace or their wealth for ever; [z]that ye may be strong, and eat the good of the land, [a]and leave *it* for an inheritance to your children for ever.

13 And [b]after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [8]hast punished us less than our iniquities *deserve*, and [c]hast given us *such* deliverance as this;

14 Should we again break thy commandments, and [d]join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* [e]no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous; for we remain yet escaped, as *it is* this day: behold, we *are* before thee [f]in our trespasses; for [g]we cannot stand before thee because of this.

B. C. 457.

2 *Guiltiness.*
k Rev. 18. 5.
l Num. 32. 14. Matt. 23. 30-33. Acts 7. 51.
m Lev. 26. 14, &c.
n Dan. 9. 7, 8.
3 *Moment.*
o Neh. 1. 11.
p Is. 1. 9. Rom. 9. 27.
4 *A pin;* i.e. *a constant and sure abode.*
q Job 33. 30.
r Is. 57. 15.
s Ps. 106. 45, 46.
t Zech. 4. 6-10.
5 *Set up.*
6 *By the hand of.*
u Lev. 18. 24-30.
7 *Mouth to mouth.*
x Ex. 34. 16.
y Deut. 23. 6. 2 John 10, 11.
z Deut. 6. 1, 2. Josh. 1. 8-9.
a Gen. 13. 15, 19. Ps. 112. 1, 2.
b Ex. 24. 13, 14. Gal. 3. 4.
8 *Hast withheld beneath our iniquities.*
c Ps. 106. 45, 46.
d Ex. 23. 32, 33.
e Deut. 32. 26, 27.

f Is. 64. 6, 7. 1 Cor. 15. 17.
g Ps. 130. 3. Rom. 3. 19-22.

CH. X.

a Lev. 26. 40, 41.
b Ps. 119. 136. Luke 19. 41. Rom. 9. 2.
1 *A great weeping.*
c Neh. 3. 29.
d 2. 7, 31. Neh. 7. 12, 34.
e Ex. 34. 12.
f Ex. 34. 6, 7. Is. 55. 6, 7. Jer. 3. 12, 13. 1 John 1. 7-9.
g 2 Kings 11. 17. 2 Chr. 29. 10.
2 *Bring forth.*
h Deut. 7. 3. Josh. 23. 12, 13.
i Prov. 1. 5; 9. 9; 15. 23; 25. 11, 12; 27. 9.
k Is. 22. 12. Dan. 9. 3.
3 *Devoted.*
l Neh. 13. 3. Matt. 18. 17. 1 Cor. 5. 13.

CHAPTER X.

1 *Shechaniah encourageth Ezra to reform the strange marriages.* 6 *Ezra, mourning, assembleth the people.* 9 *The people repent, &c.*

NOW, when Ezra had prayed, and [a]when he had confessed, [b]weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept [1]very sore.

2 And [c]Shechaniah the son of Jehiel, *one* of the sons of [d]Elam, answered and said unto Ezra, [e]We have trespassed against our God, and have taken strange wives of the people of the land; [f]yet now there is hope in Israel concerning this thing.

3 Now therefore [g]let us make a covenant with our God to [2]put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble [h]at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then [i]arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word: and they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib; and *when* he came thither, he did eat no bread, nor drink water: for [k]he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [3]forfeited, and [l]himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto

and present guilt, there they were, standing before the Lord in their trespasses, which were so great and so aggravated that the transgressors, although of the seed of the faithful, were abashed and confounded. The state of things which Ezra found but too closely corresponds with that of a corrupt Christianity, where people and ministers, small and great, have alike become carnal, walking in the course of this vain world, and governed by its divers lusts and passions. The thorough reformation of one implies the reformation of all classes, seeing that they rise or sink together.

Chap. X. 1-5. Happy was it for the people to have such an intercessor as Ezra. The sorrow of heart and the fervour of spirit he manifested, were probably never exceeded by either priest or prophet. The spectacle was altogether extraordinary—the priest confessing, weeping, and casting himself prostrate before the Lord, in the midst of the great assembly of men, women, and children, all weeping very sore. What a sight! What depth of penitence! With what power the truth had come home to the conscience! The first step in the reformation was one of a character to test the power of principle. It was in very deed the cutting off of the right hand, and the plucking out of the right eye. But such was the hold the truth had taken, that the Spirit of the Lord was equal to the emergency. As Ezra demanded of them "they sware." Ver. 6-8. The distress of Ezra, notwithstanding his success with the priests, the Levites, and the people, still continued; such was the depth of his sorrow and fear, that he could neither eat nor drink, but continued mourning over the people's iniquities. Very decisive steps were taken to work reformation. He brought to bear the heaviest pressure within his power

Jerusalem within three days: it *was* the ninth month, and the twentieth *day* of the month; and all the people sat in the street of the house of God, [m] trembling because of *this* matter, and for the [4] great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have [5] taken strange wives, to increase the trespass of Israel.

11 Now therefore [n] make confession unto the LORD God of your fathers, and [o] do his pleasure; and [p] separate yourselves from the people of the land, [q] and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for [6] we are many that have transgressed in this thing.

14 Let now [r] our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until [s] the fierce wrath of our God [7] for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, [8] were employed about this *matter;* and [t] Meshullam and [u] Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month [x] to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among [y] the sons of the priests there were found that had taken strange wives; *namely,* of the sons of Jeshua the son of Jozadak, and his brethren; [z] Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and, *being* guilty, *they offered* [a] a ram of the flock for their trespass.

B.C. 456.

[m] 1 Sam. 12. 17, 18. Jer. 10. 10, 13.
[4] *Showers.*
[5] *Caused to dwell; or, brought back.*
[n] Lev. 26. 40-42. Josh. 7. 19. Jer. 3. 13. 1 John 1. 7-9.
[o] Is. 1. 16-18; 55. 4. Rom. 12. 2. Col. 1. 10. Heb. 13. 21.
[p] Neh. 13. 3. 2 Cor. 6. 17.
[q] Deut. 7. 3, 4. 1 Cor. 7. 12-14.
[6] *We have greatly offended.*
[r] Deut. 17. 9, 18, 19.
[s] Num. 25. 4. Ps. 78. 38. Is. 12. 1.
[7] *Be turned from us: till this matter* be dispatched.
[8] *Stood.*
[t] Neh. 3. 6; 10. 20; 12. 33.
[u] Neh. 11. 16.
[x] Deut. 13. 14.
[y] 1 Sam. 2. 22-24. Neh. 13. 28. Mal. 2. 8, 9. 1 Tim. 3. 11.
[z] Neh. 8. 4, 7.
[a] Lev. 5. 16; 6. 6.

[b] 2. 39. 1 Chr. 24. 8. Neh. 7. 42.
[c] 2. 38. Neh. 7. 41.
[d] 8. 33. Neh. 11. 16.
[e] Neh. 10. 10.
[f] 2. 3. Neh. 7. 8.
[g] 2. 7, 31; 8. 7. Neh. 7. 12, 34.
[h] 2. 8. Neh. 7. 13.
[i] 2. 10. Neh. 7. 15, *Binnui.*
[k] Neh. 10. 4.
[l] Neh. 3. 11, *Malchijah.*
[m] 2. 19. Neh. 7. 22.
[9] Or, *Mahadebai,* according to some copies.
[n] 2. 29. Neh. 7. 33.
[o] Prov. 2. 16; 5. 3, 20.

20 And of the sons of Immer; Hanani and Zebadiah.

21 And of the sons of [b] Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of [c] Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; [d] Jozabad, and Shimei, and Kelaiah, (the same *is* [e] Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of [f] Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of [g] Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of [h] Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of [i] Bani; Meshullam, [k] Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, [l] Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of [m] Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 [9] Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of [n] Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken [o] strange wives; and *some* of them had wives by whom they had children.

in order to secure the general concurrence. The penalty of neglect was the forfeiture of substance, and exclusion from the body of the returned captives. No higher influence could be exerted short of the penalty of death. Ver. 9-19. Matters now assumed an aspect of extraordinary interest. Never before had Judea presented such a spectacle as that which appeared, when the whole multitude stood in the street, trembling because of their transgression, while the rain descended in torrents upon them from heaven. They displayed on that occasion an extraordinary melting of heart, unanimously and promptly complying with the command of Ezra, "As thou hast said, so must we do." To this extent the heart of the Scribe was relieved, and a feeling of hope and comfort once more sprung up in his troubled bosom. The facts of the history have a powerful bearing on evangelical religion. Where there has been sin, there must be repentance; the faith is always doubtful which, in such cases, has been preceded by no searchings of heart, no deep contrition. The principle of essential separation from the world, and the men of the world, is here strongly set forth. Though Christians are in it, they must not be of it, neither must they love it, for if they do, the love of the Father cannot be in them.

THE BOOK OF NEHEMIAH.

Nehemiah was born at Babylon. His narrative continues the history of Ezra during some twelve years. Notwithstanding his high position at the Court of Persia, he sacrificed everything for the sake of Jerusalem and his people. Ezra mainly devoted himself to the collecting of the Sacred Books and the advancement of reformation; while Nehemiah, proceeding a step further, betook himself to revive the Civil Polity of the people, as well as to strengthen the City of David. The labours of Ezra, who had been at work for about ten years, prepared the way for those of Nehemiah, who followed up, and completed the work of Ezra. These operations took place about 445 years before Christ. While these great Reformers were occupied in this spiritual enterprise, Greece was in its glory, being at that time adorned by most of its principal ornaments in Oratory, Poetry, and History. How different the characters, the aims, objects, and pursuits of these two classes of men, and how different their effects on mankind! The Greek Classics and the Jewish Scriptures stand in the same relation to each other as do the glow-worm and the sun. The Greeks, as a people, have perished; only a few debased fragments now remain to testify of a nation which had been. The Jews have proved themselves indestructible; they still constitute a great nation, and are found throughout the whole civilised world.

CHAPTER I.

1 *Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*

THE words of [a]Nehemiah the son of Hachaliah. And it came to pass [b]in the month Chisleu, [c]in the twentieth year, as I was [d]in Shushan the palace,

2 That [e]Hanani, one of my brethren, came, he and *certain* men of Judah; and [f]I asked them concerning the Jews [g]that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in [h]the province *are* [i]in great affliction and [k]reproach: [l]the wall of Jerusalem also *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to pass, when I heard these words, that [m]I sat down and wept, and mourned *certain* days, and fasted, and prayed before [n]the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, [o]the great and terrible God, that [p]keepeth covenant and mercy for them that love him, and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, [q]day and night, for the children of Israel thy servants, and [r]confess the sins of the children of Israel, which we have sinned against thee: [s]both I and my father's house have sinned.

B. C. 445.

CH. I.

[a] 10. 1.
[b] Ezra 10. 9.
[c] Ezra 7. 7.
[d] Esth. 1. 2.
[e] 7. 2.
[f] Ps. 122. 6-9.
[g] Ezra 9. 8, 9, 14.
[h] Ezra 5. 8.
[i] Is. 32. 9-14.
[k] Ps. 79. 4.
[l] Is. 5. 5.
[m] Zeph. 3. 18. Rom. 12. 15.
[n] Dan. 2. 18. Jon. 1. 9.
[o] Ps. 47. 2.
[p] Heb. 6. 13-18.
[q] 1 Tim. 5. 5.
[r] Dan. 9. 4, 20.
[s] Ps. 106. 6. Eph. 2. 3.
[t] Rev. 19. 2.
[u] Lev. 27. 34.
[x] Deut. 4. 5.
[y] Ps. 119. 49.
[z] Lev. 26. 33.
[a] Deut. 30. 2-5.
[b] Ps. 106. 47. Matt. 24. 31.
[c] Deut. 12. 5, 21. Ezra 6. 12.
[d] Ex. 32. 11. Is. 63. 16-19.
[e] Deut. 15. 15.
[f] Ex. 13. 9. Dan. 9. 15.
[g] Prov. 1. 29. Heb. 13. 18.
[h] Gen. 32. 11, 28. Prov. 21. 1.

CH. II.

[a] Esth. 3. 7.
[b] Ezra 7. 7.
[c] Gen. 40. 11, 21.

7 We have dealt very [t]corruptly against thee, and have not kept [u]the commandments, nor the statutes, nor the judgments, which [x]thou commandedst thy servant Moses.

8 [y]Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [z]*If* ye transgress, I will scatter you abroad among the nations:

9 But [a]*if* ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, *yet* [b]will I gather them from thence, and will bring them unto [c]the place that I have chosen to set my name there.

10 Now [d]these *are* thy servants, and thy people, [e]whom thou hast redeemed by thy great power, and by thy [f]strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, [g]who desire to fear thy name; and prosper, I pray thee, thy servant this day, and [h]grant him mercy in the sight of this man. For I was the king's cup-bearer.

CHAPTER II.

1 *Artaxerxes sendeth Nehemiah to Jerusalem.* 12 *He vieweth the ruins,* 17 *and inciteth the Jews to build.*

AND it came to pass in the month [a]Nisan, in [b]the twentieth year of Artaxerxes the king, *that* wine *was* before him; and [c]I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me,

Chap. I. 1-11. Although in those days there existed no postal communication such as that in which mankind now rejoice, Nehemiah had come to be acquainted with the condition of his people in Jerusalem, and learned they were in great affliction and reproach. The intelligence cut him to the heart—that heart having been prepared of the Lord to receive the impressions necessary to impel him to the work which he was destined to perform. He wept, mourned, fasted, and prayed. The prayer was alike pious and patriotic, and he had speedy proofs that the Lord heard him. The example of Nehemiah is full of encouragement to the people of God amidst all trial and perplexity. Sorrow is beneficial only when it leads to supplication. There is often sorrow which is not of a godly sort, and hence, although it afflicts the soul, yet it brings no relief, since it does not lead the soul to God. That affliction is always good, whatever be its source, which conducts to the footstool of mercy; in all such cases it will be found that the results prove salutary.

Chap. II. 1-8. A heart which is wrung with anguish will always make itself visible in the countenance. The distress of Nehemiah was no transient emotion. The iron had entered his soul and he could not conceal it. The king, perceiving it, inquired the cause, and Nehemiah, notwithstanding his terror, was enabled, in a few explicit words, honestly to state it. We have nowhere a finer example of true spirituality and of ejaculatory prayer than in ver. 4. The monarch asked him for what he made request, and instead of immediately answering, he paused a moment, and that moment he employed in lifting up his heart "to the God of heaven." How strikingly does this exemplify living by faith, and walking

[d] Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but [e] sorrow of heart. Then I was very sore afraid,

3 And said unto the king, [f] Let the king live for ever: why should not my countenance be sad, when [g] the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, [h] For what dost thou make request? [i] So I prayed to the God of heaven.

5 And I said unto the king, [k] If it please the king, and [l] if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the [l] queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? [m] So it pleased the king to send me; and [n] I set him a time.

7 Moreover, I said unto the king, If it please the king, [o] let letters be given me to the governors beyond the river, [p] that they may convey me over, till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and [q] for the wall of the city, and [r] for the house that I shall enter into. And [s] the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now [t] the king had sent captains of the army and horsemen with me.)

10 When Sanballat the [u] Horonite, and Tobiah [x] the servant, the Ammonite, heard *of it*, [y] it grieved them exceedingly that [z] there was come a man to seek the welfare of the children of Israel.

11 So [a] I came to Jerusalem, and was there three days.

12 ¶ And [b] I arose in the night, I and some few men with me; [c] neither told I *any* man what [d] my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

B. C. 445.

d Gen. 40. 7.
e Prov. 15. 13.
f Dan. 2. 4; 3. 9; 6. 21.
g Ps. 102. 14.
h Esth. 7. 2. Mark 10. 51.
i 2 Sam. 15. 31.
k Ezra 5. 17.
l 2 Sam. 14. 22.
l *Wife.*
m Is. 58. 12; 61. 4.
n 13. 6.
o Ezra 6. 6; 7. 21.
p Ezra 8. 22.
q 3. 1, &c.
r 7. 2.
s Gen. 32. 28. Acts 7. 10. 2 Cor. 8. 16.
t Ezra 8. 22.
u Is. 15. 5.
x Prov. 30. 22.
y Num. 22. 3, 4. Ps. 122. 6-9. Prov. 27. 4. Acts 4. 2; 5. 24; 19. 26, 27.
z Ezra 4. 4, &c.
a Ezra 8. 32.
b Gen. 32. 22-24. Josh. 10. 9. Jud. 6. 27. Matt. 2. 14.
c Ec. 3. 7. Am. 5. 13. Mic. 7. 5. Matt. 10. 16.
d Ezra 7. 27. 2 Cor. 8. 16. Jam. 1. 10, 17. Rev. 17. 17.

e 2 Chr. 26. 9.
f 13. 31.
g Jer. 5. 10.
h 2 Kings 18. 17. 2 Chr. 32. 30.
i Jer. 31. 40. John 18. 1.
k Lam. 3. 51.
l Ezra 10. 2-4. Is. 35. 3, 4.
m Ps. 44. 13. Lam. 3. 45, 46. Ez. 22. 4, 5.
n 2 Sam. 2. 7. Eph. 6. 10. Phil. 2. 13.
o 6. 6, *Gashmu.*
p Job 30. 1. Heb. 11. 36.
q Ezra 4. 15, 16. Luke 23. 2.
r 2 Chr. 26. 5.
s Acts 8. 21.
t Ex. 28. 29. Zech. 6. 14.

CH. III.

a 12. 10; 13. 28.
b John 5. 2.
c Deut. 20. 5.
d Jer. 31. 38.
l *At his hand.*
e Ezra 2. 34.
f 10. 12.

13 And I went out by night, by [e] the gate of the valley, even before the dragon-well, and to [f] the dung-port, and viewed [g] the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to [h] the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by [i] the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, [k] Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: [l] come, and let us build up the wall of Jerusalem, that we be no more [m] a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. [n] So they strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and [o] Geshem the Arabian, heard *it*, [p] they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? [q] will ye rebel against the king?

20 Then answered I them, and said unto them, [r] The God of heaven, he will prosper us; therefore we his servants will arise and build: but [s] ye have no portion, nor right, nor [t] memorial, in Jerusalem.

CHAPTER III.

Eliashib the high priest, and the other names and order of them that builded the wall.

THEN [a] Eliashib the high priest rose up, with his brethren the priests, and they builded [b] the sheep-gate; they [c] sanctified it, and set up the doors of it; even unto the [d] tower of Meah they sanctified it, unto the tower of Hananeel.

2 And [l] next unto him builded [e] the men of Jericho. And next to them builded [f] Zaccur the son of Imri.

with God! The prayer was clearly heard by the compassion and the condescension the king displayed. Every request was granted. Never was prayer more speedily and fully answered. Ver. 9-20. In such an enterprise as that of Nehemiah, authority was everything; without this, any individual, whatever his wisdom or worth, would have had but little weight with the refractory and uncemented multitude. It was the king's commission that so strengthened the hands of Ezra; and Nehemiah came accompanied with corresponding credentials. When the old enemies of the Jews learned the fact, it grieved them exceedingly; but, on hearing that Nehemiah had come clothed with authority, they felt that it became them to take heed to their conduct. Nehemiah presented a rare combination of prudence with courage; he was in no haste to reveal himself by telling them what God had put into his heart to do at Jerusalem. Ver. 16 is remarkable, as exhibiting the character of the man in very few words. A judicious reserve is always beneficial to men in high places, and those who have great things to perform will frequently do well in not communicating their secrets beyond the extent absolutely necessary. In due time, Nehemiah opened both his heart and his commission, and took up the position which had been assigned him. He was gratefully and joyfully received by his countrymen, who at once put themselves under his wise guidance. His reply to the old enemies was emphatic:—"The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem."

Chap. III. 1-32. The promptitude with which Nehemiah and the people now betook themselves to the work was exemplary. All who have an important undertaking before them, should lose as little time as possible in making preparations. A good beginning is

B. C. 445.

3 But [g]the fish-gate did the sons of Hassenaah build, who *also* laid [h]the beams thereof, and set up [i]the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired [k]Meremoth the son of [l]Urijah, the son of Koz. And next unto them repaired [m]Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them [n]the Tekoites repaired: but [o]their nobles [p]put not their necks to the work of their Lord.

6 Moreover [q]the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah: they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah [r]the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of [s]Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of [t]the goldsmiths. Next unto him also repaired Hananiah the son of *one* [u]*of* the apothecaries; and they [z]fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of [x]Pahath-moab, repaired the [3]other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, [y]he and his daughters.

13 [z]The valley-gate repaired Hanun, and the inhabitants of [a]Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, [b]the ruler of part of [c]Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But [d]the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of [e]Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [f]Siloah by the king's garden, and unto [g]the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of Beth-zur, unto *the place* over against [h]the sepulchres of David, and to [i]the pool that was made, and unto [k]the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, [l]the ruler of the half-part of [m]Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury, at [n]the turning *of the wall*.

20 After him Baruch the son of [4]Zabbai [o]earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of [p]Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of [q]Koz, another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from [r]the king's high house, that *was* [s]by the court of the prison. After him Pedaiah the son of Parosh.

26 Moreover, the [t]Nethinims [5]dwelt in [6]Ophel, unto *the place* over against the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above [u]the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok [x]the son of Immer over against his house. After him repaired also Shemaiah the son of [y]Shechaniah, the keeper of [z]the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

---

[g] 2 Chr. 33. 14. Zeph. 1. 10.
[h] 2. 8.
[i] 7. 1.
[k] 10. 5.
[l] Ezra 8. 33, *Uriah*.
[m] 10. 7.
[n] 2 Sam. 14. 2. Am. 1. 1.
[o] Jud. 5. 23. 1 Cor. 1. 26.
[p] Jer. 27. 2, 8, 12. Matt. 11. 29. Acts 15. 10.
[q] 12. 39.
[r] Josh. 9. 3, &c. 2 Sam. 21. 2.
[s] 2 Chr. 16. 6.
[t] Is. 46. 6.
[u] Gen. 50. 2. Ec. 10. 1.
[z] Or, *left*.
[x] Ezra 2. 6; 8. 4.
[3] *Second measure*.
[y] Ex. 35. 25. Acts 21. 8, 9. Phil. 4. 3.
[z] 2. 13.
[a] Josh. 15. 34.
[b] 15. 18, 19.
[c] Jer. 6. 1.
[d] 2 Chr. 32. 30.
[e] Jud. 20. 1, 3, *Mizpeh*. Jer. 40. 6.
[f] Is. 8. 6, *Shiloah*. Luke 13. 4. John 9. 7, *Siloam*.
[g] 2 Sam. 5. 6, 7.

[h] 2 Chr. 16. 14. Acts 2. 29.
[i] 2 Kings 20. 20. Is. 22. 11.
[k] 1 Kings 14. 27, 28. 2 Chr. 12. 10, 11. Cant. 3. 7.
[l] 1 Chr. 23. 4.
[m] Josh. 15. 44. 1 Sam. 23. 1, 2.
[n] 2 Chr. 26. 9.
[4] Or, *Zaccai*.
[o] Ec. 9. 10. Rom. 12. 11.
[p] 13. 10, 23; 13. 4, 28.
[q] Ezra 2. 61.
[r] Jer. 22. 14; 39. 8.
[s] Jer. 32. 2.
[t] 1 Chr. 9. 2. Ezra 2. 43-58.
[5] Which *dwelt in Ophel*, repaired *unto*.
[6] *The tower*.
[u] 2 Kings 11. 16. 2 Chr. 23. 15. Jer. 31. 40.
[x] Ezra 2. 37.
[y] Ezra 10. 2.
[z] Jer. 19. 2.

always a pledge for a satisfactory close. The priesthood, once in motion, appeared to have discharged their duties with praiseworthy devotedness. The language of ver. 5 is very remarkable:—"Their nobles put not their necks to the work of their Lord." They who ought, on every ground, to have been the first both to do and to suffer with cheerful hearts to the utmost of their power, that they might acquit themselves of the obligations to God and the nation imposed by their rank, stood altogether aloof. It is matter for regret, although an undoubted fact, that the natural tendency of prerogative and privilege is not to elevate the soul, and impel it to noble deeds for the public good, but rather to invest it with selfishness, generally attended by apathy and imbe-

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the [7]going up of the corner.

32 And between the going up of the corner unto [a]the sheep-gate repaired the goldsmiths and the merchants.

CHAPTER IV.

1 *While the enemies scoff, Nehemiah prayeth to God.* 7 *He setteth a watch.*

BUT it came to pass, that when [a]Sanballat heard that we builded the wall, he was wroth, and took great indignation, and [b]mocked the Jews.

2 And he spake before his brethren and [c]the army of Samaria, and said, What do these [d]feeble Jews? will they [1]fortify themselves? [e]will they sacrifice? will they make an end in a day? will they [f]revive the stones out of the heaps of the rubbish which are burnt?

3 Now [g]Tobiah the Ammonite *was* by him; and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 [h]Hear, O our God; for we are [2]despised: and [i]turn their reproach upon their own head, and give them for a prey in the land of captivity;

5 And [k]cover not their iniquity, and let not [l]their sin be blotted out from before thee: for they have provoked *thee* to anger [m]before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people [n]had a mind to work.

7 ¶ But it came to pass, *that* when [o]Sanballat, and Tobiah, and the Arabians, and [p]the Ammonites, and [q]the Ashdodites, [r]heard that the walls of Jerusalem [3]were made up, *and* that the breaches began to be stopped, [s]then they were very wroth,

8 And [t]conspired all of them together to come *and* to fight against Jerusalem, and to [4]hinder it.

9 Nevertheless [u]we made our prayer unto our God, and [x]set a watch against them day and night, because of them.

10 And Judah said, [y]The strength of the [z]bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, [a]They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

B. C. 445.

7 *Corner chamber.*
a John 5. 2.

CH. IV.

a Ezra 4. 1-5. Acts 5. 17.
b Ps. 44. 13, 14. Heb. 11. 36.
c Ezra 4. 9, 10.
d 1 Sam. 14. 11, 12.
1 *Leave to themselves.*
e 12. 27, 43.
f Ez. 37. 3-13. Hab. 3. 2.
g 2 Kings 18. 28.
h Ps. 123. 2, 3.
2 *Despite.*
i 1 Sam. 17. 26. Hos. 12. 14.
k Ps. 59. 5-13. 2 Tim. 4. 14.
l Ps. 51. 9.
m Is. 36. 11, 12.
n 1 Chr. 29. 3, 14, 17.
o 2. 10, 19.
p Jud. 10. 7, &c.
q 13. 23, 24.
r Ezra 4. 4-16.
3 *Ascended.*
s Gen. 3. 15. Acts 5. 33.
t Ps. 2. 1-3.
4 *Make an error to it.*
u Gen. 32. 9-12, 28. Acts 4. 24-30.
x Luke 21. 36. 1 Pet. 5. 8.
y Num. 13. 31.
z Ez. 31. 18.
a 1 Thes. 5. 2.

5 *That from all places ye must return to us.*
b Gen. 32. 13-20. Ps. 112. 5. 1 Cor. 14. 20.
6 *From the lower parts of, &c.*
c Cant. 3. 7, 8. Eph. 6. 11-20.
d Num. 14. 9.
e Deut. 10. 17. Heb. 12. 20, 21, 28, 29.
f Job 5. 12, 13. Ps. 33. 10, 11. 1 Cor. 3. 19, 20.
g 1 Thes. 4. 11.
h 2 Cor. 6. 7. Eph. 6. 11, &c.
7 *On his loins.*
i Num. 10. 9.
k Ex. 14. 14, 25. Josh. 23. 10.
l 1 Cor. 15. 10.
m 11. 1, 2.
n 7. 2.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, [5]From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore [b]set I [6]in the lower places behind the wall, *and* on the higher places, I even set the people after their families, with [c]their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [d]Be not ye afraid of them: remember the LORD, *which is* [e]great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and [f]God had brought their counsel to nought, that we returned all of us to the wall, [g]every one unto his work.

16 And it came to pass, from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* [h]with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded [7]by his side, and *so* builded: and [i]he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [k]our God shall fight for us.

21 So [l]we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let [m]every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither [n]I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our

cility. The rule, nevertheless, remains uncancelled, that they who have received much, ought to render much again; and all neglect on this score of equitable arrangement is certain, sooner or later, to be visited with appropriate penalties.

Chap. IV. 1-12. Matters now assumed a somewhat serious aspect. The building went on with great rapidity, to the alarm and vexation of the enemies, whose rage was such as led them to conspire together to oppose the work by force. Here again, Nehemiah, as usual, looked up. "We made our prayer unto our God, and set a watch against them day and night." Still attentive to combine means with ends, his confidence was exclusively in the Divine protection. The enemy ceased not to menace them with destruction. Oft-times were they apprised of the perils which awaited them; but nothing could intimidate the brave heart of Nehemiah. Ver. 13-18. Nehemiah proved himself equal to the emergency; as dangers multiplied, he increased the means of defence. Assuming proper authority, he addressed himself to the nobles, the rulers, and the people, appealing to what God had done in past times, and encouraging them still to rest on his promised favour. The portraiture here presented of vigilant labour has been admired in every age. While one half worked, the other half held the weapons of war; and even

clothes, [8] *saving that* every one put them off for washing.

CHAPTER V.

1 *The Jews complain of their debt, mortgage, and bondage.*
6 *The usurers rebuked, &c.*

AND there was [a] a great cry of the people, and of their wives, against [b] their brethren the Jews.

2 For there were that said, [c] We, our sons, and our daughters, *are* many: therefore [d] we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, [e] We have mortgaged our lands, vineyards, and houses, that we might buy corn, [f] because of the dearth.

4 There were also that said, We have borrowed money for [g] the king's tribute, *and that upon* our lands and vineyards;

5 Yet now [h] our flesh *is* as the flesh of our brethren, our children as their children; and, lo, [i] we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 ¶ And [k] I was very angry when I heard their cry and these words.

7 Then [l] I consulted with myself, and [l] I rebuked the nobles, and the rulers, and said unto them, [m] Ye exact usury, every one of his brother. And [n] I set a great assembly against them.

8 And I said unto them, We, [o] after our ability, have [p] redeemed our brethren the Jews, *which were* sold unto the heathen; and will ye even [q] sell your brethren? or [r] shall they be sold unto us? Then [s] held they their peace, and found nothing *to answer*.

9 Also I said, [t] It *is* not good that ye do: ought ye not [u] to walk in the fear of our God, because of [x] the reproach of the heathen our enemies?

10 [y] I likewise, *and* my brethren, and my servants, might exact of them money and corn: [z] I pray you, let us [a] leave off this usury.

B. C. 445.

[8] *Every one went with his weapon for water.*

CH. V.

[a] Ex. 22. 25-27.
[b] Lev. 25. 35-37.
[c] Ps. 127. 3-5.
[d] Gen. 41. 57.
[e] Gen. 47. 15-25.
[f] Mal. 3. 8, 11.
[g] Deut. 28. 47, 48.
[h] Gen. 37. 27. Jam. 2. 5, 6.
[i] Ex. 21. 1-11.
[k] Ex. 11. 8. Eph. 4. 26.
[l] *My heart consulted in me.*
[l] 2 Cor. 5. 16.
[m] Ex. 22. 25.
[n] 2 Chr. 28. 9-13.
[o] 2 Cor. 8. 12.
[p] Lev. 25. 47-49.
[q] Ex. 21. 16.
[r] Rom. 14. 15. 1 Cor. 8. 11.
[s] Job 29. 10. Rom. 3. 19.
[t] Prov. 16. 29.
[u] Gen. 20. 11. Acts 9. 31.
[x] Gen. 13. 7, 8.
[y] Mic. 2. 1. 1 Cor. 9. 12-18.
[z] 2 Cor. 5. 11, 20; 6. 1.
[a] Ex. 22. 25-27.

[b] Lev. 6. 4, 5.
[c] Ezra 10. 12. Luke 19. 8.
[d] 2 Chr. 6. 22, 23.
[e] 1 Sam. 15. 23. Zech. 5. 3, 4.
[2] *Empty*, or *void*.
[f] Ps. 50. 14.
[g] 1 Cor. 9. 4-15, 18. 2 Thes. 3. 8, 9.
[h] 1 Sam. 2. 15-17.
[i] Job 31. 23. Luke 18. 2-4.
[k] Luke 8. 15. Rom. 2. 7. 1 Cor. 15. 58. Gal. 6. 9.
[l] 2 Cor. 12. 16-18. Phil. 2. 20, 21.
[m] Is. 32. 8. Rom. 12. 13. 1 Pet. 4. 9, 10.

11 [b] Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, [c] We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then [d] I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, [e] So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [2] emptied. And all the congregation said, Amen, and praised the LORD. And [f] the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, [g] I and my brethren have not eaten the bread of the governor.

15 But the former governors, that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, [h] even their servants bare rule over the people: but so did not I, [i] because of the fear of God.

16 Yea, also [k] I continued in the work of this wall, neither bought we any land: and [l] all my servants *were* gathered thither unto the work.

17 Moreover, *there were* at my table [m] an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now, *that* which was prepared *for me* daily *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

they who builded, built with the one hand, and with the other grasped the sword! Never before was city so built—never before did events occur so beautifully to illustrate the condition of the spiritual soldier, whose business it is, throughout his pilgrimage, to work and fight—to fight and work! The hardship of the condition set forth in the narrative was very great; but zeal for the Lord of Hosts, and concern for the land which contained the sepulchres of their fathers, sustained them in a manner most striking. Much was required of the people, and they proved themselves ready for the service. Their example is richly fraught with precious instruction to the people of God; and the analogy between their labours and their duties, spiritually understood, is striking and complete.

Chap. V. 1-13. Extremes try men. Events which would soften generous hearts, only harden those of an opposite description. The unparalleled condition of the Jews ought, for the time being at least, to have drawn forth the spirit of a generous brotherhood, leading to the possession of all things in common, so far as necessary for purposes of life and comfort. But it was the very reverse. The richer took every advantage of the poorer classes, even to the extent of robbing them of their lands and vineyards. The occasion furnished another illustration of the true grandeur of Nehemiah's character. On learning the facts, he rebukes the nobles and the rulers—"Ye exact usury, every one of his brother." How discreditable the fact, and how merited the rebuke! He adds—"I set a great assembly against them." In so doing, he did well. The cause was just, the occasion most serious, and it was time to bring popular power to bear upon the repression of this discreditable spirit. Smitten by conscience within, and assailed by a multitude without, the oppressors "held their peace; they found nothing to answer." The truly noble patriot, in his exhortation, added—"It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?" The rebuke produced its proper effect, leading to the restoration of lands, vineyards, houses, and other property. They then agreed to do what they ought to have done spontaneously:—"We will restore them, and will require nothing of them; so will we do as thou sayest." So far the success was complete; but Nehemiah, knowing mankind, had his doubts, and therefore he called the priests, and "took an oath of them that they should do according to this promise."

19 [n]Think upon me, my God, for good, [o]*according* to all that I have done for this people.

CHAPTER VI.

1 *Sanballat practiseth against Nehemiah by insidious attempts.* 15 *The wall finished.* 17 *Secret intelligence between the enemies and the nobles of Judah.*

NOW it came to pass, [a]when Sanballat, and Tobiah, and [b]Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was [c]no breach left therein, (though [d]at that time I had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, [e]Come, let us meet together in *some one of* the villages in the plain of [f]Ono: but [g]they thought to do me mischief.

3 And [h]I sent messengers unto them, saying, I [i]*am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me [k]four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with [l]an open letter in his hand;

6 Wherein *was* written, [m]It is reported among the heathen, and [n]Gashmu saith *it*, [o]*that* thou and the Jews think to rebel: for which cause thou buildest the wall, [p]that thou mayest be their king, according to these words.

7 And thou hast also [q]appointed prophets to preach of thee at Jerusalem, saying, *There is* [r]a king in Judah: and now shall it be reported to the king according to these words. [s]Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, [t]There are no such things done as thou sayest, but [u]thou feignest them out of thine own heart.

9 For [x]they all made us afraid, saying, [y]Their hands shall be weakened from the work, that it be not done. [z]Now therefore, *O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of [a]Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* [b]shut up; and he said, [c]Let us meet together in [d]the house of God, within the temple, and [e]let us shut the doors of the temple: for they will come to slay thee; yea, [f]in the night will they come to slay thee.

11 And I said, [g]Should such a man as I flee? and who *is there*, that, *being* as I *am*, [h]would go into the temple to save his life? I will not go in.

12 And, lo, [i]I perceived that [k]God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had [l]hired him.

13 Therefore *was* he hired, [m]that I should be afraid, and do so, and sin, and [n]*that* they might have *matter* for an evil report, [o]that they might reproach me.

14 [p]My God, [q]think thou upon Tobiah and Sanballat according to these their works, and [r]on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the [s]wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: [t]for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah [1]sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also [u]they reported his good deeds before me, and uttered my [2]words to him. *And* Tobiah sent letters [x]to put me in fear.

B.C. 445.

[a] Ps. 25. 6, 7.
[o] Ps. 18. 23-25. Matt. 25. 34-40.

CH. VI.

[a] 4. 1, 7.
[b] 6, *Gashmu.*
[c] Dan. 9. 25.
[d] 3, 6.
[e] Prov. 26. 24-26.
[f] 1 Chr. 8. 12.
[g] Ps. 12. 2. Luke 20. 19-21.
[h] Prov. 14. 15.
[i] 1 Tim. 4. 15, 16.
[k] Luke 18. 5. Gal. 2. 5.
[l] Eph. 6. 11. 2 Thes. 2. 10.
[m] Rom. 3. 8. 2 Cor. 6. 8.
[n] 1, 2, *Geshem.*
[o] Ezra 4. 12, 15.
[p] John 19. 12.
[q] 12, 13.
[r] 2 Sam. 15. 10-12.
[s] Acts 23. 15.
[t] Acts 24. 12, 13.
[u] Job 13. 4.
[x] 2 Chr. 32. 18.
[y] Heb. 12. 13.

[z] Ps. 56. 3. 2 Cor. 12. 9.
[a] Prov. 11. 9. Matt. 7. 15.
[b] Jer. 36. 5.
[c] Ps. 12. 2.
[d] 1 Kings 6. 5.
[e] Mal. 1. 10.
[f] John 3. 20.
[g] Luke 13. 31-33. Heb. 11. 27.
[h] Phil. 2. 17, 30.
[i] 1 Cor. 2. 15.
[k] Jer. 14. 14. 1 John 4. 1.
[l] 1 Tim. 3. 3. Tit. 1. 7. 1 Pet. 5. 2.
[m] Prov. 29. 25.
[n] Prov. 22. 1.
[o] Dan. 6. 4, 5.
[p] Ps. 22. 1; 63. 1.
[q] 2 Tim. 4. 14, 15.
[r] Is. 9. 14, 15.
[s] Dan. 9. 25.
[t] Ex. 14. 25.
[1] *Multiplied their letters passing to Tobiah.*
[u] John 7. 7.
[2] *Matters.*
[x] Acts 4. 18-21.

Ver. 14-19. The generosity and nobility of Nehemiah appear on every occasion. Throughout the time that he was appointed governor, extending through a period of twelve years, he declined all salary on behalf of himself and his household. It was not so with the former governors, who were chargeable to the people, and whose very servants ruled over them. But says he—"Not so did I, because of the fear of God." Possessing property, he appears to have expended most of it in support of himself, and in furthering the great work; not that he was not entitled to it, for he assigns as a reason—"For all this, required not I the bread of the governor, because the bondage was heavy upon this people." What considerate generosity! What an example to opulent men under circumstances in any measure analogous!

Chap. VI. 1-16. The pertinacity of the opponents was extraordinary. They resorted to all possible expedients to interrupt the work; and finding falsehood necessary, they exerted it in the most reckless manner. Nehemiah met the charges with a flat contradiction, telling his traducer, "Thou feignest them out of thine own heart." Amidst all his troubles, how instinctively his spirit, as usual, turns heavenward! "Now therefore, O God, strengthen my hands." Such was the efficiency with which Nehemiah discharged his duties, that the only hope of his adversaries was in cutting him off. While he lived, they felt it was impossible to arrest the progress of the enterprise. Fears naturally filled the mind of his friends, who duly estimated the importance of his life. These fears they sought to communicate to himself; but it was in vain—or, rather, it only brought forth the very memorable and noble answer—"Should such a man as I flee? and who is there, that being as I am, would go into the temple to save his life? I will not go in." Where shall we find moral magnanimity, true heroism, if not here? Nehemiah fully exemplified the power of labour, combined with prayer and perseverance. One part of the work was completed in an incredibly short time. The result of this Herculean labour proved deeply depressing to the enemies, "who were much cast down in their own eyes, for they perceived that this work was wrought of our God." Ver. 17-19. The facts set forth in these verses reflect anything but credit upon human nature, or upon the class of society referred to. The nobles, to their former misconduct, added a course in its own nature highly treasonable, and which, with a man of less humanity than Nehemiah, might have cost them very dear. They maintained a correspondence with the enemy informing him of everything that Nehemiah said or did,—

CHAPTER VII.

1 *Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.* 5 *A register of the genealogy of them which came at the first out of Babylon;* 8 *of the people;* 9 *of the priests, &c.*

NOW it came to pass, when [a]the wall was built, and I had set up the doors, and [b]the porters, and the singers, and the Levites, were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem; for he *was* [c]a faithful man, and [d]feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [l]large and great; but the people *were* few therein, and [e]the houses *were* not builded.

5 ¶ And my God [f]put into mine heart to gather together the nobles, and the rulers, and the people, [g]that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, [h]whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with [i]Zerubbabel, [k]Jeshua, Nehemiah, [l]Azariah, Raamiah, Nahamani, Mordecai, Bilshan, [m]Mispereth, Bigvai, [n]Nehum, Baanah: the number, *I say,* of the men of the people of Israel *was this;*

8 The children of [o]Parosh, two thousand an hundred seventy and two.

9 The children of [p]Shephatiah, three hundred seventy and two.

10 The children of [q]Arah, six hundred fifty and two.

11 The children of [r]Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of [s]Elam, a thousand two hundred fifty and four.

13 The children of [t]Zattu, eight hundred forty and five.

14 The children of [u]Zaccai, seven hundred and threescore.

15 The children of [x]Binnui, six hundred forty and eight.

16 The children of [y]Bebai, six hundred twenty and eight.

B. C. 536.

CH. VII.

[a] 6. 15.
[b] 1 Chr. 23.
[c] Ps. 101. 6.
[d] Gen. 42. 18.
[l] *Broad in spaces.*
[e] Hag. 1. 4-6.
[f] 1 Cor. 15. 10.
[g] 1 Chr. 9. 1.
[h] 2 Chr. 36.
[i] Ezra 1. 11, *Sheshbazzar.* 2. 2. Matt. 1. 12, 13, *Zorobabel.*
[k] Ezra 3. 8, 9; 5. 2.
[l] Ezra 2. 2, *Seraiah, Reelaiah.*
[m] Ezra 2. 2, *Mispar.*
[n] Ezra 2. 2, *Rehum.*
[o] Ezra 2. 3; 8. 3, *Pharosh,* 10. 25.
[p] Ezra 2. 4; 8. 8.
[q] Ezra 2. 5, 775.
[r] Ezra 2. 6, 2812; 8. 4.
[s] Ezra 8. 7; 10. 26.
[t] Ezra 2. 8, 945.
[u] Ezra 2. 9.
[x] Ezra 2. 10, *Bani,* 642.
[y] Ezra 2. 11, 623.

[a] Ezra 2. 12, 1222.
[b] Ezra 2. 13, 666.
[b] Ezra 2. 14, 2056.
[c] Ezra 2. 15, 454.
[d] Ezra 2. 19, 223.
[e] Ezra 2. 17, 323.
[f] Ezra 2. 18, *Jorah.*
[g] Ezra 2. 20, *Gibbar.*
[h] Ezra 2. 21, 22, 179.
[i] Is. 10. 30.
[k] Ezra 2. 24, *Azmaveth.*
[l] Josh. 9. 17. Ezra 2. 25, *Kirjath-arim.*
[m] Josh. 18. 24, 25.
[n] Ezra 2. 27. Is. 10. 28, *Michmash.*
[o] Josh. 8. 9, 17.
[p] Ezra 2. 32; 10. 31.
[q] Ezra 2. 34.
[r] Ezra 2. 33, 725.
[s] Ezra 2. 35, 3630.
[t] 1 Chr. 9. 12; 24. 9.
[u] 1 Chr. 24. 8.
[x] Ezra 2. 40, *Hodaviah.* 3. 9, *Judah.*
[y] 1 Chr. 25. 2. Ezra 2. 41, 128.
[z] 1 Chr. 26. Ezra 2. 42, 139.

17 The children of [z]Azgad, two thousand three hundred twenty and two.

18 The children of [a]Adonikam, six hundred threescore and seven.

19 The children of [b]Bigvai, two thousand threescore and seven.

20 The children of [c]Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of [d]Hashum, three hundred twenty and eight.

23 The children of [e]Bezai, three hundred twenty and four.

24 The children of [f]Hariph, an hundred and twelve.

25 The children of [g]Gibeon, ninety and five.

26 The men of [h]Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of [i]Anathoth, an hundred twenty and eight.

28 The men of [k]Beth-azmaveth, forty and two.

29 The men of [l]Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of [m]Ramah and Gaba, six hundred twenty and one.

31 The men of [n]Michmas, an hundred and twenty and two.

32 The men of [o]Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of [p]Harim, three hundred and twenty.

36 The children of [q]Jericho, three hundred forty and five.

37 The children of [r]Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of [s]Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of [t]Pashur, a thousand two hundred forty and seven.

42 The children of [u]Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of [x]Hodevah, seventy and four.

44 [y]The singers: the children of Asaph, an hundred forty and eight.

45 [z]The porters: the children of Shallum, the children of Ater, the children of

giving him the full benefit of their knowledge of all that was doing, and to be done by the governor. Such facts shew how little men are to be accounted of, and that we shall frequently obtain least where we have a right to look for most. If patriotism exist in any class, it ought to have been amongst those who had most to gain or to lose by success or miscarriage. Such conduct tended to depress even the stout heart of Nehemiah; but his confidence in God was such as to reduce the greatest of foes to very small dimensions. Well might he adopt the motto—"If God be for us, who can be against us?"

Chap. VII. 1-5. If Nehemiah was provoked by the nobles, he was not without the sympathy and support of men of a kindred spirit with himself. Among these was the "Ruler of the Palace, whose portraiture is finely drawn in these expressive words, "He was a faithful man, and feared God above many." Few texts have been more honoured in connexion with tributes to the dead

Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The [a]Nethinims: the children of Ziha, the children of [b]Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of [c]Sia, the children of Padon,

48 The children of Lebana, the children of [d]Hagaba, the children of [e]Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of [f]Phaseah,

52 The children of Bezai, the children of Meunim, the children of [g]Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of [h]Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of [i]Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of [k]Solomon's servants: the children of Sotai, the children of Sophereth, the children of [l]Perida,

58 The children of [m]Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [n]Amon.

60 All [o]the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, [p]Tel-haresha, Cherub, Addon, and Immer; but they could not shew their father's house, nor their [q]seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, [r]six hundred forty and two.

63 ¶ And [s]of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of [t]Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* [u]those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And [3]the Tirshatha said unto them, [v]that they should not eat of the most holy things, [x]till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore:

67 Besides [y]their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven; and they had [z]two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And [4]some of [a]the chief of the fathers gave unto the work: the Tirshatha gave to the treasure a thousand drams of gold, fifty [b]basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which [c]the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities: and when the seventh month came, the children of Israel *were* in their cities.

CHAPTER VIII.

1 *The religious manner of reading and hearing the law.*
9 *The people comforted.*

AND [a]all the people gathered themselves together [b]as one man into the street that *was* [c]before the water-gate; and they spake unto [d]Ezra the scribe to [e]bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra [f]the priest brought the law before [g]the congregation, both of men and women, and all that [1]could hear with understanding, upon [h]the first day of the seventh month.

3 And [i]he read therein before the street that *was* before the water-gate, from the [2]morning until mid-day, before the men and the women, and those that could understand: and [k]the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [3]pulpit of wood, which they had made

B. C. 445.

[a] Lev. 27. 2-8. Josh. 9. 22-27.
[b] Ezra 2. 43, *Hasupha.*
[c] Ezra 2. 44, *Siaha.*
[d] Ezra 2. 45, 46, *Hagabah*, or *Hagab.*
[e] Ezra 2. 46, *Shamlai.*
[f] Ezra 2. 49, *Pasach.*
[g] Ezra 2. 50, *Nephusim.*
[h] Ezra 2. 52, *Bazluth.*
[i] Ezra 2. 53, *Thamah.*
[k] 11. 3.
[l] Ezra 2. 55, *Peruda.*
[m] Ezra 2. 56, *Jaalah.*
[n] Ezra 2. 57, *Ami.*
[o] Ezra 2. 58.
[p] Ezra 2. 60, *Tel-harsa—Addan.*
[q] *Pedigree.*
[r] Ezra 2. 60, 652.
[s] Ezra 2. 61-63.
[t] 2 Sam. 17. 27. 1 Kings 2. 7.
[u] 1 Chr. 9. 1.
[3] *The governor.*
[v] Lev. 2. 3, 10; 6. 17; 21. 21-23.

[x] Ex. 28. 30. Num. 27. 21. Deut. 33. 8.
[y] Is. 14. 1, 2. Jer. 27. 7.
[z] Ezra 2. 65, 2-0.
[4] *Part.*
[a] Num. 7. 2-86. 1 Chr. 29. 3-9.
[b] Ex. 12. 22; 24. 6. 1 Chr. 28. 17. 2 Chr. 4. 8, 11.
[c] Job 34. 19. Luke 21. 1-4. 2 Cor. 8. 12.

CH. VIII.

[a] Ezra 3. 1.
[b] Jud. 20. 1, 8.
[c] 12. 37.
[d] Jer. 8. 8, 9. Matt. 13. 52.
[e] Is. 8. 20. Mal. 4. 4.
[f] Deut. 17. 18. Mal. 2. 7.
[g] Deut. 31. 11-13. 2 Chr. 17. 7-9.
[1] *Understood in hearing.*
[h] Lev. 23. 24. Num. 29. 1-6.
[i] Luke 4. 16-20. Acts 15. 21.
[2] *Light.*
[k] Luke 8. 18. Acts 17. 11. 1 Thes. 2. 13. Heb. 2. 1-3. Rev. 2. 29.
[3] *Tower.*

than this. It has been preached in ten thousand pulpits, and will continue to be set forth as descriptive of departed worth till the heavens shall be no more. Nehemiah displayed great vigilance in watching against the enemy, and his example deserves the special imitation of every soldier of Christ Jesus. It is impossible for men in these days to conceive of the difficulties which had to be contended with in raising the wall of the city. "The people were few therein, and the houses were not builded." The merit was in proportion to the difficulty; and, thus estimated, it was exceedingly great. Walking in the fear of God, Nehemiah looked on every act as a service to the Most High, acknowledging that the Lord had put it into his heart to gather the nobles, the rulers, and the people for the purpose of reckoning the genealogy. Nehemiah was remarkable not only for doing everything prescribed, but doing it in the best manner.

Chap. VIII. 1-8. Public meetings in the open air, both in Greece and Rome, were common things, but such meetings were held only for political objects. Never before did the multitude assemble for the express purpose of religious instruction, even such instruction as the heathen priesthood could supply. In the present case, however, we have the remnant of the chosen people assembled together under the canopy of heaven to hear the words of the living and true God communicated by his holy Prophets. In this matter Ezra, as became him, took the principal part, and in so doing, he was urged by the people themselves, who were eager to hear

for the purpose: and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and [l]Hashum, and Hashbadana, Zechariah, *and* [m]Meshullam.

5 And Ezra [n]opened the book in the [4]sight of all the people; (for he was above all the people;) and, when he opened it, all the people [o]stood up:

6 And Ezra [p]blessed the LORD, the great God: and all the people answered, [q]Amen, Amen, [r]with lifting up their hands; and they [s]bowed their heads, and worshipped the LORD [t]with *their* faces to the ground.

7 Also Jeshua, and Bani, and [u]Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, [x]Maaseiah, Kelita, Azariah, [y]Jozabad, Hanan, Pelaiah, and the Levites, [z]caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book, in the law of God, distinctly, [a]and gave the sense, and caused *them* to understand the reading.

9 ¶ And Nehemiah, which *is* the [5]Tirshatha, and [b]Ezra the priest the scribe, and [c]the Levites that taught the people, said unto all the people, [d]This day *is* holy unto the LORD your God; [e]mourn not, nor weep. For [f]all the people wept, when they heard the words of the law.

10 Then he said unto them, [g]Go your way, eat the fat, and drink the sweet, and [h]send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD; neither be ye sorry: for [i]the joy of the LORD is your strength.

11 So the Levites [k]stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, [l]because they had understood the words that were declared unto them.

13 ¶ And on [m]the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [6]to understand the words of the law.

14 And they found written in the law which the LORD had commanded [7]by Moses, that the children of Israel should [n]dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and [o]palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon [p]the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and [q]sat under the booths; for since the days of [r]Jeshua the son of Nun unto that day had not the children of Israel done so: and there was very great gladness.

18 Also [s]day by day, from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven days; and on the eighth day *was* [8]a solemn assembly, [t]according unto the manner.

CHAPTER IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites confess God's manifold goodness, and their own wickedness.*

NOW in the [a]twenty and fourth day of this month, the [b]children of Israel were assembled with fasting, and with sackclothes, and [c]earth upon them.

2 And the seed of Israel separated themselves from all [1]strangers, and stood and [d]confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the [2]stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and [e]cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodi-

B. C. 445.

l Ezra 10. 33.
m Ezra 10. 29.
n Luke 4. 17.
4 *Eyes.*
o Jud. 3. 20.
p Eph. 1. 3. 1 Pet. 1. 3.
q Matt. 6. 13. 1 Cor. 14. 16.
r Ps. 28. 2. 1 Tim. 2. 8.
s Gen. 24. 26. Ex. 4. 31.
t Matt. 26. 39. Rev. 7. 11.
u Ezra 8. 18.
x Ezra 10. 22.
y Ezra 10. 23, 23.
z Lev. 10. 11.
a Hab. 2. 2. Acts 8. 30-35.
5 *Governor.*
b Ezra 7. 11.
c 2 Chr. 15. 3. Hos. 4. 6.
d Lev. 23. 24.
e Deut. 12. 7, 12. Mal. 2. 13.
f Rom. 3. 20. 2 Cor. 7. 9-11.
g 1 Tim. 6. 17, 18.
h Luke 11. 41. Rev. 11. 10.
i Ps. 28. 7, 8. Is. 6. 7, 8. 2 Cor. 8. 2.
k Num. 13. 30.
l Ps. 19. 8-11. Prov. 2. 10, 11.
m Prov. 2. 1-6. Luke 19. 47, 48. Acts 4. 1, 5, 6.
6 *That they might instruct in.*
7 *By the hand of.*

n Lev. 23. 34, 40-43. John 7. 2.
o John 12. 13. Rev. 7. 9.
p Deut. 22. 8.
q John 1. 14. Heb. 11. 9, 13.
r Heb. 4. 8, *Jesus.*
s Deut. 31. 10.
8 *A restraint.*
t John 7. 37.

CH. IX.

a Lev. 23. 34.
b Is. 22. 12. Acts 13. 2, 3.
c Josh. 7. 6.
1 *Strange children.*
d Ezra 9. 6, 7, 15. 1 John 1. 7-9.
2 *Scaffold.*
e John 11. 43. Acts 7. 60.

---

the Divine testimony. All were assembled that could "hear with understanding;" and Ezra, on a pulpit prepared for the purpose, having opened the book, "blessed the Lord, the great God," when all the people answered, "Amen, Amen!" The foregoing verses have been admired as a definition of the best kind of public instruction. "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Ver. 9-18. This was clearly a mixture of reading with exposition, and the text supplies abundant proof that it was not what thoughtless persons have too often deemed it, a heavy exercise—a dull entertainment. "All the people wept when they heard the words of the law." There is a power in the Sacred Scriptures, when applied by the Spirit of God, infinitely superior to that of the highest human oratory. During seven long days the people continued with undiminished interest to listen to the Divine testimony. From this we are taught the great importance attaching to the public reading and exposition of the Holy Book. It is alike the most instructive and the most edifying of all exercises. No higher proof can be had of spiritual attainments than a preference for this kind of exercise. It is the food of the regenerated mind, as well as the medicine of man's moral nature.

Chap. IX. 1-38. In the previous chapter, the principal feature was instruction,—in the present, it is worship. The Jews having separated themselves from strangers, "confessed their own sins, and the iniquities of their fathers." One-fourth part of the day was devoted to reading and expounding, and another fourth part to confession and worship. In this division the proportion of worship was much greater than that which obtains amongst us, which proved the thoroughly awakened and deeply excited state of the people. The

jah, Shebaniah, *and* Pethahiah, said, Stand up *and* [f]bless the LORD your God for ever and ever: and blessed be [g]thy glorious name, which is exalted above all blessing and praise.

6 Thou, [h]*even* thou, *art* LORD alone: [i]thou hast made heaven, [k]the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [l]preservest them all; and the [m]host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst [n]choose Abram, and broughtest him forth out of Ur of the Chaldees, and [o]gavest him the name of Abraham:

8 And [p]foundest his heart faithful before thee, and [q]madest a covenant with him, to give the land of [r]the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* [s]righteous:

9 And [t]didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And [u]shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that [x]they dealt proudly against them: so [y]didst thou get thee a name, as *it is* this day.

11 And thou didst [z]divide the sea before them, so that they went through the midst of the sea on the dry land: and [a]their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, [b]thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou [c]camest down also upon mount Sinai, and [d]spakest with them from heaven, and [e]gavest them right judgments, and [f]true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and [g]commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [h]gavest them bread from heaven for their hunger, and [i]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst [k]sworn to give them.

16 But they and our fathers dealt proudly, and [l]hardened their necks, and hearkened not to thy commandments,

17 And [k]refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion [l]appointed a captain to return to their bondage: but thou *art* [m]a God [5]ready to pardon, [n]gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, [o]when they had made them a molten calf, and said, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy [p]good Spirit to instruct them, and [q]withheldest not thy manna from their mouth, and [r]gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing: [s]their clothes waxed not old, and their feet swelled not.

22 Moreover, [t]thou gavest them kingdoms and nations, and didst [u]divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also [x]multipliedst thou as the stars of heaven, and broughtest them into the land concerning which [y]thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and [z]thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [6]as they would.

25 And they took strong cities, and [a]a fat land, and possessed houses full of all goods, [7]wells digged, vineyards, and oliveyards, and [8]fruit-trees in abundance: so they [b]did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and [c]slew thy prophets, which testified against them to turn them to thee; and they wrought great provocations.

27 Therefore [d]thou deliveredst them into the hand of their enemies, who vexed them: and [e]in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and, according to thy manifold mercies, thou gavest them [f]saviours, who saved them out of the hand of their enemies.

28 But after they had rested, they [9]did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them:

B. C. 445.

f Matt. 11. 25. 1 Pet. 1. 3.
g Ex. 15. 6, 11. 2 Cor. 4. 6.
h Deut. 6. 4. John 10. 30.
i Ex. 20. 11. Col. 1. 15,16. Rev. 4. 11.
k Deut. 10. 14.
l Col. 1. 17. Heb. 1. 3.
m Heb. 1. 6. Rev. 5. 13.
n Gen. 12. 1, 2.
o Gen. 17. 5.
p Gen. 12. 1-3. 1 Tim. 1. 12, 13. Heb. 11. 17.
q Gen. 12. 7.
r Gen. 15. 18-21.
s Num. 23. 19. Tit. 1. 2. Heb. 6. 18. 1 John 1. 9.
t Ex. 2. 25. Acts 7. 34.
u Deut. 4. 34. Acts 7. 36.
x Ex. 5. 2, 7, 8.
y Ex. 9. 16.
z Ex. 14. 21, 22, 27, 28.
a Ex. 15. 1-21.
b Ex. 13. 21, 22.
c Ex. 19. 11, 16-20.
d Deut. 4. 10-13. Heb. 12. 18-26.
e Deut. 4. 8. Rom. 7. 12-14, 16.
f *Laws of truth.*
g Ex. 21; 23.
h Ex. 16. 4, 14, 15. John 6. 31-33. 1 Cor. 10. 3.
i Ex. 17. 6.
k *Lift up thine hand.*
l Deut. 31. 27.
k Num. 14. 3, 4. Prov. 1. 24. Heb. 12. 25.
l Num. 14. 4. Acts 7. 39.

m Num. 14. 18.
5 *Of pardons.*
n Ex. 34. 6, 7.
o Ex. 32. 4-8, 31, 32.
p Rom. 15. 30. Gal. 5. 22, 23. 1 Pet. 1. 21.
q Ex. 16. 35.
r Is. 41. 17, 18. John 4. 10, 14.
s Deut. 8. 4.
t Josh. 10; 11.
u Deut. 32. 26.
x Gen. 15. 5.
y Gen. 12. 7; 13. 15-17.
z Josh. 18. 1.
6 *According to their will.*
a Deut. 8 7-10. Ex. 20. 6.
7 *Cisterns.*
8 *Tree of food.*
b Deut. 32. 15. Hos. 13. 6.
c Matt. 21. 35. Acts 7. 52.
d Deut. 31. 16-18.
e Deut. 4. 29, 31. Ps. 106. 43-45.
f Jud. 2. 18. 2 Kings13.5. Ob. 21.
9 *Returned to do evil.*

souls of an assembly in a state of spiritual slumber are impatient of extended devotion, but they will bear a large amount of able and animated preaching. All exercises are, to minds in such a state, oppressive in proportion to their spirituality. We have here no fewer than eight individuals successively offering prayer. What a spectacle! How emphatically it bespeaks sincerity and fervour! The following prayer is a grand and comprehensive recital of the great facts of the people's history, and of the Lord's gracious dealings with them.

yet when they returned, and cried unto thee, thou heardest *them* from heaven; and [g]many times didst thou deliver them, according to thy mercies;

29 And [h]testifiedst against them, that thou mightest bring them again unto thy law: [i]yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, ([k]which if a man do, he shall live in them,) and [l]withdrew the shoulder, and hardened their neck, and would not hear:

30 Yet [l]many years didst thou [2]forbear them, and testifiedst against them [m]by thy Spirit in [3]thy prophets: yet would they not give ear: [n]therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake, thou didst not utterly consume them, nor forsake them: for thou *art* a gracious and merciful God.

32 Now therefore, [o]our God, the great, the mighty, and the terrible God, who [p]keepest covenant and mercy, let not all the [4]trouble seem [q]little before thee that hath [5]come upon us, [r]on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit [s]thou *art* just in all that is brought upon us; for thou hast done right, but [t]we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them.

35 For [u]they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and [x]fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day; and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it:

37 And [y]it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure; and we *are* in great distress.

38 And because of all this [z]we make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, [6]seal *unto it.*

B. C. 445.

g Ps. 106.43-45.
h Deut. 4. 26. Jer. 25. 3-7. Hos. 6. 5.
i Ex. 10. 3. Dan. 5. 22. Jam. 4.6-10.
k Rom. 10. 5. Gal. 3. 12.
l *Gave a withdrawing shoulder.*
l Rom. 2. 4. 2 Pet. 3. 9.
2 *Protract over them.*
m Is. 63. 10. 2 Pet. 1. 21.
3 *The hand of thy prophets.*
n Is. 5. 5, 6. Lam. 2. 17.
o Deut. 7. 21. Ps. 66. 3, 5.
p Deut. 7. 9. Dan. 9. 4. Mic. 7.18-20.
4 *Weariness.*
q Lev. 26. 18, 21.
5 *Found us.*
r Jer. 8. 1-3. Dan. 9. 6, 8.
s Gen. 18. 25. Ps. 119. 137. Dan. 9. 7,14.
t Lev.26.40,41. Ps. 106. 6. Dan. 9. 5-10.
u Deut. 28. 47. Rom. 2. 4, 5.
x Deut. 8.7-10.
y Deut. 28. 33, 51.
z 2 Kings 23.3.
6 Are *at the sealing*, or *sealed.*

CH. X.

1 *At the sealings.*
a 8. 9.
2 *Governor.*
b 3. :3; 11. 11; 12. 1, 33, 34.
c 3. 11; 8. 4, *Malchiah.*
d 12. 4, *Ginnetho.*
e 12. 5, *Miamin.* 12. 17, 41, *Miniamin.*
f 12. 5, *Bilgah.*
g 8. 7; 9. 4, 5. Ezra 10. 23.
h 3. 11; 7. 8, 11, 13, *Zattu.*
i 7. 15, *Binnui.* Ezra 2. 10.
k 2Cor.6.14-17.
l Is. 14. 1. Rom. 12. 9.
m Deut. 27. 15, &c.
n 2 Kings 10. 31. Jer. 26. 4.
o Mal. 4. 4. John 1. 17.
3 *By the hand of.*
p Deut. 5.1,32. John 15. 14. Tit. 2. 11-14.
q Ps. 8. 1, 9.
r Ex. 34. 16. Ezra 9. 1-3.
s Ex. 20. 10.

CHAPTER X.

1 *The names of the princes, priests, &c. who sealed the covenant,* 28 *which the rest of the people bound themselves to observe, &c.*

NOW [1]those that sealed *were* [a]Nehemiah the [2]Tirshatha, the [b]son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, [c]Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, [d]Ginnethon, Baruch,
7 Meshullam, Abijah, [e]Mijamin,
8 Maaziah, [f]Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah; Binnui of the sons of Henadad; Kadmiel:

10 And their brethren, [g]Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; [h]Parosh, Pahath-moab, Elam, Zatthu, [i]Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and [k]all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They [l]clave to their brethren, their nobles, and [m]entered into a curse, and into an oath, [n]to walk in God's law, which was [o]given [3]by Moses the servant of God, and [p]to observe and do all the commandments of [q]the LORD our Lord, and his judgments and his statutes;

30 And [r]that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And *if* [s]the people of the land bring ware, or any victuals, on the sabbath-day to sell, *that* we would not buy it of them

The prayer is one of the most comprehensive, weighty, and instructive in the Holy Scriptures, and the study of it will be found a peculiarly edifying exercise.

Chap. X. 28-39. The covenant having been signed by the princes, Levites, and priests, steps were taken deeply to impress it on the general mind, that it might be carefully and conscientiously obeyed. The primary error of intermarrying with the heathen here occupies the principal place, shewing the great importance which attached to it. By bitter experience they had learned the unhappy consequences of these forbidden unions, and they determined for the future to abstain from them. Next to this they carefully secured the holy observance of the Sabbath, as the source alike of spiritual and of temporal prosperity. They were, moreover, careful to provide for the support of the worship of God. An example is here set to Christian Churches how to proceed in obtaining the means necessary for the support of worship. "They made ordinances for themselves, and charged themselves yearly with the third part of a shekel for the service of the house of God." They determined also, in all matters touching tithe and offering, to act up to the law and the testimony, concluding

on the sabbath, or [t]on the holy-day; [u]and *that* we would leave the seventh year, and [x]the exaction of every [y]debt.

32 Also we made ordinances for us, [z]to charge ourselves yearly with [z]the third part of a shekel for the service of the house of our God;

33 For [a]the shew-bread, and for the continual meat-offering, and for [b]the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* [c]all the work of the house of our God.

34 And we [d]cast the lots among the priests, the Levites, and the people, for [e]the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, [f]as *it is* written in the law:

35 And to bring [g]the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also [h]the first-born of our sons, and of our cattle, (as *it is* written in the law,) and the firstlings of our herds, and of our flocks, to bring to the house of our God, [i]unto the priests that minister in the house of our God:

37 And *that* we should bring [k]the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, [l]to the chambers of the house of our God; and [m]the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [n]when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into [o]the treasure-house.

39 For [p]the children of Israel and [q]the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and [r]we will not forsake the house of our God.

CHAPTER XI.

1 *The rulers, and voluntary men, with every tenth man chosen by lot, dwell at Jerusalem.* 3 *A catalogue of their names.* 20 *The residue of the people dwell in other cities.*

AND [s]the rulers of the people dwelt at Jerusalem: the rest of the people also [b]cast lots, to bring [c]one of ten to dwell in Jerusalem [d]the holy city, and nine parts *to dwell* in *other* cities.

2 And the people [e]blessed all the men that [f]willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* [g]the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, [h]Israel, the priests, and the Levites, and the Nethinims, and [i]the children of Solomon's servants.

4 And at Jerusalem [k]dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [l]Perez;

5 And Maaseiah the son of Baruch, the son of [m]Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of [n]Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* [o]the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah,

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer; and [p]Judah the son of Senuah *was* second over the city.

10 Of the priests; [q]Jedaiah the son of [r]Joiarib, Jachin.

11 [s]Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* [t]the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and [u]Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two; and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son [1]of *one of* the great men.

15 Also of the Levites; [x]Shemaiah the

B. C. 445.

[t] Ex. 12. 16. Col. 2. 16.
[u] Ex. 23. 10.
[x] Deut. 15.1-3, 7-9. Matt. 6. 12. Jam. 2. 13.
[y] *Band.*
[z] Gen. 28. 22.
[a] Ex. 30. 11-16. 2 Cor. 8. 12.
[b] Lev. 24. 5-9.
[c] Num. 28.
[d] 2 Chr. 24. 5-14.
[e] Prov. 16. 18.
[f] Lev. 6. 12.
[g] Lev. 6. 12,13.
[h] Ex. 23. 19.
[i] Ex. 13. 2, 12-15. Num. 18. 15.
[k] Num. 18. 9-19. 1 Cor. 9. 6-14. Gal. 6. 6.
[l] Lev. 23. 17.
[m] 1 Kings 6. 5-10.
[n] Lev. 27. 30-33. Num. 18. 21. 24-32
[o] Num. 18. 26-28.
[p] 2 Chr. 31. 11, 12.
[q] Deut. 12. 6-11, 17.
[r] Num. 18. 30.
[s] Ps. 122. 9. Heb. 10. 25.

CH. XI.

[a] Deut. 17.8,9. Ps. 122. 5.
[b] Josh. 18. 10. Acts 1. 24.
[c] Jud. 20. 9,10.
[d] Is. 48. 2. Matt. 4. 5.
[e] Deut. 24. 13.
[f] Jud. 5. 9. 2 Cor. 8. 16, 17.
[g] Ezra 2. 1.
[h] 1 Chr. 9. 1, 2.
[i] Ezra 2. 55-58.
[k] 1 Chr. 9. 3, 4.
[l] Gen. 38. 29. Ruth 4. 18, *Pharez.* Matt. 1. 3. Luke 3. 33, *Phares.*
[m] 3. 15.
[n] Gen. 38. 5, *Shelah.* Num. 26. 20, *Shelanites.*
[o] 1 Chr. 9. 7-9.
[p] 1 Chr. 9. 7, *Hodaviah—Hasenuah.*
[q] 1 Chr. 9. 10, *and Jehoiarib.*
[r] 12. 6.
[s] 1 Chr. 6.7-14; 9. 11. *Azariah.*
[t] Num. 3. 32. Acts 5. 24.
[u] 1 Chr. 9. 12, 13.
[1] Or *Haggedolim.*
[x] 1 Chr. 9. 14-19.

with the noble resolution—"We will not forsake the house of our God."

Chap. XI. 1-20. The distribution of the population was an important question. It was meet, however, that the rulers should occupy the metropolis, that they might be at the centre of the national affairs. It was further important, that in point of numerical strength, Jerusalem should bear some proportion to the country, and accordingly it was arranged that there should be one in ten. The dwelling at Jerusalem was considered somewhat of a sacrifice, and hence they who willingly offered themselves to reside there, were blessed by the people. Ver. 21-36. While it was desirable that the rulers should occupy a central position, it was necessary that the priests and the Levites should be scattered throughout the country. We therefore find that they were distributed over all the cities of Judah, every one in his inheritance. Both town and country have their peculiar drawbacks, and their peculiar privileges. The town, however, has a decided advantage over the country with respect to Arts, Trade, Education, and Religion. In the cities there is more excitement, and more temptation; but there are also great facilities for promoting the

son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And [7]Shabbethai and Jozabad, of the chief of the Levites, [z]*had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of [8]Zabdi, the son of Asaph, *was* the principal [a]to begin the [b]thanksgiving in prayer; and [c]Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in [d]the holy city *were* two hundred fourscore and four.

19 Moreover, the porters; [e]Akkub, Talmon, and their brethren that kept [8]the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But [f]the Nethinims dwelt in [4]Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The [g]overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers [h]*were* over the business of the house of God.

23 For *it was* [i]the king's commandment concerning them, that [5]a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of [k]Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [l]Kirjath-arba, and *in* the villages thereof, and at [m]Dibon, and *in* the villages thereof, and at [n]Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at [o]Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at [p]En-rimmon, and at [q]Zareah, and at Jarmuth,

30 Zanoah, [r]Adullam, and *in* their villages, at [s]Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto [t]the valley of Hinnom.

31 The children also of Benjamin [6]from [u]Geba *dwelt* [7]at [x]Michmash, and [y]Aija, and [z]Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, [a]Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, [b]the valley of craftsmen.

36 And [c]of the Levites *were* [d]divisions *in* Judah, *and* in Benjamin.

CHAPTER XII.

1 *The priests which came up with Zerubbabel.* 10 *The succession of high priests.*

NOW these *are* [a]the priests and the Levites that went up with [b]Zerubbabel the son of Shealtiel, [c]and Jeshua: [d]Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests, and of their brethren, in the days [a]of Jeshua.

8 Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over [1]the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* [f]over against them in the watches.

10 ¶ And [g]Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, [h]the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers; also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the

B. C. 445.

7 8. 7.
z Were over.
a 1 Chr. 9. 15, *Zichri.*
b 1 Chr. 16. 4, 41.
b Phil. 4. 6. 1 Thes. 5. 17, 18.
c 13. 9, 25.
d 1 Kings 11. 13. Matt. 24. 15. Rev. 11. 2; 21. 2.
e 1 Chr. 9. 17-22.
8 *At the gates.*
f 2 Chr. 27. 3.
4 *The tower.*
g Acts 20. 28.
h 1 Chr. 9. 26-32.
i 1 Chr. 9. 33. Ezra 6. 8, 9.
5 *A sure ordinance.*
k Gen. 38. 30, *Zarah.* Matt. 1. 3, *Zara.*
l Josh. 14. 15.
m Josh. 15. 22, *Dimonah.*
n Josh. 15. 21, *Kabzeel.*
o Josh. 15. 27, *Beth-palet.*
p Josh. 15. 32, *Rimmon.*
q Josh. 15. 33, *Zoreah.* Jud. 13. 25, *Zorah.*
r Josh. 12. 15. Mic. 1. 15.
s Josh. 10. 3; 15. 39. Is. 37. 8.
t Josh. 18. 16. Jer. 7. 31, 32.
6 *Of.*
u 7. 30, *Gaba.* Josh. 18. 24.
7 *To.*
x *Michmas.* 1 Sam. 13. 11, 23. Is. 10. 28.
y Gen. 12. 8, *Hai.* Josh. 8. 9, *Ai.*
z Gen. 28. 19.

a Josh. 18. 25. Matt. 2. 18, *Rama.*
b 1 Chr. 4. 14.
c Josh. 21. 1.
d Gen. 49. 7.

CH. XII.

a Ezra 2. 1.
b 1 Chr. 3. 17-19. Ezra 3. 8. Hag. 1. 1, 12, 14. Zech. 4. 6-10. Matt. 1. 12, 13, *Zorobabel, Salathiel.*
c Zech. 3. 1-9, *Joshua.*
d Ezra 2. 2.
e Ezra 3. 2. Zech. 3. 1.
1 *The psalms of thanksgiving.*
f Ps. 134. 1-3.
g 1 Chr. 6. 3-15.
h 1 Chr. 9. 33, 34.

Divine glory. In every place, however, where the lot of the Christian is cast, he will find his God and his work, and never will the grace be withheld which is necessary to the discharge of his obligations.

Chap. XII. 27-47. The Dedication of the Wall was a great event, which required to be celebrated in an appropriate manner. For this purpose there was a great gathering of the Levites, who were necessary to the work of thanksgiving and praise. They were prompt to obey, as the servants of the Lord should be in all cases where work is to be done. From the nature of the case, thanksgiving was the principal business of the day. The subject, viewed in all its aspects, presented abundant materials for gratitude. The difficulties which had to be overcome were numerous, various, and all but insuperable, and nothing but the hand of the Lord stirring up successively the hearts of the kings, could have realised success. But the occasion was one which called for sacrifices—the special mode of recognising the

fathers, *were* written in [l]the book of the Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [k]according to the commandment of David [l]the man of God, [m]ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters, [n]keeping the ward at the [2]thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of [o]Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at [p]the dedication of the wall of Jerusalem they sought the Levites [q]out of all their places, to bring them to Jerusalem, to keep the dedication [r]with gladness, both with [s]thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from [t]the house of Gilgal, and out of the fields of [u]Geba and [x]Azmaveth; for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites [y]purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up [z]the princes of Judah upon the wall, and appointed two great companies *of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate;

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And *certain* of the priests' sons [a]with trumpets; *namely,* [b]Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the [c]musical instruments of David the man of God, and [d]Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by [e]the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

B.C. 536.

[l] 1 Chr. 9. 14, &c.
[k] 1 Chr. 23.
[l] Deut. 33. 1. 1 Tim. 6. 11. 2 Tim. 3. 17.
[m] Ezra 3. 10, 11.
[n] 1 Chr. 23. 32.
[2] *Treasuries,* or *assemblies.*
[o] Ezra 7. 6, 11.
[p] Deut. 20. 5.
[q] Ezra 8. 15-20.
[r] Deut. 16. 11. Ezra 6. 16. Ps. 98. 4-6; 100. 1, 2. Phil. 4. 4.
[s] 1 Chr. 13. 3. Ezra 3. 10, 11. Ps. 81. 1-4. Rev. 5. 8.
[t] Deut. 11. 30. Josh. 5. 9; 10. 43.
[u] Josh. 21. 17. 1 Chr. 6. 60.
[x] Ezra 2. 24.
[y] Gen. 35. 2. Exra 6. 21. Job 1. 5.
[z] 1 Chr. 13. 1. 2 Chr. 5. 2.
[a] Num. 10. 2-10. Josh. 6. 4. 2 Chr. 5. 12; 13. 12.
[b] 1 Chr. 6. 39-45; 25. 2; 26. 10, 11.
[c] 1 Chr. 23. 5. 2 Chr. 8. 14. Amos 6. 5.
[d] Ezra 7. 1; 8. 1.
[e] 2 Sam. 5. 7-9.

[f] 2 Kings 14. 13.
[g] Zeph. 1. 10.
[h] Jer. 31. 38.
[i] John 5. 2.
[k] Jer. 32. 2.
[l] Ps. 42. 4; 47. 6-9.
[3] *Made* their voice *to be heard.*
[m] Num. 10. 10.
[n] Job 34. 29. John 16. 22.
[o] Ex. 15. 20, 21. Matt. 21. 9, 15. Eph. 5. 19. Jam. 5. 13.
[p] 1 Sam. 4. 5.
[q] 2 Chr. 31. 11-13.
[r] 1 Chr. 26. 21-26.
[4] *Appointed by the law.*
[5] *The joy of Judah rejoiced.*
[s] Num. 3. 10; 8. 24.
[6] *Stood.*
[t] 1 Chr. 25; 26.
[u] 1 Chr. 23. 28.
[x] 2 Chr. 29. 30. Ps. 77; 83, *titles.*
[y] 2 Chr. 31. 5, 6.
[z] Num. 18. 21-29.
[7] *Set apart.*

CH. XIII.

[1] *There was read.*
[2] *Ears.*
[a] Deut. 23. 3-5.
[b] Ps. 83. 7-9.

38 And the other *company of them that gave* thanks went over against *them,* and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above [f]the gate of Ephraim, and above the old gate, and above [g]the fish-gate, and [h]the tower of Hananeel, and the tower of Meah, even unto the [i]sheep-gate: and they stood still in [k]the prison-gate.

40 So stood [l]the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers [3]sang loud, with Jezrahiah *their* overseer.

43 Also that day they [m]offered great sacrifices, and rejoiced: for [n]God had made them rejoice with great joy: [o]the wives also and the children rejoiced; so that [p]the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were [q]some appointed over [r]the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions [4]of the law for the priests and Levites: for [5]Judah rejoiced for the priests and for [s]the Levites that [6]waited.

45 And both [t]the singers and the porters kept the ward of their God, and [u]the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [x]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, [y]gave the portions of the singers and the porters, every day his portion; and [z]they [7]sanctified *holy things* unto the Levites, and the Levites sanctified *them* unto the children of Aaron.

CHAPTER XIII.

1 *Upon the reading of the law separation is made from the mixed multitude.* 10 *Nehemiah reformeth the offices in the house of God.*

ON that day [1]they read in the book of Moses in the [2]audience of the people; and therein was found written, that [a]the Ammonite and the [b]Moabite should

national transgression and the Divine mercy. The season was one for extreme gladness, and hence God made them to "rejoice with great joy; the wives also and the children rejoiced." The community at large, from the least to the greatest, from the eldest to the youngest, having a common interest in the object accomplished, all exulted together. It is well when the power of religion is felt throughout an entire community. Illustrations of this have hitherto been few; the time, nevertheless, is coming, when "all shall know the Lord from the least to the greatest," and when that knowledge will produce its appropriate effects in the heart and the life of the individual, in the family, and in society. The Lord hasten the glorious day!

Chap. XIII. 1-9. Nehemiah having governed Jerusalem during these twelve eventful years, had returned to Babylon to visit the king, from whom he received commission once more to repair to Jerusalem. His advent was a signal for public rejoicing, although he found that things had been going seriously wrong in his absence. Like all virtuous rulers, in present as in former ages, he

not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but [c]hired Balaam against them, that he should curse them: howbeit [d]our God turned the curse into a blessing.

3 Now it came to pass, [e]when they had heard the law, that they separated from Israel all [f]the mixed multitude.

4 ¶ And before this, Eliashib the priest, [g]having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ([4]which was commanded *to be given* to the Levites, and the singers, and the porters,) and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and [5]after certain days [6]obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, [8]in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore; therefore [h]I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that [1]the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, [k]Why is the house of God forsaken? And I gathered them together, and set them in their [7]place.

12 Then [1]brought all Judah the tithe of the corn, and the new wine, and the oil, unto the [8]treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah: and [9]next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were [m]counted faithful; and [1]their office *was* to distribute unto their brethren.

14 [n]Remember me, O my God, concerning this, and wipe not out my good [3]deeds that I have done [o]for the house of my God, and for the [3]offices thereof.

B. C. 445.

[c] Num. 22. 3-6. Josh. 24. 9, 10.
[d] Num. 23. 8-24; 24. 5-9. Ps. 109. 28.
[e] Ps. 19. 7-11. Rom. 3. 20.
[f] Ex. 12. 38.
[g] *Being set over.*
[4] *The commandment of the Levites.*
[5] *At the end of days.*
[6] *I earnestly requested.*
[c] Lam. 1. 10. Matt. 21. 12, 13. Acts 21. 28, 29.
[h] Mark 11. 15-17. John 2. 13-17.
[1] Mal. 1. 6-14. 1 Tim. 5. 17, 18.
[k] 1 Sam. 2. 17.
[7] *Standing.*
[1] Lev. 27. 30.
[8] *Storehouses.*
[9] *At their hand.*
[m] 2 Kings. 12. 15. Luke 12. 42. Acts 6. 3. 1 Tim. 1. 12.
[1] It was *upon them.*
[n] Heb. 6. 10. Rev. 3. 4.
[3] *Kindnesses.*
[o] 1 Chr. 29. 3.
[3] *Observations.*

[p] Ex. 20. 8-11.
[q] Deut. 5. 12. Ps. 50. 7. Acts. 2. 40. Gal. 5. 3. Eph. 4. 17. Rev. 22. 18, 19.
[r] Ps. 82. 1, 2. Jer. 13. 18. Mic. 3. 19.
[s] Ezra 9. 13-15. Jer. 17. 23, 27. Zech. 1. 4-6.
[t] Lev. 26. 18, 28. Josh. 22. 17, 18.
[u] Ex. 31. 14-17. Jer. 17. 19-22.
[4] *Before.*
[x] Ezra 7. 26. Rom. 13. 3, 4. 1 Pet. 2. 14.
[y] Deut. 5. 12.
[z] Ps. 25. 6, 7.
[5] *Multitude.*
[a] Ezra 10. 10.
[6] *Made to dwell* with them.
[7] *They discerned not to speak.*
[8] *People and people.*
[b] Deut. 27. 14-26.
[9] *Reviled.*
[c] Deut. 25. 2, 3.
[d] Deut. 6. 13.
[e] Ex. 34. 16.
[f] 2 Sam. 12. 24, 25.

15 ¶ In those days saw I in Judah *some* [p]treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: and [q]I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then [r]I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 [s]Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet [t]ye bring more wrath upon Israel, by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, [u]I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye [4]about the wall? if ye do *so* again, [x]I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to [y]sanctify the sabbath-day. Remember me, O my God, *concerning* this also, and [z]spare me according to the [5]greatness of thy mercy.

23 ¶ In those days also saw I Jews [a]*that* had [6]married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and [7]could not speak in the Jews' language, but according to the language of [8]each people.

25 And I contended with them, [b]and [9]cursed them, and [c]smote certain of them, and plucked off their hair, and [d]made them swear by God, *saying*, [e]Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? [f]yet among many na-

was troubled on every hand by selfishness, inconsistency, and treachery. Eliashib the priest, who had the oversight of the chamber of the Lord, was allied to Tobiah, the enemy of the Jews, which was a snare to him. In the absence of Nehemiah, the priest actually so far neglected his duty as to prepare for Tobiah a chamber in the courts of the House of God. The discovery exceedingly surprised and grieved the governor, who adopted a summary process of clearing the chamber, and removing the intruder. Ver. 10-14. Nehemiah, moreover, found, that while Eliashib was careful about the accommodation of his friend Tobiah, he had utterly neglected the Levites, who, for want of subsistence had been compelled to flee every one to the country, and every one to his own field. Here was a most serious grievance, and one which could not fail materially to affect the interests of religion. Nehemiah, with characteristic energy, rectified this disorder, employing men that "were counted faithful," to see to the observance of the commandment. Nehemiah was deeply conscious that he had, with a single eye, discharged the difficult and multifarious duties of his high office, and hence his humble and child-like appeal to the God of his

tions was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore [e]I chased him from me.

B. C. 434.

[e] Ps. 101. 8. Prov. 20. 8, 26. Rom. 13. 3, 4.

[1] *For the defilings of.*
[h] Num. 16. 9, 10; 25. 12, 13.
[i] Ps. 25. 7; 106. 4. Luke 23. 42.

29 Remember them, O my God, [1]because they have defiled the priesthood, and [h]the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood-offering, at times appointed, and for the first-fruits. [i]Remember me, O my God, for good.

THE BOOK OF ESTHER.

This Book records the interesting history of a plot intended for the destruction of those Jews who remained in Babylon after the return from the Captivity.

CHAPTER I.

1 *Ahasuerus maketh royal feasts.* 10 *He sends for Vashti his queen, who refuses to come.*

NOW it came to pass, in the days of [a]Ahasuerus, (this *is* Ahasuerus which reigned [b]from India even unto Ethiopia, *over* [c]an hundred and seven and twenty provinces,)

2 *That* in those days, when the king Ahasuerus [d]sat on the throne of his kingdom, which *was* in [e]Shushan the palace,

3 In the third year of his reign, [f]he made a feast unto all his princes and his servants; the power [g]of Persia and Media, [h]the nobles and princes of the provinces, *being* before him:

4 When [i]he shewed [k]the riches of his glorious kingdom, and the honour of his [l]excellent majesty, many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were [1]present in Shushan the palace, both unto great and small, [m]seven days, in the court of the garden of the king's palace;

6 *Where were* [n]white, green, and [2]blue *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: [o]the beds *were of* gold and silver, upon a pavement [3]of red, and blue, and white, and black marble.

7 And they gave *them* drink in [p]vessels of gold, (the vessels being diverse one

B. C. 521.

CH. 1.
[a] Ezra 4. 6.
[b] Is. 18. 1.
[c] Dan. 6. 1.
[d] 2 Sam. 7. 1.
[e] Dan. 8. 2.
[f] Gen. 40. 20.
[g] Ezra 1. 2.
[h] Dan. 3. 2, 3.
[i] Is. 39. 2.
[k] Eph. 1. 18.
[l] Dan. 4. 36. 2 Pet. 1. 16, 17.
[1] *Found.*
[m] 2 Chr. 7. 8, 9.
[n] Ex. 26. 31, 32.
[2] *Violet.*
[o] Ex. 23. 41. Am. 2. 8.
[3] *Of porphyre, and marble, and alabaster, and stone of blue colour.*
[p] Dan. 5. 2-4.

[4] *Wine of the kingdom.*
[5] *Hand.*
[q] Hab. 2. 15, 16.
[r] John 2. 8.
[s] 5. 4, 8.
[t] Prov. 20. 1.
[u] 7. 9, *Harbonah.*
[6] *Eunuchs.*
[x] Prov. 16. 9.
[7] *Good of countenance.*
[y] Eph. 5. 22, 24.
[8] *Which was by the hand of* his *eunuchs.*
[z] Prov. 19. 12.
[a] Ex. 32. 19, 22.
[b] Jer. 10. 7.
[c] Matt. 16. 3.
[d] Matt. 18. 10.

from another,) and [4]royal wine in abundance, according to the [5]state of the king.

8 And the drinking *was* according to the law; [q]none did compel: for so the king had appointed to all [r]the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti [s]the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when [t]the heart of the king was merry with wine, he commanded Mehuman, Biztha, [u]Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [6]chamberlains that served in the presence of Ahasuerus the king,

11 To bring [x]Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty; for she *was* [7]fair to look on.

12 But the queen Vashti [y]refused to come at the king's commandment [8]by *his* chamberlains: therefore [z]was the king very wroth, and his anger [a]burned in him.

13 ¶ Then the king said to [b]the wise men, which [c]knew the times, (for so *was* the king's manner toward all that knew law and judgment;

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which [d]saw the king's face, *and* which sat the first in the kingdom,)

---

fathers, not to "wipe out his good deeds." Ver. 15-22. We have here one of the most interesting occurrences that took place during the whole period of Nehemiah's government. The passage throws great light on the state of society at that day, and contributes not a little to illustrate the proper mode of observing the Jewish sabbath. The case supplies a striking instance of the power of decision. Nehemiah saw no lion in the way; having determined what was duty, he advanced, and difficulties, whether arising from high or low, fled before him. His sole concern was to maintain the honour of his God, and the supremacy of his law. Ver. 23-31. The mixed marriages once more troubled Nehemiah. Here again we behold the bad effect of matrimonial unions with the enemies of God and his Church. His remarks on this subject are particularly valuable, as an excellent exposition of some of the chief facts of the history of his people. One of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat, — a fact which further explains the regard of the young man's grandfather for Tobiah. By these intermarriages they had defiled the priesthood, and materially obstructed the progress of the true religion. Nehemiah having made it his business to put an end to this, appointed the wards of the priests and the Levites, and assigned to every man his proper business.

Chap. I. 1-9. Comparing the statement here contained in Daniel vi. 1, it will be seen that there were seven provinces added in the days of Ahasuerus. There is something remarkable in ver. 8, in which Heathenism presents a reproof to multitudes bearing the Christian name. "The drinking was according to the law; none did compel;" the king appointed that they should do according to every man's pleasure. It is common in Persia, and throughout the East, for the women to have their feasts at the same time with the men, in separate apartments. The reason of this is the degraded condi-

15 [g]What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not [e]done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall [f]despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If [1]it please the king, let there go a royal commandment [2]from him, and let it be written among the laws of the Persians and the Medes, that [3]it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto [4]another [g]that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) [h]all the wives shall give to their husbands honour, both to great and small.

21 And the saying [5]pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, [i]that every man should bear rule in his own house; and that [6]*it* should be published according to the language of every people.

CHAPTER II.

Out of the fair virgins a queen to be chosen.

AFTER these things, when the wrath of king Ahasuerus was appeased, [a]he remembered Vashti, and [b]what she had done, and what was decreed against her.

2 Then said the [c]king's servants that ministered unto him, [d]Let there be fair young virgins sought for the king:

3 And let the king appoint officers [e]in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto [1]the custody of [f]Hege the king's chamberlain, keeper of the women; and let [g]their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And [h]the thing pleased the king; and he did so.

5 ¶ *Now,* in [i]Shushan the palace there was a [k]certain Jew, whose name *was* Mordecai, [l]the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with [m]Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he [2]brought up [n]Hadassah, (that *is,* Esther,) [o]his uncle's daughter: for she had neither father nor mother, and the maid *was* [3]fair and beautiful; whom Mordecai (when her father and mother were dead) [p]took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of [q]Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and [r]she obtained kindness of him: and he speedily gave her [4]her things for purification, with such [4]things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he [5]preferred her and her maids unto the best *place* of the house of the women.

10 Esther [t]had not shewed her people, nor her kindred: [u]for Mordecai had charged her that she should not shew *it.*

11 And Mordecai [x]walked every day before the court of the women's house, to know [6]how Esther did, and what should become of her.

12 ¶ Now, when every maid's turn was come [y]to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit,* [z]six months with oil

B. C. 518.

g *What to do?*
e Acts 18. 14. 1 Cor. 6. 7, 8.
f 2 Sam. 6. 16. Eph. 5. 33.
1 *It be good with the king.*
2 *From before him.*
3 *Pass not away.*
4 *Her companion.*
g 1 Kings 2. 32.
h Eph. 5. 33. Col. 3. 18. 1 Pet. 3. 1-7.
5 *Was good in the eyes of the king.*
i 1 Tim. 2. 12. Tit. 2. 4, 5.
6 *One should publish it according to the language of his people.*

CH. II.

a Dan. 6. 14-20.
b 1. 12-21.
c 1. 10, 14; 6. 14.
d Gen. 12. 14, 15. 1 Kings 1. 2, 3.
e 1. 1, 2.

1 *The hand.*
f 8, *Hegai.*
g Is. 3. 18-23.
h 2 Sam. 13. 4-6; 16. 21-23; 17. 4. Matt. 14. 6.
i 1. 2; 3. 1.
k 3. 2-6; 10. 3.
l 1 Sam. 9. 1.
m 2 Chr. 36. 9, 10, *Jehoiachin.* Jer. 22. 24, 28, *Coniah.* 24. 1.
2 *Nourished.*
n Dan. 1. 6, 7.
o Jer. 32. 7-12.
3 *Fair of form and good of countenance.*
p Gen. 48. 5. 2 Cor. 6. 18. 1 John 3. 1.
q 3, *Hege.*
r Gen. 39. 21. Acts 7. 10.
s 3, 12.
4 *Her portions.*
5 *Changed her.*
t Matt. 10. 16.
u Eph. 6. 1.
x 15, 14.
6 *The peace of Esther.*
y 1 Thes. 4. 4, 5.
z Prov. 7. 17. Cant. 3. 6. Is. 57. 9. Luke 7. 37, 38.

tion of females in those countries. Ver. 10-22. This order to bring the queen and the crown-royal, to shew the princes and the people her beauty, was in harmony with a usage which obtained among the Persians, who were accustomed thus to exhibit their women on public occasions. The refusal of the queen was, doubtless, the result of modesty. She shrank from exposure before a multitude of men; who, as the king himself was "merry with wine," were probably in a state of inebriety. The fury of the king was causeless; but in the breast of a despot there was no place for reason. The tongue of flattery is never far away when royal ears require it. Memucan strongly sympathised with the wrath of his master, and laboured, not to tranquillise, but to exasperate him. The unfeeling courtier proposed the dethronement of the queen, which greatly pleased her sovereign lord; and she was dethroned accordingly. Thus, in a very remarkable manner, the whim and passion of the monarch led to events essentially connected with the preservation of the people of God from a cruel attempt at their extermination. Where nothing appeared but a mixture of folly and fury on the part of a despot, the hand of God was really present, preparing even the wrath of man to praise him.

Chap. II. 1-14. The proposal, which was in harmony with the licentiousness of those times, led the way to the elevation of Esther in a manner the most wonderful. Esther prudently withheld all information respecting her people and her kindred, according to the judicious counsel of Mordecai. In this, however, there was no breach of integrity; where no inquiry was made, it was unnecessary to obtrude information. Besides, it would have in no respect altered the selection, for if Esther

of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king [a]delighted in her, and that [b]she were called by name.

15 ¶ Now, when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, ([c]who had taken her for his daughter,) was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and [d]Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in [e]the tenth month, (which *is* the month Tebeth,) in [f]the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and [7]favour [8]in his sight more than all the virgins; [f]so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king [h]made a great feast unto all his princes and his servants, *even* Esther's feast: and he made a [9]release to the provinces, and [i]gave gifts, according to the state of the king.

19 And when [k]the virgins were gathered together the second time, then Mordecai [l]sat in the king's gate.

20 Esther [m]had not *yet* shewed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, [n]Bigthan and Teresh, of those which kept the [1]door, were wroth, [o]and sought to lay hand on the king Ahasuerus.

22 And [p]the thing was known to Mordecai, who told *it* unto Esther the queen; and [q]Esther certified the king *thereof* in [r]Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both [s]hanged on a tree: and it was written in [t]the book of the Chronicles before the king.

CHAPTER III.

Haman, advanced by the king, and despised by Mordecai, seeketh revenge on all the Jews.

AFTER these things did king Ahasuerus [a]promote Haman the son of Hammedatha the [b]Agagite, and advanced him, and set his seat [c]above all the princes that *were* with him.

2 And all [d]the king's servants, that *were* in the king's gate, [e]bowed, and reverenced Haman; for the king had so commanded concerning him: but Mordecai [f]bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, [g]Why transgressest thou the king's commandment?

4 Now it came to pass, [h]when they spake daily unto him, and he hearkened not unto them, [i]that they told Haman, to see whether [k]Mordecai's matters would stand: for [l]he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman [m]full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman [n]sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In [o]the first month, (that *is*, the month Nisan,) [p]in the twelfth year of king Ahasuerus, [q]they cast Pur, that *is*, the lot, before Haman, from day to day,

B. C. 518.

[a] Gen. 34. 19. Is. 62. 4, 5.
[b] Is. 45. 4.
[c] 7.
[d] Cant. 6. 9. Acts 7. 10.
[e] 8. 9.
[f] Ezra 7. 8.
[7] *Kindness.*
[8] *Before him.*
[f] 1 Sam. 2. 8. Ps. 75. 6, 7. Ez. 17. 24. Luke 1. 48-52.
[h] Gen. 29. 22. Jud. 14. 10-17. Matt. 22. 2. Luke 14. 8. Rev. 19. 9.
[9] *Rest.*
[i] 1 Sam. 25. 8. Neh. 8. 12. Rev. 11. 10.
[k] 3, 4.
[l] 3. 2, 3; 5. 13.
[m] 10.

[a] 6. 2, *Bigthana.*
[1] *Threshold.*
[o] 2 Sam. 4. 5, 6. Ps. 144. 10.
[p] Ec. 10. 20. Acts 23. 12-22.
[q] Rom. 11. 33.
[r] Phil. 2. 4.
[s] Deut. 21. 22, 23. Josh. 8. 29.
[t] Mal. 3. 16.

CH. III.

[a] Ps. 12. 8. Prov. 29. 2.
[b] Num. 24. 7. 1 Sam. 15. 8.
[c] Gen. 41. 40, 55. Ezra 7. 14. Dan. 6. 2.
[d] 2. 19, 21.
[e] Gen. 41. 43. Phil. 2. 10.
[f] 1. Ex. 17. 14, 16. 1 Sam. 15. 3.
[g] Ex. 1. 17. Matt. 15. 2, 3.
[h] Gen. 39. 10.
[i] Dan. 3. 8, 9
[k] Dan. 3. 16-18.
[l] Jonah 1. 9.
[m] 5. 9. Job 5. 2. Prov. 12. 16. Dan. 3. 19.
[n] Ps. 83. 4.
[o] Neh. 2. 1.
[p] 2. 16.
[q] Matt. 27. 35.

was a slave, so was every female in the empire. Ver. 15-23. Esther is now enthroned, and fully possessed the affections of the king, and therefore ready for the mission she is exalted to perform, touching the preservation of her people. With respect to Mordecai, it is to be remembered, that all the Jews who pleased had long since returned to their own land, while he remained in the palace of the king. That he was a good man, and faithful to his people, there can be no doubt, although, for some reason, he lingered behind in the land of bondage. Before he be censured, however, let it be remembered that Daniel also was in Babylon, as well as Nehemiah: who, notwithstanding he subsequently went to Judea, remained long after the captives had departed to the land of their "fathers' sepulchres." The truth is, that the Lord had a great work to accomplish in Babylon, both by Mordecai and Daniel, in connexion with their people. This Book clearly shews that the operations of Providence were being carried forward upon an extended scale, long after the return from the Captivity. Esther shewed her sense by retaining the same affection for Mordecai's person, and the same reverence for his judgment, as when she was living under his roof. This was link the first in the wonderful chain of Providences which was now being framed. Mordecai sat in the gate of the king, as an officer connected with the palace, and there he heard words of treason, which he carefully noted, and immediately communicated to Esther, which she promptly transmitted to the sovereign. The report was true, and the traitors were punished with death; while Mordecai went unrewarded. Here again the Divine hand is apparent. We shall subsequently see the importance attaching to this oversight. It is impossible to reflect on this and the foregoing chapter, and not to be filled with grateful admiration at the extraordinary change which has been effected by Christianity in the condition of Woman. No two things can be more unlike than the portraiture of female life in Babylon then, and in England now. There she was treated as a beast of burden—here she is exalted to her proper place of companionship to man; and the result of justice has unspeakably contributed to the welfare of the other sex, who are thereby softened and humanised, purified and ennobled.

Chap. III. 1-7. The next step in the mighty scheme of things was the favour of Haman with the king, and his consequent ambition. Mordecai, for some reason,

and from month to month, *to* the twelfth *month*, that *is*, the month [r]Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people [s]scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and [t]their laws *are* diverse from all people, neither keep they the king's laws: therefore it *is* not [1]for the king's profit to suffer them.

9 If it please the king, let it be written [2]that they may be destroyed; and I will [3]pay [u]ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king [x]took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [4]enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, [y]to do with them as it seemeth good to thee.

12 Then were the king's [5]scribes called on the thirteenth day of the first month, and there was written (according to all that Haman had commanded) unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province [z]according to the writing thereof, and *to* every people after their language; [a]in the name of king Ahasuerus was it written, and [b]sealed with the king's ring.

13 And the letters were sent [c]by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, [d]both young and old, little children and women, [e]in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar,) and *to take* [f]the spoil of them for a prey.

14 The [g]copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being [h]hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman [i]sat down to drink; but [k]the city Shushan was perplexed.

B. C. 510.

[r] Ezra 6. 15.
[s] Lev. 26. 33. Neh. 1. 8. John 7. 35. Jam. 1. 1.
[t] Ezra 4.12-15. Acts 16. 20, 21.
[1] *Meet*, or *equal for the king to*, &c.
[2] *To destroy them.*
[3] *Weigh.*
[u] Matt. 18. 24.
[x] Gen. 41. 42.
[4] *Oppressor.*
[y] Ps. 73. 7. Jer. 26. 14. Luke 23. 25.
[5] *Secretaries.*
[z] 8. 9.
[a] 1 Kings 21.8.
[b] 8. 2, 8.
[c] Rom. 3. 15.
[d] 1 Sam. 15. 3.
[e] Jam. 2. 13.
[f] Is. 10. 6.
[g] 8. 13, 14.
[h] Prov. 1. 16.
[i] Hos. 7. 5. Amos 6. 6. John 16. 20. Rev. 11. 10.
[k] Prov. 29. 2.

CH. IV.

[a] 3. 8-13.
[b] Job 1. 20. Jon. 3. 4-9. Acts 14. 14.
[c] Josh. 7. 6. Dan. 9. 3. Matt. 11. 21.
[d] Gen. 27. 34. Is. 15. 4. Zeph. 1. 14. Rev. 18. 17-19.
[e] 3. 12.
[f] Is. 22. 4,5,12.
[g] Matt. 25. 30.
[1] *Sackcloth and ashes were laid under many.*
[2] *Eunuchs.*
[h] Gen. 37. 35. Jer. 31. 15.
[3] *Set before her.*
[i] Rom. 12. 15. Phil. 2. 4. Heb. 4. 15.
[k] 3. 2-15.
[l] 3. 14, 15.
[m] 1 Tim. 6. 13, 17.
[n] Job 9. 15. Prov. 16. 14, 15. Acts 12. 20.
[o] Neh. 2. 3-5. Prov. 21. 1.
[p] 5. 1.

CHAPTER IV.

1 *Mordecai and the Jews mourn.* 15 *Esther appointeth a fast; her resolution, &c.*

WHEN Mordecai perceived [a]all that was done, Mordecai [b]rent his clothes, and put on sackcloth [c]with ashes, and went out into the midst of the city, and [d]cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And [c]in every province, whithersoever the king's commandment and his decree came, *there was* [f]great mourning among the Jews, and fasting, and [g]weeping, and wailing; and [1]many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her [2]chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: [h]but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had [3]appointed to attend upon her, and gave him a commandment to Mordecai, [i]to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate:

7 And Mordecai told him of [k]all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them:

8 Also he gave him [l]the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and [m]to charge her that she should go in unto the king, [n]to make supplication unto him, and [o]to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into [p]the inner

refused to yield him the reverence which was given by the rest of the servants, which was an essential condition of all that followed. The haughty spirit of the infatuated Haman came before his fall, and his pride burned previous to his destruction. Ver. 8-15. The supreme wickedness of Haman appeared from the fact, that, in his deep-seated malignity, he scorned to limit his vengeance to the man who had offended him, and must needs extend it to the whole of his race, although they had done him no wrong. With respect to them, it was therefore deliberate, malignant murder! Haman went about the matter with the cunning which characterises wicked men. As a sop to the king, he made the deliberate proposal, on the condition of the extirpation of the Jews, to pay into the Royal Treasury a sum equal to between three and four millions sterling. According to one calculation it is £3,750,000; according to another, £3,415,000. By another calculation it is considerably reduced. Never before did malice offer such a price for its gratification! The figures shew the high position and the boundless wealth of this cruel man. In those days, however, the rich were richer than the bulk of opulent men now, while there could scarcely be said to be a middle class such as now exists. In fact, there were but two—the lords and the slaves of the world; and of the former, some amassed enormous wealth at the expense of the latter, occasionally oppressing and plundering whole provinces and nations.

Chap. IV. 1-17. According to appearances, the doom of the Jews was sealed. Their destruction hastened on apace. The decree, while one of inexpressible iniquity, was irreversible. They had, however, a Friend in heaven, who had prepared for them a friend on earth, even Esther the queen. The manner in which she conducted herself was such as became a daughter of Abraham, and an angel of mercy to an unoffending people, cruelly appointed to die. At first, indeed, she stumbled at the

court, who is not called, *there is* [q]one law of his to put *him* to death, except such to whom [r]the king shall hold out the golden sceptre, that he may live: [s]but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, [t]Think not with thyself that thou shalt escape in the king's house more than all the Jews.

14 For if thou altogether holdest thy peace at this time, [u]*then* shall there [4]enlargement and deliverance arise to the Jews from another place; but [x]thou and thy father's house shall be destroyed: and who knoweth [y]whether thou art come to the kingdom [z]for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer;*

16 Go, gather together all the Jews *that are* [5]present in Shushan, and [a]fast ye for me, and neither [b]eat nor drink three days, night or day: [c]I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law; and [d]if I perish, I perish.

17 So Mordecai [6]went his way, and did according to all that Esther had commanded him.

CHAPTER V.

Esther, obtaining the king's favour, inviteth the king and Haman to a banquet, &c.

NOW it came to pass [a]on the third day, that Esther put on *her* [b]royal *apparel*, and stood [c]in the inner court of the king's house, over against the king's house: and the king [d]sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* [e]she obtained favour in his sight: and the king held out to Esther [f]the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, [g]What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee [h]to the half of the kingdom.

B. C. 510.

[q] Dan. 2. 9.
[r] 8. 4.
[s] 1 Pet. 3. 7.
[t] John 12. 25. Phil. 2. 30. Heb. 12. 3.
[u] Gen. 22. 14. Matt. 16. 18.
[4] *Respiration.*
[x] Jud. 14. 15-18.
[y] Is. 45. 1-5. Acts 7. 20-25.
[z] Neh. 6. 11.
[5] *Found.*
[a] Joel 1. 14, 15.
[b] Matt. 12. 40. Acts 9. 9.
[c] Josh. 24. 15. Acts 10. 7.
[d] Luke 9. 24. Rom. 16. 4. Phil. 2. 30.
[6] *Passed.*

CH. V.

[a] Matt. 27. 64.
[b] Matt. 10. 16. 1 Pet. 3. 3-5.
[c] 6. 4.
[d] Luke 22. 30. Rev. 3. 21.
[e] Gen. 32. 28. Acts 7. 10; 10. 4.
[f] 8. 4.
[g] 1 Kings 2. 20. Matt. 20. 20-22. Luke 18. 41.
[h] Mark 6. 23.

[i] Prov. 29. 11.
[k] Gen. 27. 25. 1 Cor. 14. 20.
[l] 6. 14.
[m] 7. 2; 9. 12.
[1] *Do.*
[n] Prov. 16. 9.
[o] Am. 6. 12, 13. John 16. 20.
[p] Ps. 15. 4.
[q] Job 31. 31. Matt. 2. 16.
[r] Gen. 43. 30, 31. Ec. 7. 9.
[2] *Caused his friends to come.*
[s] 6. 13.
[t] Gen. 31. 1.
[u] Hos. 9. 13, 14.
[x] 3. 1.
[y] Job 8. 12, 13. Luke 21. 34, 35. 1 Thes. 5. 3.
[z] 1 Kings 21. 4-6. Job 18. 4. Phil. 4. 11, 12.
[a] 1 Kings 21. 7, 25.
[b] 7. 9.
[3] *Tree.*
[c] 6. 4.
[d] Amos 6. 4-6. Rev. 11. 10.
[e] 2 Sam. 16. 21-23. Rom. 1. 32.
[f] Rom. 3. 15.

4 And Esther answered, [l]If *it seem* good unto the king, let the king and Haman come this day unto [k]the banquet that I have prepared for him.

5 Then the king said, [1]Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And [m]the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to [1]perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do [n]to-morrow as the king hath said.

9 ¶ Then went Haman forth that day [o]joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that [p]he stood not up, nor moved for him, [q]he was full of indignation against Mordecai.

10 Nevertheless Haman [r]refrained himself, and when he came home, he sent and [2]called for his friends, and [3]Zeresh his wife.

11 And Haman told them of [t]the glory of his riches, and [u]the multitude of his children, and all *the things* wherein the king had promoted him, and [x]how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and [y]to-morrow am I invited unto her also with the king.

13 Yet [z]all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then [a]said Zeresh his wife and all his friends unto him, [b]Let a [3]gallows be made of fifty cubits high, and to-morrow [c]speak thou unto the king that Mordecai may be hanged thereon; then [d]go thou in merrily with the king unto the banquet. And [e]the thing pleased Haman; and [f]he caused the gallows to be made.

difficulties in her way, but the decisive and awakening words of Mordecai roused her to a pitch of energy which sufficed for the performance of her awful and perilous experiment. Her piety strikingly displayed itself in the message she returned to Mordecai. Her confidence was in God, and she went about the affair in the true martyr spirit. With these provisions and preparations, she was ready for all consequences. How noble her language, "So will I go in unto the king, which is not according to the law; and if I perish, I perish!" Never before did daughter of Abraham assume an attitude more sublime.

Chap. V. 1-8. The same Almighty Hand which had braced the mind of the queen, prepared the king to receive her. The golden sceptre invited her near; her heart leaped as she gazed upon the extended sign, and listened to the hopeful communication of her lord. Notwithstanding the extraordinary graciousness of the king, it became necessary to prepare him for the momentous communication she had to make. With a view to this, she displayed consummate wisdom, acting under an influence more than human. Haman, while to the unreflecting an object of envy, was of all men the most miserable. But amidst all his rage, he ruled his own spirit, and waited his time. Notwithstanding his cup was full of royal favour to overflowing, and his earthly mercies oppressed him, the scorn of a single Jew, in a humble position, outweighed the whole. His wife, like another Jezebel, came to his assistance, counselling an atrocity which met his case. The gallows is ordered, in confidence of the king's compliance with the anticipated murder; and so Haman obtained a momentary rest to his troubled bosom. We have something here which may be likened to a naked exhibition of a human heart, and nothing within the range of human thought is so hideous and horrible!

CHAPTER VI.

1 Ahasuerus rewardeth Mordecai. 10 Haman commanded to do him honour.

ON [a]that night [1]could not the king sleep; and he commanded to bring [b]the book of records of the Chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of [c]Bigthana and Teresh, two of the king's chamberlains, the keepers of the [2]door, who sought to lay hand on the king Ahasuerus.

3 And the king said, [d]What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, [e]There is nothing done for him.

4 ¶ And the king said, [f]Who *is* in the court? (Now Haman was come into [g]the outward court of the king's house, [h]to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man [3]whom the king delighteth to honour? (Now Haman thought in his heart, [i]To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man [4]whom the king delighteth to honour,

8 [5]Let the royal apparel be brought which the king *useth* to wear, and [k]the horse that the king rideth upon, and the crown-royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [6]bring him on horseback through the street of the city, and [l]proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, [m]Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [7]let nothing fail of all that thou hast spoken.

B. C. 510.

CH. VI.

[a] Gen. 22. 14. Rom. 11. 33.
[1] *The king's sleep fled away.*
[b] Mal. 3. 16.
[c] 2. 21, *Bigthan.*
[2] *Threshold.*
[d] Acts 28. 8-10.
[e] Ps. 118. 8, 9. Prov. 3. 27, 28.
[f] 5. 1.
[g] Job 5. 13.
[3] *In whose honour the king delighteth.*
[i] Prov. 1. 32; 16. 18; 18. 12.
[4] *In whose honour the king delighteth.*
[5] *Let them bring the royal apparel, wherewith the king clotheth* himself.
[k] 1 Kings 1. 33.
[6] *Cause him to ride.*
[l] Zech. 9. 9.
[m] Dan. 4. 37. Rev. 18. 7.
[7] *Suffer not a whit to fall*

[n] Is. 60. 14. Rev. 3. 9.
[o] 9. 3.
[p] Ps. 131. 1, 2.
[q] 1 Kings 21. 4.
[r] 2 Sam. 15. 30.
[s] 5, 10-14.
[t] Dan. 2. 12.
[u] Dan. 6. 26-28.
[x] Job 16. 2.
[y] Deut. 32. 36, 36.

CH. VII.

[1] *Drink.*
[a] 5. 6.
[b] Job 2. 4.
[c] Ps. 122. 6-9.
[d] 1 Sam. 22. 23.
[2] *That they should destroy, and kill, and cause to perish.*
[e] Deut. 28. 68. Am. 2. 6.
[f] 3. 9.
[g] Gen. 27. 33.
[3] *Whose heart hath filled him?*
[4] *The man adversary.*
[h] Ps. 27. 2. 1 Cor. 5. 13. 2 Thes. 2. 8.
[i] Job 15. 21, 23. Ps. 73. 5-9.
[5] *At the presence.*
[k] 1. 12.

11 Then [n]took Haman the apparel and the horse, [o]and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai [p]came again to the king's gate: but Haman [q]hasted to his house mourning, and [r]having his head covered.

13 And Haman told [s]Zeresh his wife and all his friends every *thing* that had befallen him. Then [t]said his wise men and Zeresh his wife unto him, [u]If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, [x]but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and [y]hasted to bring Haman unto the banquet that Esther had prepared.

CHAPTER VII.

1 Esther suth for her own life and the life of her people. 7 The king causeth Haman to be hanged on his own gallows.

SO the king and Haman came to [1]banquet with Esther the queen.

2 And [a]the king said again unto Esther on the second day, at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, [b]let my life be given me at my petition, and [c]my people at my request:

4 For [d]we are sold, I and my people, [2]to be destroyed, to be slain, and to perish: [e]but if we had been sold for bondmen and bond-women, I had held my tongue, although [f]the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, [g]Who is he, and where is he, [3]that durst presume in his heart to do so?

6 And Esther said, [4]The adversary and enemy *is* [h]this wicked Haman. Then Haman [i]was afraid [5]before the king and the queen.

7 ¶ And the king, arising from the banquet of wine [k]in his wrath, *went* into

Chap. VI. 1-11. Things were now reaching a crisis; and an invisible Hand was at work on the king, with a view to the accomplishment of what remained. The Chronicles supplied the necessary facts touching the treason already mentioned, and the conduct of Mordecai in the matter. The Spirit of God employed these facts to produce their proper influence on the mind of the king. Accordingly, while Haman came to solicit the destruction of Mordecai, he received an order to perform towards him an act of homage and of honour which was worse than death. Ver. 12-14. Amid the countless millions of the human family, it may safely be affirmed that no man was ever the subject of the same emotions as those which rent the bosom of Haman. His air bespoke his anguish, when his wife, instead of consoling him, sounded the knell of his ambition by her observation respecting the hopelessness of all contest with the seed of the Jews. Still, the summons to the banquet was calculated once more to inspire him with the hope of recovering his position.

Chap. VII. 1-10. The king's repetition of his question to Esther brought things to an issue; and now that she considered the way fully prepared, she announced the terrible fact of the coming destruction of her people. She shewed her wisdom, like Nathan in dealing with David, in confining her language to the simple fact, without reference to persons. That fact having told on the monarch, she instantly replied to his question, "The adversary and enemy is this wicked Haman." Doubtless an unutterable look accompanied the utterance of these killing words which pierced the cruel man to the heart. When the Persian king orders a person for execution, Tavernier tells us, he rises, and goes into a woman's apartment,

the palace-garden: and [1]Haman stood up to make request for his life to Esther the queen; [m]for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon [n]the bed whereon Esther *was*. Then said the king, Will he force the queen also [6]before me in the house? As the word went out of the king's mouth, they [o]covered Haman's face.

9 And [p]Harbonah, [q]one of the chamberlains, said before the king, [r]Behold also, the [7]gallows, fifty cubits high, which Haman had made for Mordecai, [s]who had spoken good for the king, standeth in the house of Haman. Then the king said, [t]Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. [u]Then was the king's wrath pacified.

CHAPTER VIII.

1 *Mordecai is advanced.* 7 *Ahasuerus granteth to the Jews to defend themselves.* 15 *Mordecai's honours, and the Jews' joy.*

ON that day did the king Ahasuerus [a]give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai [b]came before the king; for Esther had told what he *was* unto her.

2 And the king took off [c]his ring, which he had taken from Haman, and gave it unto Mordecai. And [d]Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and [e]fell down at his feet, and [1]besought him with tears to put away [f]the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king [g]held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, [h]and if I have found favour in his sight, and the thing *seem* right before the king, and [1]I *be* pleasing in his eyes, let it be written to reverse the [2]letters devised by Haman the son of Hammedatha the Agagite, [3]which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For [k]how can I [4]endure to see [1]the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, [m]Behold, I have given Esther the house of Haman, and [n]him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, [o]in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [p]may no man reverse.

9 Then were [q]the king's scribes called at that time in the third month, (that *is*, the month Sivan,) on the three and twentieth *day* thereof; and it was written (according to all that Mordecai commanded) unto the Jews, [r]and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, [s]and according to their language.

10 And he wrote [t]in the king Ahasuerus' name, and sealed *it* with the king's ring; and sent letters [u]by posts on horseback, *and* riders on mules, camels, *and* [x]young dromedaries:

11 Wherein the king granted the Jews which *were* in every city [y]to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, [z]and *to take* the spoil of them for a prey.

12 Upon [a]one day, in all the provinces of king Ahasuerus, *namely*, [b]upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* [5]published unto all people, and that the Jews should be ready against that day to [c]avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, [d]being hastened and pressed on by the king's commandment. And the decree was given at [e]Shushan the palace.

B. C. 510.

1 Prov. 14. 19. Rev. 3. 9.
m Dan. 3. 19.
n Is. 49. 23.
6 *With me.*
o Is. 22. 17.
p 1. 10, *Harbona.*
q 2 Kings 9. 32, 33.
r Job 27. 20-23.
7 *Tree.*
s 6. 2.
t Prov. 11. 5, 6. Dan. 6. 7, 24.
u Zech. 6. 8.

CH. VIII.

a Job 27. 16, 17. Prov. 13. 22. Ec. 2. 18, 19.
b 2. 7, 15.
c Gen. 41. 42. Luke 15. 22.
d 2 Sam. 9. 7-10.
e 2 Kings 4. 27.
1 *She wept and besought him.*
f 3. 8-15.
g 5. 2.
h Ex. 33. 13, 16. 1 Sam. 20. 29.
i 2. 4, 17.
2 *Device.*
3 *Who wrote.*
k Jer. 4. 19. Luke 19. 41, 42. Rom. 9. 2; 10. 1.
4 *Be able that I may see.*
l Neh. 2. 3.

m Prov. 13. 22.
n Gal. 3. 13.
o 1 Kings 21. 8.
p Dan. 6. 8, 12-15. 2 Tim. 2. 19. Heb. 6. 17, 18.
q 3. 12.
r Dan. 6. 1.
s Dan. 4. 1. 1 Cor. 14. 9-11.
t Ec. 8. 4. Dan. 4. 1.
u 2 Chr. 30. 6. Job 9. 25. Jer. 51. 31.
x Is. 66. 20. Jer. 2. 23.
y 9. 2-16.
z Is. 10. 6.
a Ex. 15. 9, 10. Jud. 1. 6, 7.
b 3. 13-15.
5 *Revealed.*
c Jud. 16. 28. Ps. 68. 23; 92. 11. Luke 18. 7. Rev. 6. 10; 19. 2.
d 1 Sam. 21. 8. Ec. 9. 10.
e Dan. 8. 2.

---

which is always a sign of destruction without mercy. When a prisoner is condemned in Abyssinia, he is not sent to prison, but immediately led to execution. So it was with this wicked Haman. Never was confusion and discomfiture so terrible as in the present instance. No sooner was the order given than it was carried into effect. Before the family of Haman had the slightest idea of what had occurred, they beheld him suspended on the gibbet at his own door! The close of this awful scene, so far as Haman is concerned, will remain a lasting beacon to unprincipled ambition to the end of the world.

Chap. VIII. 1-6. The property of this opulent criminal was confiscated by the king, who made a present of it to Esther. The affection produced in the king's breast to Mordecai, immediately manifested itself in a most impressive manner. As Haman had taken Mordecai's place on the gallows, so Mordecai took Haman's place at the palace, while Esther made him a present of Haman's house. Haman's portion was the rope destined for Mordecai; Mordecai's, the ring of office worn by Haman. Esther, having vanquished the great adversary, was now intent upon undoing the decree for the destruction of her people. On this point she displayed the same wisdom and earnestness as in her previous proceedings, while she seems to have brought to it more tenderness. In speaking of Haman, she was fired with indignation; but in pleading for the lives of her people, she was melted into tears. Ver. 7-14. Her success was complete; she obtained all she asked, with the fullest powers for carrying it into accomplishment. Ver. 15-17. The exaltation of Mordecai to power all but supreme, since he stood next to his royal master, was marvellously great, clearly shewing the hand of God acting on behalf of the seed of Abraham. The influence of these things on the Babylonians was deep and general. The Spirit of God employed the destruction of Haman as

15 ¶ And Mordecai went out from the presence of the king in [f]royal apparel of [g]blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and [g]the city of Shushan rejoiced and was glad.

16 The [h]Jews had [i]light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, [k]a feast and a good day. And [l]many of the people of the land became Jews; [m]for the fear of the Jews fell upon them.

CHAPTER IX.

1 *The Jews slay their enemies, with the ten sons of Haman.* 20 *The two days of Purim are appointed as an annual festival.*

NOW, [a]in the twelfth month, (that *is*, the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews [b]hoped to have power over them, ([c]though it was turned to the contrary, that the Jews had rule over them that hated them,)

2 The Jews [d]gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such [e]as sought their hurt: and no man could withstand them; for [f]the fear of them fell upon all people.

3 And all [g]the rulers of the provinces, and the lieutenants, and the deputies, and [l]officers of the king, helped the Jews; because [h]the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [l]waxed greater and greater.

5 Thus the Jews smote all their enemies with [k]the stroke of the sword, and slaughter, and destruction, and did [2]what they would unto those that hated them.

6 And in [l]Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

B. C. 510.

[f] Matt. 6. 29. Luke 16. 19.
[g] *Violet.*
[g] Prov. 29. 2.
[h] Ps. 30. 5-11.
[i] Ps. 18. 28. Prov. 4. 18, 19. Is. 30. 29.
[k] 1 Sam. 25. 8. Neh. 8. 10.
[l] Ps. 18. 43. Zech. 8. 20-23.
[m] Gen. 35. 5. Ex. 15. 16. Deut. 2. 25.

CH. IX.

[a] 8. 12.
[b] Acts 12. 11.
[c] Deut. 32. 30. Is. 14. 1, 2. Rev. 11. 18.
[d] 8. 11.
[e] Deut. 2. 30.
[f] Ex. 23. 27.
[g] Ezra 8. 36.
[l] *Those which did the business that* belonged *to the king.*
[h] 8. 15.
[l] Ps. 1. 3. Prov. 4. 18. Is. 9. 7.
[k] Ps. 18. 31-40, 47, 48. 2 Thes. 1. 6.
[2] *According to their will.*
[l] 8. 15.

[m] Ex. 20. 5. Job 18. 18, 19. Ps. 21. 10.
[n] Ex. 17. 16.
[o] Gen. 14. 23. Rom. 12. 17. Phil. 4. 8.
[3] *Came.*
[p] 7. 2.
[q] 8. 11.
[4] *Let men hang Haman's ten sons.*
[r] Ps. 118. 7-12.
[s] 1 Thes. 5. 22. Heb. 13. 5.
[5] Lev. 23. 7, 8.
[5] *In it.*
[u] 1, 11, 13.
[x] Deut. 16. 11, 14. Neh. 8. 10-12. Ps. 118. 11-16. Luke 11. 41. Rev. 11. 10.
[y] Ex. 17. 14. Deut. 31. 19-22. 1 Chr. 16. 12. Ps. 124. 1-3. 2 Cor. 1. 10, 11.

10 The [m]ten sons of Haman the son of Hammedatha, the [n]enemy of the Jews, slew they; but [o]on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace [3]was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now, [p]what *is* thy petition? and it shall be granted thee; or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also [q]according unto this day's decree, and [4]let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [r]gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: [s]but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and [t]stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey),

17 On the thirteenth day of the month Adar; and on the fourteenth day [5]of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together [u]on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* [x]gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai [y]wrote these things,

---

the instrument of exciting a salutary fear of the Jews throughout the empire. What force is there in the language, "The Jews had light, and gladness, and joy, and honour!" These feelings present a wonderful contrast to the sorrow and fear which had overwhelmed them. As objects are best understood by contrast, so are feelings; but for the people's distress, they had known nothing of the consolation. The weeping of the night enhances the joy of the morning.

Chap. IX. 1-11. We have in this chapter a fearful record of social destruction. The preposterous laws of the Medes and the Persians admitted of no repeal; whether right or wrong, they must stand. In consequence of this, the decree which had gone forth for the destruction of the Jews was unalterable. All that remained, therefore, was to make the provisions recorded in the text, permitting them everywhere to defend themselves. By the king's favour, under the patronage of Mordecai, and the blessing of God, who filled the nation with fear, they stood up clothed with invincible strength. No man could stand before them. The rulers of the provinces, the lieutenants, the deputies, and officers of the king, everywhere helped them. By this time it was universally known that Mordecai had been exalted to the first place in the empire: his fame went out through all the provinces, so that he waxed greater and greater. The moral effect of this circumstance was unbounded; the Jews put themselves in an attitude of defence, slaying, and destroying, and doing what they would with their enemies. It is not a little remarkable, that in Shushan, the palace, the opposition to the Jews should have been such, that 500 men fell in the struggle. It might have been supposed, that there, above all places, the enemies of the seed of Israel would have been quiet, and concealed their hatred. There was apparently

and sent letters unto all the Jews that *were* [z]in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As [a]the days wherein the Jews rested from their enemies, and the month which was turned unto them [b]from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of [c]sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha the Agagite, [d]the enemy of all the Jews, had devised against the Jews to destroy them, and had cast [e]Pur (that *is*, the lot) to [f]consume them, and to destroy them;

25 But [g]when *Esther* came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should [h]return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore [i]they called these days Purim, after the name of [k]Pur: therefore, for all the words of this [l]letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, [m]and upon their seed, and upon [n]all such as joined themselves unto them, so as it should not [o]fail, that they would keep these two days according to their writing, and according to their *appointed* time, every year;

B.C. 496.

[z] 3. 12; 8. 9.
[a] Ex. 13. 3-8. Ps. 103. 2. Is. 12. 1, 2.
[b] Ps. 30. 11. Matt. 5. 4. John 16. 20-22.
[c] Neh. 8. 10, 12. Luke 11. 41. Acts 2. 44-46. Gal. 2. 10.
[d] 3. 5-13.
[e] 3. 7.
[f] *Crush.*
[g] *When she came.*
[h] Ps. 7. 16. Matt. 21. 44.
[i] Num. 16. 40. Ex. 30. 11.
[k] *Lot.*
[l] 20.
[m] Deut. 5. 3. Josh. 9. 15. 1 Sam. 30. 25. 2 Sam. 21. 1, 2.
[n] Is. 56. 3, 6. Zech. 2. 11.
[o] *Pass.*

[l] Ex. 12. 17. Ps. 78. 5-7.
[m] *Pass.*
[n] Ex. 13. 8, 9. Josh. 4. 7. Zech. 6. 14.
[o] *Be ended.*
[p] 2. 15.
[q] *Strength.*
[r] 8. 10.
[s] 8. 9.
[t] Is. 39. 8. Zech. 8. 19.
[u] *Their souls.*
[v] 27.
[w] Jonah 3. 3-9.

CH. X.

[a] Luke 2. 1.
[b] Ps. 72. 10. Dan. 11. 18.
[c] 1 Kings 11. 41.
[d] *Made him great.*
[e] 1 Kings 14. 19.
[f] 1 Sam. 23. 17.
[g] Rom. 14. 18.
[h] Ps. 122. 8, 9. Rom. 10. 1.

28 And *that* these days *should be* [p]remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [q]fail from among the Jews, nor [r]the memorial of them [s]perish from their seed.

29 Then Esther the queen, [t]the daughter of Abihail, and Mordecai the Jew, wrote with all [u]authority, to [v]confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to [w]the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* [x]words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for [y]themselves, [z]and for their seed, the matters of [a]the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

The greatness of Ahasuerus, &c.

AND the king Ahasuerus [a]laid a tribute upon the land, and *upon* [b]the isles of the sea.

2 And [c]all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king [d]advanced him, *are* they not written [e]in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* [f]next unto king Ahasuerus, and great among the Jews, and [g]accepted of the multitude of his brethren, [h]seeking the wealth of his people, and speaking peace to all his seed.

[p] Ex. 12. 17. Ps. 78. 5-7.
[q] *Pass.*
[r] Ex. 13. 8, 9. Josh. 4. 7. Zech. 6. 14.
[s] *Be ended.*
[t] 2. 15.
[u] *Strength.*
[v] 8. 10.
[w] 8. 9.
[x] Is. 39. 8. Zech. 8. 19.
[y] *Their souls.*
[z] 27.
[a] Jonah 3. 3-9.

something supernatural about it, in order to accomplish the ulterior objects in the scheme of Providence. Haman's family would seem to have participated in the cruel attempt to massacre Israel; and the penalty was the death of his ten sons. Ver. 12-19. The result of the dreadful conflict in the provinces was the slaughter of 75,000 men. While the king's decree permitted them to spoil those whom they slew in self-defence, they conducted themselves with laudable dignity, declining to lay hands on the prey, shewing that their object was not plunder, but self-preservation. The joyful deliverance was followed with festivity and gladness: the event was altogether one of the most wonderful that had ever occurred in the history of the chosen seed. Ver. 20-32. Mordecai took special pains to perpetuate the remembrance of this great deliverance. It is a circumstance which deserves particular notice, that amid the many things the Jews have neglected or forgotten, they continue to remember the "Feast of Purim;" and during the festivity the Book of Esther is twice read in the synagogue —once in the evening, when the feast begins, and again on the next morning; and when the name of Haman is mentioned, the people stamp on the floor, and the boys have mallets, and knock, and make a noise. Among the remarkable things which invite notice in the narrative, is the intense unity which characterised the Jews. From this largely, as a means, arose their victory: and in this they present an impressive example to the people of God, in all their conflicts with the world. We are further taught by the arrangements of Mordecai, that it behoves us frequently to review the way by which the Lord has led us, and with adoring gratitude to celebrate his goodness in special deliverances.

Chap. X. 1-3. From the whole, then, it is clear that those of the Jews who declined to avail themselves of the permission to return to Palestine, were destined to accomplish great things throughout the empire of Ahasuerus. At this distance, and with the very limited information transmitted to us, it is impossible to form any idea of the results; but that they were exceeding great, may be easily inferred from this and the foregoing chapters. No nation has produced so much moral greatness as that of the Jews; and amongst their most distinguished worthies, a chief place is due to Mordecai. His example is a legacy to the Church of God, which will be prized in proportion as the righteous are multiplied. He certainly illustrates the power of conscience in upholding principle in its full integrity. He crushed treason at the outset, and thus saved the life of the king: and seeing through the true character of Haman, he despised him. His sole concern was to be right, and the result shewed, that "he who walketh uprightly, walketh surely."

501

THE BOOK OF JOB.

This Book is one of the most precious portions of inspiration. It is probable that Job lived in the period between Abraham and Moses. The great principles of the Book of Genesis, touching laws and rights, are found here, everything bearing the strong stamp of the antiquity which the period suggested implies. The learned have largely indulged in conjecture concerning both him and the Book; but, in the absence of Scriptural support, they are of no value. It is enough for us to know, that Job ranks with the most distinguished examples of holy men, and his writings with the true sayings of God.

CHAPTER I.

1 *The holiness, riches, and religious care of Job for his children.* 6 *Satan, appearing before God, obtaineth leave to tempt him.*

THERE was a man in the land of [a]Uz, whose name *was* [b]Job; and that man was perfect and upright, and [c]one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His [1]substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great [2]household; so that this man was the greatest of all the [3]men [d]of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and [e]sanctified them, and rose up early in the morning, and [f]offered burnt-offerings *according* to the number of them all: for Job said, [g]It may be that my sons have sinned, and cursed God [h]in their hearts. Thus did Job [4]continually.

6 ¶ Now there was a day when the sons of God [i]came to present themselves before the LORD, and [5]Satan [k]came also [6]among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, [l]From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou [7]considered [m]my servant Job, that *there is* none like him in the earth, a perfect and an upright man, [n]one that feareth God, and [o]escheweth evil?

B.C. 1520.

CH. I.

[a] Gen. 22. 21, *Hus.*
[b] Ez. 14. 14, 20.
[c] Gen. 22. 12. 1 Pet. 3. 11.
[1] *Cattle.*
[2] *Husbandry.*
[3] *Sons of the east.*
[d] Gen. 25. 6.
[e] Gen. 35. 2, 3. John 11. 55.
[f] Gen. 8. 20.
[g] 2 Cor. 11. 2.
[h] Gen. 6. 5. Mark 7. 21-23.
[4] *All the days.*
[i] Ps. 103. 20. Matt. 18. 10.
[5] *The adversary.*
[k] John 6. 70.
[6] *In the midst of them.*
[l] 1 Pet. 5. 8. Rev. 12. 9, 12-17.
[7] *Set thy heart on.*
[m] Num. 12. 7, 8.
[n] Luke 23. 39, 40.
[o] Ps. 34. 14.

[p] Matt. 16. 26. 1 Tim. 4. 8.
[q] Gen 15. 1. 1 Pet. 1. 5.
[r] Gen. 39. 5.
[8] *Cattle.*
[9] *If he curse thee not.*
[s] 1 Kings 22. 22. Luke 8. 32.
[1] *Hand.*
[t] Luke 8. 33.
[u] Luke 12. 19, 20.
[x] Gen. 10. 7, 28.
[2] *A great fire.*
[y] Gen. 11. 28. Is. 23. 13.
[z] *Rushed.*
[a] Is. 28. 19. Lam. 1. 12. Am. 4. 6-11.
[b] 8. 4. Ps. 34. 19. Ec. 9. 2.

9 Then Satan answered the LORD, and said, [p]Doth Job fear God for nought?

10 Hast not thou made [q]an hedge about him, and about his house, and [r]about all that he hath on every side? Thou hast blessed the work of his hands, and his [8]substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, [9]and he will curse thee to thy face.

12 And the LORD said unto Satan, [s]Behold, all that he hath *is* in thy [1]power; only upon himself put not forth thine hand. [t]So Satan went forth from the presence of the LORD.

13 ¶ And there was a day [u]when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15 And the [x]Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, [2]The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, [y]The Chaldeans made out three bands, and [z]fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, [a]there came also another, and said, [b]Thy sons

Chap. I. 1-5. The land of Uz, according to the Scriptures, is in Arabia, Idumea, or the land of Edom; and the persons subsequently mentioned are Idumeans, or Arabs, from Edom. The true character of Job, which is here set forth, is one of special excellence, which manifested itself in a manner the most beautiful, in regard to his family. We have here a portraiture of parental piety, affection, and watchfulness, nowhere excelled. Its language bespeaks not only the tenderness of his conscience, but a deep knowledge of the workings of human nature. Ver. 6-22. The phraseology, in accordance with the taste of the times, and of Oriental fancy, is clearly figurative, but it is easy to discover the facts which are thus shrouded in metaphor. The Scriptures speak of God after the manner of men, in condescension to our human capacity. We are clearly taught that good and evil angels are subject to the Divine control, and that both have their missions in furtherance of the Divine plans. The passage strikingly indicates the malice of the Wicked One against the righteous, and the checks which are put upon it. When piety and prosperity go together, profession generally costs little. It may even be insinuated that they find their account in their religion; but when misfortunes, involving poverty and manifold affliction, ensue, accompanied with descent in the scale of society, and loss of friends, it is much otherwise: nothing then but principle can maintain the soul in a state of peace, confidence, and comfort. Thus tested, Job was not found wanting. While he surveyed the wreck, he acknowledged the rectitude of the proceeding, and blessed the name of the Lord. The enumeration of the rapid calamities which overtook the patriarch, are in perfect harmony with the state of things in the East. Bruce, the traveller, mentions a whirlwind of such fierceness, that it lifted a camel off its legs, carrying it to a considerable distance, where it fell,

and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came [b]a great wind [f]from the wilderness, and smote the four corners of the house, and [c]it fell upon the young men, and [d]they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his [5]mantle, and shaved his head, and [e]fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: [f]the LORD gave, and [g]the LORD hath taken away; [h]blessed be the name of the LORD.

22 [i]In all this Job sinned not, nor [6]charged God foolishly.

CHAPTER II.

1 *Satan, appearing again before God, obtaineth further leave to tempt Job.* 7 *He smiteth him with sore boils.* 9 *Job reproveth his wife.*

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, [a]From whence comest thou? And Satan answered the LORD, and said, [b]From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and [c]an upright man, one that feareth God, and escheweth evil? and still he [d]holdeth fast his integrity, although thou movedst me against him, to [1]destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, [e]all that a man hath will he give for his life:

5 But put forth thine hand now, and touch his bone and his flesh, and [f]he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; [2]but [g]save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still [h]retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! [i]shall we receive good at the hand of God, and shall we not receive evil? [k]In all this did not Job sin with his lips.

11 ¶ Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come [l]to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and [m]sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights; and none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

1 *Job curseth the day of his birth,* 13 *and wisheth for the ease of death.* 20 *He complaineth of life because of his anguish.*

AFTER this [a]opened Job his mouth, and cursed his day.

2 And Job [1]spake, and said,

B. C. 1520.

[b] Jer. 4. 11,12. Eph. 2. 2.
[c] *From aside,* &c.
[d] Matt. 7. 27. Acts 28. 4.
[e] Gen. 37. 32, 33.
[5] *Robe.*
[e] Deut. 9. 18. 1 Pet. 5. 6.
[f] Gen. 30. 2. Ec. 5. 19. Jam. 1. 17.
[g] Am. 3. 6. Matt. 20.15. Acts 4. 28.
[h] Ps. 34. 1. Eph. 5. 20. 1 Thes. 5.18.
[i] Jam. 1. 4, 12. 1 Pet. 1. 7.
[6] *Attributed folly to God.*

CH. II.

[a] Gen. 16. 8.
[b] John 14. 30. 1 Pet. 5. 8.
[c] Prov. 11. 3.
[d] Jam. 1. 12. 1 Pet. 1. 7.
[1] *Swallow him up.*
[e] Esth. 7. 3, 4. Matt. 16. 26. Phil. 3. 8-10.
[f] Lev. 24. 15. Is. 8. 21.
[2] *Only.*
[g] Ps. 65. 7. Luke 8. 29-33. 1 Cor. 10. 13. Rev. 2. 10.
[h] 2 Kings 6. 33. Mal. 3. 14.
[i] 2 Sam. 19.28. John 18. 11. Rom. 12. 12. Heb.12.9-11. Jam. 5. 10, 11.
[k] Ps. 39. 1; 50. 12. Matt. 12. 34, 37. Jam. 3. 2.
[l] John 11. 19, 1 Cor. 12. 26. Heb. 13. 3.
[m] Neh. 9. 1. Lam. 2. 10. Rev. 18. 19.

CH. III.

[a] Ps. 39. 2, 3.
[1] *Answered.*

breaking several of its bones. He himself was raised off his feet, and thrown upon his face with such violence, that his nose gushed with blood, and two of his servants shared a similar fate. A portion of a hut was demolished with such force, that it seemed to have been cut with a knife, while the materials were dispersed over the plain. Such facts strikingly illustrate ver. 19, when the wind smote the four corners of the house, and it fell, killing the inmates. The predatory habits of the East also correspond with what is said about the Sabeans seizing on the property of Job, and killing his servants.

Chap. II. 1-10. These verses carry the matter of trial a step higher. It is here intimated, that in proportion as affliction comes near to the person, it will prove his integrity. External losses, however great their force, are not to be compared with the loss of health, or of those organs and faculties which constitute the chief felicity of man. It became, therefore, necessary that Job should be tested in his person, and that the test should be the severest possible; and, accordingly, that test was applied. There again the holy man still maintained his integrity, defending the very calamities which had overtaken him. "Shall we receive good at the hand of God, and shall we not receive evil?" This is not the language of a hypocrite, but of a spirit which cleaves to its God, from whom nothing can separate it. It is prepared to suffer the loss of all things, satisfied with the portion which remains, even that favour which is life, and that loving-kindness which is better than life. Ver. 11-13. The lesson here presented is of the utmost value to Christians; and amid our manifold afflictions, whatever they may be, we shall here find that which will materially contribute to support, comfort, and encouragement. The sufferings of the present moment are not worthy to be compared with the glory that shall be revealed. Job's three friends, hearing of his afflictions, in a praiseworthy spirit made an arrangement to visit him, that they might mourn with him and comfort him. The meeting was deeply affecting, and gone about in harmony with the usages of their country, which had their foundation in human nature, to which, in its deepest sorrow, nothing is so afflicting as a flood of talk. It is a fact deserving attention, that even now mourners among the Hindus are silent for hours together, unless when compelled to speak. But it does not follow that during those seven days and seven nights the visitors had no rest nor refreshment; it only signifies that they maintained sorrowful and sympathetic silence.

Chap. III. 1-26. The bitterness with which Job here bemoans the day of his birth, is expressed in the phraseology of the East. It was customary among the ancients, both Jews and Heathens, to mark certain days as prosperous or calamitous; and on these days dirges of sorrow were written and recited by persons particularly employed for the purpose. This sublime and pathetic passage is intensely descriptive of affliction. So great was the anguish of the sufferer, that as a means of preventing it, he wished he had never been born, or had perished at his

3 [b]Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be darkness; let not [c]God regard it from above, neither let the light shine upon it.

5 Let darkness and [d]the shadow of death [2]stain it; [e]let a cloud dwell upon it; let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it [f]look for light, but *have* none; neither let it see [g]the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: [h]then had I been at rest

14 With [h]kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as [i]an hidden untimely birth I had not been; as infants *which* never saw light.

17 There [k]the wicked cease *from* troubling; and there the [4]weary be [l]at rest.

18 *There* the prisoners rest together; [m]they hear not the voice of the oppressor.

19 [n]The small and great are there; [o]and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 [p]Which [5]long for death, but it *cometh* not; and [q]dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

B. C. 1520.

[b] Jer. 15. 10; 20. 14, 15.
[c] Deut. 11. 12.
[d] Ps. 23. 4. Is. 9. 2. Amos 5. 8. Matt. 4. 16. Luke 1. 79.
[2] *Challenge.*
[e] Deut. 4. 11. Joel 2. 2. Heb. 12. 18.
[f] Jer. 8. 15; 13. 16.
[g] *The eyelids of the morning.*
[h] Ec. 6. 3-5; 9. 10.
[h] 1 Kings 2 10. Ps. 49. 6-10, 14. Ec. 8. 8. Ez. 27. 18-32.
[i] Ps. 58. 8. 1 Cor. 15. 8.
[k] Ps. 55. 5-8. Matt. 10. 28. 2 Thes. 1. 6, 7. 2 Pet. 2. 8.
[4] *Wearied in strength.*
[l] Is. 57. 1, 2. Heb. 4. 9, 11. Rev. 14. 13.
[m] Ex. 5. 6-8. Jud. 4. 3. Is. 14. 3, 4.
[n] Ec. 8. 8; 12. 5, 7. Luke 16. 22, 23. Heb. 9. 27.
[o] Ps. 49. 14-20.
[p] Num. 11. 15. Jon. 4. 3, 8. Rev. 9. 6.
[5] *Wait.*
[q] Prov. 2. 4.

[r] Is. 40. 27.
[6] *My meat.*
[7] *I feared a fear, and it came upon me.*

CH. IV.

[1] *A word.*
[a] 2 Cor. 2. 4-6; 7. 8-10.
[2] *Refrain from words.*
[3] *Bowing knees.*
[b] 3. 25, 26.
[c] Prov. 24. 10. 2 Cor. 4. 1, 16. Heb. 12. 3, 5.
[4] *By his anger.*
[d] Ps. 57. 4; 58. 6. Prov. 30. 14.
[e] Ps. 34. 10.
[f] Ps. 62. 11.
[5] *By stealth.*
[g] 1 Cor. 13. 12.
[h] Gen. 2. 21. Dan. 8. 18; 10. 9.
[i] Ps. 119. 120. Luke 1. 12. Rev. 1. 17.
[6] *Met me.*
[7] *The multitude of.*

23 *Why is light given* to a man [r]whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before [6]I eat, and my roarings are poured out like the waters.

25 For [7]the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellencies of creatures before God.*

THEN Eliphaz the Temanite answered and said,

2 *If* we assay [1]to commune with thee, [a]wilt thou be grieved? but who can [2]withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the [3]feeble knees.

5 But now [b]it is come upon thee, and [c]thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and [4]by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and [d]the teeth of the young lions, are broken.

11 The old lion [e]perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now [f]a thing was [5]secretly brought to me, and mine ear received [g]a little thereof.

13 In thoughts from the visions of the night, when [h]deep sleep falleth on men,

14 [i]Fear [6]came upon me, and trembling, which made [7]all my bones to shake.

birth. But though he cursed his day, in opposition to his wife's impious counsel he continued to bless his God. He was tired of life, but not of religion. He determined to hold fast his integrity, and to die reposing in the fullest confidence in the mercy of God. There is a trait of character brought forth in ver. 25 particularly noticeable. Holy men, in their happiest seasons, are in constant communion with the eternal world. They never forget that this is not their rest, and that the day draws on when they will be summoned away from all earthly enjoyment. As observers of the ways of Providence, and of every shifting aspect of human society, they also frequently anticipate changes even before they die. This arises from a trembling fear lest their very mercies should prove a snare, and their heavenly Father, in his love, withdraw them, or subject them to afflictions for their good. Job had clearly a strong presentiment of this sort: "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." The feeling here indicated was doubtless profitable in the days of his prosperity, as tending to preserve his soul in a happy frame; and now that the worst had come, it somewhat contributed to prepare him for it.

Chap. IV. 1-21. The season of silence had now passed away, Job himself having broken it, by disburdening his sorrowful heart of the foregoing lamentations; the way was therefore clear for his friends to speak. Eliphaz accordingly addressed him with great respect, but with unbecoming severity. At the outset, he pays the patriarch a high tribute, as having instructed many, and strengthened the weak hands; but now that trouble came upon himself, he fainted. Eliphaz had clearly but an imperfect conception of Job's afflictions, otherwise he would have spoken with more tenderness. He therefore reasons in a very unfeeling manner, plainly insinuating

15 Then [k]a spirit passed before my face; the hair of my flesh stood up:
16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; [g]*there was* silence, and I heard a voice, *saying*,
17 Shall mortal man be more just than God? [l]shall a man be more pure than his Maker?
18 Behold, [m]he put no trust in his servants; [g]and his angels he charged with folly:
19 How much less *in* them that [n]dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?
20 They are [l]destroyed from morning to evening: they perish for ever, without any regarding *it*.
21 Doth not their excellency *which is* in them go away? they [o]die, even without wisdom.

CHAPTER V.

1 *The harm of inconsideration.* 8 *The end of the wicked is misery.* 8 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of [a]the saints wilt thou [l]turn?
2 For wrath killeth [b]the foolish man, and [2]envy slayeth the [c]silly one.
3 I have seen the foolish taking root: but suddenly I [d]cursed his habitation.
4 His children are far from safety, and they are crushed in the gate, [e]neither *is* *there* any to deliver *them*.
5 Whose [f]harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.
6 Although [3]affliction cometh not forth of the dust, neither doth trouble spring out of the ground;
7 Yet [g]man is born unto [4]trouble, as [5]the sparks fly upward.
8 I would seek unto God, and unto God would I commit my cause;
9 Which doeth great things [6]and unsearchable; marvellous things [7]without number:
10 Who giveth rain upon the earth, and sendeth waters upon the [8]fields:
11 To [h]set up on high those that be low; that those which mourn may be [l]exalted to safety.
12 He [k]disappointeth the devices of the crafty, so that [l]their hands cannot perform [9]*their* enterprise.
13 He taketh the wise in their own craftiness; and the counsel [m]of the froward is carried headlong.
14 They [l]meet [n]with darkness in the day-time, and grope in the noon-day as in the night.
15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.
16 So the poor hath hope, and [o]iniquity stoppeth her mouth.
17 Behold, happy *is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty:
18 For he maketh sore, and bindeth up; he woundeth, and his hands make whole.
19 He shall deliver thee in six troubles; yea, in seven there shall [p]no evil touch thee.
20 In famine he shall redeem thee from death; and [q]in war from the [2]power of the sword.
21 Thou shalt be hid [3]from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.
23 For thou shalt be in league with the stones of the field; and [r]the beasts of the field shall be at peace with thee.
24 And thou shalt know that [4]thy tabernacle *shall be* in peace; and [s]thou shalt visit thy habitation, and shalt not [5]sin.
25 Thou shalt know also that thy seed *shall be* [6]great, and thine offspring [t]as the grass of the earth.
26 Thou shalt come to *thy* grave in a full age, like as a shock of corn [7]cometh in in his season.
27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* [8]for thy good.

CHAPTER VI.

1 *Job sheweth that his complaints are not causeless.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUT Job answered and said,
2 Oh that•my grief were throughly

B. C. 1520.

[k] Ps. 104. 4. Luke 24. 37-39. Heb. 1. 7, 14.
[g] *I heard a still voice.*
[l] Jer. 17. 9. Mark 7. 20, 23. Rev. 4. 8.
[m] Ps. 103. 20, 21; 104. 4.
[g] *Nor in his angels* in whom *he put light.*
[n] Gen. 2. 7. 2 Cor. 5. 1.
[l] *Beaten in pieces.*
[o] Ps. 49. 20. Luke 12. 20.

CH. V.

[a] Eph. 1. 1.
[l] *Look.*
[b] Ps. 14. 1.
[2] *Indignation.*
[c] 2 Tim. 3. 6.
[d] Acts 1. 20.
[e] Ps. 7. 2; 50. 22.
[f] Deut. 28. 33, 51.
[3] *Iniquity.*
[g] Gen. 3. 17-19. 1 Cor. 10. 13.
[4] *Labour.*
[5] *The sons of the burning coal lift up to fly.*
[e] *And* there is no *search.*
[7] *Till* there be *no* number.
[8] *Out places.*
[h] Ps. 91. 14; 113. 7, 8.

[l] Deut. 33. 27-29. 1 Pet. 1. 3-5.
[k] Ps. 33. 10, 11.
[l] Ps. 76. 5. Acts 12. 11.
[9] *Anything.*
[m] Prov. 3. 32; 8. 13.
[l] *Run into*
[n] Deut. 28. 29. Amos 8. 9.
[o] Ps. 63. 11. Rom. 3. 19.
[p] Ps. 91. 7-10.
[q] Ps. 27. 3.
[2] *Hands.*
[3] *When the tongue scourgeth.*
[r] Lev. 26. 6.
[4] Or, *peace is thy tabernacle.*
[s] Deut. 28. 6.
[5] *Err.*
[6] *Much.*
[t] Ps. 72. 16.
[7] *Ascendeth.*
[8] *For thyself.*

that Job's past profession was deficient in a proper foundation. He takes the sufferings of his friend as a manifestation, not of sovereign wisdom, but of sovereign justice; asserting that as Job had sown he was now reaping. Appearances were certainly against the patriarch. It was not unnatural to infer that events so apparently bearing the aspect of Divine judgments, could only have been called forth by hidden enormities, such as were not common amongst men. In the absence of proof, however, it was not for Eliphaz thus to reason. If we always judge according to appearances, we shall very frequently not judge righteous judgment.

Chap. V. 1-27. Eliphaz continues his lofty, though reproachful discourse on the ways of the Lord, uttering things full of excellence, as well as making hard insinuations. When he says that man in trouble should seek unto God, and commit his cause to him, he gives excellent advice; but when he insinuates that Job, though reputed a wise man, has been taken in his own craftiness, and that by his counsel he has been carried headlong, his words were fitted only to inflict wounds in a heart already transfixed by the arrows of the Almighty. The sentiment that the man is happy whom God correcteth, was very seasonable, as well as true; but Job did not "despise the chastening of the Almighty." If he spoke in the bitterness of his heart, that heart was not a subject of hardness. His soul melted within him. He was, as a child, recognising parental chastisement, while but imperfectly acquainted with the causes whence it proceeded, and, because of this, manifesting somewhat of a murmuring spirit. This is a condition in which the people of God have often found themselves; but light never fails to come in the end, shewing that what they deemed wrathful severity, was, after all, but disguised love.

Chap. VI. 1-30. The language of Eliphaz roused the

weighed, and my calamity [1]laid in the balances together!

3 For now it would be [a]heavier than the sand of the sea: therefore [2]my words are swallowed up.

4 For [b]the arrows of the Almighty *are* within me, the poison whereof [c]drinketh up my spirit: [d]the terrors of God do set themselves in array against me.

5 Doth the wild ass bray [3]when he hath grass? or [e]loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* [4]the thing that I long for!

9 Even [f]that it would please God to destroy me; [g]that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: [h]let him not spare; for I have not concealed the words of [i]the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh [5]of brass?

13 [k]*Is* not my help in me? and is wisdom driven quite from me?

14 To [l]him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 [m]My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they [6]vanish: [7]when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of [n]Tema looked, the companies of Sheba waited for them.

20 They [o]were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye [8]are [9]nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, [p]Redeem me from the hand of the mighty?

24 [q]Teach me, and I will hold my tongue; and [r]cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye [1]overwhelm the fatherless, and [s]ye dig *a pit* for your friend.

28 Now therefore be content; look upon me: for *it is* [2]evident unto you if I lie.

29 [t]Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* [3]in it.

30 Is there iniquity in my tongue? cannot my [4]taste discern perverse things?

CHAPTER VII.

1 *Job excuseth his desire of death, by representing the vanity of his life.* 12 *He complaineth of his own restlessness, and God's watchfulness.*

IS [a]*there* not [1]an appointed time to man upon earth? *are not* his days also [b]like the days of an hireling?

2 As a servant [2]earnestly desireth the shadow, and as [c]an hireling looketh for *the reward of* his work;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, [d]When shall I arise, and [3]the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My [e]flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that [f]my life *is* wind; mine eye [4]shall no more see good.

8 The [5]eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and [6]I *am* not.

9 *As* the cloud is consumed and vanisheth away; so [h]he that goeth down to the grave shall come up no *more.*

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore [1]I will not refrain my mouth; I will speak in [k]the anguish of my spirit; I will complain in the bitterness of my soul.

B.C. 1520.

CH. VI.
1 *Lifted up.*
[a] Prov. 27. 3. Matt. 11. 23.
2 *I want words to express my grief.*
[b] Deut. 32. 23, 42.
[c] Deut. 32. 24.
[d] Ps. 88. 15, 16. 2 Cor. 5. 11.
3 *At grass.*
[e] Ps. 42. 1.
4 *My expectation.*
[f] Jonah 4. 3, 8. Rev. 9. 6.
[g] Ps. 32. 4.
[h] Rom. 8. 32. 2 Pet. 2. 4, 5.
[i] 1 Sam. 2. 2. Rev. 3. 7.
5 *Brasen.*
[k] 2 Cor. 1. 12. Gal. 6. 4.
[l] Prov. 17. 17. Rom. 12. 15. Gal. 6. 2. Heb. 13. 3.
[m] Ps. 38. 11. John 16. 32.
6 *Are cut off.*
7 *In the heat thereof they are extinguished.*
[n] Gen. 25. 15.
[o] Rom. 5. 5; 9. 33.
8 *Are* like *to them.* Heb. *To it.*
9 *Not.*

[p] Lev. 25. 48. Neh. 5. 8. Jer. 15. 21.
[q] Ps. 32. 8. Jam. 1. 19.
[r] Ps. 19. 12.
1 *Cause to fall upon.*
[s] Ps. 57. 6. Jer. 18. 20, 22.
2 *Before your face.*
[t] Mal. 3. 18.
3 *In this matter.*
4 *Palate.*

CH. VII.
[a] Ps. 39. 4.
1 *A warfare.*
[b] Lev. 25. 50.
2 *Gapeth after.*
[c] Mal. 3. 5.
[d] Deut. 28. 67. Ps. 130. 6.
3 *The evening be measured.*
[e] Ps. 38. 5-7.
[f] Ps. 78. 39.
4 *Shall not return to see,* that is, *to enjoy.*
[g] Ps. 37. 36.
5 *I can live no longer.*
[h] 14. 10-14.
[i] Ps. 40. 9.
[k] Gen. 42. 21. Matt. 26. 37, 38.

sufferer to self-defence. The arrows of the Almighty, dipped in poison, and working death wherever they pierce, is an expression full of deep significance. The remonstrance contained in ver. 26 ought to have been felt by Eliphaz. It was, indeed, "folly to reprove words, and the speeches of one that is desperate." By so doing, in effect, he "overwhelmed the fatherless;" for at that moment Job was as if his Father in heaven had abandoned him: and Eliphaz "dug a pit for his friend," for, instead of supporting, he was tearing from under him the prop of his conscious integrity, his own sincere, heartfelt, and long-tried piety. Fidelity in dealing with each other is a duty; but we must take care that fidelity do not degenerate into cruelty. Nothing like uncharitableness should ever be allowed to mingle with our counsels; and when we find godly men inditing bitter things against themselves, we should rather apply milk and honey than gall and wormwood.

Chap. VII. 1-21. Pathos, in perfection, is here presented. Human woe, in its most intense forms, is illustrated. While the day of the sufferer was terrible, the night only embittered his sorrows, and to such an extent that his soul chose "strangling and death" rather than life. He loathed it: he would not live always. In this touching language, so expressive of agony, there is no sin. Human nature is true to itself; and when oppressed with an overwhelming load of misery, it is not culpable to sigh and to cry. The moanings of misery are not to be identified with transgression.

12 *Am* [1]I a sea, or a whale, that thou settest a watch over me?

13 When I say, [m]My bed shall comfort me, my couch shall ease my complaint;

14 Then [n]thou scarest me with dreams, and terrifiest me through visions;

15 So that my soul [o]chooseth strangling, *and* death rather than my [6]life.

16 [p]I loathe *it;* I would not live alway: [q]let me alone; for [r]my days *are* vanity.

17 [s]What *is* man, that thou shouldest magnify him? and that thou shouldest [t]set thine heart upon him?

18 And *that* thou shouldest [u]visit him every morning, *and* [x]try him every moment?

19 [y]How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, [z]O thou Preserver of men? [a]why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And [b]why dost thou not pardon my transgression, and [c]take away mine iniquity? for now shall I [d]sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*

CHAPTER VIII.

1 *Bildad sheweth God's justice in dealing with men according to their works;* 8 *allegeth antiquity to prove the certain destruction of the hypocrite;* 20 *and appliath God's just dealing to Job.*

THEN answered Bildad the Shuhite, and said,

2 [a]How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [b]Doth God pervert judgment? or doth [c]the Almighty pervert justice?

4 If thy children have sinned against him, and [d]he have cast them away [1]for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If [e]thou *wert* pure and upright; surely now [f]he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet [g]thy latter end should greatly increase.

8 For [h]enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

B. C. 1520.

[l] Lam. 3. 7.
[m] Ps. 77. 4.
[n] Dan. 2. 1. Matt. 27. 19.
[o] Matt. 27. 5.
[6] *Bones.*
[p] Gen. 27. 46.
[q] Ps. 39. 10, 13.
[r] Ps. 78. 33.
[s] Heb. 2. 6.
[t] 34. 14, 15.
[u] Ex. 32. 34.
[x] Deut. 8. 16.
[y] Rev. 6. 10.
[z] Ps. 36. 6.
[a] Ps. 21. 12.
[b] Is. 64. 9.
[c] Tit. 2. 14. 1 John 3. 5.
[d] Ec. 12. 7.

CH. VIII.

[a] Ex. 10. 3, 7.
[b] Gen. 18. 25. Rom. 3. 5.
[c] Ps. 99. 4. Rev. 15. 3; 16. 7.
[d] Gen. 13. 13.
[1] *In the hand of.*
[e] Ps. 26. 5, 6.
[f] Ps. 44. 23.
[g] Deut. 8. 16.
[h] Deut. 4. 32.

[2] *Not.*
[i] Prov. 16. 23.
[k] Ps. 129. 6, 7. Jam. 1. 10, 11. 1 Pet. 1. 24.
[l] Prov. 11. 7. Is. 33. 14. Lam. 3. 18. Luke 12. 1, 2.
[3] *House.*
[m] Ps. 52. 5-7; 112. 10. Prov. 10. 28. Luke 6. 47-49.
[n] Ps. 37. 10, 36; 92. 7.
[o] 1 Sam. 2. 8. Ps. 75. 7. Ex. 17. 24.
[4] *Take the ungodly by the hand.*
[5] *Shouting for joy.*
[6] *Not be.*

CH. IX.

[a] 1 Kings 8. 46. Ps. 130. 3. Rom. 3. 20.
[1] *Before.*
[b] Is. 57. 15, 16. Rom. 9. 20.
[c] Ps. 19. 12. 1 John 3. 20.
[d] Rom. 11. 33. Eph. 1. 8, 19. Jude 24, 25.
[e] Ex. 9. 14-17. 1 Cor. 10. 22.
[f] Luke 21. 11. Rev. 16. 18-20.
[g] 1 Sam. 2. 8. Joel 2. 10.

9 (For we *are but of* yesterday, and know [2]nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and [l]utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* [k]yet in his greenness, *and* not cut down, it withereth before any *other* herb:

13 So *are* the paths of all that forget God; and [l]the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's [3]web.

15 He shall lean upon his house, but [m]it shall not stand; he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If [n]he destroy him from his place, then *it* shall deny him, *saying,* I have not seen thee.

19 Behold, this *is* the joy of his way, and [o]out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man,* neither will he [4]help the evil-doers;

21 Till he fill thy mouth with laughing, and thy lips with [5]rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall [6]come to nought.

CHAPTER IX.

1 *Job celebrates God's justice, wisdom, and power.* 14 *He disclaims all attempts to justify himself;* 22 *but insists that a man's innocency should not be judged of by what befalls him in this world.*

THEN Job answered and said,

2 I know *it is* so of a truth: but [a]how should man be just [1]with God?

3 If [b]he will contend with him, [c]he cannot answer him one of a thousand.

4 *He is* [d]wise in heart, and mighty in strength: [e]who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not; [f]which overturneth them in his anger;

6 Which shaketh the earth out of her place, and [g]the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not, and sealeth up the stars;

Job here somewhat improves as he advances. "I have sinned," is language which indicates contrition; and when in agony he cries out, "Why dost thou not pardon my transgression, and take away mine iniquity?" he fully recognises the Divine purity, and his own shortcoming. This language ought to have been duly estimated by his officious friends. They should not have perverted it into an acknowledgment, at length wrung from him by suffering, that he was a hypocrite. No such conclusion necessarily followed from the confession. There is not a just man on earth in whose lips the prayer of Job would not be seemly and proper.

Chap. VIII. 1-22. Bildad at length broke silence, adding to the good counsel of Eliphaz, and also to his harsh insinuations. According to him, purity and uprightness are not compatible with the continuance of these calamities. He discourses feelingly on the paths of men that forget God, and shews that the hypocrite's hope shall perish; whereas God would not cast away the perfect man, neither would he help the evildoers. Bildad, however, reasoned very superficially: he assumed that the ends of affliction were answered the moment that they arrive; but it is otherwise. Afflictions have frequently a mission of mercy to execute, not simply in the sufferer, but in others related to him, or connected with him. Discipline does not consist in a single act, but in a series of acts, or in one oft repeated. It is enough that when the end comes, the whole will be found to be sanctified, and made to work together for good.

Chap. IX. 1-35. Job, notwithstanding his sufferings, and their aggravation by these his ill-judging though well-meaning friends, shews that he is competent to self-defence. Before them, he boldly stands up for his

8 Which [h]alone spreadeth out the heavens, and [i]treadeth upon the [k]waves of the sea;

9 Which [l]maketh [m]Arcturus, Orion, and Pleiades, and the chambers of the south;

10 Which doeth [n]great things past finding out; yea, and wonders without number.

11 Lo, [o]he goeth by me, and I *see* *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can [p]hinder him? who will say unto him, [q]What doest thou?

13 *If* God will not withdraw his anger, the [r]proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds [s]without cause.

18 He [t]will not suffer me to take my breath, but [u]filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead*?

20 If I [v]justify myself, mine own mouth shall condemn me: *if I say*, [w]I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* [x]would I not know my soul; I would despise my life.

22 This *is* one *thing*, therefore I said *it*, [y]He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The [z]earth is given into the hand of the wicked: [a]he covereth the faces of the judges thereof; [b]if not, where, *and* who *is* he?

25 Now my days are swifter than a post; [c]they flee away, they see no good.

26 They are passed away as the [d]swift ships; as the eagle *that* hasteth to the prey.

27 If I say, [e]I will forget my complaint, I will leave off my heaviness, and comfort *myself;*

28 I am afraid of all my sorrows, [f]I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and [g]mine own clothes shall [h]abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there any [i]daysman betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him: [k]but *it is* not so with me.

B. C. 1520.

[h] Gen. 1. 6, 7.
[i] Matt. 14. 25-30. John 6. 19.
[k] *Heights.*
[l] Ps. 147. 4.
[m] *Ash, Cesil, and Cimah.*
[n] Ps. 71. 15. Rom. 11. 33. Eph. 3. 20.
[o] Ps. 77. 19. 1 Tim. 6. 16.
[p] *Turn him away.*
[q] Is. 45. 9. Matt. 11. 26.
[r] *Helpers of pride, or strength.*
[s] Ps. 25. 3. John 9. 3.
[t] Ps. 39. 13.
[u] Lam. 3. 15, 19. Heb. 12. 11.
[v] Ps. 130. 3. Luke 10. 29.
[w] Phil. 3. 12-15.
[x] Ps. 139. 23, 24.
[y] Ec. 9. 1, 2. Luke 13. 2-4.
[z] Ps. 17. 14.
[a] 2 Sam. 15. 30; 19. 4.
[b] 32. 3.
[c] Ps. 39. 5, 11. Jam. 4. 14.
[d] *Ships of desire, or ships of Ebeh.*
[e] Jer. 8. 18.
[f] Ps. 130. 3.

[g] Is. 59. 6.
[h] *Make me to be abhorred.*
[i] *One that should argue, or umpire.*
[k] *But I am not so with myself.*

CH. X.

[a] Num. 11. 15.
[b] *Cut off while I live.*
[c] Ps. 32. 3-5.
[d] Lam. 3. 40-42. 1 Cor. 11. 31, 32.
[e] *Labour.*
[f] 1 Sam. 16. 7. Luke 16. 15. Rev. 1. 14.
[g] Heb. 1. 12. 2 Pet. 3. 8.
[h] Ps. 44. 21. 1 Cor. 4. 5.
[i] *It is upon thy knowledge.*
[k] Ps. 1. 6. John 21. 17. 1 Thes. 2. 10.
[l] Deut. 32. 39. John 10. 28-30.
[m] Ps. 119. 73.
[n] *Took pains about me.*
[o] Gen. 2. 6, 7.
[p] Ps. 139. 14-16.
[q] 2 Cor. 5. 2, 3.
[r] *Hedged.*
[s] Matt. 6. 25. Acts 17. 26, 28.
[t] Is. 46. 15.

CHAPTER X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

MY [a]soul is [b]weary of my life: I will leave my complaint upon myself; [c]I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me: [d]shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress? that thou shouldest despise the [e]work of thine hands? and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or [f]seest thou as man seeth?

5 *Are* [g]thy days as the days of man? *are* thy years as man's days,

6 That [h]thou enquirest after mine iniquity, and searchest after my sin?

7 [i]Thou [k]knowest that I am not wicked; [l]and *there is* none that can deliver out of thine hand.

8 Thine [m]hands [n]have made me, and fashioned me together round about; [o]yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not [p]poured me out as milk, and curdled me like cheese?

11 Thou hast [q]clothed me with skin and flesh, and hast [r]fenced me with bones and sinews.

12 Thou hast granted me [s]life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou [t]hid in

integrity; but before his God, he falls into the attitude of the lowliest prostration. Notwithstanding his own sincerity, on reflection he felt that, in all things, to some extent he came short. It was not enough that to himself he was, upon the whole, as a man washed with snow water, and whose hands were made clean. In the light of Omniscience, he was as one plunged in the ditch, and even his own garments would abhor him. This indicates an increase of spiritual illumination. The glory of the Divine purity was such as to oppress and awe him. Under the circumstances, he felt the need of a daysman, or a mediator, between him and God. In the absence of that, the fear of the Lord overwhelmed him: with such mediation, he would speak, and not fear; without it, however, nothing remained but meek and silent submission. In the Lord's presence, no flesh may glory, but all who repent and believe may hope and trust.

Chap. X. 1-22. The great thing the suffering patriarch desired was, the discovery of the causes of his peculiar and unparalleled afflictions. He was not, himself, aware of anything that could have called down such judgments; but he felt entire confidence that there was a reason for the dispensation consistent with the Divine wisdom and goodness, and what he desired was to know

thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me; and [p]thou wilt not acquit me from mine iniquity.

15 If [q]I be wicked, woe unto me; and [r]*if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me.

17 Thou renewest thy [6]witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then [s]hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been [t]as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then, and* let me alone, that I may take comfort a little,

21 Before [u]I go *whence* I shall not return, *even* to the land of darkness, and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER XI.

1 *Zophar reproveth Job for justifying himself.* 5 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man [1]full of talk be justified?

3 Should thy [2]lies make men hold their peace? and when thou [a]mockest, shall no man [b]make thee ashamed?

4 For thou hast said, [c]My doctrine *is* pure, and I am clean in thine eyes.

5 But Oh that God would speak, and open his lips against thee;

6 And that he would [d]shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth.*

B. C. 1520.

[p] Ex. 34. 7. Num. 14.18.
[q] Is. 3. 11. Mal. 3. 18. Rom. 2. 8, 9.
[r] Is. 64. 5, 6. Luke 17. 10.
[6] *Plagues.*
[s] Jer. 15. 10. Matt. 26. 24.
[t] Ps. 58. 8.
[u] 2 Sam. 12.23. Is. 38 11.

CH. XI.

[1] *Of lips.*
[2] *Devices.*
[a] Ps. 35. 16. Jude 18.
[b] 2 Thes. 3. 14. Tit. 2. 8.
[c] 1 Pet. 3. 16.
[d] Deut. 29. 29. Ps. 25. 14. 1 Cor.2.9-11. Eph. 3. 5.
[e] Is. 40. 28. Rom. 11. 33. Eph. 3. 8.
[3] *The heights of heaven.*
[4] *Make a change.*
[f] Deut. 32. 30. Rev. 3. 7.
[5] *Turn him away.*
[6] *Empty.*
[g] 1 Cor.3.18-20. Jam. 3. 13-17.
[h] Ps. 51. 5. Eph. 2. 3.
[i] Jam. 4. 8.
[k] 2 Cor. 1. 12. 1 John 2. 28.
[l] Rev. 7.14-17.
[m] Mic. 7. 8, 9. Luke 2. 26-32.
[7] *Arise above the noonday.*
[n] Rom. 5. 2-5. Col. 1. 27.
[o] Is. 60. 14. Rev. 3. 9.
[8] *Entreat thy face.*
[p] Lev. 26. 16. Ps. 69. 3.
[9] *Flight shall perish from them.*
[q] Prov. 10. 24. Luke 16. 23-26.
[1] *A puff of breath.*

CH. XII.

[a] Prov. 28. 11. Is. 5. 21. 1 Cor. 4. 10.
[1] *An heart.*
[2] *I fall not lower than you.*
[3] *With whom are not such as these?*

7 Canst [e]thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* [3]as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he [4]cut off, and [f]shut up, or gather together, then who can [5]hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For [6]vain man [g]would be wise, though [h]man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, [i]put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou [k]lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because [l]thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* [m]age shall [7]be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, [n]because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, [o]many shall [8]make suit unto thee.

20 But [p]the eyes of the wicked shall fail, and [9]they shall not escape, and [q]their hope *shall be as* [1]the giving up of the ghost.

CHAPTER XII.

1 *Job retorts on his friends, censures their pretensions to superior knowledge, and complains of their unkindness.* 6 *He shews that God often permits the wicked to prosper.* 12 *He discourses on the works of God.*

AND Job answered and said,

2 No doubt but [a]ye *are* the people, and wisdom shall die with you.

3 But I have [1]understanding as well as you; [2]I *am* not inferior to you: yea, [3]who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth

it. "Shew me wherefore thou contendest with me," is an expression which affliction has wrung from the lips of countless multitudes of God's people. "Thou knowest that I am not wicked," is the noblest appeal that an upright saint can make to God. When the state of the heart is such as to enable the afflicted thus to speak, that very state has in itself the elements of consolation. It was Paul's rejoicing that he had the "testimony of a good conscience;" and another Apostle tells us, "If our heart condemn us not, then have we confidence toward God," that he will not condemn us. Such was the comfort of Job during this his unexampled tribulation. Ver. 15 reveals a deeply interesting state of mind. While conscious that he was not wicked, in the proper sense of the term, yet he was so deeply sensible of manifold shortcomings, that, although conscious of sincerity, he would not lift up his head,—he was full of confusion before the Lord, and all he desired was, that his Father in heaven would look upon his affliction.

Chap. XI. 1-20. Zophar at length took up the argument in the same uncharitable and cruel strain of his associates. When he asked whether "a multitude of words" should not be answered, and whether "a man full of talk should be justified," he shewed that he had not gained by silent attention and reflection on what had been occurring between Job and his two friends. In truth, he appears to have been rather meditating the means of inflicting still deeper wounds than of medicating those already made. He assumes that Job had been uttering "lies," and that his "mocking" was such that it was proper to resort to means of making him "ashamed." The whole of his address was marked by the same bitterness and uncharitableness as the addresses of the previous speakers. Nothing can be worse and less adapted to the chamber of sorrow than the spirit and language of this man.

Chap. XII. 1.25. The tendency of one spirit, whether good or evil, is to reproduce itself in others. The bitterness and scorn of Zophar roused Job from the beautiful spirit of humility he had just displayed. The man, for

him: [b]the just upright *man is* laughed to scorn.

5 He that is [c]ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In [d]whose hand *is* the [4]soul of every living thing, and the breath of all [5]mankind.

11 Doth not the ear try words? and the [6]mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 With [7]him *is* wisdom and strength, he hath [e]counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth [8]up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up; also [f]he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom; [g]the deceived and the deceiver *are* his.

17 He [h]leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away [9]the speech of the trusty, and taketh away the understanding of the aged.

21 He [1]poureth contempt upon princes, and [1]weakeneth the strength of the mighty.

22 He [k]discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and [2]straiteneth them *again.*

24 He taketh away the heart of the chief of the people of the earth, [l]and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he [m]maketh them to [3]stagger like *a* drunken *man.*

B. C. 1520.

[b] Prov. 14. 2. Luke 16. 14. Acts 17. 32.
[c] Deut. 32. 35.
[d] Num. 16. 22.
[4] Or, *life.*
[5] *Flesh of man.*
[6] *Palate.*
[7] *God.*
[e] Prov. 8. 14.
[8] *Upon.*
[f] Gen. 6.13,17. [g] 1 Kings22.22. Ez. 14. 9.
[h] 2 Sam. 15.31. 1 Cor. 1. 19, 20.
[9] *The lip of the faithful.*
[1] Ex.8.3,16,24. Ps. 107. 40. Acts 12. 23.
[1] *Looseth the girdle of the strong.*
[k] 2 Kings 6. 12. Matt. 10. 26. 1 Cor. 2. 10; 4. 5.
[2] *Leadeth in.*
[l] Ps. 107. 4, 40.
[m] Ps. 107. 27. Is. 19. 14; 24. 20.
[3] *Wander.*

CHAPTER XIII.

1 *Job reproveth his friends for their partiality.* 14 *He professeth his confidence in God;* 20 *and entreateth to know his own sins, and God's purpose in afflicting him.*

LO, mine eye hath seen all *this,* [a]mine ear hath heard and understood it.

2 What [b]ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and [c]I desire to reason with God.

4 But [d]ye *are* forgers of lies, ye *are* all physicians of no value.

5 Oh that ye would altogether hold your peace; [e]and it should be your wisdom.

6 Hear [f]now my reasoning, and hearken to the pleadings of my lips.

7 Will ye [g]speak wickedly for God? and talk deceitfully for him?

8 Will ye [h]accept his person? will ye contend for God?

9 Is it good that he should search you out? or [1]as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall [k]not his excellency make you afraid? and his dread fall upon you?

12 Your [l]remembrances *are* like unto [m]ashes, your bodies to bodies of clay.

13 [1]Hold your peace, let me alone, that I may speak, and let come on me what *will.*

14 Wherefore do [n]I take my flesh in my teeth, and put my life in mine hand?

15 Though [o]he slay me, yet will I trust in him: [p]but I will [2]maintain mine own ways before him.

16 He also *shall be* [q]my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; [r]I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me; then will I not [s]hide myself from thee.

[a] Ps. 78. 3, 4. 1 John 1. 3.
[b] 1 Cor. 8. 1, 2. 2 Cor.11.4,5, 16-18; 12. 11.
[c] Is. 1. 18-20; 41. 21.
[d] Ex. 20. 16. Ps. 119. 69.
[e] Prov. 17. 28. Ec. 5. 3. Am. 5. 13. Jam. 1. 19.
[f] Jud. 9. 7. Prov. 8. 6, 7.
[g] John 16. 2. Rom. 3. 5-8.
[h] Ex. 23. 3. Prov. 24. 23.
[1] Is. 28. 22. Gal. 6. 7, 8.
[k] Ps. 119. 120. Jer. 5. 22.
[l] Ex. 17. 14.
[m] Gen. 18. 27.
[1] *Be silent from me.*
[n] Ec. 4. 5.
[o] Ps. 23. 4. Prov. 14. 32. Rom. 8. 38, 39.
[p] 1 John 3. 20.
[2] *Prove,* or *argue.*
[q] Ex. 15. 2. Ps. 27. 1. Jer. 3. 23. Acts 13. 47.
[r] Rom.8.33,34. 2 Cor. 1. 12.
[s] Gen. 3. 8-10. Rev. 6.15,16.

the moment, rises above the saint, and with dignified scorn exclaims, "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?" This lofty rebuke was well deserved. Zophar's boldness greatly outran his wisdom, and Job sharply reminds him that condition must not be taken as the test of character, inasmuch as "the tabernacles of robbers prosper, and they that provoke God are secure." The noble thoughts with which he proceeds indicate comprehensive views of the majesty of God, and the insignificance of man. Such views were eminently calculated to reconcile him to his afflictive lot, from the conviction that it was his own littleness which prevented him from properly estimating the discipline through which he was being conducted. The closing verses of the chapter are peculiarly grand,—tests which are abundantly illustrated in the pages of universal history. Where the mere philosopher and politician see nothing but the operation of natural causes, the Heaven-taught mind of Job sees the Divine Hand touching the hearts of the rulers of the earth, filling them with perplexity, and causing them to "wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man." Of these profound positions we have abundant illustration in the records of the prophetic empires, shewing that the affairs by which kingdoms rise and fall are governed by a Hand other than that of sovereigns and of statesmen.

Chap. XIII. 1-28. Job here repels the charge of Zophar, accusing him and his friend as "forgers of lies," and "physicians of no value." He even accuses them of speaking wickedly for God, and talking deceitfully of him. It has often occurred that men have done so; and

21 Withdraw thine hand far from me; and [t]let not thy dread make me afraid:
22 Then call thou, and I will answer; or let me speak, and answer thou me.
23 How many *are* mine iniquities and sins? [u]make me to know my transgression and my sin.
24 Wherefore hidest thou thy face, and [x]holdest me for thine enemy?
25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?
26 For thou [y]writest bitter things against me, and [z]makest me to possess the iniquities of my youth.
27 Thou puttest my feet also in the stocks, and [3]lookest narrowly unto all my paths; thou settest a print upon the [4]heels of my feet.
28 And [5]he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAPTER XIV.

1 *Job entreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAN *that is* [a]born of a woman *is* [1]of few days, and full of trouble.
2 He cometh forth [b]like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
4 [2]Who can bring [c]a clean *thing* out of an unclean? not one.
5 Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass.
6 [d]Turn from him, that he may [3]rest, till he shall accomplish, [e]as an hireling, his day.
7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
8 Though the root thereof wax old in the earth, and the stock thereof [f]die in the ground;
9 *Yet* through the scent of water it will bud, [g]and bring forth boughs like a plant.
10 But man dieth, and [4]wasteth away; yea, [h]man giveth up the ghost, and [1]where *is* he?
11 *As* the waters fail from the sea, and the flood decayeth and drieth up;
12 So man lieth down, and riseth not: [k]till the heavens *be* no more, they shall not [l]awake, nor be raised out of their sleep.
13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and [m]remember me!
14 If a man die, [n]shall he live *again*? [o]All the days of my appointed time will I wait, till [p]my change come.
15 Thou [q]shalt call, and I will answer thee: [r]thou wilt have a desire to the work of thine hands.
16 For now [s]thou numberest my steps: dost thou not watch over my sin?
17 My transgression *is* [t]sealed up in a bag, and thou sewest up mine iniquity.
18 And surely [u]the mountain falling [5]cometh to nought, and the rock is removed out of his place.
19 The waters wear the stones: thou [6]washest away the things which grow *out* of the dust of the earth; and thou [x]destroyest the hope of man.
20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.
21 His sons come to honour, and [y]he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.
22 But his flesh upon him shall have pain, and [z]his soul within him shall mourn.

CHAPTER XV.

1 *Eliphaz reproveth Job for impiety in justifying himself.* 17 *He proveth by tradition the unquietness of wicked men.*

THEN answered Eliphaz the Temanite, and said,
2 Should [a]a wise man utter [1]vain knowledge, and [b]fill his belly with the east wind?
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
4 Yea, [c]thou [2]castest off fear, and restrainest [3]prayer before God.
5 For thy mouth [4]uttereth thine iniquity, and [d]thou choosest the tongue of the crafty.
6 Thine [e]own mouth condemneth thee, and not I; yea, thine own lips testify against thee.
7 *Art* thou the first man *that* was born? [f]or wast thou made before the hills?

B. C. 1520.

t 33. 7.
u Ps. 139. 23, 24.
x 2 Thes. 3. 15.
y Ruth 1. 20.
z Ps. 25. 7. John 5. 5, 14.
3 *Observest.*
4 *Roots.*
5 Num. 12. 12.

CH. XIV.

a Ps. 51. 5. Matt. 11. 11.
1 *Short of days.*
b Ps. 90. 5-7. 1 Pet. 1. 24.
2 *Who will give? &c.*
c Luke 1. 35.
d 7. 16, 19.
3 *Cease.*
e Matt. 20. 1-8.
f Is. 26. 19. 1 Cor. 15. 36.
g Rom. 11. 17-24.
4 *Is weakened,* or *cut off.*
h Gen. 49. 33.
1 Prov. 14. 32.

k Acts 3. 21.
l John 11. 11-13. Eph. 5. 14. 1 Thes. 4. 14, 15.
m Gen. 8. 1. Ps. 106. 4. Luke 23. 42.
n John 5. 28, 29. 1 Cor. 15. 42-44.
o Ps. 27. 14. Jam. 5. 7, 8.
p 1 Cor. 15. 51, 52. Phil. 3. 21.
q 1 Thes. 4. 17. 1 John 2. 28.
r Ps. 138. 8. 1 Pet. 4. 19.
s Prov. 5. 21.
t Deut. 32. 34. Hos. 13. 12.
u Is. 40. 12. Rev. 6. 14.
5 *Fadeth.*
6 *Overflowest.*
x Ps. 30. 6, 7. Luke 12. 19, 20.
y 1 Sam. 4. 20. Ec. 9. 5.
z Prov. 14. 32. Luke 16. 23, 24.

CH. XV.

a Jam. 3. 13.
1 *Knowledge of wind.*
b Hos. 12. 1.
c Ps. 36. 1-3. Zeph. 1. 6.
2 *Makest void.*
3 *Speech.*
4 *Teacheth.*
d Ps. 50. 19, 20. Jer. 9. 3, 5, 8. Jam. 3. 5-8.
e Ps. 64. 8. Luke 19. 22.
f Prov. 8. 25.

never are calumny and cruelty so offensive and wounding, as when they assume an air of conscientious concern for the glory of God. These men, pretending to aid the better feelings which had begun to rise in the heaving bosom of the patriarch, adopted the very surest means to disturb his equanimity, and withdraw him from the proper source of consolation. Their medicine, therefore, was not the balm of Gilead, but the poison of perversity and uncharitableness.

Chap. XIV. 1-22. Job here, turning away from his persecutors, breaks forth in a strain of the deepest pathos. The view he presents of the condition of man is very depressing; and all the more, since it is not relieved by those sweet and assuring truths presented by the gospel of Christ. There is nothing in the Book so touching as many of the sentiments here set forth. The sending him away to the land of forgetfulness, so that when his sons come to honour he knoweth it not, and when they are brought low he perceiveth it not, is affecting in the extreme. Such meditations are exceedingly calculated to quench the fire of unholy passion, and to check the risings of a spirit of ambition. The days of man are, at most, very few, and those days are full of trouble; the afflictions of life, therefore, blended with its brevity, should teach men to set their affections on things above, and to seek the true riches, which can neither be corrupted nor destroyed.

Chap. XV. 1-35. Eliphaz, wholly unmoved by the well-grounded pleas and protest of his friend, returns to the subject in terms very uncourteous. He even flatly

8 Hast thou heard [g]the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both [h]the gray-headed and very aged men, much elder than thy father.

11 *Are* [i]the consolations of God small with thee? is there any secret thing with thee?

12 Why doth [k]thine heart carry thee away? and what do [l]thy eyes wink at,

13 That thou [m]turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What [n]*is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight;

16 How much more [o]abominable and filthy *is* man, which [p]drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it;*

19 Unto [q]whom alone the earth was given, and no stranger passed among them.

20 The wicked man [r]travaileth with pain all *his* days, and [s]the number of years is hidden to the oppressor.

21 A [t]dreadful sound *is* in his ears: in prosperity [u]the destroyer shall come upon him.

22 He [v]believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying,* Where *is it?* he knoweth that [x]the day of darkness is ready at his hand.

24 Trouble and [y]anguish shall make him afraid; they shall prevail against him, [z]as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers;

27 Because [a]he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

B. C. 1520.

[g] Matt. 11. 25. John 15. 15. Rom. 11. 34. 1 Cor. 2. 9-11, 16.
[h] Deut. 32. 7.
[i] 2 Cor. 1. 3-5; 7. 6.
[k] Ec. 11. 9. Acts 5. 3, 4; 8. 22. Jam. 1. 14, 15.
[l] Ps. 35. 19.
[m] Rom. 8. 7, 8.
[n] Ps. 51. 5.
[o] Ps. 14. 1-3. Rom. 1. 28-30; 3. 9-19. Tit. 3. 3.
[p] Prov. 19. 28.
[q] Gen. 10. 25, 32.
[r] Rom. 8. 22.
[s] Luke 12. 19-21. Jam. 5. 1-6.
[t] *Sound of fears.*
[u] 1 Cor. 10. 10. Rev. 9. 11.
[v] 2 Kings 6. 33. Matt. 27. 5.
[x] Joel 2. 2. Heb. 10. 37.
[y] Ps. 119. 143. Rom. 2. 9.
[z] Prov. 6. 11; 24. 34.
[a] Deut. 32. 15.

[b] Matt. 8. 12. Jude 13.
[c] Is. 30. 33. Matt. 25. 41. 2 Thes. 1. 8, 9.
[d] Is. 44. 20. Gal. 6. 3, 7. Eph. 5. 6.
[e] *Cut off.*
[f] Is. 33. 9. Rev. 6. 13.
[f] Deut. 28. 39, 40.
[7] *Iniquity.*

CH. XVI.

1 *Troublesome.*
2 *Words of wind.*
[b] Matt. 22. 46. Tit. 1. 11; 2. 8.
[b] Rom. 12. 15. 1 Cor. 12. 26.
[c] Ps. 22. 7. Matt. 27. 39, 40.
[d] Ps. 27. 14. Gal. 6. 1.
[e] *What goeth from me?*
[e] Prov. 3. 11, 12.
[f] Ps. 106. 15. Is. 24. 16.
[g] Ps. 50. 22. Hos. 5. 14.
[h] Ps. 35. 16. Lam. 2. 16.
[i] Mic. 7. 5.
[k] Ps. 22. 13, 16, 17.
[l] Mic. 5. 1. John 18. 22. 2 Cor. 11. 20.
[4] *Shut me up.*
[m] John 19. 16. 2 Cor. 12. 7.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not [b]depart out of darkness: [c]the flame shall dry up his branches; and by the breath of his mouth shall he go away.

31 Let [d]not him that is deceived trust in vanity; for vanity shall be his recompence.

32 It shall be [e]accomplished before his time, and his branch shall not be green.

33 He shall [e]shake off his unripe grape as the vine, [f]and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth [7]vanity, and their belly prepareth deceit.

CHAPTER XVI.

1 *Job reproveth his friends for their unmercifulness.* 7 *He sheweth the pitifulness of his case.* 17 *He maintaineth his innocence.*

THEN Job answered and said,

2 I have heard many such things: [1]miserable comforters *are* ye all.

3 Shall [2]vain words have an end? or [b]what emboldeneth thee that thou answerest;

4 I also could speak as ye *do:* [b]if your soul were in my soul's stead, I could heap up words against you, and [c]shake mine head at you.

5 *But* [d]I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

6 Though I speak, my grief is not asswaged; and *though* I forbear, [3]what am I eased?

7 But now [e]he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and [f]my leanness rising up in me beareth witness to my face.

9 He [g]teareth *me* in his wrath, who hateth me: [h]he gnasheth upon me with his teeth; [i]mine enemy sharpeneth his eyes upon me.

10 They have [k]gaped upon me with their mouth; [l]they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath [4]delivered me [m]to the

charges Job with casting off fear, and restraining prayer before God. In this uncharitable, unfeeling strain, he proceeds to the close. Such conduct admits of no apology; it was an outrage upon truth, and calculated only to aggravate the sorrows of the sufferer. He knew nothing of Job's private spiritual habits, and he had neither seen nor heard anything to authorise the reproach heaped upon him. This man's conduct should teach Christians especially to discharge the duty of comforting the mourners; to study candour, and to exercise charity to the utmost limit consistent with integrity. Men may plume themselves on what they call faithfulness; but it behoves them to see to it, that fidelity do not amount to injustice. When things took the turn they did at the close, doubtless Eliphaz looked back on the conversation with regret, self-reproach, and shame. It is better, in all these matters, rather to err on the side of charity, than to indulge in harsh and unfeeling suspicion.

Chap. XVI. 1-22. Job rejoins, by imitating the pointed address of his correctors, "I have heard many such things: miserable comforters are ye all." He shews them that their display redounded as little to their sense as to their humanity. If he were in their condition, he too could have heaped up words in abun-

ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* [n]by my neck, and [o]shaken me to pieces, and set me up for his mark.

13 His [p]archers compass me round about; he cleaveth my reins asunder, and [q]doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; [r]he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and [s]on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also [t]my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* [5]on high.

20 My friends [6]scorn me: *but* mine eye [u]poureth out *tears* unto God.

21 Oh that one might plead for a man with God, as a man *pleadeth* for his [7]neighbour!

22 When [8]a few years are come, then I shall go the way *whence* I shall not return.

CHAPTER XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted, may astonish, but not discourage the righteous. 11 Job's hope is not in life, but in death.

MY [1]breath is corrupt, my days are extinct, [a]the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye [2]continue in their [b]provocation?

3 Lay down now, [c]put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For [d]thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, even [e]the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and [3]aforetime I was as a tabret.

7 Mine [f]eye also is dim by reason of sorrow, and all my [4]members *are* as a shadow.

8 Upright *men* shall be [g]astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall [h]hold on his way; and he that hath clean hands shall be [5]stronger and stronger.

10 But as for you all, [i]do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, [k]my purposes are broken off, *even* the [6]thoughts of my heart.

12 They [l]change the night into day: the light *is* [7]short because of darkness.

13 If I wait, the grave *is* mine house: [m]I have made my bed in the darkness.

14 I have [8]said to [n]corruption, Thou *art* my father; to the worm, *Thou art* my mother and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to [o]the bars of the pit, when *our* rest together *is* in the dust.

CHAPTER XVIII.

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? [a]mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He [b]teareth [1]himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, [c]the light of the wicked shall be put out, and the [d]spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his [2]candle shall be put out with him.

7 The steps of his strength shall be straitened, and [e]his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The [f]gin shall take *him* by the heel, *and* the robber shall prevail against him.

B. C. 1520.

[n] Rom. 16. 4.
[o] Lam. 3. 11. Ez. 29. 7.
[p] Gen. 49. 23. Ps. 7. 12, 13.
[q] Deut. 29. 20.
[r] Jud. 15. 8.
[s] Ps. 116. 3. Jonah 2.
[t] Prov. 15. 8. 1 Tim. 2. 8.
[5] *In the high places.*
[6] *Are my scorners.*
[u] Ps. 109. 4. Luke 6. 11, 12. Heb. 5. 7.
[7] *Friend.*
[8] *Years of number.*

CH. XVII.

[1] *Spirit is spent.*
[a] Ps. 88. 3-6.
[2] *Lodge.*
[b] 1 Sam. 1. 6, 7.
[c] Prov. 11. 15. Heb. 7. 22.
[d] Is. 19. 14. Matt. 11. 25. 1 Cor. 1. 20.
[e] Deut. 28. 65. Lam. 4. 17.
[3] *Before them.*
[f] Ps. 31. 9, 10.
[4] *Thoughts.*
[g] Ps. 73. 12-15.
[h] Prov. 4. 18.
[5] *Add strength.*
[i] Mal. 3. 18.
[k] Rom. 1. 13. Jam. 4 13-15.
[6] *Possessions.*
[l] Deut. 28. 67.
[7] Heb. *near.*
[m] Is. 57. 2.
[8] *Cried,* or *called.*
[n] Ps. 16. 10. Acts 2. 27-31. 1 Cor. 15. 42, 53, 54.
[o] Ps. 88. 4-8. Jon. 2. 6.

CH. XVIII.

[a] Prov. 18. 13. Jam. 1. 19.
[b] Jon. 4. 9. Mark 9. 18. Luke 9. 39.
[1] *His soul.*
[c] Prov. 4. 19.
[d] Is. 50. 11.
[2] *Lamp.*
[e] 2 Sam. 15. 31. Ps. 33. 10. Hos. 10. 6.
[f] Is. 8. 14, 15.

dance against them. But he would not have done so; on the contrary, he would have strengthened them with his mouth. These touching remarks ought to have silenced them; but it was not so. Filled with prejudice, they kept to their purpose, and persevered in their cruel work of exasperation.

Chap. XVII. 1-16. Job again turns away from his erring friends, that he may moralise on his deplorable condition; and in so doing he utters some noble sentiments, among which are the precious words, "The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger." With respect to these friends of his, however, he says, "I cannot find one wise man among you." Certainly they gave little proof of wisdom in this particular case. That they were wise and also good men, there can be no doubt; but such men sometimes become the subjects of a temper which but ill comports with their true character. The condition of Job, as here depicted by himself, was most doleful. He felt as a man who had nothing to do but to die. His days were extinct, and the grave was ready for him. But with all his wisdom he erred in these conclusions; he had yet long to live, and much both to do and to enjoy. This was the darkest hour of the night; but the day-star would soon rise upon him, to be followed by the cheering beams of the sun of a gracious Providence. Let the people of God, in seasons of gloom and sorrow, think of these things, and be comforted.

Chap. XVIII. 1-21. Nothing could move these "miserable comforters." Bildad insinuates, in a manner the most heartless, that Job must be a hypocrite and a deceiver, and clearly indicates that nothing but evil could betide him. It was poor consolation to one who, by an afflictive stroke of Providence, had been bereaved of his whole family, to be told by Bildad that the person whom he took Job to be should be driven from light into darkness, and chased out of the world; that he should

10 The [e]snare *is* [3]laid for him in the ground, and a trap for him in the way.
11 [h]Terrors shall make him afraid on every side, and shall [4]drive him [i]to his feet.
12 His strength shall be hunger-bitten, and [k]destruction *shall be* ready at his side.
13 It shall devour the [5]strength of his skin: *even* [l]the first-born of death shall devour his strength.
14 His [m]confidence shall be rooted out of his tabernacle, and it shall bring him to [n]the king of terrors.
15 It shall dwell in his tabernacle, because *it is* none of his: [o]brimstone shall be scattered upon his habitation.
16 His roots shall be dried up beneath, and above shall his branch be cut off.
17 His [p]remembrance shall perish from the earth, and he shall have no name in the street.
18 [6]He shall be [q]driven from light into darkness, and chased out of the world.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
20 They that come after *him* shall be [r]astonied at his day, as they that [7]went before [8]were affrighted.
21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAPTER XIX.

1 *Job, complaining of his friends' cruelty, sheweth there is misery enough in him to gratify it.* 21 *He craveth pity, and professeth his belief in the resurrection.*

THEN Job answered and said,
2 How long will ye vex my soul, and [a]break me in pieces with words?
3 These ten times have ye reproached me: ye are not ashamed *that* ye [1]make yourselves strange to me.
4 And be it indeed *that* I have erred, [b]mine error remaineth with myself.
5 If indeed ye will magnify *yourselves* against me, and [c]plead against me my reproach;
6 Know now that God hath overthrown me, and hath compassed me with his net.
7 Behold, [d]I cry out of [2]wrong, but I am not heard: I cry aloud, but *there is* no judgment.
8 He hath fenced up my way that I cannot pass, and [e]he hath set darkness in my paths.
9 He hath [f]stripped me of my glory, and taken the crown *from* my head.
10 He hath [g]destroyed me on every side, and I am gone; and mine hope hath he removed like a tree.
11 He hath also [h]kindled his wrath against me, and he counteth me unto him as *one of* his enemies.
12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My [i]kinsfolk have failed, and my [k]familiar friends have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.
16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.
17 My breath is strange to my wife, though I entreated for the children's *sake* of mine own [3]body.
18 Yea, [4]young children despised me; I arose, and they spake against me.
19 All [5]my inward friends abhorred me; and they whom I loved are turned against me.
20 My [l]bone cleaveth to my skin [6]and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.
22 Why do ye persecute me as God, and are not satisfied with my flesh?
23 [7]Oh that my words were now written! Oh that they were printed in a book!
24 That they were [m]graven with an iron pen and lead in the rock for ever!
25 For [n]I know *that* my Redeemer liveth, and *that* [o]he shall stand at the latter *day* upon the earth:
26 [8]And *though* after my skin *worms* destroy this *body*, [p]yet in my flesh shall I see God:
27 Whom I shall see for myself, and mine eyes shall behold, and not [9]another; [1]*though* my reins be consumed [2]within me.
28 But ye should say, Why persecute we him, [3]seeing the root of the matter is found in me?

B. C. 1520.

e Ps. 11. 6.
3 *Hidden.*
h Ps. 73. 19.
4 *Scatter.*
i Lev. 26. 36.
k 1 Thes. 5. 3. 2 Pet. 2. 3.
5 *Bars.*
l Is. 14. 30. Rev. 6. 8.
m Ps. 112. 10.
n Ps. 55. 4.
o Gen. 19. 24. Rev. 19. 20.
p Ps. 34. 16.
6 *They shall drive him.*
q Is. 8. 21, 22. Jude 13.
r Deut. 29. 23, 24.
7 *Lived with him.*
8 *Laid hold on horror.*

CH. XIX.

a Prov. 12. 18. Jam. 3. 6-8.
1 *Harden yourselves against me.*
b 2 Cor. 5. 10. Gal. 6. 5.
c 1 Sam. 1. 6. John 9. 2, 34.
d Ps. 22. 2.
2 Or, *violence.*
e Prov. 4. 19. John 8. 12.

f Ps. 49. 16, 17.
g Ps. 88. 13-18. 2 Cor. 4. 8, 9.
h Deut. 32. 22.
i Prov. 18. 24.
k Ps. 55. 12-14. John 13. 18.
3 *Belly.*
4 Or, *the wicked.*
5 *The men of my secret.*
l Ps. 22. 14-17.
6 Or, *as.*
7 *Who will give? &c.*
m Ex. 28.11,12, 21. Jer.17.1.
n Ps. 19. 14.
o Gen. 3. 15.
8 Or, *After I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.*
p Ps. 16. 9, 11. Phil. 3. 21. 1 John 3. 2.
9 *A stranger.*
1 Or, *my reins within me are consumed with earnest desire* for that day.
2 *In my bosom.*
3 *And* what *root of matter is found in me?*

neither have son nor nephew among his people, nor any remaining in his dwellings. Nothing can exceed the injustice and the harshness of this man, who was subserving the purposes of "the accuser of the brethren," the destroyer of mankind, rather than the God of mercy, whose providences it became him to expound with truth and fairness, and in the spirit of love. His language is strong, and his doctrines are important as applied to the genuine hypocrite, but they had no application whatever to Job; and his bitter urgency was to be viewed in no other light than that of calumny and insult.

Chap. XIX. 1-29. Job here changes his tone in remonstrating with his oppressors, appealing to their humanity, and inquiring how long they would continue to vex his soul, and not desist from their unjust reproaches of him. He thought his afflictions were such that they ought to be satisfied with them, and not endeavour by their persevering cruelty further to exasperate his sufferings with the scourge of the tongue. At this moment a wonderful change came over the spirit of the good man. His lamentations gave place to a glorious confession touching the Redeemer of the world, his own future history, and his prospects beyond the present life. The Spirit of the Lord, through him, here communicates one of the most precious portions of ancient Scripture, which has cheered the faithful in every age, and will continue to the end of the world as one of the roses of Sharon, displaying its beauty and shedding its fragrance on the souls of the sanctified. This is a resource which will ever await the faithful, whom nothing can separate from the love of God. They may, there-

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

CHAPTER XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do [a] my thoughts cause me to answer, [b] and for *this* [1] I make haste.

3 I have heard the check of my reproach, and [c] the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since [d] man was placed upon earth,

5 That the triumphing of the wicked *is* [2] short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the [3] clouds;

7 *Yet* he shall [e] perish for ever like his own dung: they which have seen him shall say, Where *is* he?

8 He shall [f] fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 [4] His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, [5] which shall lie down with him in the dust.

12 Though [h] wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he [i] spare it, and forsake it not, but keep it still [5] within his mouth;

14 *Yet* his meat in his bowels is turned, *it is* [k] the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps; the viper's tongue shall slay him.

17 He shall not see the rivers, the [6] floods, the brooks [l] of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to [7] *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

B. C. 1520.

CH. XX.

[a] Ps. 39. 2, 3. Rom. 10. 2.
[b] Prov. 14. 29. Jam. 1. 19.
[1] *My haste is in me.*
[c] Ps. 49. 3.
[d] Gen. 9. 1-3.
[2] *From near.*
[3] *Cloud.*
[e] Ps. 83. 10. Jer. 8. 2.
[f] Ps. 73. 20. Is. 29. 7, 8.
[4] *The poor shall oppress his children.*
[5] Prov. 14. 32. John 8. 21, 24. Acts 1. 25.
[h] Gen. 3. 6. Ec. 11. 9.
[i] Matt. 5. 29, 30. Rom. 8. 13.
[5] *In the midst of his palate.*
[k] Deut. 32. 24. Rom. 3. 13.
[6] *Streaming brooks.*
[l] Deut. 32. 13. Is. 7. 15, 22.
[7] *The substance of his exchange.*

[m] Ps. 10. 18. Jam. 5. 4.
[8] *Crushed.*
[9] *Know.*
[1] *Be none left for his meat.*
[n] Ec. 2. 18-20. Rev. 18. 7.
[2] *Troublesome*
[o] Ex. 9. 23. Is. 21. 4.
[p] Ps. 73. 19. 2 Cor. 5. 11.
[q] Is. 8. 22. Matt. 8. 12. Jude 13.
[r] Ps. 109. 9-15. Is. 14. 20-22.
[s] Mal. 3. 5. Luke 12. 2, 3. Rom. 2. 16. 1 Cor. 4. 5.
[t] Deut. 29. 20-28. Matt. 24. 51.
[3] *Of his decree from God.*

CH. XXI.

[a] Jud. 9. 7. Heb. 2. 1.
[b] 1 Sam. 1. 16. Matt. 26. 38, 39.
[1] *Shortened.*
[2] *Look unto me.*
[c] Rom. 11. 33.
[d] Ps. 17. 10. Jer. 12. 1-3.
[e] Ps. 37. 35. Rev. 13. 2-7.

19 Because [m] he hath [8] oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not [9] feel quietness in his belly, he shall not save of that which he desired.

21 There shall [1] none of his meat be left; therefore shall no man look for his goods.

22 In [n] the fulness of his sufficiency he shall be in straits: every hand of the [2] wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall [o] rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: [p] terrors *are* upon him.

26 All [q] darkness *shall be* hid in his secret places: a fire not blown shall consume him; [r] it shall go ill with him that is left in his tabernacle.

27 The [s] heavens shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* [t] the portion of a wicked man from God, and the heritage [3] appointed unto him by God.

CHAPTER XXI.

Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper as they despise God. 16 Sometimes their destruction is manifest.

BUT Job answered and said,

2 [a] Hear diligently my speech; and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, [b] *is* my complaint to man? and if *it were so*, why should not my spirit be [1] troubled?

5 [2] Mark me, and be astonished, and [c] lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 [d] Wherefore do the wicked live, become old, yea, are [e] mighty in power?

---

fore, under all circumstances, look up to Him who is their representative in heaven, as he was their sacrifice on earth; and even before the cross and the furnace they may make light of peril, and cry out, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

Chap. XX. 1-29. Zophar comes to the aid of Bildad, reminding Job that the triumph of the wicked is short, and the joy of the hypocrite but for a moment. Such is the language of the man who came from a distance to comfort his friend, plunged in the depths of an unexampled sorrow! The whole of his discourse is of the same character, full of uncharitable assumptions and harsh insinuations. That Job should have exercised such patience, under such provocation, is extraordinary. His sufferings from his friends were of a character far more afflictive and aggravated than those which came from the hand of Divine Providence. The conduct of such persons, however, most strikingly illustrates the preciousness of the doctrine which prompted Peter to say, "Thou knowest all things: thou knowest that I love thee." Our consolation is, that in the end we shall have to do, not with man, but with God. Well said David, "Let them curse, but bless thou." Man's curse is like man's self—the thing of a moment, worthless and powerless; but God's blessing is like himself—it is lasting as the life of the human soul, which it enriches without the addition of sorrow.

Chap. XXI. 1-34. Job continues to make head against his false accusers. "Suffer me that I may speak; and after that I have spoken, mock on," is language which throws additional light on the levity of his friends' con-

8 Their [f]seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* [3]safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They [g]take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in [4]wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; [h]for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, [i]if we pray unto him?

16 Lo, their good *is* not in their hand: [k]the counsel of the wicked is far from me.

17 How oft is the [5]candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 They are [l]as stubble before the wind, and as chaff that the storm [6]carrieth away.

19 God layeth up [7]his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall [m]see his destruction, and he shall [n]drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth [8]in his full strength, being wholly at ease and quiet:

24 His [9]breasts are full of milk, and his bones are [o]moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down [p]alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* the [1]dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That [q]the wicked is reserved to the day of destruction? they shall be brought forth to [r]the day of [2]wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall [s]he be brought to the [3]grave, and shall [4]remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth [5]falsehood?

B. C. 1520.

f Prov. 17. 6.
3 *Peace from fear.*
g Gen. 4. 21.
4 *Mirth.*
h Prov. 1. 7, 22, 29. John 3. 19, 20; 8. 45-47. 2 Thes. 2. 10-12. 2 Tim. 4. 3, 4.
i Is. 45. 19. John 16. 24.
k Prov. 1. 10; 5. 8.
5 *Lamp.*
l Ex. 15. 7. Hos. 13. 3. Matt. 3. 12.
6 *Stealeth.*
7 *The punishment of his iniquity.*
m Luke 16. 23.
n Ps. 75. 8. Rev. 14. 10; 19. 15.
8 *In his very perfection,* or *the strength of his perfection.*
9 *Milk-pails.*
o Prov. 3. 8.
p Ec. 9. 2.
1 *Tent of the tabernacles.*
q Nah. 1. 2. 2 Pet. 2. 9, 17. Jude 13.
r Rom. 2. 5.
2 *Wrathe.*
s Ps. 49. 14. Luke 16. 22.
3 *Graves.*
4 *Watch in the heap.*
5 *Transgression.*

CHAPTER XXII.

1 *Eliphas sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins:* 21 *and exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, [1]as [a]he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that [b]thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? [c]will he enter with thee into judgment?

5 *Is* not thy wickedness great? and [d]thine iniquities infinite?

6 For [e]thou hast taken a pledge from thy brother for nought, and [2]stripped the naked of their clothing.

7 Thou hast [f]not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the [3]mighty man, he had the earth; and the [4]honourable man dwelt in it.

9 Thou hast sent [g]widows away empty, and the arms of the fatherless have been broken:

10 Therefore snares *are* round about thee, and [h]sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* [i]not God in the height of heaven? and behold the [5]height of the stars, how high they are!

13 And thou sayest, [6]How [k]doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked [l]the old way which wicked men have trodden?

16 Which were cut down out of time,

CH. XXII.

1 *If he may be profitable,* doth his *good success* depend *thereon?*
a Matt. 5. 29. Gal. 6. 7, 8.
b Ps. 39. 1. 2 Cor. 7. 1.
c Ps. 130. 3, 4. Is. 3. 14, 15.
d Ps. 19. 12.
e Ex. 22. 26, 27.
2 *Stripped the clothes of the naked.*
f Matt. 25. 42. Rom. 12. 20.
3 *Man of arm.*
4 *Eminent:* or, *accepted for countenance.*
g Is. 1. 17, 23. Luke 18. 3-5.
h Prov. 1. 27. 1 Thes. 5. 3.
i Ps. 115. 3, 16. Is. 57. 15.
5 *Head.*
6 *What.*
k Ps. 10. 11. Zeph. 1. 12.
l Gen. 6. 5, 11-13. Luke 17. 26, 27.

duct. Job again returns to his position, that there is no connexion between hypocrisy and affliction, inasmuch as the wicked live, become old, and are mighty in power. On the other hand, they are sometimes extinguished as a candle, and their destruction comes upon them in a moment. From mere providential events, therefore, nothing is to be inferred. Like things happen to all; to him that sweareth, and to him that feareth an oath. This seeming disorder will be cleared up in eternity.

Chap. XXII. 1-30. Eliphaz again stands forth in the same spirit as formerly, with even an increase of virulence. He interrogates Job directly, "Is not thy wickedness great? and thine iniquities infinite?" Having thus outraged all propriety, he proceeds to charge him with having taken a pledge from his brother for nought, and stripped the naked of their clothing; with having sent widows away empty, and broken the arms of the fatherless. Now, it had been impossible to frame anything more inconsistent with truth, as we shall subsequently see. If ever the poor, the widow, or the fatherless, had a friend, that friend was Job. Having thus insulted him, Eliphaz proceeds to preach to him in a manner but little calculated to bind up the broken heart. If

[7] whose foundation was overflown with a flood;

17 Which said unto God, Depart from us; [m] and what can the Almighty do [8] for them?

18 Yet he filled their houses with good *things:* but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad; and the innocent laugh them to scorn.

20 Whereas our [9] substance is not cut down; but [1] the remnant of them [n] the fire consumeth.

21 Acquaint now thyself with [2] him, and be at peace; thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou [o] return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold [3] as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, [p] the Almighty shall be thy [4] defence, and thou shalt have [5] plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt [q] lift up thy face unto God.

27 Thou shalt [r] make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save [6] the humble person.

30 [7] He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God, who is invisible, observeth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THEN Job answered and said,

2 Even to-day *is* my complaint bitter: my [1] stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* [s] I might come *even* to his seat!

4 I would [b] order *my* cause before him, and [c] fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

B. C. 1520.

[7] *A flood was poured upon their foundation.*
[m] Ps. 4. 6.
[8] *To them.*
[9] *Estate.*
[1] *Their excellency.*
[n] Luke 17. 29, 30. 2 Pet. 2. 6,7.
[2] *God.*
[o] Is. 55. 6, 7. Hos. 14. 1, 2.
[3] *On the dust.*
[p] Gen. 15. 1. Is. 41. 10. Rom. 8. 31.
[4] *Gold.*
[5] *Silver of strength.*
[q] Ps. 25. 1. 1 John 3. 21, 22.
[r] Ps. 66. 18-20. 1 John 5. 14, 15.
[6] *Him that hath low eyes.*
[7] *Or, the innocent shall deliver the island.*

CH. XXIII.

[1] *Hand.*
[a] 31. 35-37.
[b] Ps. 43. 1.
[c] Gen. 18. 25-32.
[4] Is. 27. 4, 8. Mic. 2. 1.
[d] Ps. 138. 3. 2 Cor. 12. 9, 10.
[f] Rom. 3. 19-22.
[5] Ps. 89. 46. Is. 8. 17.
[2] *The way that is with me.*
[h] Heb. 11. 17. 1 Pet. 1. 7.
[i] John 6. 66-69. Heb. 10. 38, 39. 1 John 2. 19.
[3] *Hid,* or *laid up.*
[4] *Appointed portion.*
[k] Num. 23. 19, 20. Rom. 9. 19. Jam. 1. 17.
[l] Ps. 77. 3; 119. 120.
[m] Ps. 22. 14. Is. 6. 5; 57. 16.
[n] Ps. 88. 16. Joel 1. 15.

CH. XXIV.

[o] Deut. 27. 17. Hos. 5. 10.
[1] *Feed* them.
[b] Deut. 24. 10-13.
[c] Deut. 28. 33, 51.
[2] *Mingled corn,* or *dredge.*
[3] *The wicked gather the vintage.*

6 Will he [d] plead against me with *his* great power? No; [e] but he would put *strength* in me.

7 There the righteous might dispute with him; [f] so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* [g] he hideth himself on the right hand, that I cannot see *him.*

10 But he knoweth [2] the way that I take: *when* [h] he hath tried me, I shall come forth as gold.

11 My foot hath held his steps; his way have I kept, and not declined.

12 Neither [i] have I gone back from the commandment of his lips; I have [3] esteemed the words of his mouth more than my [4] necessary *food.*

13 But he *is* in one *mind,* and [k] who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore [l] am I troubled at his presence: when I consider, I am afraid of him.

16 For God [m] maketh my heart soft, and [n] the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAPTER XXIV.

1 *Wickedness often goeth unpunished.* 19 *There is a secret judgment for the wicked.*

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the [a] land-marks: they violently take away flocks, and [1] feed *thereof;*

3 They [b] drive away the ass of the fatherless; they take the widow's ox for a pledge;

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work, rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They [c] reap *every one* his [2] corn in the field; and [3] they gather the vintage of the wicked;

Job's friends, in the absence of all evidence, thus dealt with him to his face, surely we must not be surprised if our friends should sometimes act similarly behind our backs. God himself testifies at the outset, that "there was none like him on the earth, a perfect and an upright man, one that feared God, and eschewed evil;" and yet that man is traduced, impeached, and afflicted, by the ungovernable tongues of respectable men, professing to be his friends! When such wrongs overtake the Christian, he should not suppose that any strange thing has befallen him.

Chap. XXIII. 1-17. Job, as if weary of this war of words, proceeds to moralise on his condition, and consoles himself with filial thoughts of the mercies of his Father in heaven. He longs to see his face, tenderly remarking, "He will put strength in me." We cannot think too highly of the benevolence of God. Job goes to the true source of comfort: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." In ver. 11 he exemplifies the value of conscious integrity: "My foot hath held his steps; his way have I kept, and not declined." Blessed is the man who can thus speak, his conscience bearing him witness in the Holy Ghost that he speaks the truth.

Chap. XXIV. 1-25. Job returns to his former topic, arguing, that the wicked often go unpunished in the present world: they drive away the ass of the fatherless, take the widow's ox for a pledge, and add drunkenness

7 They cause [d]the naked to lodge without clothing, that *they have* no covering in the cold;

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter;

9 They pluck the fatherless from the breast, and take a pledge of the poor;

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* [e]make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out; [f]yet God layeth not folly *to them.*

13 They are of those that [g]rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The [h]murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The [i]eye also of the adulterer waiteth for the twilight, saying, [k]No eye shall see me; and [4]disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the day-time: [l]they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; [m]their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat [5]consume the snow waters; [n]*so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him: [o]he shall be no more remembered; and [p]wickedness shall be broken as a tree.

21 He evil-entreateth the barren *that* beareth not, and doeth not good to the widow.

22 He draweth also the mighty with his power; he riseth up, and [6]no *man* is sure of life.

23 *Though* it be given him *to be* in safety whereon he resteth, [q]yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are [7]gone and brought low; they are [8]taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

B. C. 1520.

[d] Ex. 22. 26,27. Is. 58. 7. Acts 9. 39.
[e] Deut. 25. 4. Jam. 5. 4.
[f] Ps. 50. 21. Mal. 3. 15. Rom. 2. 4, 5. 2 Pet. 3. 15.
[g] John 3.19,20; 15. 22-24. Rom. 2. 17-24.
[h] 2 Sam. 11. 14-17. Ps. 10. 8-10. Eph. 5. 7-11.
[i] Ex. 20. 14. 2 Sam. 11. 4-13. Prov. 6. 32-35.
[k] Ps. 10. 11. Ex. 8. 12; 9. 9.
[4] *Setteth his face in secret.*
[l] John 3. 20. Eph. 5. 11-13.
[m] Deut. 28. 16-20. Mal. 2. 8.
[5] *Violently take.*
[n] Prov. 14. 32. Ec. 9. 4-6. Luke 12. 20.
[o] Prov. 10, 7. Ec. 8. 10.
[p] Dan. 4. 14. Matt. 3. 10.
[6] *He trusteth not* his own *life.*
[q] Ps. 40. 4, 5. Am. 8. 7. Hab. 1. 13. Rev. 2. 23.
[7] *Not.*
[8] *Closed up.*

CH. XXV.
[a] Ps. 99. 1-3. Dan. 4. 34-37. Eph. 1. 20,21.
[b] Gen. 1. 14-16. John 1. 4, 9.
[c] Ps. 130. 3. Rom. 3. 19, 20.
[d] Is. 60. 19, 20. 2 Cor. 3. 10.

CH. XXVI.
[a] 1 Kings 18. 27.
[b] 6. 26.
[c] 1 Kings 22. 23, 24. 1 Cor. 12. 3. 1 John 4. 1-3. Rev. 16. 13, 14.
[1] *With.*
[d] Ps. 139. 8. Am. 9. 2. Heb. 4. 13.
[e] Is. 5. 6.
[f] Gen. 8. 22. Is. 54. 9, 10.
[2] *End of light with darkness.*
[g] Ex. 14. 21, &c. Ps. 74. 13; 114. 2-7.
[3] *Pride*, or *Rahab.*
[h] Gen. 1. 2. Ps. 33. 6; 104. 30.
[i] Ps. 74. 13, 14. Rev. 12. 9.

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 [a]Dominion and fear *are* with him; he maketh peace in his high places.

3 Is there any number of his armies? and [b]upon whom doth not his light arise?

4 [c]How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold [d]even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, *that is* a worm; and the son of man, *which is* a worm?

CHAPTER XXVI.

1 *Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.*

BUT Job answered and said,

2 [a]How hast thou [b]helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and [c]whose spirit came from thee?

5 Dead *things* are formed from under the waters, [1]and the inhabitants thereof.

6 [d]Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; [e]and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, [f]until the [2]day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He [g]divideth the sea with his power, and by his understanding he smiteth through [3]the proud.

13 By [h]his Spirit he hath garnished the heavens; his hand hath formed [i]the crooked serpent.

14 Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

to thirst; still the mercy of God spares them, so that nothing can be inferred from what takes place here. The judgment is to come, when it will be seen that the Judge of all the earth will do right, and every man will be dealt with according to his works.

Chap. XXV. 1-6. Bildad correctly enough argues, that man cannot be justified with God; and that a clean thing cannot be born of an unclean. His thoughts of God are noble and just, but inapplicable to the case in hand, since Job laid no claim to such justification; all he insisted on was, his integrity. The question of Bildad is best answered by the New Testament. We can now turn our eyes to the Lamb of God who hath taken away the sins of the world, and claim him as the Lord, in whom the seed of Israel shall be justified and shall glory.

Chap. XXVI. 1-14. Job again points to the futility of such discourse as that of Bildad, shewing how little it was calculated to "help him that was without power," or nerve the arm "that had no strength." Job's description of the operations and proceedings of the Great Eternal are just and lofty, beautifully harmonising with

CHAPTER XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.*

MOREOVER, Job [1]continued his parable, and said,

2 *As* [a]God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath [2]vexed my soul;

3 All the while my breath *is* in me, and [3]the spirit of God *is* in my nostrils,

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die [b]I will not remove mine integrity from me.

6 My righteousness [c]I hold fast, and will not let it go; [d]my heart shall not reproach *me* [4]so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will [e]God hear his cry when trouble cometh upon him?

10 Will he [f]delight himself in the Almighty? will he always call upon God?

11 I will teach you [5]by the hand of God; *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 This *is* [g]the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his [h]children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, [i]but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, [k]a tempest stealeth him away in the night.

B. C. 1520.

CH. XXVII.

1 *Added to take up.*
a Num. 14. 21. 2 Sam. 2. 27. Ez. 33. 11.
2 *Made my soul bitter.*
3 *The breath which God gave him.*
b 2 Cor. 1. 12.
c Ps. 18. 20-23. Prov. 4. 13.
d 2 Cor. 12. 11. 1 John 3. 20, 21.
4 *From my days.*
e Ps. 66. 18. John 9. 31. Jam. 4. 3.
f Ps. 37. 4; 43. 4. Hab. 3. 18.
5 *Being in the hand.*
g Ps. 11. 6. 2 Pet. 2. 9.
h Deut. 28. 32, 41. Hos. 9. 13, 14. Luke 23. 29.
i Prov. 13. 22; 28. 8. Ec. 2. 26.
k Ex. 12. 29. Dan. 5. 30.

l Ex. 9. 23-25. Nah. 1. 3-8. Matt. 7. 27.
m Ez. 9. 5, 6. Rom. 8. 32. 2 Pet. 2. 4, 5.
n *In fleeing he would flee.*
n Ex. 14. 25-28. Jud. 4. 17-21. Amos 9. 1-3.

CH. XXVIII.

1 *Mine.*
a Gen. 2. 11, 12. 1 Chr. 29. 2-5.
b Ps. 12. 6. Mal. 3. 2, 3. 1 Pet. 1. 7.
c Gen. 4. 22. Deut. 8. 9. 1 Chr. 22. 14.
2 *Dust.*
d Prov. 2. 4. Hab. 3. 13. Luke 15. 8.
e Gen. 1. 11, 12, 29. Ps. 104. 14, 15.
f Ex. 24. 10. Cant. 5. 14. Is. 54. 11. Rev. 21. 19.
3 Or, *gold ore.*
g Rom. 11. 33.
4 Or, *Mint.*
h Prov. 14. 33.
5 *Weeping.*
i Is. 45. 2, 3. 1 Cor. 1. 19, 20. Col. 2. 3. Jam. 1. 5.
6 *Fine gold shall not be given for it.*
k Ex. 28. 20. Ez. 28. 13.

21 The east wind carrieth him away, and he departeth; and, as [l]a storm, hurleth him out of his place.

22 For *God* shall cast upon him, and [m]not spare: [6]he would fain [n]flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAPTER XXVIII.

1 *There is a knowledge of natural things,* 12 *but wisdom is an excellent gift of God.*

SURELY there is a [1]vein for [a]the silver, and a place for gold [b]*where* they fine *it.*

2 [c]Iron is taken out of the [2]earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and [d]searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, [e]out of it cometh bread; and under it is turned up as it were fire.

6 The stones of it *are* the place of [f]sapphires; and it hath [3]dust of gold.

7 *There is* [g]a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it; nor the fierce lion passed by it.

9 He putteth forth his hand upon the [4]rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth [h]every precious thing.

11 He bindeth the floods from [5]overflowing; [i]and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 [6]It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious [k]onyx, or the sapphire.

17 The gold and the crystal cannot

his previous observations on the same subject. He felt himself and his race to be lost in the thought of the majesty of the Most High.

Chap. XXVII. 1-23. Job here displays a noble vehemence: "My lips shall not speak wickedness, nor my tongue utter deceit." It would seem as if the friends of Job thought of driving him into a course opposite to his convictions, when he magnanimously exclaimed, "God forbid that I should justify you: till I die I will not remove mine integrity from me." This is not vain boasting; it is the voice of truth. He could not suffer men to fasten on him the charge of hypocrisy, of which he had all the evidence of his own consciousness that he was not guilty: "My righteousness will I hold fast and will not let it go: my heart shall not reproach me so long as I live." Here is real moral grandeur. Truly the righteous are bold as a lion, and nothing can confound them. Job's portraiture of the hypocrite is awful, and deeply entitled to the consideration of every professor of the truth as it is in Jesus.

Chap. XXVIII. 1-28. Job here manifests his knowledge of natural objects, with which he blends some excellent thoughts and great truths, such as, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." In our times, amidst multitudes, the study of nature is far more eagerly gone about than the study of nature's God. Among the world's wise men, and in the high places of the earth, we often meet with an ignorance which is astounding. It is, nevertheless, at once accounted for by the Apostle. The natural man

equal it; and the exchange of it *shall not be for* [7]jewels of fine gold.

18 No mention shall be made of [8]coral, or of [l]pearls: for the price of wisdom *is* above [m]rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [9]air.

22 [n]Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When [o]he made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and [1]declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [p]the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER, Job [1]continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* [a]God preserved me;

3 When [b]his [2]candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when [c]the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* [d]my children *were* about me;

6 When I washed my steps with butter, and the rock poured [3]me out rivers of oil;

7 When I went out to the gate through the city; *when* I prepared my seat in the street!

8 The [e]young men saw me, and hid themselves; and [f]the aged arose, *and* stood up.

9 The [4]princes refrained talking, and laid *their* hand on their mouth.

10 The [4]nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When [5]the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me;

12 Because [h]I delivered the poor that cried, and [l]the fatherless, and *him that had* none to help him.

13 [k]The blessing of him that was ready to perish came upon me: and [l]I caused the widow's heart to sing for joy.

14 [m]I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor; and the cause *which* I knew not I searched out.

17 And I brake the [5]jaws of the wicked, [n]and [6]plucked the spoil out of his teeth.

18 Then I said, [o]I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* [7]spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* [8]fresh in me, and [p]my bow was [9]renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me [q]as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not: [r]and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAPTER XXX.

1 *Job's honour is turned into extreme contempt;* 15 *and his prosperity into calamity.*

BUT now [s]*they that are* [1]younger than I have me in derision, [b]whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

B. C. 1520.

7 *Vessels.*
8 *Ramoth.*
l Matt. 7. 6. 1 Tim. 2. 9. Rev. 17. 4.
m Prov. 3. 15. Lam. 4. 7.
9 *Heaven.*
n 14. Ps. 88. 10-12.
o Ps. 148. 8. Jer. 14. 22. Amos 4. 7. Zech. 10. 1.
1 *Number it.*
p Deut. 4. 6. Ps. 111. 10. Ec. 12. 13. Jam. 3. 13-17.

CH. XXIX.

1 *Added to take up.*
a Ps. 37. 28. Jude 1.
b Ps. 18. 28. Prov. 24. 20.
2 *Lamp.*
c Ps. 25. 14; 91. 1. Col. 3. 3.
d Prov. 17. 6.
3 *With me.*
e Lev. 19. 32. Rom. 13. 3, 4. Tit. 3. 1. 1 Pet. 5. 5.
f Rom. 13. 7. 1 Pet. 2. 17.
4 *Voice of the nobles was hid.*
g Prov. 29. 2. Luke 11. 27.
h Neh. 5. 2-13. Prov. 21. 13. Jer. 22. 16.
i Ex. 22. 22-24. Deut. 10. 18. Jam. 1. 27.
k Deut. 24. 13. Acts 9. 39-41. 2 Tim. 1. 16-18.
l Neh. 8. 10-12. Philem. 7.
m Ps. 132. 9. Rom. 13. 14. Eph. 6. 14. 1 Thes. 5. 8. Rev. 19. 8.
5 *Jaw-teeth,* or *grinders.*
n 1 Sam. 17. 35.
6 *Cast.*
o Ps. 30. 6, 7. Jer. 22. 23.
7 *Opened.*
8 *New.*
p Gen. 49. 24.
9 *Changed.*
q Ps. 72. 6.
r Ps. 4. 6; 89. 15.

CH. XXX.

s 2 Kings 2. 23. Is. 3. 5.
1 *Of fewer days than I.*
b Ps. 35. 15, 16. Acts 17. 5. Tit. 1. 12.

receiveth not the things of the Spirit of God; they are foolishness to him. Neither can he know them, because they are spiritually discerned. If we know Christ we are safe, since that knowledge will bring with it life eternal.

Chap. XXIX. 1-25. Job, from the fulness of his heart, continues to pour out the tide of wisdom. He dwells pathetically on his former prosperity, when he "washed his steps with butter," and the "rock poured out oil." It deeply affected him to contrast his present with his former condition. Here he meets the cruel charges which had been brought against him concerning his conduct. The widow and the fatherless he delivered; the poor that cried, also, and him that had none to help him: the blessing of those that were ready to perish was upon him; and he caused the heart of the widow to sing for joy. He was eyes to the blind, feet to the lame, a father to the poor; and the cause he knoweth not, he searcheth out. Job's character throughout had sustained his profession. He abounded in works of faith and labours of love. He was a pattern and a light to heads of families and magistrates, and his example deserves the imitation of all Christians.

Chap. XXX. 1-31. If Job's language here be deemed somewhat elevated, we must remember his provocation. We have a description of the wicked Arabs, who, emboldened by his adversities, gathered together to insult and to vilify him. The time of affliction is often seized by the enemies of good men to heap insults on them. The wicked triumph in their affliction, generally manifesting a disposition, much resembling that of Job's friends, to consider it as the fruit of hypocrisy. Men, themselves conscious of no generous aspirations, have difficulty in believing that their neighbours are better than they.

3 For want and famine *they were* [2]solitary; fleeing into the wilderness [3]in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief,)

6 To dwell in the cliffs of the valleys, *in* [4]caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* [c]children of [d]fools, yea, children of [5]base men; they were viler than the earth.

9 And now [e]am I their song; yea, I am their by-word.

10 They [6]abhor me, they flee far from me, and [6]spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path; [f]they set forward my calamity; they have no helper.

14 They came *upon me* [g]as a wide breaking-in *of waters:* in the desolation they rolled themselves *upon me.*

15 [h]Terrors are turned upon me: they pursue my [7]soul as the wind; and my welfare passeth away [i]as a cloud.

16 And now [k]my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-season; and my sinews take no rest.

18 [l]By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like [m]dust and ashes.

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me *not.*

21 Thou art [8]become cruel to me; with [9]thy [n]strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it,* and dissolvest my [1]substance.

23 For I know *that* thou wilt bring me *to* death, and *to* [o]the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [2]grave, though [p]they cry in his destruction.

25 [q]Did not I weep for him that was [3]in trouble? [r]was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me;* and when I waited for [4]light, there came darkness.

27 My bowels boiled, and rested not; the days of affliction prevented me.

28 I went mourning without the sun; I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to [4]owls.

30 [t]My skin is black upon me, and my bones are burnt with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER XXXI.

Job maketh a protestation of his integrity in several duties.

I MADE [a]a covenant with mine eyes; why then should I think upon a maid?

2 For [b]what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and [c]a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 [1]Let me be weighed in an even balance, that God may [d]know mine integrity.

7 If my step hath turned out of the way, and [e]mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* [f]let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or [g]*if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* [h]an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* [i]a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the

B.C. 1520.

2 *Dark as the night.*
3 *Yesternight.*
4 *Holes.*
c Jer. 7. 18. Mark 6. 24.
d Prov. 1. 7,22; 16. 22.
5 *Men of no name.*
e Ps. 35. 15,16. Lam. 3. 14, 63.
6 *Withhold not spittle from.*
f Ps. 69. 26. Zech. 1. 15.
g Ps. 18. 4. Is. 8. 7, 8.
h 9. 27, 28; 10. 16. Ps. 88. 15.
7 *Principal one.*
i Is. 44. 22. Hos. 6. 4.
k Ps. 22. 14. Is. 53.12.
l Ps. 38. 5. Is. 1. 5, 6.
m Gen. 18. 27.
8 *Turned to be.*
9 *The strength of thy hand.*
n Ps. 89. 13. 1 Pet. 5. 6.
1 Or, *wisdom.*
o Gen. 3. 19. Ec. 3. 2.
2 *Heap.*
p Ps. 35. 26. Matt. 27. 39-44.
q Ps. 35. 13. Jer. 13. 20. John 11. 35. Rom. 12. 15.

3 *Hard of day.*
r Ps. 41. 1. Prov. 14. 21, 31; 19. 17. Is. 58. 7, 8. Dan. 4. 27. 2 Cor. 9. 9.
s Ps. 97. 11. Is. 50. 10.
4 *Ostriches.*
t Ps. 119. 83.

CH. XXXI.

a Gen. 6. 2. Matt. 5. 28, 29. 1 John 2. 16.
b Heb. 13. 4.
c Is. 28. 21. Jude 7.
1 *Let him weigh me in balances of justice.*
d Ps. 139. 23. Matt. 7. 23. 2 Tim. 2. 19.
e Num. 15. 39. Ec. 11. 9. Matt. 5. 29.
f Deut. 28. 30-33, 51. Jud. 6. 3-6. Mic. 6. 15.
g Jer. 5. 8. Hos. 7. 4.
h Gen. 26. 10. Ex. 20. 14. Prov. 6. 29-33.
i Prov. 3. 33; 6. 27. Jer. 5. 7-9.

Calamities are rendered all the more bitter, when they lead selfish friends of our prosperity to turn their backs upon us. In adversity, many such always disappear; while a true friend is occasionally found.

Chap. XXXI. 1-40. Job here, in a noble strain, delivers himself of a multitude of thoughts, suggested by present circumstances. The spirit of humility and equity is remarkably exemplified in ver. 13-15. How seldom have great men thus thought and thus spoken respecting such as ate their bread! The rest of the chapter is a continued recital of moral excellence and spiritual integrity, the whole presenting a picture admirably harmonising with the statement made at the outset of the Book, concerning his pre-eminent piety. Had Job lived now-a-days, and been thoroughly conversant with the Christian system in all its fulness, he could scarcely have exhibited more moral excellence than appears to have been produced by the elementary views of the Gospel which men possessed in his age and country.

womb make him? and [2]did not one fashion us in the womb?

16 If I have [k]withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and [l]the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided [3]her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have [m]lifted up my hand against the fatherless, when I saw my help in the gate;

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have [n]made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had [4]gotten much;

26 If I [o]beheld the [5]sun when it shined, or the moon walking [6]*in* brightness;

27 And my heart hath been secretly enticed, or [7]my mouth hath kissed my hand:

28 This also *were* [p]an iniquity *to be punished by* the judge: [q]for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 Neither have I suffered my [8]mouth to sin, by wishing a curse to his soul;

31 If [r]the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied;

32 [s]The stranger did not lodge in the street; *but* I opened my doors to the [9]traveller;

33 If I covered my transgressions [t]as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, [z]my desire *is*, *that* the Almighty would answer me, and *that* [1]mine adversary had written a book:

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; [u]as a prince would I go near unto him:

38 If my land cry against me, or that the furrows likewise thereof [2]complain;

39 If I have eaten the [3]fruits thereof without money, or have [4]caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and [5]cockle instead of barley. The words of Job are ended.

B. C. 1520.

2 *Did he not fashion us in one womb?*
k Deut. 15. 7-10.
l Rom. 12. 13.
3 *The widow.*
m Prov. 23. 10, 11.
n Deut. 8. 12-14.
4 *Found.*
o Gen. 1. 16-18.
5 *Light.*
6 *Bright.*
7 *My hand hath kissed my mouth.*
p Gen. 18. 25. Heb. 12. 23.
q Prov. 30. 9. Tit. 1. 16. 2 Pet. 2. 1. 1 John 2. 23. Jude 4.
8 *Palate.*
r 2 Sam. 16. 9, 10.
s 1 Tim. 5. 10. Heb. 13. 2. 1 Pet. 4. 9.
9 *Way.*
t *After the manner of men.*
z *My sign is that the Almighty will answer me.*

1 Matt. 5. 25.
u Eph. 3. 12.
2 *Weep.*
3 *Strength.*
4 *Caused the soul of the owners thereof to expire*, or *breathe out.*
5 *Noisome weeds.*

CHAPTER XXXII.

1 *Elihu is angry with Job and his three friends.* 11 *He reproveth them for not confuting Job.* 16 *His zeal to speak.*

SO these three men ceased [1]to answer Job, because he *was* righteous in his own eyes.

2 Then was [a]kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, [b]because he justified [2]himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [3]waited till Job had spoken, because they *were* [4]elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, [c]I *am* [5]young, and ye *are* very old; wherefore I was afraid, and [6]durst not shew you mine opinion.

7 I said, [d]Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man; and [e]the inspiration of the Almighty giveth them understanding.

9 [f]Great men are not *always* wise; [g]neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your [7]reasons, whilst ye searched out [8]what to say.

12 Yea, I attended unto you; and, behold, *there was* none of you that convinced Job, *or* that answered his words;

13 [h]Lest ye should say, [i]We have found out wisdom: God thrusteth him down, not man.

14 Now, he hath not [9]directed *his* words

CH. XXXII.

1 *From answering.*
a Ps. 69. 9. Eph. 4. 26.
b Luke 10. 29.
2 *His soul.*
3 *Expected Job in words.*
4 Heb. *elder for days.*
c Rom. 13. 7. 1 Tim. 5. 1. Tit. 2. 6. 1 Pet. 5. 5.
5 *Few of days.*
6 *Feared.*
d 1 Kings 12. 6-8. Heb. 5. 12.
e Prov. 2. 6. Dan. 1. 17. 1 Cor. 2. 10-12. 2 Tim. 3. 16. Jam. 1. 5.
f Matt. 11. 25. 1 Cor. 1. 26. Jam. 2. 6, 7.
g Ec. 4. 13.
7 *Understandings.*
8 *Words.*
h Gen. 14. 23.
i Is. 5. 21. 1 Cor. 1. 19, 21.
9 *Ordered.*

There seems reason to fear that, in the Day of Judgment, Job will rise to testify against multitudes, of whom better things might be expected, because of their vastly superior privileges.

Chap. XXXII. 1-22. We have now done with Job's three friends, who pertinaciously adhered to their preposterous assumption of hypocrisy to the last. They gave him up as a man that was hopeless, since he was "righteous in his own eyes." A new speaker here turns up, who adds very materially to the interest of the dialogue. Elihu, who displayed much modesty, set himself courageously to correct Job's three friends. He had been slow to speak, yet he could no longer be silent, clearly seeing that "great men were not always wise," and that "the aged did not understand judgment." As he viewed the matter, none of them convinced Job, or answered his words. He therefore determined that he too would also shew his opinion. He was full of matter, and the spirit within him constrained him to utterance. Intending to speak very plainly, he assigns the reasons: he could accept no man's person, neither give man flattering

against me; neither will I answer him with your speeches.

15 They were amazed; they answered no more; they [1] left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more,)

17 *I said*, I will answer also my part; I also will shew mine opinion.

18 For I am full of [2] matter; [k] the spirit [3] within me constraineth me.

19 Behold, my belly *is* as wine *which* [4] hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may [5] be refreshed: [l] I will open my lips, and answer.

21 Let me not, I pray you, [m] accept any man's person; neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

CHAPTER XXXIII.

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God, by his greatness, from giving man an account of his ways. 31 He inciteth Job to attention.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now [a] I have opened my mouth, my tongue hath spoken in my [1] mouth.

3 My words *shall be of* the uprightness of my heart; and my lips shall utter knowledge [2] clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy [3] wish [b] in God's stead: I also am [4] formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine [5] hearing, and I have heard the voice of *thy* words, *saying*,

9 I am clean without transgression, I *am* [c] innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy;

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he [6] giveth not account of any of his matters.

14 For God speaketh once, yea, twice, *yet man* perceiveth it not.

15 In [d] a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he [7] openeth the ears of men, and sealeth their instruction,

17 That he may [e] withdraw man *from his* [8] purpose, and [f] hide pride from man.

18 He [g] keepeth back his soul from the pit, and his life from [9] perishing by the sword.

19 He is [h] chastened also with [i] pain upon his bed, and the multitude of his bones with strong *pain:*

20 So that his life abhorreth bread, and his soul [i] dainty meat.

21 [k] His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and [l] his life to the destroyers.

23 If there be a messenger with him, [m] an interpreter, one among a thousand, [n] to shew unto man his uprightness;

24 [o] Then he is gracious unto him, and saith, Deliver him from going down to the pit; [p] I have found [2] a ransom.

25 His flesh shall be fresher than [3] a child's: he shall return to the days of his youth:

26 He shall [q] pray unto God, and he will be favourable unto him; and he shall see his face with joy: for [r] he will render unto man his righteousness.

27 He [4] looketh upon men; and *if any* say, [s] I have sinned, and perverted *that which was* right, and it profited me not;

28 He [5] will [t] deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God [6] oftentimes with man,

30 [u] To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak; for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

B. C. 1520.

[1] *Removed, speeches from themselves.*
[2] *Words.*
[k] Ps. 39. 3. Acts 4. 20. 2 Cor. 5. 13, 14.
[3] *Of my belly.*
[4] *Is not opened.*
[5] *Breathe.*
[l] Prov. 8. 6, 7.
[m] Deut. 16. 19. Prov. 24. 23.

CH. XXXIII.

[a] Ps. 78. 2. Matt. 5. 2.
[1] *Palate.*
[2] *Purely.*
[3] *Mouth.*
[b] Gen. 30. 2. 2 Cor. 5. 20.
[4] *Cut out of.*
[5] *Ears.*
[c] Jer. 2. 35.

[6] *Answereth not.*
[d] Num. 12. 6.
[7] *Revealeth,* or *uncovereth.*
[e] Hos. 2. 6. Acts 9. 2-6.
[8] *Work.*
[f] Deut. 8. 16.
[g] Rom. 2. 4. 2 Pet. 3. 9, 15.
[9] *Passing.*
[h] Deut. 8. 5. Rev. 3. 19.
[i] Ps. 38. 1-8.
[1] *Meat of desire.*
[k] Ps. 32. 3, 4.
[l] Ex. 12. 23. 1 Cor. 10. 10. Rev. 9. 11.
[m] 1 Cor. 11. 30-32. Heb. 12. 5-12.
[n] Ps. 119. 75.
[o] Ex. 34. 6, 7. Rom. 5. 20, 21.
[p] Rom. 3. 24-26. 1 Tim. 2. 6. 1 Pet. 1. 18, 19.
[2] *An atonement.*
[3] *Childhood.*
[q] Ps. 6. 1-9. Acts 9. 11.
[r] Ps. 62. 12. Prov. 24. 12. Heb. 11. 26.
[4] *Shall look upon men and say, I have sinned, &c.*
[s] Prov. 28. 13. Luke 15. 18-22. 1 John 1. 8-10.
[5] *Hath delivered my soul, &c., and my life.*
[t] Is. 38. 17, 18. Rev. 20. 1-3.
[6] *Twice* and *thrice.*
[u] Ps. 116. 17, 18.

---

titles. It becomes God's people to love as brethren, and to be courteous; but truth must never be sacrificed to mere politeness.

Chap. XXXIII. 1-33. Elihu now addresses himself to Job, with whom he reasoned very closely; at the same time, he somewhat misapprehended the spirit of his declarations. He nevertheless displays correct views of the justice of God in his dealings with men, well assured that the Judge of all the earth will do right. It clearly behoves the creature to take care how he sits in judgment upon the proceedings of the Creator. Man may occasionally, but God must be always right. Wherever, therefore, the Father and the children come into collision, the latter must give way. From his eyes nothing can be hid. The portraiture here drawn between ver. 15-30 inclusive, is very remarkable, shewing that then, as now, affliction was frequently employed as an instrument in leading men to the Lord, and thus effecting their salvation. The "one among a thousand," means persons well taught in the ways of the Lord. It thus appears, that the number of persons capable of dealing wisely with the afflicted, justifying his ways, and exhibiting his gospel, then, as now, was far from great. Ver. 27 points directly to a penitential spirit confessing sin, and acknowledging that it was unprofitable. Wherever this confession takes place, forgiveness follows, and restoration to the favour and friendship of God.

CHAPTER XXXIV.

1 Elihu accuseth Job for charging God with injustice. 10 God Omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elihu reproveth Job.

FURTHERMORE, Elihu answered and said,

2 Hear my words, [a]O ye wise *men;* and give ear unto me, ye that have knowledge:

3 For the ear trieth words, as the [1]mouth tasteth meat.

4 Let us choose to us judgment; let us [b]know among ourselves what *is* good.

5 For Job hath said, I am righteous; and God hath taken away my judgment.

6 Should I lie against my right? my [2]wound *is* incurable without transgression.

7 What man *is* like Job, *who* [c]drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should [d]delight himself with God.

10 Therefore hearken unto me, ye men of [3]understanding: Far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, [e]surely God will not do wickedly, neither will the Almighty pervert judgment.

13 [f]Who hath given him a charge over the earth? or who hath disposed [4]the whole world?

14 If he set his heart [5]upon man, *if* [g]he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this; hearken to the voice of my words:

17 Shall even he that hateth right [6]govern? and [h]wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that accepteth not the persons of princes, nor [i]regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In [k]a moment shall they die, and the people shall be [l]troubled at midnight, and pass away; and [7]the mighty shall be taken away [m]without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* [n]no darkness, nor shadow of death, where [o]the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*, [p]that he should [8]enter into judgment with God.

24 He shall break in pieces mighty men without [9]number, and set others in their stead.

25 Therefore [q]he knoweth their works, and he overturneth *them* in the night, so that they are [1]destroyed.

26 He striketh them as wicked men [r]in the open sight of others;

27 Because they [s]turned back [2]from him, and would not consider any of his ways:

28 So that [t]they cause the cry of the poor to come unto him, [u]and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more:*

32 *That which* I see not, teach thou me; if I have done iniquity, I will do no more.

33 [x]*Should it be* [3]according to thy mind? he will recompense it, [y]whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of [4]understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 [5]My desire *is, that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin; he clappeth *his hands* among us, and multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend to him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,

2 [a]Thinkest thou this to be right,

B. C. 1520.

CH. XXXIV.

[a] Prov. 1. 5. 1 Cor. 10. 15; 14. 20.
[1] *Palate.*
[b] Is. 11. 2-5. John 7. 24.
[2] *Arrow.*
[c] Deut. 29. 19. Prov. 1. 22; 4. 17.
[d] Ps. 37. 4.
[3] *Heart.*
[e] Ps. 11. 7; 145. 17. Hab. 1. 12, 13.
[f] 33. 4. Prov. 8. 23-30.
[4] *All of it.*
[5] *Upon him.*
[g] Ps. 104. 29. Is. 24. 22.
[6] *Bind.*
[h] 2 Sam. 19. 21. Rom. 9. 14.
[i] Ps. 49. 6, 7. Jam. 2. 6.
[k] Ps. 73. 19. Dan. 5. 30. Acts 12. 23. 1 Thes. 5. 2. 2 Pet. 2. 3.
[l] Ex. 12. 29. Matt. 25. 6. Luke 17. 26-29.

[7] *They shall take away the mighty.*
[m] Is. 10. 16-19. Dan. 2. 34, 44, 45. Zech. 4. 6.
[n] Ps. 139. 11, 12. Is. 29. 15. Amos 9. 2, 3. 1 Cor. 4. 5. Rev. 6. 16.
[o] Ps. 5. 5. Prov. 10. 29. Matt. 7. 23. Luke 13. 27.
[p] Jer. 2. 5. Rom. 9. 20.
[8] *Go.*
[9] *Searching out.*
[q] Ps. 33. 15. Amos 8. 7. Rev. 20. 12.
[1] *Crushed.*
[r] Ex. 14. 30. Deut. 13. 9-11; 21. 21. Is. 66. 24. 1 Tim. 5. 20.
[s] Ps. 125. 5. Zeph. 1. 6. Acts 15. 38. 2 Tim. 4. 10. Heb. 10. 39.
[2] *From after him.*
[t] Jam. 5. 4.
[u] Ex. 22. 23-27.
[x] Rom. 9. 20.
[3] *From with thee?*
[y] Ps. 135. 6.
[4] *Heart.*
[5] *My father. Let Job be.*

CH. XXXV.

[a] Matt. 12. 36, 37. Luke 19. 22.

Chap. XXXIV. 1-37. Elihu displayed quite as much forwardness as judgment. Some of his observations relative to Job were far from well founded. Job had not said, "It profiteth a man nothing that he should delight himself with God;" on the contrary, he held that integrity was a pillar on which the soul might repose during storms and tempests, till the light of heaven should once more shine on the path of the just. Job never denied that the Lord would render to every man according to his ways. That which he affirmed it was meet that men should do, Job himself had done. He had in effect said, "I have borne chastisement; I will not offend any more. That which I see not, teach thou me. If I have done iniquity, I will do so no more." There is this, however, to be said for Elihu, that while Job's three friends accused him of hypocrisy, Elihu charged him only with an error of judgment. Elihu, however, in opening his mouth, forgot what was due to propriety as he proceeded; and hence we find him charging Job with having spoken without knowledge, and using words without wisdom; of adding rebellion to his sin, and multiplying his words against God. Such language was not warranted by the facts, and far from seemly in the mouth of one who was still young in years.

Chap. XXXV. 1-16. Elihu perseveres in the same

that thou saidst, My righteousness *is* more than God's?

3 For thou saidst, [b]What advantage will it be unto thee? *and,* What profit shall I have [1]*if I be cleansed* from my sin?

4 I will [2]answer thee, and thy companions with thee.

5 [c]Look unto the heavens, and see; and behold the clouds, *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art,* and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions [d]they make *the oppressed* to cry; they cry out by reason of the arm of the mighty.

10 But none saith, [e]Where *is* God my maker, who giveth songs in the night;

11 Who [f]teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, [g]because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore [h]trust thou in him.

15 But now, because *it is* not *so,* [3]he hath [i]visited in his anger; yet [4]he knoweth *it* not [k]in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER XXXVI.

1 *Elihu sheweth how God is just in his ways,* 16 *and how Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee that [1]*I have* yet to speak [a]on God's behalf.

3 I will fetch my knowledge from afar, and will [b]ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any: he is* mighty in strength *and* [2]wisdom.

6 He preserveth not the life of the wicked: but giveth right to the [3]poor.

B. C. 1520.

[b] Ps. 73. 13.
[1] By it *more than by my sin.*
[2] *Return to thee words.*
[c] Ps. 8. 3, 4.
[d] Ex. 2. 23; 3. 7, 9. Ps. 43. 2; 55. 2, 3. Luke 18. 3-7.
[e] Ec. 12. 1. 1 Pet. 4. 19.
[f] Gen. 1. 26.
[g] Ps. 73. 6-8.
[h] Ps. 27. 12-14. Rom. 8. 33, 34.
[3] *God.*
[i] Ps. 89. 32. Rev. 3. 19.
[4] *Job.*
[k] Ps. 88. 11-16. Heb. 12. 11, 12.

CH. XXXVI.

[1] There are *yet words for God.*
[a] Ex. 4. 16. 2 Cor. 5. 20.
[b] Deut. 32. 4. Ps. 145. 17. Dan. 9. 7, 14. Rom. 3. 25, 26; 9. 14. Rev. 15. 3.
[2] *Heart.*
[3] *Afflicted.*

[c] Ps. 33. 18. Zeph. 3. 17. 1 Pet. 3. 12.
[d] Ps. 40. 6.
[e] Prov. 9. 4-6. Is. 1. 16-20. Ez. 18. 30, 31. Hos. 14. 1. Acts 3. 19. Jam. 4. 8.
[f] Deut. 4. 30, 31. Is. 1. 19. Rom. 6. 17. Heb. 11. 6.
[g] Deut. 28. 15. Is. 1. 20; 3. 11. Rom. 2. 8, 9.
[4] *Pass away.*
[h] John 8. 21-24.
[i] Num. 32. 14. Rom. 2. 5.
[5] *Their soul dieth.*
[6] *Sodomites.*
[7] *Afflicted.*
[8] *The rest of thy table.*
[9] *Should uphold thee.*
[1] *Turn thee aside.*
[k] Ps. 66. 18. Matt. 5. 29, 30.
[l] Rom. 2. 5; 3. 5; 9. 14.
[m] Ps. 28. 5. Luke 1. 46-55. Rev. 15. 3, 4.
[n] Deut. 4. 19. Ps. 19. 1-4. Rom. 1. 19-21.
[o] Matt. 11. 27. John 17. 25, 26. 1 Cor. 13. 12.
[p] Ps. 102. 24-27. 2 Pet. 3. 8.

7 He [c]withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He [d]openeth also their ear to discipline, and [e]commandeth that they return from iniquity.

11 [f]If they obey and serve *him,* they shall spend their days in prosperity, and their years in pleasures:

12 But [g]if they obey not, they shall [4]perish by the sword, and they shall [h]die without knowledge.

13 But the hypocrites in heart [1]heap up wrath; they cry not when he bindeth them.

14 [5]They die in youth, and their life *is* among the [6]unclean.

15 He delivereth the [7]poor in his affliction, and openeth their ears in oppression:

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and [8]that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice [9]take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot [1]deliver thee.

19 Will he esteem thy riches? *no,* not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, [k]regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, [l]Thou hast wrought iniquity?

24 Remember that thou [m]magnify his work, [n]which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and [o]we know *him* not, [p]neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof,

28 Which the clouds do drop *and* distil upon man abundantly.

---

strain of self-sufficiency, ascribing to Job views which he did not hold, and language which he had not uttered. Many of his observations, while true in themselves, are wholly inapplicable to Job. The closing verses of the chapter, however, comprise important statements as touching mankind at large. The wicked cry to the Lord in the hour of their calamity, but are not heard, because of their impenitence and unbelief. That cry has nothing gracious in it; it is the mere language of nature calling for succour. Such expressions are not, therefore, to be identified with prayer; true prayer never fails of an answer. The simple cry of distress, apart from a sense of sin and danger, must not be confounded with the prayer which has power with God, and obtains the needed blessing.

Chap. XXXVI. 1-33. Elihu reasons on the same principles, sincerely intent on justifying the ways of God; but not duly regardful of the claims of integrity on the part of Job. He discourses beautifully, however, on the goodness of the Lord in his regard for the poor and the needy, and his watchful protection over the

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the [2]bottom of the sea.

31 For [q]by them judgeth he the people; [r]he giveth meat in abundance.

32 [s]With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning [3]the vapour.

CHAPTER XXXVII.

1 *God is to be feared for his great works.* 15 *His wisdom is unsearchable in them.*

AT this also my heart trembleth, and is moved out of his place.

2 [1]Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his [2]lightning unto the [3]ends of the earth.

4 After it [a]a voice roareth: he thundereth with [b]the voice of his excellency; and he will not stay them when his voice is heard.

5 God [c]thundereth marvellously with his voice: great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; [4]likewise to the small rain, and to the [d]great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the [5]south cometh [e]the whirlwind; and cold out of the [6]north.

10 By the breath of God [f]frost is given; and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud; he scattereth [7]his bright cloud,

12 And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, [g]whether for [8]correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and [h]consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking-glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 [i]Shall it be told him that I speak? If a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds; but the wind passeth, and cleanseth them.

22 [9]Fair [k]weather cometh out of the north: [l]with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAPTER XXXVIII.

1 *God challengeth Job to answer; 4 and by his mighty works convinceth Job of ignorance, 31 and of imbecility.*

THEN the LORD answered Job [a]out of the whirlwind, and said,

2 Who *is* this that [b]darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and [1]answer thou me.

4 [c]Where wast thou when [d]I laid the foundations of the earth? declare, if thou [2]hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 [e]Whereupon are the [3]foundations thereof [4]fastened? or who laid [f]the corner-stone thereof,

7 When [g]the morning-stars sang together, and all the sons of God shouted for joy?

8 Or [h]*who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And [5]brake up for it my decreed *place*, and set bars and doors,

11 And said, [i]Hitherto shalt thou come, [k]but no further; and here shall [6]thy proud waves be stayed?

12 Hast thou commanded the morning

B. C. 1520.

2 *Roots.*
q Gen. 6. 17.
r Ps. 65. 9-13. Acts. 14. 17.
s Ex. 10. 21-23. Acts 27. 20.
3 *That which goeth up.*

C. XXXVII.

1 *Hear in hearing.*
2 *Light.*
3 *Wings.*
a Ps. 29. 3-9; 68. 33.
b Ex. 15. 7, 8. Deut. 33. 26.
c 2 Sam. 22. 14, 15.
4 *And to the shower of rain, and to the showers of rain of his strength.*
d Gen 7. 10-12. Prov. 28. 3. Amos 9. 6.
5 *Chamber.*
e Is. 21. 1. Zech. 9. 14.
6 *Scattering winds.*
f Ps. 78. 47; 147. 16-18.
7 *The cloud of his light.*
8 Ex. 9. 18-25.
9 *A rod.*
h Ps. 111. 2; 145. 10-12.

1 Ps. 139. 4. Matt. 12. 36, 37.
9 *Gold.*
k Prov. 25. 23.
l 1 Chr. 29. 11. Heb. 1. 3. Jude 25.

C. XXXVIII.

a Ex. 19. 16-19. Deut. 4. 11, 12. Ex. 1. 4.
b 1 Tim. 1. 7.
1 *Make me know.*
c Prov. 8. 29.
d Ps. 104. 5. Heb. 1. 2,10.
2 *Knowest understanding.*
e Ps. 24. 2. Zech. 12. 1. 2 Pet. 3. 5.
3 *Sockets.*
4 *Made to sink.*
f Ps. 118. 22. Eph. 2. 20, 21.
g Rev. 2. 28.
h Ps. 33. 7. Prov. 8. 29.
5 *Established my decree upon it.*
i Ps. 65. 6, 7. Prov. 8. 29. Mark 4. 39-41.
k Is. 27. 8. Rev. 20. 2, 3, 7, 8.
6 *The pride of thy waves.*

righteous. He very happily also connects chastisement with transgression, shewing that it proceeds from fatherly affection, and that the seed of the righteous always find their account in walking in his ordinances and commandments. His views of the universe, as the dwelling-place of the Most High, are lofty and edifying. God's greatness exceeds all search, and his power nothing can withstand. While his favour is life, his wrath is destruction. Nothing can shelter from his rebuke. It, therefore, behoves all flesh to ponder well their goings, and to remember that in him they live, and move, and have their being, and that they must in due season render an account of the deeds done in the body, whether they be good, or whether they be evil.

Chap. XXXVII. 1-24. Elihu recognises the necessity for Divine teaching, because of our natural darkness. The bright light which is in the clouds fully indicates the fidelity of the Lord, and the peace which will not fail to follow the strifes and storms of this troubled world.

Chap. XXXVIII. The spirit of the whole chapter is this:—man is but a worm of the dust; his knowledge

since thy days; *and* caused [1]the day-spring to know his place;

13 That it might [m]take hold of the [7]ends of the earth, that [n]the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And [o]from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into [p]the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of [q]the shadow of death?

18 Hast thou perceived [r]the breadth of the earth? declare if thou knowest it all.

19 Where *is* [s]the way *where* light dwelleth? and *as for* [t]darkness, where *is* the place thereof,

20 That thou shouldest take it [8]to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into [u]the treasures of the snow; or hast thou seen the treasures of the hail,

23 [x]Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters; or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 [y]Hath the rain a father? or who hath begotten the drops of [z]dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is [9]frozen.

31 Canst thou bind the sweet influences of [1]Pleiades, or loose the bands of [2]Orion?

32 Canst thou bring forth [3]Mazzaroth in his season? or canst thou [4]guide Arcturus with his sons?

33 Knowest thou [5]the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 [b]Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, [6]Here we *are?*

36 [c]Who hath put wisdom in the inward parts? or [d]who hath given understanding to the heart?

37 Who can [e]number the clouds in wisdom? or who can [6]stay the bottles of heaven,

38 When the dust [7]groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the [8]appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 [f]Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER XXXIX.

1 *Of the wild goats and hinds; 5 of the wild ass; 9 the unicorn; 13 the peacock, stork, and ostrich; 19 the horse; 26 the hawk; 27 the eagle.*

KNOWEST thou the time when [a]the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out [b]the wild ass free? or [c]who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the [1]barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the [2]driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will [d]the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou [e]bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or [f]wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and [g]gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or [3]wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

B. C. 1520.

[1] Luke 1. 78. 2 Pet. 1. 19.
[m] Ps. 19. 4-6.
[7] *Wings.*
[n] Ex. 14. 27. Ps. 104. 35.
[o] Ex. 10. 21-23. Prov. 4. 19. Is. 8. 21, 22.
[p] Ps. 77. 19. Prov. 8. 24. Jer. 51. 36.
[q] Ps. 23. 4. Am. 5. 8. Matt. 4. 16.
[r] Is. 40. 28. Jer. 31. 37. Rev. 20. 9.
[s] Gen. 1. 14-18. Deut. 4. 19. Is. 45. 7. John 1. 9; 8. 12.
[t] Ps. 18. 11. Jer. 13. 16. Am. 4. 13.
[8] Or, *at.*
[u] Ps. 33. 7; 135. 7.
[x] Ex. 9. 18, 24. Josh. 10. 11. Matt. 7. 27. Rev. 16. 21.
[y] Ps. 65. 9, 10. Jer. 5. 24. Joel 2. 23.
[z] Deut. 33. 13, 28. Prov. 3. 20. Hos. 14. 5.
[9] *Takes.*
[1] *The seven stars.* Heb. *Cimah.*
[2] *Cesil.*
[3] *The twelve signs.*
[4] *Guide them.*
[5] Gen. 8. 22. Ps. 119. 90, 91.
[b] Am. 5. 8. Zech. 10. 1. Jam. 5. 18.

[6] *Behold us.*
[c] Ps. 51. 6.
[d] Is. 28. 26.
[e] Gen. 15. 5.
[6] *Cause to lie down.*
[7] Or, *is turned into mire.* Heb. *is poured.*
[8] *Life.*
[f] Ps. 104. 27, 28. Luke 12. 24.

CH. XXXIX.

[a] 1 Sam. 24. 2. Ps. 104. 18.
[b] Gen. 16. 12. Ps. 104. 11. Dan. 5. 21. Hos. 8. 9.
[c] Gen. 49. 14.
[1] *Salt places.*
[2] *Exactor.*
[d] Num. 23. 22. Deut. 33. 17.
[e] Hos. 10. 10, 11. Mic. 1. 13.
[f] Gen. 1. 26, 28. Prov. 14. 4. Is. 30. 6; 46. 1.
[g] Prov. 3. 10. Matt. 3. 12.
[3] *The feathers of the stork and ostrich.*

and his power are alike nothingness. His place is prostration before the Lord, in adoring gratitude for the mercies of the Covenant, and the hope of glory.

Chap. XXXIX. This chapter presents a grand descant on the works of God in the natural world, which are illustrative of his wisdom, power, and goodness. Men who are truly enlightened by the Spirit of God, will everywhere, on earth, in the sky, and on the ocean, find abundant materials for instruction, impression, and edifi-

16 She is hardened against her young ones, as though *they were* not her's: [h]her labour is in vain without fear;

17 Because God hath [i]deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou [k]clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? [l]the glory of his nostrils *is* [4]terrible.

21 [5]He paweth in the valley, and rejoiceth in *his* strength: [m]he goeth on to meet the [6]armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 [n]He swalloweth the ground with fierceness and rage; neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, [o]Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth [p]the hawk fly by thy wisdom, *and* [q]stretch her wings toward the south?

27 Doth [r]the eagle mount up [7]at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and [s]where the slain *are*, there *is* she.

CHAPTER XL.

1 *Job humbleth himself to God.* 6 *God stirreth him up to shew his righteousness, power, and wisdom.* 15 *Of the behemoth.*

MOREOVER, the LORD answered Job, and said,

2 [a]Shall he that contendeth with the Almighty [b]instruct *him?* he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken, [c]but I will not answer; yea, twice, but I will proceed no further.

6 ¶ Then answered the LORD unto Job [d]out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 [e]Wilt thou also [f]disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 [g]Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* [h]majesty and excellency, and array thyself with [i]glory and beauty.

11 [k]Cast abroad the rage of thy wrath; and [l]behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together, *and* bind their faces in secret.

14 Then will I also confess unto thee [m]that thine own right hand can save thee.

15 ¶ Behold now [1]behemoth, which I made with thee; [n]he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He [2]moveth his tail like a cedar; the sinews of his stones are wrapped together.

18 His [o]bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: [p]he that made him can make his sword to approach *unto him.*

20 Surely the mountains bring him forth food, [q]where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; [r]the willows of the brook compass him about.

23 Behold, he [3]drinketh up a river, *and* [s]hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 [4]He taketh it with his eyes; *his* nose pierceth through snares.

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out [1]leviathan with an hook? or his tongue with a cord *which* thou [2]lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? [a]wilt thou take him for [b]a servant for ever?

5 Wilt thou [c]play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a ban-

B. C. 1520.

h Ec. 10. 15. Hab. 2. 13.
i Is. 19. 11-14. Jam. 1. 17.
k Ps. 93. 1.
l Jer. 8. 16.
4 *Terrors.*
5 Or, *His feet dig.*
m Prov. 21. 31. Jer. 8. 6.
6 *Armour.*
n Hab. 1. 8, 9.
o Ps. 70. 3. Ex. 26. 2.
p Lev. 11. 16. Deut. 14. 15.
q Cant. 2. 12. Jer. 8. 7.
r Ex. 19. 4. Ps. 103. 5. Prov. 23. 5. Is. 40. 31. Hos. 8. 1.
7 *By thy mouth.*
s Ex. 39. 17-19. Luke 17. 37.

CH. XL.

a Is. 45. 9-11. 1 Cor. 10. 22.
b Is. 40. 14. 1 Cor. 2. 16.
c Rom. 3. 19.
d Heb. 12. 18-20. 2 Pet. 3. 10-12.

e Ps. 51. 4. Rom. 3. 4.
f Gal. 3. 15, 17. Heb. 7. 18.
g Ex. 15. 6. Is. 45. 9.
h Ps. 45. 3, 4. 2 Pet. 1. 16, 17. Jude 24, 25.
i Ps. 90. 16, 17. 1 Cor. 15. 54.
k Deut. 32. 23. Ps. 144. 6. Rom. 2. 8, 9.
l Ex. 9. 16, 17; 15. 6-12. Is. 10. 12-19. Dan. 5. 20-34. Ob. 3, 4.
m Rom. 5. 6. Eph. 2. 4-9.
1 Or, *the elephant*, as some think.
n Ps. 104. 14.
2 Or, *setteth up.*
o Is. 48. 4. Mic. 4. 13.
p Is. 27. 1. Luke 2. 35.
q Ps. 104. 26.
r Is. 15. 7. Ex. 17. 5.
3 *Oppresseth.*
s Ps. 55. 8. Is. 28. 16.
4 *Will any take him in his sight;* or, *bore his nose with a gin?*

CH. XLI.

1 That is, *a whale*, or *a whirlpool.*
2 *Drownest.*
a Gen. 1. 28; 2. 19. Ps. 8. 5, 6.
b Ex. 21. 6. Deut. 15. 17.
c Jud. 16. 25-30.

cation. The eye is everywhere met with the varied works of the Father of mercies, whose love is as infinite as his power.

Chap. XL. The sum of the whole is, that Job had been contending with the Almighty, and he is now required to answer. Job, however, wisely cut short all controversy, by at once humbling himself under the Almighty hand. The Lord then gave him a lesson, teaching him his inability to think even a good thought, still more to save himself from the danger to which he was exposed.

Chap. XLI. The great ideas throughout impressed on Job are those of Divine power and majesty. The references are slight either to justice or mercy. The notions of justice, notwithstanding, were strongly inculcated on him, and hence we find him overwhelmed

quet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* [3]with his [d]double bridle?

14 Who can open the doors of his face? [e]his teeth *are* terrible round about.

15 *His* [4]scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 [f]Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething-pot or caldron.

21 His breath [g]kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow [5]is turned into joy before him.

23 The [6]flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, [h]as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: [i]by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold; the spear, the dart, nor the [7]habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: [k]sling stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 [8]Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh [l]the deep to boil like a pot; he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who [9]is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

CHAPTER XLII.

1 *Job submitteth himself unto God.* 7 *God, preferring Job's cause, maketh his friends submit themselves, and accepteth him;* 10 *he magnifieth and blesseth Job.* 16 *Job's age and death.*

THEN Job answered the LORD, and said,

2 I know that [a]thou canst do every *thing*, and *that* [b]no thought [1]can be withholden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; [c]things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now [d]mine eye seeth thee:

6 Wherefore [e]I abhor *myself*, and [f]repent in dust and ashes.

7 ¶ And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath.*

8 Therefore take unto you now [g]seven bullocks and seven rams, and go to my servant Job, and [h]offer up for yourselves a burnt-offering, and [i]my servant Job shall pray for you; for [2]him will I accept; [k]lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naa-

B. C. 1520.

3 Or, *within.*
4 2 Kings 19. 28. Ps. 32. 9. Jam. 3. 3.
e Ps. 57. 4; 58. 6. Prov. 30. 14. Dan. 7. 7.
4 *Strong pieces of shields.*
f Ps. 18. 8.
g Ps. 18. 8, 12. Is. 30. 33. Hab. 3. 5.
5 *Rejoiceth.*
6 *Fallings.*
h Is. 48. 4. Jer. 5. 3. Zech. 7. 12.
i Ps. 107. 28. Jonah 1. 4-6.
7 *Breastplate.*

k Hab. 1. 10.
8 *Sharp pieces of the potsherd.*
l 1 Kings 14. 10. 2 Kings 21. 13. Is. 14. 23. Am. 2. 13. Matt. 13. 33.
9 *Behave themselves without fear.*

CH. XLII.

a Gen. 18. 14. Matt. 19. 26. Luke 18. 27.
b Ps. 44. 21. John 2. 24, 25. Heb. 4. 12, 13.
1 *Of thine can be hindered.*
c Ps. 11. 5; 131. 1. Prov. 30. 2-4.
d Num. 12. 6-8. Is. 6. 1. John 1. 18.
e Is. 6. 5. Ez. 16. 63. Luke 15. 18, 19. 1 Cor. 15. 8, 9. 1 Tim. 1. 13-16. Jam. 4. 7-10.
f Is. 58. 5. Dan. 9. 3. Jon. 3. 6-10. Luke 10. 13.
g 1 Chr. 15. 26. Heb. 10. 4, 10-14.
h Ex. 18. 12.
i Heb. 7. 25. Jam. 5. 14, 18. Rev. 3. 9.
2 *His face,* or *person.*
k 2 Tim. 4. 14.

by the thought of it. The ideas of the Divine power and glory cannot be separated. Rightly to comprehend the one, is to comprehend the other, and thoroughly to be influenced by both.

Chap. XLII. 1-6. With Job, power and justice would seem to be convertible terms. That which appears most to bulk in his mind, is Divine power, which led him to abhor himself in dust and ashes. His view of justice must, therefore, have been stamped by purity. Ver. 7-9. Eliphaz and his friends now find themselves in an awful and most unlooked for position. They are given to understand that they are all, and all alike, the objects of the Divine displeasure. This was a discovery for which they were not prepared; although so deep in error, they were obviously sincere, and seeing that they were so united, they were the more confirmed in the justice of their convictions concerning Job. They prove that men may be sincere in error as in truth, and that in attempting to judge the hearts of their neighbours, they may be very ignorant with regard to themselves. They had been professedly pleading for God; but now they are apprised that their conduct has been just so much transgression. Alarm was now added to humiliation; to avoid destruction, they were required to sue for the good offices of the very man on whom they had laboured to fix the charge of unparalleled hypocrisy! At their hands the Lord would neither accept prayer nor sacrifices: they must approach through Job, or perish! Never was erring zeal so reproved and confounded. With respect to Job, he had been gently reproved, and he thoroughly humbled himself. His captivity was now turned; he was not only restored to his former prosperity, but received a vast addition to his mercies. Of Elihu, nothing is said by way either of praise or censure. His merits and his defects about

mathite, went and did according as the LORD commanded them: the LORD also accepted [3]Job.

10 And the LORD [1]turned the captivity of Job, [m]when he prayed for his friends: also [n]the LORD [4]gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: [o]every man also gave him a piece of money, and every one an ear-ring of gold.

12 [p]So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were [q]no women found *so* fair as the daughters of Job: and their father [r]gave them inheritance among their brethren.

16 ¶ After this lived Job an hundred and forty years, [s]and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old, and [t]full of days.

B. C. 1520.

[3] *The face of Job.*
[1] Deut. 30. 3.
[m] Luke 23. 34.
[n] Deut. 8. 18. Hag. 2. 8.
[4] *Added all that had been to Job, unto the double.*
[o] Gen. 24. 22, 53. 1 Sam. 10. 27.
[p] Prov. 10. 22. 1 Tim. 6. 17. Jam. 5. 11.
[q] Ps. 144. 12. Acts 7. 20.
[r] Num. 27. 7.
[s] Ps. 128. 6.
[t] Gen. 15. 15. Deut. 6. 2. Prov. 3. 16.

THE BOOK OF PSALMS.

The name of this wonderful Book, in the original, is "Praises,"—a term which clearly indicates what ought to be the character of metrical devotion. The Book is designated "Psalms of David," but a portion of it was, doubtless, contributed by others. While his name is prefixed to upwards of seventy, there seems reason to believe that many more proceeded from his inspired pen. The position assigned to David in this matter is so distinguished, that he is called "The Sweet Singer of Israel," and he himself expressly claims on his own behalf the honour of pre-eminence—"The Spirit of the Lord spake by me, and his word was on my tongue." In Old Testament times the Book of Psalms was incomparably precious. The New Testament writers have quoted nearly fifty of them, and the Lord Jesus himself specially appealed to the language of David as speaking under the influence of the Holy Spirit concerning himself. No other portion of Scripture contributes so largely predictions concerning the coming of Christ. Not a few of the Psalms are direct prophecies concerning his Person, Work, Sufferings, Resurrection, and Glory. This Book has been meetly considered an epitome of the Holy Scriptures, adapted to purposes of devotion. With that view, as was to be expected, special prominence is assigned to the Messiah. His advent, incarnation, birth, life, death, ascension, kingdom, and priesthood are all set forth with the utmost explicitness and with extraordinary beauty. The rejection of Israel, the calling of the Gentiles, the establishment, increase, and perpetuity of the Kingdom of Heaven, with much besides contained in Scripture, are all recorded in this precious Book. Piety is here exhibited in the most engaging forms, while we are presented with truths such as this world's wisdom could never communicate, in a style, for beauty and elevation, which no uninspired poetry can ever equal.

PSALM I.

1 *The happiness of the godly;* 4 *and the unhappiness of the ungodly.*

[a]BLESSED *is* the man that [b]walketh not in [c]the counsel of the [1]ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

2 But [d]his delight *is* in the law of the LORD; and in his law doth he [e]meditate day and night.

3 And he shall be like [f]a tree planted by the rivers of water, that [g]bringeth forth his fruit in his season: his leaf also shall not [2]wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* [h]like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor [i]sinners in the congregation of the righteous.

6 For the LORD knoweth the way of

B. C. 1040.

PS. I.
[a] Matt. 16. 17.
[b] Gen. 5. 24.
[c] Gen. 49. 6.
[1] *Wicked.*
[d] Rom. 7. 22.
[e] 1 Tim. 4. 15.
[f] Is. 44. 4.
[g] Matt. 21. 34, 41.
[2] *Fade.*
[h] Is. 17. 13.
[i] Mal. 3. 18.

balanced each other, and so he was graciously passed by without rebuke. The results, then, if not the object of this wondrous and unparalleled affair, was to illustrate the sovereignty of God, and the character of man. That illustration was perfect and complete, and the narrative of it will remain to the end of all things a subject of the deepest interest, and a source of the most valuable instruction.

Psalm I. 1-6. Happiness and wickedness are wholly incompatible; sin and misery cannot be separated. If men are ever to know true bliss, they must be turned from iniquity. It is thus that the Gospel works salvation: the penitent sinner is justified by faith in the blood of Christ, and thus he obtains peace with God, and not only peace but joy. The regenerated soul is divested of its ruling carnality: it is no longer enmity against God, but subject to his law, in which it delights. This is the test of the new birth; all who are born of God love both the law and the Lawgiver. Holy meditations are proofs of a holy mind. What was "law" with the Psalmist was the Gospel of the Old Testament dispensation, exhibiting mercy through sacrifice, forgiveness of sin, and the imputation of righteousness. The man who is led by the Spirit, and filled with love, will, according to his measure, bear fruit to the praise of grace. His soul will prosper, and he will hold on his way even to the end. Among mankind there are but two states—life and death; two characters—sin and holiness; and two portions—the blessing and the curse. These two characters are everywhere found throughout this Book; the bulk of the Psalms are taken up with delineating, comparing, and contrasting their moral likeness, and their ultimate destinies. The doom of the wicked is here set forth in terms of awful emphasis. The broad way inevitably conducts to perdition. To escape the

the righteous: but the way of the ungodly shall perish.

PSALM II.

1 The kingdom of Christ. 10 Kings are exhorted to submit to it.

WHY [a]do the heathen [1]rage, and [b]the people [2]imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, [c]against the LORD, and against his Anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and [3]vex them in his [d]sore displeasure.

6 [e]Yet have I [4]set my King upon [5]my holy hill of Zion.

7 I will declare [6]the decree: the LORD hath said unto me, [f]Thou *art* my Son; [g]this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and [h]ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

B. C. 1040.

PS. II.

[a] Luke 18. 32.
[1] *Tumultuously assemble.*
[b] Matt. 21. 38.
[2] *Meditate.*
[c] Ex. 16. 7.
[3] Or, *trouble.*
[d] 110. 5, 6. Zech. 1. 15.
[e] 45. 6.
[4] *Anointed.*
[5] *Zion, the hill of my holiness.*
[6] Or, *for a decree.*
[f] Matt. 3. 29.
[g] 89. 27.
[h] 1. 6. John 14. 6.

PS. III.

[a] 2 Sam. 15. 18.
[b] Matt. 27. 25.
[c] Matt. 10. 21.
[d] 2 Sam. 16. 8.
[e] 84. 11.
[1] *About.*
[f] 2 Kings 25. 27.
[g] 34. 6.
[h] Lev. 26. 6. Acts 12. 6.
[i] Prov. 14. 26.
[k] 2 Kings 6. 15-17.
[l] Job 16. 10.
[m] Hos. 13. 4. Acts 4. 12.
[n] Eph. 1. 3. Heb. 6. 14.

PS. IV.

[1] *Overseer.*
[a] Hab. 3. 19, *marg.*
[2] *Be gracious unto me.*
[b] Ex. 10. 3. Num. 14. 11.

PSALM III.

The security of God's protection.

A psalm of David, [a]when he fled from Absalom his son.

LORD, [b]how are they increased that trouble me? [c]many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* [d]no help for him in God. Selah.

3 But thou, O LORD, *art* [e]a shield [1]for me; my glory, and [f]the lifter up of mine head.

4 [g]I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 [h]I laid me down and slept; I awaked: for [1]the LORD sustained me.

6 [k]I will not be afraid of ten thousands of people that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for [l]thou hast smitten all mine enemies *upon* the cheek-bone; thou hast broken the teeth of the ungodly.

8 [m]Salvation *belongeth* unto the LORD: [n]thy blessing *is* upon thy people. Selah.

PSALM IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

To the [1]chief musician on [a]Neginoth, A psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; [2]have mercy upon me, and hear my prayer.

2 O ye sons of men, [b]how long *will ye turn* my glory into shame? *how long* will

---

wrath to come, therefore, the sinner must not only stop, but return, and flee for refuge to the Cross of Christ.

Psalm II. 1-6. We have here a glorious prediction of the Lord Jesus Christ, with his conflicts and triumphs. The powers of the world from the beginning have been generally arrayed against the righteous. Attempts have been made, on a scale the most stupendous, to extirpate both the Jewish and the Gentile Church; but the result has uniformly been the overthrow of those who made them. David, as the type of Jesus, at the appointed time overcame every obstacle, and ascended the throne; and so it was with David's Son, and David's Lord. Ver. 7-12. The King of Zion, with his own lips, declares the Divine purpose concerning himself. By his resurrection, his Sonship was demonstrated; and, as the Father's Son, he was in the fullest sense a partaker of the Divine nature—"God over all, blessed for ever." Having finished transgression, and made an end of sin, as the reward of his work he is here instructed to ask the Heathen for his inheritance, and the uttermost parts of the earth for his possession. How clearly does this shadow forth the glory of the Lord in the universality of his kingdom! From the hour of his ascension the work has been either going directly on, or the field of the world has been preparing for the Gospel seed. The absoluteness of the language here used is fearfully impressive. The counsel and the caution tendered to the heads of the nations is well fitted to excite terror. But kings maintain their tranquillity, through ignorance or unbelief. The time will come, however, when all the sovereigns of the world will make these words the subject of their trembling meditation. This tremendous warning closes with the express announcement of the happy consequences which will result from the reception of the Gospel. This psalm is peculiarly fitted to strengthen the hands of all those, whether at home or abroad, who are concerned in advancing the Divine work of Christian Missions. These are the appointed means of accomplishing the predictions, and their ultimate success is certain.

Psalm III. 1-6. Here we have distress, prayer, and deliverance. David's troubles strongly shadowed forth the afflictions of the Church in times of persecution. Peace followed victory; the Divine hand was acknowledged, and experience of its power produced confidence and hope. Ver. 7, 8. The hearing and answering of prayer is the highest encouragement to the repetition of it. It is the never-failing resource of the people of God. Without it, there can be no spiritual success; with it, there are no limits to prosperity other than those set by faith in the suppliant. With more prayer we should have more victory. The Lord's blessing is ever on his people in proportion to their adoring gratitude for mercies past, and their prayerful confidence in respect of the future. Whatever is done for us, the Lord is the doer of it: his is always the battle, his the victory; his, therefore, must be the praise, while ours is the profit. The heart is slow to learn the best lesson that can be communicated to it, that salvation is from first to last, in all respects, of God; and that if his people are blessed, the blessing comes from him, and is the fruit of sovereign mercy, through his Son Christ Jesus.

Psalm IV. 1-5. The God of mercy is always the God of righteousness. Righteousness, whether imputed or impressed, is exclusively his work. The glory of man is to bear the image, to breathe the spirit of the Lord Jesus, and to love and serve him; but for this the wicked will hate and revile him, and use every means to make him ashamed of it. As this class of people talk more than

ye love vanity, *and* seek after leasing? Selah.

3 But know that [c]the LORD hath set apart him that is godly [d]for himself: the LORD will hear when I call unto him.

4 Stand in awe, and [e]sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer [f]the sacrifices of righteousness, and [g]put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

PSALM V.

1 *David prayeth, and professeth constancy in prayer.* 4 *God favoureth not the wicked.* 7 *David, professing his faith, prayeth unto God to guide him,* 10 *to destroy his enemies,* 11 *and to preserve the godly.*

To the chief musician upon Nehiloth, A psalm of David.

GIVE ear to my words, O LORD; consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for [a]unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

5 [b]The foolish shall not stand [1]in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the [2]bloody and deceitful man.

7 But as for me, I will come *into* thy house [c]in the multitude of thy mercy: *and* in thy fear will [d]I worship toward [3]thy holy temple.

8 Lead me, O LORD, in thy righteousness because of [4]mine enemies: make thy way straight before my face.

9 For *there is* no [5]faithfulness in [6]their mouth; their inward part *is* [7]very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 [8]Destroy thou them, O God: [e]let them fall [9]by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou [1]defendest them: let them also that [f]love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou [2]compass him as *with* a shield.

PSALM VI.

1 *David's complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

To the chief musician on [a]Neginoth upon [1]Sheminith, A psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 [b]My soul is also sore vexed: but thou, O LORD, how long?

4 [c]Return, O LORD, [d]deliver my soul: Oh save me for thy mercies' sake.

5 For [e]in death *there is* no remembrance of thee: [f]in the grave who shall give thee thanks?

6 [g]I am weary with my groaning; [2]all the night make I my bed to swim: I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 [h]The LORD hath heard my supplication; [i]the LORD will receive my prayer.

B. C. 1021.

[c] Ex. 33. 16.
[d] Tit. 2. 14.
[e] Prov. 3. 7. Eph. 4. 26.
[f] Matt. 5. 23, 24. Heb. 13. 15, 16.
[g] Is. 26. 3, 4.

PS. V.

[a] Ps. 65. 2.
[b] Prov. 8. 5. Ec. 5. 4.
[1] *Before thine eyes.*
[2] *Man of bloods and deceit.*
[c] Rom. 5. 20, 21.
[d] Dan. 6. 10. Heb. 4. 16.
[3] *The temple of thy holiness.*
[4] *Those which observe me.*
[5] *Stedfastness.*
[6] *His mouth,* that is, *in the mouth of any of them.*
[7] *Wickednesses.*
[8] *Make them guilty.*
[e] 2 Tim. 4. 14.
[9] *From.*
[1] *Coverest over,* or *protectest.*
[f] Rom. 8. 28. 1 Cor. 2. 9.
[2] *Crown.*

PS. VI.

[a] 4. *title.*
[1] The *eighth.*
[b] Prov. 18. 14. Matt. 26. 38.
[c] Mal. 3. 7.
[d] 86. 13. Is. 38. 17.
[e] 88. 10-12; 115. 17.
[f] Ec. 9. 10. John 9. 4.
[g] Job 10. 1; 23. 2.
[2] Or, *every night.*
[h] Jon. 2. 2, 7. 2Cor. 12. 8-10.
[i] 2Cor. 1. 10, 11.

they reflect, and hence persevere in their fatal course, the Psalmist recommends to them communion with their own hearts in secret, as a means of correcting their folly. Sinners shrink from heart converse; they shut out the thought of God. The sacrifices of the Old Testament were accepted only when accompanied by penitence, faith, and love; and the principle remains in full operation under the present dispensation. Ver. 6-8. All seek good; the Church of God alone finds it. When the light of his countenance shines on his people, the result is such discoveries of his mind in his Word, and his work in their hearts, as unutterably to refresh, confirm, cheer, and comfort.

Psalm V. 1-6. The matter of David's meditation was the matter of his prayer. The term here, however, signifies sighing, mourning, deep distress, which receives vent in prayer. The words betoken the utmost fervour. What is most in the heart at night, will be first in the thoughts in the morning, and will take a chief place in its supplications. As our prayer, like a dart, ascends to heaven, the eye of faith should follow it. Ver. 7-10. Happy the houses whose heads, when out, come home to worship in the fear of the Lord. As husbands, fathers, and masters, they will exemplify the power of grace and the beauty of holiness, diffusing good on every side. Our enemies prove useful to us when they excite us to watchfulness and prayer. A consistent walk will form our strong fortress. He that walketh uprightly walketh surely. To be corrupt is to be weak—to be pure is to be powerful. Ver. 11-12. Christian men have great and immutable grounds for rejoicing. If their joy is small, and only transient, it is because they have but an imperfect comprehension of the blessings of adoption, or but feeble faith in the Divine testimony. Right views, firmly believed, fill the heart not only with peace, but with joy unspeakable, and full of glory.

Psalm VI. 1-7. This is the first of the Penitential Psalms. The language is expressive of the most intense anguish. The term "grave" often means the place of departed spirits, where they wait the resurrection of their bodies; but there the Lord is remembered, and worshipped by the spirits of just men made perfect: here, therefore, it signifies literally the resting-place of the body. Ver. 8-10. The voice of weeping seldom goes long unheard. Tears imply the faith and the fervour to which the promise is specially made. The Lord himself, our model in everything, in the days of his flesh, amidst his chief tribulations, offered up prayers, "with strong crying and tears." Few things act so powerfully on the soul as a clear answer to prayer, under circumstances of extraordinary affliction. It is the voice of the Lord himself speaking through a visible providence. But while the sight of it relieves and comforts the pious mourner, it confounds and exasperates his enemies. They are

10 [k]Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

1 David, professing his innocency, prayeth against the malice of his enemies. 10 By faith he seeth his defence, and the destruction of his enemies.

[a]Shiggaion of David, which he sang unto the LORD, concerning the [1]words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: [b]save me from all them that persecute me, and deliver me;

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* [2]none to deliver.

3 O LORD my God, if I have done this; [c]if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

5 [d]Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself, because of the rage of mine enemies; and awake for me *to* [e]the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore [f]return thou on high.

8 [g]The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according [h]to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but [i]establish the just: [k]for the righteous God trieth the hearts and reins.

10 [3]My defence *is* of God, [l]which saveth the upright in heart.

11 [4]God judgeth the righteous, and God is angry *with the wicked* every day.

12 If [m]he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

B. C. 1058.

k Is. 29. 11. Jer. 20. 11.

PS. VII.

a Hab. 3. 1.
1 *Business.*
b Jer. 15. 15. 1 Pet. 4. 19.
2 *Not a deliverer.*
c 1 Sam. 24. 11. Job 11. 14.
d Job 31. 5-10.
e 2 Sam. 17. 14, *marg.*
f 113. 5, 6; 138. 6.
g Acts 17. 31. Rom. 14. 10, 12. 1 Cor. 4. 4, 5.
h Prov. 19. 1. 1 Thes. 2. 10.
i 1 Thes. 3. 13. 1 Pet. 5. 10. Jude 1.
k Jer. 11, 20; 20. 12. Rev. 2. 23.
3 *My buckler is upon God.*
l Job 5. 6. Prov. 2. 21; 11. 20.
4 *God is a righteous Judge.*
m Ex. 18. 30; 33. 11. Acts 3. 19.

5 Hath *digged.*
n 140. 9, 10; 141. 10. Esth. 7. 10.
o Dan. 4. 17, 25, 34. Acts 7. 48.

PS. VIII.

a 84, *title.*
b John 20. 28.
c Ex. 15. 11.
d Phil. 2. 9, 10.
1 *Founded.*
e 2 Cor. 12. 9, 10.
f Is. 37. 20-29.
g 44. 16.
h Rom. 1. 20.
i Luke 11. 20.
k 104. 19.
l Heb. 2. 6, 7.
m Matt. 8. 20.
n 1 Pet. 2. 12.
o Heb. 2. 7, 16.
p Eph. 1. 21.
2 *Flocks and oxen, all of them.*
q Gen. 1. 20-26.
r Job 11. 7.

PS. IX.

a Heb. 13. 15. Rev. 5. 9-14.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He [5]made a pit, and digged it, [n]and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness; and will sing praise to the name of the LORD [o]most high.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief musician upon [a]Gittith, A psalm of David.

O LORD [b]our Lord, [c]how excellent *is* thy name in all the earth! who hast set [d]thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou [1]ordained [e]strength because of thine enemies, that thou mightest [f]still [g]the enemy and the avenger.

3 When [h]I consider thy heavens, [i]the work of thy fingers, [k]the moon and the stars, which thou hast ordained;

4 [l]What *is* man, that thou art mindful of him? and [m]the son of man, that thou [n]visitest him?

5 For [o]thou hast made him a little lower than the angels, and [p]hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet;

7 [2]All sheep and oxen, yea, and the beasts of the field;

8 [q]The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, [r]how excellent *is* thy name in all the earth!

PSALM IX.

1 David praiseth God for executing of judgment; 11 he inciteth others to praise him; 13 and prayeth that he may have cause to praise him.

To the chief musician upon Muth-labben, A psalm of David.

[a]I WILL praise *thee,* O LORD, with my whole heart; I will shew forth all thy marvellous works.

"ashamed, and sore vexed;" their predictions are falsified, and their malignity remains ungratified. The wicked are never more pitiable and contemptible than under such circumstances. No proof of inherent baseness can be stronger than their grief and rage at that which gives joy to angels, and which angels are often employed to effect.

Psalm VII. 1-9. Consciousness of danger and wickedness in the children of God prompts a hasty flight to the footstool of mercy. The best men must lay their account sometimes with being charged with the worst deeds; but innocence will ever find comfort in an appeal to the Searcher of hearts. It is a sign of grace to sigh for the extinction of wickedness in the earth, and the establishment of the truth as it is in Jesus. Ver. 10-17. The reality of piety is always most impressively displayed, and its consolations most abundantly enjoyed, amid afflictions. If the fire reveal the existence of the dross, it also proves the excellence of the metal. The praises of God, and the persecutions of men, are things which will always harmonise.

Psalm VIII. 1-9. The saints are despised by the world as babes and sucklings; but the praises of the Lord proceeding from their lips are terrible to the wicked. Their prayers have a power infinitely greater than the weapons of this world's warfare. Man, compared with the greater bodies of the universe, is an insignificant creature; but he bears the image of his Creator, which gives him a value that can be fully estimated only by redemption. From the Epistle to the Hebrews, it is clear that the Psalmist is here looking forward to the exaltation of human nature by the incarnation of the Son of God. This settles at once the question of the dignity of our race. For aught that appears to the contrary, it is the only species of being with which the Divine nature has ever been associated. The very thought should fire us with wonder, love, and praise.

Psalm IX. 1-13. Whether David worshipped, or fought, or ruled, he was never half-hearted; he threw his whole soul into everything. He was not less fervent in acknowledging deliverances than in praying for them. This is one of the most impressive proofs of the reality

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast [1]maintained my right and my cause; thou satest in the throne judging [2]right.

5 Thou hast rebuked the heathen, [b]thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 [3]O thou enemy, destructions are come to a perpetual end; and [c]thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever; [d]he hath prepared his throne for judgment;

8 And [e]he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [f]The LORD also will be [4]a refuge for the oppressed, a refuge in times of trouble.

10 And they that [g]know thy name will put their trust in thee: for thou, LORD, [h]hast not forsaken them that seek thee.

11 [i]Sing praises to the LORD, which dwelleth in Zion: [k]declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the [5]humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death;

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. [6]Higgaion. Selah.

17 [l]The wicked shall be turned into hell, *and* all the nations that [m]forget God.

18 For the needy shall not alway be forgotten: [n]the expectation of the poor shall *not* perish for ever.

19 [o]Arise, O LORD; [p]let not man prevail; [q]let the heathen be judged in thy sight.

20 Put them in fear, O LORD; *that* the nations may know themselves *to be but* men. Selah.

B. C. 1021.

1 *Made my judgment.*
2 *In righteousness.*
b 2 Sam. 17. 23.
3 Or, *The destructions of the enemy are come to a perpetual end; and their cities hast thou destroyed, &c.*
c Is. 14. 17.
d Rev. 20. 11.
e Gen. 18. 25.
f Deut. 33. 27.
4 *An high place.*
g John 17. 3. 2 Tim. 1. 12.
h Is. 46. 3, 4. 2 Cor. 1. 9, 10.
i 148. 1-5.
k Is. 12. 4-6.
5 *Afflicted.*
6 *Meditation.*
l Matt. 25. 41-46. Rev. 20. 15.
m Job 8. 13.
n Prov. 23. 18. Phil. 1. 20.
o Is. 42. 13, 14.
p Gen. 38. 26.
q Jer. 10. 25. Rev. 19. 15.

PS. X.

1 *In the pride of the wicked he doth, &c.*
a Ex. 9. 17.
b Is. 10. 7-11. Jam. 4. 13, 16.
2 *Souls.*
3 *The covetous blesseth himself, he abhorreth the LORD.*
c Dan. 5. 22, 23.
4 Or, *all his thoughts are,* There is *no God.*
d Prov. 2. 13-15. Rom. 3. 16.
e Prov. 15. 24.
5 *Unto generation and generation.*
6 *Deceits.*
f Jam. 3. 6-8.
7 *Iniquity.*
8 *Hide themselves.*
g Acts 23. 21.
9 *In the secret places.*
h John 10. 12.
1 *Breaketh himself.*
2 *Into his strong parts.*
i Job 22. 13, 14.
k Is. 26. 11. Mic. 5. 9.
3 *Afflicted.*
l 1 Thes. 4. 8.
m 2 Kings 9. 26.
4 *Leaveth.*
n Lam. 5. 19.
5 *Establish.*

PSALM X.

1 *David complaineth to God of the outrages of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 [1]The wicked [a]in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked [b]boasteth of his [2]heart's desire, and [3]blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, [c]will not seek *after God:* [4]God *is* not in all his thoughts.

5 [d]His ways are always grievous; [e]thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* [5]never *be* in adversity.

7 His mouth is full of cursing, and [6]deceit, and fraud; under his tongue *is* [f]mischief and [7]vanity.

8 He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes [8]are privily set against the poor.

9 [g]He lieth in wait [9]secretly as a lion in his den: he lieth in wait [h]to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He [1]croucheth, *and* humbleth himself, that the poor may fall [2]by his strong ones.

11 He hath said in his heart, [1]God hath forgotten: he hideth his face; he will never see *it.*

12 Arise, O LORD; O God, [k]lift up thine hand: forget not the [3]humble.

13 Wherefore doth the wicked [l]contemn God? he hath said in his heart, Thou wilt not require *it.*

14 Thou hast seen *it;* for thou beholdest mischief and spite, [m]to requite *it* with thy hand: the poor [4]committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 [n]The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt [5]prepare their heart, thou wilt cause thine ear to hear;

and depth of his piety. Less grace is required for supplication than for thanksgiving, since the presence of evil is often more strongly realised than the sense of good. It becomes us, with David, to exult in the diminution of iniquity, whenever we behold it; and to ascribe it to the power and grace of God. Ver. 13-20. Christians, like David, are seldom long delivered from one trouble till they find themselves overtaken by another. With fresh prayer will come fresh joy. There is difficulty in determining precisely the event to which the Psalmist refers; but as used by Christians, it is applicable to any of those great movements by which error is overthrown, and truth established in the earth.

Psalm X. 1-11. Much is said of pride as an attribute of human nature. Nothing can be more unlike the meek and lowly Saviour. It can only be cured by regeneration, and the indwelling of the Spirit of God. Humility, in various measures, is always found in the breast of the "new creature." Pride is essentially atheistical; it shuts out the great and mighty God, in order to the quiet indulgence of its own self-idolatry. Ver. 12-18. Heart work enters deeply into true piety. The Psalmist here presents the character of the Father in the most endearing light; the orphan and the oppressed have a never-failing friend in God. But he fulfils his promise through the instrumentality of his children; and, therefore, it

18 °To judge the fatherless and the oppressed, that the man of the earth may no more [6]oppress.

PSALM XI.

1 David encourageth himself in God against his enemies. 4 God's providence and justice.

To the chief musician, *A psalm* of David.

[a]IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2 For, lo, [b]the wicked bend *their* bow, they [c]make ready their arrow upon the string, that they may [1]privily shoot at [d]the upright in heart.

3 If the foundations be destroyed, [e]what can the righteous do?

4 The LORD *is* in his holy temple, [f]the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD [g]trieth the righteous; but [h]the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain [2]snares, fire and brimstone, and [3]an horrible tempest: *this shall be* the portion of their cup.

7 For [i]the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the chief musician upon [1]Sheminith, A psalm of David.

[2]HELP, LORD; for the godly man ceaseth; for [a]the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips, *and* with [3]a double heart, do they speak.

3 The LORD shall cut off all flattering lips, *and* [b]the tongue that speaketh [4]proud things;

B. C. 1058.

° Luke 18. 7, 8.
6 *Terrify.*

PS. XI.
a Is. 26. 3, 4.
b Jer. 9. 3.
c 21. 12.
1 *In darkness.*
d 97. 11.
e Dan. 3.15-18.
f Rev. 4. 2.
g Jam. 1. 12. 1 Pet. 1. 7.
h Prov. 6.16-19.
2 *Quick burning coals.*
3 *A burning tempest.*
i Is. 61. 8.

PS. XII.
1 *The eighth.*
2 Or, *save.*
a Is. 59. 4, 13.
3 *An heart and an heart.*
b Ex. 15. 9.
4 *Great.*

5 *Are with us.*
c Jam. 5. 4.
6 *Would ensnare him.*
d Prov. 30. 5.
7 *Him,* that is, *every one of them.*
8 *Vilest of the sons of men.*

PS. XIII.
1 Or, *overseer.*
a Lam. 5. 20.
b Is. 59. 2.
c Rom. 9. 2. Phil. 2. 27.
d Lam. 5. 1.
e Rev. 21. 23.
f Jer.51.39,57. Eph. 5. 14.
g Deut. 32. 27.
h Hab. 3. 18. Luke 1. 47, i 69. 16.

PS. XIV.
a Luke 12. 20.
b Rom. 1. 28.

4 Who have said, With our tongue will we prevail; our lips [5]*are* our own: who *is* lord over us?

5 [c]For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* [6]puffeth at him.

6 [d]The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve [7]them from this generation for ever.

8 The wicked walk on every side, when the [8]vilest men are exalted.

PSALM XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

To the [1]chief musician, A psalm of David.

HOW long wilt thou [a]forget me, O LORD? for ever? [b]how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* [c]sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 [d]Consider *and* hear me, O LORD my God: [e]lighten mine eyes, [f]lest I sleep the *sleep of* death;

4 [g]Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; [h]my heart shall rejoice in thy salvation.

6 [i]I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience; 7 and glorieth in the salvation of God.

To the chief musician, *A psalm* of David.

THE [a]fool hath said in his heart, *There is* [b]no God. They are corrupt; they

behoves them studiously to endeavour, to the utmost of their power, to do to each other what he hath promised.

Psalm XI. 1-3. Putting our trust in God, we can well afford to set light either by the timid counsels of friends, or the insults of those who exhort us to flee as a bird to our mountain. Although conscious of the highest integrity, we must not be surprised if the wicked bend their bow at us. It is at grace, not sin, their aim is taken. Their very hatred proceeds from the difference they perceive between themselves and us. It is a tribute to our consistency. If we were of the world, it would love its own. Ver. 4-7. When traduced, it is our consolation that the eyes of the Lord are upon us, beholding our innocence. With approving consciences, we have nothing to fear; and however for a season the wicked may seem to prosper, sooner or later things will take a turn. We shall be vindicated, and they confounded.

Psalm XII. 1-8. When godly men, pillars of the Church, and patterns of excellence, are removed, it behoves survivors to cry to the Lord to raise up others to occupy their places. The loss of even one such man to a church has frequently been found a great calamity; and had they gratefully acknowledged the services of the departed saint, and besought the Lord in true faith to fill his place, they might soon have had cause to rejoice in acknowledging the fresh gift in a faithful and able office-bearer. While flattery is the opposite of slander, it is more dangerous, and may prove far more mischievous; in the sight of the Lord, therefore, both are sins, and it behoves us to view them as he does. Flattery is utterly incompatible with friendship. A faithful friend will often wound our pride by telling us the truth. The flatterer will not only conceal our defects, but extol us for excellences we do not possess. When bad men occupy high places, they generally surround themselves with persons bearing their own likeness. It is one of the greatest mercies, therefore, a country can enjoy to have God-fearing men to fill posts of honour and of power.

Psalm XIII. 1-6. It is probable that this mournful psalm was written during David's flight from Absalom, or at least had reference to that distressing period. For a season, his undutiful son was exalted over him. David, nevertheless, even then trusted, and he was not disappointed; although he was filled with the deepest grief at the death of his rebellious son, he had occasion to rejoice in his own restoration. Never man had greater reason to confess that the Lord had dealt bountifully with him. It so happened to David, that whatever adversaries he had to contend with for a season, he always ended well, whereas it was just the reverse with his enemies. If conscious of possessing a fair portion of David's humility, love, and confidence in God, we may encourage ourselves, that whatever disasters may befall us through the malice of the wicked, all will be right at last.

Psalm XIV. 1-7. The frequency with which David

have done abominable works; *there is* none that doeth good.

2 The [c]LORD looked down from heaven upon the children of men, to see if there were [d]any that did understand, *and* [e]seek God.

3 They are [f]all gone aside, they are *all* together become [1]filthy; [g]*there is* none that doeth good, no, not one.

4 [h]Have all the workers of iniquity no knowledge? who [i]eat up my people *as* they eat bread, [k]and call not upon the LORD.

5 There [2]were they in great fear: for [l]God *is* in [m]the generation of the righteous.

6 [n]Ye have shamed the counsel of the poor, because [o]the LORD *is* his refuge.

7 [p]Oh that [q]the salvation of Israel *were come* out of Zion! When the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

David describeth a citizen of Zion.

A psalm of David.

LORD, [a]who shall [1]abide in thy tabernacle? who shall dwell in [b]thy holy hill?

2 [c]He that walketh uprightly, and [d]worketh righteousness, and [e]speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor [f]doeth evil to his neighbour, nor [2]taketh up a reproach against his neighbour.

4 In whose eyes [g]a vile person is contemned; but he honoureth them that fear the LORD: *he that* [h]sweareth to *his own* hurt, and changeth not.

5 *He that* [i]putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

B. C. 1058.

[c] Gen. 6. 12.
[d] Rom. 3. 11.
[e] Heb. 11. 6.
[f] Is. 53. 6.
[1] *Stinking.*
[g] Rom. 3. 10.
[h] Eph. 4.17,18.
[i] Jer. 10. 25.
[k] Is. 64. 7.
[2] *They feared a fear.*
[l] Is. 8. 10.
[m] 1 Pet. 2. 9.
[n] Is. 37. 10, 11.
[o] Heb. 6. 18.
[p] *Who will give, &c.*
[q] Is. 45. 17.

PS. XV.

[a] 23. 6.
[1] *Sojourn.*
[b] 2. 6.
[c] 84. 11.
[d] Acts 10. 35.
[e] 34. 12, 13.
[f] 1 Sam.24.11.
[2] *Receiveth, or endureth.*
[g] 101. 4.
[h] Josh.9.18-20.
[i] Ex. 22. 25.

PS. XVI.

[1] *A golden psalm of David.*
[a] 116. 6.
[b] 2 Tim. 1. 12.
[c] Jon. 2. 8.
[2] *Give gifts to another.*
[d] Is. 57. 6.
[3] *My part.*
[e] Amos 7. 7, 8.
[f] Heb. 12. 2.
[g] Prov. 8. 14. Is. 11. 2-4.
[h] Acts 2. 25-28.
[i] 62. 6.
[k] Luke 10. 21, 22.
[l] Prov. 14. 32.
[4] *Dwell confidently.*
[m] Rev. 1. 18.
[n] Acts 3. 14.
[o] Matt. 5. 8. 1 Cor. 13. 12.

PSALM XVI.

1 *David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

[1]Michtam of David.

[a]PRESERVE me, O God: [b]for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 [c]Their sorrows shall be multiplied *that* [2]hasten *after* another *god:* [d]their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of [3]mine inheritance and of my cup: thou maintainest my lot.

6 [e]The lines are fallen unto me [f]in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, [g]who hath given me counsel; my reins also instruct me in the night-seasons.

8 [h]I have set the LORD always before me: because *he is* at my right hand, [i]I shall not be moved.

9 Therefore [k]my heart is glad, and my glory rejoiceth; [l]my flesh also shall [4]rest in hope:

10 For thou wilt not leave [m]my soul in hell; neither wilt thou suffer [n]thine Holy One to see corruption.

11 Thou wilt shew me the path of life: [o]in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

---

refers to what is going on in the heart of the fool and the wicked, is very remarkable. There is much more within them than comes forth from their lips; they are ashamed to utter all they think. They who are puffed up with notions of the dignity of human nature, may profitably ponder these verses. Paul has appropriated them in describing the state of mankind; and they remain as true, and as extensively verified, at the present moment, as when he wrote his Epistle. The poor never had, and they have not now, much good to look for from wicked men. Salvation for our lost world is deposited in Zion. It is for her to shine forth on every land, dissipating the darkness, and calling on the nations to behold their God. But that the Church may be a deliverer, she must be herself delivered. Her captivity to the world must be ended, and she must once more shake herself from the dust, and go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Psalm XV. 1-5. This psalm presents a vivid portraiture of Old Testament sanctity. The people were not permitted to lose themselves amidst the forms of godliness while destitute of its power. They were given to understand that the Divine control extended to the whole man. The change of state comprised in justification was invariably connected with a corresponding change of character, known as sanctification. A title to heaven never existed apart from meetness for it. As then, so now, the faith that justifies is the faith which sanctifies. Wherever there is faith, it works by love; and wherever there is love, it labours to promote the Divine glory. This psalm, closely examined, will be found to present a beautiful embodiment of true Gospel piety. We do well to compare ourselves with it. If our thoughts, words, and deeds will bear the test, we may then have confidence towards God.

Psalm XVI. 1-4. Self-converse, when the heart is right, is always pleasant; and when it is otherwise, it is still profitable. How natural and child-like is the conference of the regenerated soul with God its Father in heaven! How sweet and tender the expression of feeling made in those verses! A man is known by his company. He that loves excellence, must be himself excellent. Although David's goodness extended not to the Lord, it did to his saints, in whom was all his delight. This finely illustrates the language of John: "We know that we have passed from death unto life, because we love the brethren." No higher proof than this can be given of a new heart and a right spirit. The Heathens were accustomed to blend the blood of men with their sacrifices, and even to drink it. Ver. 5-11. He who has the Lord for his portion fares well, although he may own but little of this world's good. Well may all such acknowledge that the lines have fallen to them in pleasant places. It is a profitable exercise to dwell upon our mercies, remembering all the way by which the Lord hath led us, and all the good things he has conferred upon us. The closing part of the psalm clearly points to the resurrection of the Lord Jesus, which it depicts in a manner inimitably beautiful. What the Father shewed him he will shew us; and, after resting for a sea-

PSALM XVII.

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagerness. 13 He prayeth against them in confidence of his hope.

[a]A prayer of David.

HEAR [1]the right, O LORD, [b]attend unto my cry; give ear unto my prayer, *that goeth* [2]not out of feigned lips.

2 [c]Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 [d]Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing: I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, [e]by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps [3]slip not.

6 I have called upon thee; for thou wilt hear me, O God: [f]incline thine ear unto me, *and* hear my speech.

7 Shew thy marvellous loving-kindness, O thou that [4]savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as the apple of the eye; hide me under the shadow of thy wings,

9 From the wicked that [5]oppress me, *from* my [6]deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps; they have set their eyes bowing down to the earth;

12 [7]Like as a lion *that* is greedy of his prey, and as it were a young lion [8]lurking in secret places.

13 Arise, O LORD; [9]disappoint him, cast him down: deliver my soul from the wicked, [1]*which is* thy sword;

14 From men [2]*which are* thy hand, O LORD, from [5]men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* [3]they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, [h]I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

B. C. 1020.

PS. XVII.

[a] 86, *title.*
[1] *Justice.*
[b] Neh. 1. 6.
[2] *Without lips of deceit.*
[c] Judg. 24.
[d] 1 Cor. 4. 4.
[e] Eph. 6. 17.
[3] *Be not moved.*
[f] Dan. 9. 17-19.
[4] *Savest them which trust in thee, from those that rise up against thy right hand.*
[5] *Waste.*
[6] *Enemies against the soul.*
[7] *The likeness of him* (that is, *of every one of them,*) *is as a lion that desireth to ravin.*
[8] *Sitting.*
[9] *Prevent his face.*
[1] By *thy sword.*
[2] By *thine hand.*
[c] 1 John 4. 4, 5.
[3] Their *children are full.*
[h] Job 19. 26, 27. 2 Cor. 5. 15.

PS. XVIII.

[a] Heb. 3. 5.
[b] Ex. 15. 2, &c.
[c] 1 John 4. 19.
[d] Is. 12. 2.
[e] Is. 32. 2.
[f] 144. 2.
[1] *Rock.*
[g] Prov. 2. 7.
[h] 132. 17.
[i] Prov. 18. 10.
[k] 2 Sam. 22. 4.
[l] Rev. 4. 11; 5. 12-14.
[m] Acts 2. 21.
[n] Is. 13. 8.
[o] Jon. 2. 2-7. Acts 21. 30.
[2] *Belial.*
[p] Acts 2. 24.
[3] *Cords.*
[q] Ec. 9. 12.
[r] Acts 12. 5.
[s] Rev. 11. 19.
[t] Ex. 2. 23.
[u] Matt. 28. 2.
[4] *By his.*
[x] Dan. 7. 10.
[y] Heb. 12. 26. Rev. 20. 11.
[z] Deut. 5. 22, 23.
[a] 2 Sam. 22. 11, 12.
[b] Deut. 32. 23, 42.
[c] Job 40. 9-12.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

To the chief musician, *A psalm* of David, [a]the servant of the LORD, who spake unto the LORD the words of this song [b]in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

[c]I WILL love thee, O LORD, [d]my strength.

2 [e]The LORD *is* my rock, and [f]my fortress, and my deliverer; my God, my [1]strength, in whom I will trust; [g]my buckler, and [h]the horn of my salvation, *and* [i]my high tower.

3 [k]I will call upon the LORD, [l]*who is* worthy to be praised: [m]so shall I be saved from mine enemies.

4 [n]The sorrows of death compassed me, and [o]the floods of [2]ungodly men made me afraid.

5 [p]The [3]sorrows of hell compassed me about; [q]the snares of death prevented me.

6 [r]In my distress I called upon the LORD, and cried unto my God: [s]he heard my voice out of his temple, and [t]my cry came before him, *even* into his ears.

7 Then [u]the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke [4]out of his nostrils, and [x]fire out of his mouth devoured: coals were kindled by it.

9 [y]He bowed the heavens also, and came down: and [z]darkness *was* under his feet.

10 And [a]he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed; hail-*stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail-*stones* and coals of fire.

14 Yea, [b]he sent out his arrows, and scattered them; and [c]he shot out lightnings, and discomfited them.

son in the tomb, we shall emerge into the realms of light, life, and glory.

Psalm XVII. 1-8. The prayer which issues from feigned lips is lost labour. In proportion to our integrity, is the probability of our success. The prayer, indeed, may be sincere, and yet not wise. The Lord, in love, will not answer such prayer; but he will not count it as sin. Withholding what we seek, he will give us what we need. What we pray God to make us, we should labour to be; that in which we implore assistance, we should endeavour to do; for it is in thus acting that the power is imparted. Ver. 9-15. The portrait here drawn is very awful, and deeply admonitory to worldly men; whatever their wealth, they are poor beneath all poverty, since their portion is wholly confined to this life. In the life to come, nothing awaits them but simple existence, destitute of everything that could impart felicity. Viewed in the light of eternity, there is nothing to excite envy among the multitudes of the glittering great as they walk in their vain show. But a brief space, and they are gone whither they have been at no pains to lay up a good foundation against time to come.

Psalm XVIII. 1-50. This is one of David's noblest psalms, in which he gloriously rehearses the mercies of his God, and the achievements which, under the Divine Hand, he himself had been enabled to perform. But, under secular emblems, we have here the kingdom of the Lord Jesus shadowed forth in its power, glory, triumph, and universality. Spiritually viewed, it is the song of the great Redeemer himself, recounting the mercies of the Covenant, and all that had been done by the Father to establish him on the throne of his glory. The psalm is full of materials for the most delightful contemplation to the people of God, who have the deepest interest in all that appertains to the mighty enterprise

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, [d]he drew me out of [5]many waters.

17 He delivered me from my strong enemy, and from [e]them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: [f]but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD [g]rewarded me according to my righteousness; [h]according to the cleanness of my hands hath he recompensed me.

21 For I [i]have kept the ways of the LORD, [k]and have not wickedly departed from my God.

22 For [l]all his judgments *were* before me, [m]and I did not put away his statutes from me.

23 I was also [n]upright [6]before him, and [o]I kept myself from mine iniquity.

24 Therefore hath [p]the LORD recompensed me according to my righteousness, according to the cleanness of my hands [7]in his eye-sight.

25 [q]With the merciful thou wilt shew thyself merciful; with an upright man [r]thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and [s]with the froward thou wilt [8]shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my [9]candle: the LORD my God will enlighten my darkness.

29 For by thee I have [1]run through a troop; and [t]by my God have I leaped over a wall.

30 *As for* God, [u]his way *is* perfect: the word of the LORD is [2]tried; [x]he *is* a buckler to all those that trust in him.

31 For [y]who *is* God save the LORD? or who *is* a rock save our GOD?

32 *It is* God that [z]girdeth me with strength, [a]and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 [b]He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me [c]the shield of thy salvation; and thy right hand hath holden me up, and [3]thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my [4]feet did not slip.

37 I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have [d]wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast [e]girded me with strength unto the battle: [f]thou hast [5]subdued under me those that rose up against me.

40 Thou hast also given me [g]the necks of mine enemies, [h]that I might destroy them that hate me.

41 They cried, [i]but *there was* none to save *them; even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* [k]thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 [6]As soon as they hear of me, they shall obey me: the [7]strangers shall [8]submit themselves unto me.

45 The strangers shall [l]fade away, and [m]be afraid out of their close places.

46 [n]The LORD liveth; and [o]blessed *be* my Rock; and let [p]the God of my salvation be exalted.

47 *It is* God that [9]avengeth me, and [l]subdueth the people under me.

48 He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [2]violent man.

49 Therefore will I [3]give thanks unto thee, O LORD, among the heathen, [q]and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy [r]to his anointed, to David, and to his seed for evermore.

B. C. 1020.

d 2 Sam. 22.17.
5 *Great waters*
e Job 16. 9.
f 46. 1, 2, 11.
g Is. 49. 4; 62. 11.
h 1 Sam. 24. 11-13. Heb. 7. 26.
i Acts 24. 16.
k 1 Sam. 15. 11. 1 John 2. 19.
l John 5. 14.
m 119. 112, 117.
n 1 Sam. 26. 23.
6 *With.*
o Matt. 18. 8, 9.
p Matt. 10. 41, 42.
7 *Before his eyes.*
q Is. 58. 7, 8. Matt. 18. 33-35.
r Ex. 18. 25-30. Rom. 9. 14.
s Prov. 3. 34. Rom. 2. 4-6.
8 *Wrestle.*
9 *Lamp.*
1 *Broken.*
t 1 Cor. 15. 10.
u 2 Sam. 22. 31. Rom. 12. 2.
2 *Refined.*
x 84. 11, 12.
y 2 Sam. 22. 32.
z Is. 45. 5.
a 2 Sam. 22. 33.
b Is. 28. 6; 45. 1.
c Deut. 33. 29.

3 *With thy meekness thou hast multiplied me:* 45. 4.
4 *Ancles.*
d 2 Sam. 5; 8; 10.
e Ex. 30. 24, 25.
f 1 Cor. 15. 25-28.
5 *Caused to bow.*
g Lam. 5. 5.
h Prov. 8. 36.
i Is. 59. 1, 2. Luke 13. 25.
k Is. 49. 6, 22, 23. Eph. 1. 22.
6 *At the hearing of the ear.*
7 *Sons of the stranger.*
8 Or, *yield feigned obedience.* Heb. *lie.*
l Is. 24. 4.
m Rev. 6. 16.
n 2 Sam. 22. 47.
o 42. 9.
p Ex. 15. 2.
9 *Giveth avengements for me.*
1 *Destroyeth.*
2 *Man of violence.*
3 *Confess.*
q Matt. 26. 30.
r Rom. 1. 3.

PS. XIX.

a Rom. 1. 19, 20.
b Ex. 13. 21, 22.
c Gen. 1. 17, 18.

PSALM XIX.

1 *The creatures shew God's glory:* 7 *the word, his grace.* 12 *David prayeth for grace.*

To the chief musician, A psalm of David.

[a]THE heavens declare the glory of God; and the firmament sheweth his handy-work.

2 [b]Day unto day uttereth speech, and [c]night unto night sheweth knowledge.

---

of the world's salvation, in which it will be felicity to share; and that felicity will be increased by countless millions of their fellow-participants.

Psalm XIX. 1-6. This noble psalm rebukes the idolatry of the Gentile world. The universe is so impressively stamped with the indications of design, power, and goodness, that nothing is so inexcusable as forgetting that it must have had a Creator, and must have an Upholder, who himself is to be worshipped, and not the work of his hands. Ver. 7-14. The claim here put forth on behalf of the law of the Lord is very original; while in itself perfect, it has power to convert the soul of man, and to render wise even the simple. It rejoices the heart, and it enlightens the eyes. No such language was ever used by the ancients concerning either their poetry or their morality. Classic literature had no power over the spirit of man; never was a profligate turned into a sage by any effusions of theirs, whether spoken or written. The Gospel is alone the power of God unto salvation to every one that believeth. David here displays great knowledge of his own heart, and that knowledge frames his prayer. He is afraid of "presumptuous sin," and therefore desires to be guarded against it. The meditations of his heart were upon his conditions and relations, dangers and difficulties, and

3 [d] *There is* no speech nor language [1] *where* their voice is not heard.

4 Their [2] line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun;

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The [3] law of the LORD *is* [e] perfect, [4] converting the soul: [f] the testimony of the LORD *is* sure, making wise the simple:

8 The [g] statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes:

9 [h] The fear of the LORD *is* clean, enduring for ever: [i] the judgments of the LORD *are* [5] true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey, and [6] the honey-comb.

11 Moreover, by them is thy servant warned: *and* [k] in keeping of them *there is* great reward.

12 Who can understand *his* errors? [l] cleanse thou me from secret *faults.*

13 Keep back thy servant also from [m] presumptuous *sins;* [n] let them not have dominion over me: then shall I be upright, and I shall be innocent from [7] the great transgression.

14 [o] Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my [8] strength, and [p] my redeemer.

PSALM XX.

1 *The church blesseth the king in his exploits.* 7 *Her confidence in God's succour.*

To the chief musician, A psalm of David.

THE LORD [a] hear thee in the day of trouble; the name of [b] the God of Jacob [1] defend thee.

2 Send [2] thee help from the sanctuary, and [3] strengthen thee [c] out of Zion.

3 Remember all thy offerings, and [4] accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 [d] We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

B.C. 1040.

d Deut. 4. 19.
1 *Without these their voice is heard.* Heb. *without their voice heard.*
2 *Rule, or direction.*
3 Or, *doctrine.*
e Jam. 1. 17.
4 *Restoring.*
f Rev. 19. 10.
g Deut. 4. 5, 6.
h Rom. 3. 10-18.
i Rom. 2. 2; 11. 22. Rev. 15. 3.
5 *Truth.*
6 *The dropping of honey-combs.*
k Heb. 11. 6, 26.
l 1 John 1. 7.
m 2 Pet. 2. 10.
n Rom. 6. 12-14, 16-22.
7 *Much.*
o Rom. 15. 16.
8 *Rock.*
p Rev. 5. 9. PS. XX.
a Heb. 5. 7.
b Ex. 3. 13-15.
1 *Set thee on an high place.*
2 *Thy help.*
3 *Support.*
c Is. 12. 6.
4 *Turn to ashes,* or *make fat.*
d Luke 1. 47.

6 Now know I that the LORD saveth his anointed: he will hear him from [5] his holy heaven with [6] the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses; but we will remember the name of the LORD our God.

8 They are brought down and fallen; but we are risen, and stand upright.

9 [e] Save, LORD: let the King hear us when we call.

PSALM XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further success.*

To the chief musician, A psalm of David.

THE king shall joy in thy strength, O LORD; and [a] in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with [b] the blessings of goodness: [c] thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* [d] length of days for ever and ever.

5 His glory *is* great in thy salvation: [e] honour and majesty hast thou laid upon him.

6 For thou hast [1] made him most blessed for ever: thou hast [2] made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD; and through the mercy of [f] the most High he shall not be moved.

8 Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: [g] the LORD shall swallow them up [h] in his wrath, and [i] the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee; they [k] imagined a mischievous device, *which* [l] they are not able *to perform:*

12 [m] Therefore shalt thou [3] make them turn their [4] back, *when* [n] thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 [o] Be thou exalted, LORD, in thine own strength: [p] *so* will we sing and praise thy power.

5 *The heaven of his holiness.*
6 *The strength of the salvation of his right hand.*
e Matt. 21. 9, 15. PS. XXI.
a Heb. 12. 2.
b Rom. 2. 4. Eph. 1. 3.
c Heb. 2. 9. Rev. 19. 12.
d Rev. 1. 18.
e Eph. 1. 21, 22.
1 *Set him to be blessings.*
2 *Gladded him with joy.*
f Deut. 32. 8, 9.
g Job 6. 3.
h Rev. 19. 15.
i Matt. 3. 10, 12.
k Ex. 11. 2. Acts 5. 27, 28.
l Is. 7. 6, 7. Acts 4. 17, 18.
m 56. 9.
3 *Set them as a butt.*
4 *Shoulder.*
n 64. 7.
o Matt. 6. 10, 13. Rev. 11. 17.
p Rev. 16. 5-7; 19. 1-6.

these supplied the words of his mouth, which formed its supplication. This is an example which the people of God do well at all times earnestly to imitate.

Psalm XX. 1-9. In this sweet song, the Church extols her King, praying in his behalf for such mercies as may tend to the completion of his glory. What heart is presented in these successive supplications! They bespeak the utmost love and the most intense desire. His salvation was the source of her joy—she desired to have none other. Such truth, power, and goodness, are proper objects for human trust. Her confidence, therefore, was implicit, and her hope ascended to heaven.

Psalm XXI. 1-7. David and Solomon, although both splendid types of the Mediator, did nothing beyond shadowing forth with feeble ray the glory of his kingdom. Some of the language employed in these verses applies to them, but in him alone it finds completeness. Ver. 8-13. Their enemies were an emblem of his enemies, and their vigilance of his. Although the Lamb of God, he is yet the Lion of the tribe of Judah; and the wicked who reject his mercy, will one day have to do with his justice. From ver. 11, we see that the authors of evil devices, although they have failed to accomplish their object, will be held responsible for their intentions. The Church in the closing verses desires the exaltation of the Mediator, avowing her determination to sing and praise his power. The very essence of song is love, and in proportion as we love the Lord Jesus, we shall delight to sing his praises, and nothing will more gratify us than the union with us of our friends for that purpose. Like

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 23 He praiseth God.

To the chief musician upon [1]Aijeleth Shahar, A psalm of David.

MY God, [a]my God, [b]why hast thou forsaken me? *why art thou so* [c]far from [2]helping me, *and from* [d]the words of my roaring?

2 O my God, [e]I cry in the day-time, [f]but thou hearest not; and [g]in the night-season, and [3]am not silent.

3 But [h]thou *art* holy, *O thou* [i]that inhabitest the praises of Israel.

4 [k]Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They [l]cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But [m]I *am* a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me [n]laugh me to scorn: they [4]shoot out the lip, [o]they shake the head, *saying,*

8 [p]He [5]trusted on the LORD *that* he would deliver him: let him deliver him, [6]seeing he delighted in him.

9 But thou *art* he [q]that took me out of the womb; thou didst [7]make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: [r]thou *art* my God [s]from my mother's belly.

11 [t]Be not far from me, for trouble *is* near; for *there is* [8]none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They [9]gaped upon me *with* their mouths, [u]*as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are [1]out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 [x]My strength is dried up like a potsherd; and [y]my tongue cleaveth to my jaws; and thou hast brought me [z]into the dust of death.

16 For dogs have compassed me; the assembly of the wicked have inclosed me: [a]they pierced my hands and my feet.

17 [b]I may tell all my bones: they look *and* stare upon me.

18 They [c]part my garments among them, and cast lots upon my vesture.

B. C. 1060.

PS. XXII.

1 *The hind of the morning.*
a Matt. 27. 46.
b Heb. 13. 5.
c 46. 1.
2 *My salvation.*
d Heb. 5. 7.
e 1 Thes. 3. 10.
f Lam. 3. 8, 44.
g Luke 6. 12.
3 *There is no silence to me.*
h Is. 6. 3. Rev. 4. 8.
i Deut. 10. 21.
k Rom. 4. 18-22. Heb. 11. 8-32.
l 99. 6, 7.
m Is. 41. 14.
n Matt. 9. 24. Luke 16. 14.
4 *Open.*
o Mark 15. 29-32.
p Matt. 27. 42, 43.
5 *Rolled himself on.*
6 *If he delight.*
q Is. 49. 1, 2.
7 *Keep me in safety.*
r John 20. 17.
s Gal. 1. 15.
t John 16. 32. Heb. 5. 7.
8 *Not a helper.*
9 *Opened their mouths against me.*
u 1 Pet. 5. 8.
1 *Sundered.*
x Prov. 17. 22.
y Job 29. 10.
z Gen. 3. 19.
a Zech. 12. 10.
b Job 33. 21.
c John 19. 24.

d 10. 1.
2 *My only one from the hand.*
e 16.
f 1 Pet. 5. 8.
g Acts 5. 30-32.
h Heb. 2. 11, 12.
i 40. 9, 10.
k Luke 1. 50.
l Is. 25. 3. Rev. 15. 4.
m Luke 23. 46.
n Is. 25. 6.
o 106. 3, 4.
p 1 Thes. 1. 9.
q Rev. 11. 15.
r Is. 53. 10. Heb. 2. 13.
s Gal. 3. 26-29.

PS. XXIII.

a John 10. 27-30.
1 *Pastures of tender grass.*
b Rev. 7. 17.
2 *Waters of quietness.*
c 1 Cor. 15. 55-57.
d 1 John 2. 20, 27.

19 But [d]be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; [2]my darling from the power of [e]the dog.

21 Save me [f]from the lion's mouth: for thou hast heard me from [g]the horns of the unicorns.

22 [h]I will declare thy name unto my brethren: [i]in the midst of the congregation will I praise thee.

23 [k]Ye that fear the LORD, praise him: all ye the seed of Jacob, [l]glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; [m]neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 [n]The meek shall eat and be satisfied; [o]they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember, and [p]turn unto the LORD; and all the kindreds of the nations shall worship before thee.

28 For [q]the kingdom *is* the LORD's; and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul.

30 [r]A seed shall serve him; [s]it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this.*

PSALM XXIII.

David's confidence in God's grace.

A psalm of David.

THE LORD *is* [a]my shepherd, I shall not want.

2 He maketh me to lie down in [1]green pastures: he [b]leadeth me beside the [2]still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, [c]I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: [d]thou

David we will say, "Come and magnify the Lord with me, and let us exalt his name together."

Psalm XXII. 1-8. Here, at this early period, we find the Spirit of Inspiration preparing for the Lord Jesus the memorable words he uttered upon the cross. They may have been used by David in some of his deepest afflictions; but that their primary bearing is on the crucifixion, is beyond all dispute. Indeed, the whole of this psalm has reference to the Saviour, which has suggested a doubt whether even the words we have referred to were ever used by David. Ver. 9-22. Nothing can exceed the anguish depicted in these touching verses. They are in the highest conceivable degree expressive of human sorrow. Ver. 23-31. Here we have a wonderful turn. The darkness and the horror pass away, and the sorrowing suppliant once more becomes calm, and not only so, but joyful, praising the Lord himself, and calling upon others so to do. Ver. 27, 28 present one of the finest missionary views to be found in Scripture. The language is comprehensive of the whole human family, and, by consequence, the complete establishment of the kingdom of Christ.

Psalm XXIII. 1-6. The imagery of this sweet psalm is derived from pastoral life, and finely harmonises with the Saviour's view of himself as the Good Shepherd. He feeds the hungry, gives drink to the thirsty, and conducts them to rich pastures. Nothing is wanted to complete their happiness, and secure their safety. Constantly under his eye, his rod is stretched over them, and woe to those that seek to do them an injury! The

[s]anointest my head with oil; my cup runneth over.

6 Surely [t]goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD [u]for ever.

PSALM XXIV.

1 *God's sovereignty in the world.* 3 *The citizens of his spiritual kingdom.* 7 *An exhortation to receive him.*

A psalm of David.

THE earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein:

2 For he hath founded it upon the seas, and established it upon the floods.

3 [a]Who shall ascend into [b]the hill of the LORD? [c]and who shall stand in his holy place?

4 [d]He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from [e]the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, [f]O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and [g]the King of glory shall come in.

8 Who *is* this King of glory? [h]The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who *is* this King of glory? The LORD of hosts, [i]he *is* the King of glory. Selah.

PSALM XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remission of sins,* 16 *and for help in affliction.*

A psalm of David.

UNTO thee, O LORD, [k]do I lift up my soul.

2 [l]O my God, I trust in thee: let me not be ashamed; let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 [m]Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* [n]the God of my salvation; on thee do I wait all the day.

6 [o]Remember, O LORD, thy [1]tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not [p]the sins of my youth, nor my transgressions: [q]according to thy mercy remember thou me [r]for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD; therefore will he teach sinners in the way.

9 The meek will he guide in judgment; and the meek will he teach his way.

10 All [1]the paths of the LORD *are* [s]mercy and truth unto such as [1]keep his covenant and his testimonies.

11 For [t]thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 [u]What man *is* he that feareth the LORD? [v]him shall he teach in the way *that* he shall choose.

13 [w]His soul shall [2]dwell at ease; and his [x]seed shall inherit the earth.

14 The secret of the LORD *is* with them that fear him; and [3]he will shew them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall [4]pluck my feet out of the net.

16 [y]Turn thee unto me, and have mercy upon me; [z]for I *am* desolate and afflicted.

17 [a]The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain, and [b]forgive all my sins.

19 Consider mine enemies, for they are many; and they hate me with [5]cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

B. C. 1068.

[s] *Maketh fat.*
[t] 2 Cor. 1. 10. 2 Tim. 4. 18.
[u] *To length of days.*

PS. XXIV.
[a] John 13. 33; 20. 17. Eph. 4. 8-10.
[b] 2 Sam. 6. 12-17. Heb. 12. 22-24.
[c] Mal. 3. 1, 2. Heb. 12. 28, 29.
[d] *The clean of hands.*
[e] Is. 12. 2; 45. 17. Tit. 2. 10-14; 3. 4-6.
[f] O God of *Jacob.*
[g] Hag. 2. 7, 9.
[h] 45. 3-6; 50. 1.
[i] Luke 9. 26. Tit. 2. 13.

PS. XXV.
[k] Lam. 3. 41.
[l] Rom. 5. 5; 10. 11. 1 Pet. 2. 6.

[m] Prov. 8. 20.
[n] 68. 20.
[o] 106. 45.
[1] *Bowels.*
[p] Prov. 5. 7-14.
[q] 119. 124.
[r] Eph. 1. 6, 7; 2. 4-8.
[s] 119. 75, 76.
[t] John 1. 14, 17. Jam. 5. 11.
[1] Heb. 8. 8-12; 13. 20, 21.
[u] Is. 42. 25; 48. 9.
[v] Is. 1. 10. Acts 13. 26.
[w] 2 Thes. 2. 10-12. 1 John 2. 27.
[x] Prov. 20. 25. Matt. 11. 28, 29.
[2] *Lodge in goodness.*
[q] 112. 2.
[3] *His covenant to make them know it.*
[4] *Bring forth.*
[r] Mic. 7. 19.
[s] Dan. 9. 17. Mark 15. 33-35.
[t] 1 Cor. 4. 11-13. 2 Cor. 1. 9, 10; 4. 8, 9.
[u] Matt. 9. 2.
[5] *Hatred of violence.*

idea of the earth as constituting one boundless pasture-land, where the Shepherd of Israel watches over his blood-bought flock, conducting them from this world of sin and sorrow to that of holiness and joy, is very grand. Let the saints, amid all their troubles and perils, think of these things, and receive from them the consolation they are so eminently calculated to impart.

Psalm XXIV. 1-10. It is believed that the transfer of the Ark to Mount Zion led to the penning of this noble psalm, which may be viewed as a prophecy of Christ and of his Church. The Ark is supposed to be moving, with the solemn marching of the whole of Israel, toward Mount Zion, and on ascending the mountain this psalm was sung. All this may be spiritually applied to the Church, and the ascension of the Lord to heaven. There is, we have reason to believe, no spot in the universe, save this globe, that has been degraded, on the one hand, by sin, and, on the other, dignified by the presence of the Saviour—"God manifest in the flesh." There is no hazard in affirming that there is no orb throughout the boundless expanse of creation, on which his own eye rests with so much complacency. Here alone he became incarnate, dying the just for the unjust. Here he slept among the dead, and, raised again by the power of the Eternal Spirit, thence he ascended to the heavenly world, to take his place at the Father's right hand, making continual intercession for the object of his love.

Psalm XXV. 1-6. These verses illustrate David's habitual walk with God, with whom he converses as a child with a parent, unbosoming all his cares, and making known his many wants. Here he displays his deep sense of the need of the Divine teaching and guidance, without which he could not proceed. All true Christians, taught by the same spirit, have reached the same conclusions as to their helplessness and dependence. Ver. 7-22. It is impossible to walk with God, without being frequently reminded of our unlikeness to him. In his light we discover our own darkness, which prompts humiliation, confession, and recourse to the blood of sprinkling. Notwithstanding David's filial spirit, he was much troubled by the remembrance of his bygone transgressions. Thus he was reminded of his innate depravity, and the necessity of watchfulness and prayer. This is the best use that can be made of these painful recollections; and happy will every child of God be, in

22 [x]Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

David, in confidence of his integrity, resorteth unto God.

A psalm of David.

[a]JUDGE me, O LORD; [b]for I have walked in mine integrity: [c]I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindness *is* before mine eyes; and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have [d]hated the congregation of evil-doers; and will not sit with the wicked.

6 [e]I will wash mine hands in innocency: so will I compass thine altar, O LORD;

7 That I may publish with the voice of thanksgiving, and [f]tell of all thy wondrous works.

8 LORD, [g]I have loved the habitation of thy house, and the place [1]where thine honour dwelleth.

9 [2]Gather not my soul with sinners, nor my life with [3]bloody men;

10 In whose hands *is* mischief, and their right hand is [4]full of bribes.

11 But as for me, [h]I will walk in mine integrity: [i]redeem me, [k]and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

PSALM XXVII.

1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 and by prayer.

A psalm of David.

THE LORD *is* my light and [a]my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

2 When [b]the wicked, *even* mine enemies and my foes, [1]came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; [c]that I may dwell in the house of the LORD all the days of my life, [d]to behold the [2]beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble [e]he shall hide me in his pavilion: [f]in the secret of his tabernacle shall he hide me; he shall [g]set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of [3]joy; [h]I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [4]*When thou saidst*, [i]Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 [k]Hide not thy face *far* from me; put not thy servant away in anger: [l]thou hast been my help; [m]leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then [n]the LORD will [5]take me up.

11 [o]Teach me thy way, O LORD, and lead me in [6]a plain path, because of [7]mine enemies.

12 Deliver me not over unto the will of mine enemies: for [p]false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had* [q]*fainted*, unless I had believed to see the goodness of the LORD [r]in the land of the living.

14 [s]Wait on the LORD; [t]be of good courage, and [u]he shall strengthen thine heart: wait, I say, on the LORD.

PSALM XXVIII.

1 David prayeth against his enemies. 6 He blesseth God, 9 and prayeth for the people.

A psalm of David.

UNTO thee [a]will I cry, [b]O LORD my rock: be not silent [1]to me: lest, *if*

B.C. 1058.

[x] 130. 8.

PS. XXVI.
[a] 1 Cor. 4. 3-6.
[b] Prov. 20. 7. 2 Cor. 1. 12.
[c] Prov. 29. 25.
[d] 101. 3-8.
[e] Tit. 3. 5.
[f] Luke 19. 37-40.
[g] Is. 38. 20, 22. John 2. 14-17.
[1] *Of the tabernacle of thy honour.*
[2] *Take not away.*
[3] *Men of blood.*
[4] *Filled with.*
[h] Is. 38. 3. 1 Thes. 2. 10.
[i] Tit. 2. 14.
[k] Neh. 13. 14, 22.

PS. XXVII.
[a] 3. 8.
[b] 3. 7.
[1] *Approached against me.*

[c] 1 Tim. 5. 5.
[d] 2 Cor. 3. 18.
[2] *Delight.*
[e] Col. 3. 3.
[f] 2 Chr. 22. 12.
[g] Matt. 7. 25; 16. 16-18.
[3] *Shouting.*
[h] Eph. 5. 19, 20. Rev. 5. 9.
[4] Or, *my heart said unto thee, Let my face seek thy face, &c.*
[i] 24. 6.
[k] Is. 59. 2.
[l] Is. 46. 3, 4.
[m] Heb. 13. 5.
[n] John 14. 23.
[5] *Gather.*
[o] 143. 8-10.
[6] *A way of plainness.*
[7] *Those which observe me.*
[p] Matt. 26. 59, 60.
[q] 2 Cor. 4. 1, 8-14, 16.
[r] Is. 38. 11, 19.
[s] Hab. 2. 3.
[t] 1 Cor. 16. 13.
[u] 2Cor.12.9,10. Eph. 3. 16.

PS. XXVIII.
[a] 77. 1; 142. 1.
[b] Is. 26. 4, *marg.*
[1] *From me.*

---

proportion as he succeeds in rendering these recollections of the past subservient to future holiness.

Psalm XXVI. 1-12. There is a great distinction between felt corruption and positive transgression. Shortcoming is compatible with perfect sincerity. None have so developed the internal workings of depravity as the Psalmist, and yet none have more emphatically asserted the consciousness of truth in the inward parts. In this psalm we have a striking illustration. David had not sat with vain persons, nor gone with the dissemblers; he held in abhorrence the assembly of the wicked, and stood aloof from it to the utmost. Of all this David was conscious; and as he had done, so he continued doing: he would walk in his integrity, and look to the Lord for daily mercies. Here he is an example to all the faithful in Christ Jesus. There is no difficulty, in a general way, in ascertaining our own thoughts, aims, and objects; still less as it respects the character of those for whose company we have a preference. That company, therefore, is a glass in which we may severally see our own faces.

Psalm XXVII. 1-7. David here exhibits grace reigning in a remarkable manner. Filled with the fulness of God, he is fearless of his enemies, whatever be their number or malignity. It was enough that he felt himself guarded by the power of Omnipotence. His God was with him; and that sufficed to inspire the utmost confidence. In the pavilion of the Most High, he was far removed beyond the possibility of danger. Among the Orientals, the royal tent was the most secure place in the camp, being the best guarded. The Arabians pitched their tents in a circular form, the prince being placed in the middle. The rocks of Judea were impregnable; and within their cliffs, or caverns the remnants of armies frequently endured long sieges, and often from the impossibility of their being seized, made favourable capitulations. These facts supply beautifully expressive figures to illustrate spiritual objects. Ver. 8-14. David, forgetting outward things, and persecuting foes, here returns to spiritual intercourse with God. The ease and grace with which he constantly turns from the secular to the sacred, from earth to heaven, is astonishing. Although, while convinced that all the promises were yea and amen, yet he continually prays that they may be fulfilled; and this is a matter in which he deserves to be imitated by all the people of God. Ver. 10 is an orphan's text. Let every pious orphan receive it as specially his own; and let him add to it the

thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications when I cry unto thee, [c]when I lift up my hands toward [2]thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 [d]Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* [e]my strength and [f]my shield; my heart trusted in him, and I am helped: [g]therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* [3]their strength, and he *is* the [4]saving strength of his anointed.

9 Save thy people, and bless thine inheritance: [5]feed them also, and lift them up for ever.

PSALM XXIX.

1 *David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.*

A psalm of David.

GIVE unto the LORD, O ye [1]mighty, give unto the LORD glory and strength.

2 [a]Give unto the LORD the [2]glory due unto his name; worship the LORD in [3]the beauty of holiness.

3 [b]The voice of the LORD *is* upon the waters: [c]the God of glory thundereth; the LORD *is* upon [4]many waters.

4 The voice of the LORD *is* [5]powerful; the voice of the LORD *is* [6]full of majesty.

5 The voice of the LORD [d]breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to [e]skip like a calf; [f]Lebanon and [g]Sirion like a young [h]unicorn.

7 The voice of the LORD [7]divideth the flames of fire.

B.C. 1059.

[c] 2 Chr. 6. 13. 1 Tim. 2. 8.
[2] *The oracle of thy sanctuary.*
[d] 107. 19-22; 116. 1, 2; 118. 5.
[e] Is. 12. 2; 45. 24. Eph. 6. 10.
[f] Gen. 15. 1.
[g] 68. 3, 4. Is. 61. 10.
[3] *His.*
[4] *Strength of salvations.*
[5] *Rule.*

PS. XXIX.

[1] *Sons of the mighty.*
[a] 1 Chr. 16. 28, 29.
[2] *Honour of his name.*
[3] *His glorious sanctuary.*
[b] Rev. 17. 14, 15.
[c] Acts 7. 2.
[4] *Great.*
[5] *In power.*
[6] *In majesty.*
[d] Is. 2. 13.
[e] 114. 4-7.
[f] Hab. 3. 6-11.
[g] Deut. 3. 9.
[h] Num. 23. 22.
[7] *Cutteth out.*

[1] Heb. 12. 26.
[a] *Be in pain.*
[2] *Every whit of it uttereth, &c.*
[k] Dan. 2. 44. 1 Tim. 1. 17.

PS. XXX.

[a] Deut. 20. 5. 2 Sam. 5. 11; 6. 20.
[b] 28. 9.
[c] 28. 1.
[d] Rev. 19. 5, 6.
[1] *To the memorial.*
[e] Is. 6. 3. Rev. 4. 8.
[2] *There is but a moment in his anger.*
[f] Rev. 22. 1, 17.
[g] John 16. 20, 21. 2 Cor. 7. 9, 10.
[3] *In the evening.*
[4] *Singing.*
[h] 30. 17. Job 10. 12.
[5] *Settled strength for my mountain.*
[i] 143. 1, 7-9.
[k] 54. 4.
[6] *My tongue, or my soul.*

8 The voice of the LORD [1]shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to [8]calve, and discovereth the forests; and in his temple [9]doth every one speak of *his* glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth [k]King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM XXX.

1 *David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him.*

A psalm *and* song *at* [a]the dedication of the house of David.

I WILL extol thee, O LORD; [b]for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go [c]down to the pit.

4 [d]Sing unto the LORD, O ye saints of his, and give thanks [1]at the remembrance of [6]his holiness.

5 For [2]his anger *endureth but* a moment; [f]in his favour *is* life: [g]weeping may endure [3]for a night, but [4]joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, [h]by thy favour thou hast [5]made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 [i]Hear, O LORD, and have mercy upon me: LORD, [k]be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that [6]*my* glory may sing praise to thee, and not be silent. O LORD

---

prayer in the verse succeeding. This done with an honest heart, all will go well. Let all such be of good courage, for God will strengthen them.

Psalm XXVIII. 1-9. While David everywhere abounds in prayer, he is careful frequently to note the success of his supplications. How beautifully he connects the ideas of trust in the Lord, with the help and joy that proceed from conscious deliverance by a Divine Hand. It is the highest felicity to feel that we are objects of the Divine approval, and not only so, but of the Divine love. The Lord's favour is life, and his loving-kindness better than life; and therefore it is that his people praise him.

Psalm XXIX. 1-11. David was a diligent student of the works of God, as well as of the Word of God and the workings of his providence. To his poetic mind, in his inspired moments, all nature was robed in beauty. He beheld proofs of power, wisdom, and goodness, everywhere, and in everything,—on the earth, in the sea, and in the heavens. It is of the greatest moment that Christians should familiarise their minds with such contemplations, giving them always a strong evangelical aspect. Although we find grace only in the Bible, yet abroad we perceive a large amount of important truth. Nature and inspired knowledge mutually uphold and illustrate each other; and the highest form of religion is that in which both are combined.

Psalm XXX. 1-12. David at the outset celebrates the Lord's goodness in delivering him from one of his overwhelming calamities. There is difficulty in determining the precise event to which it refers; suffice it to say it was a great emergency; but it is full of instruction and consolation to the people of God under analogous circumstances. Let it be particularly noted that the deliverance was in answer to the prayer; he was brought to his wits' end, on the very verge of destruction, but he cried, and the Lord heard him, delivering him from all his distresses. While David knew what it was to be strong in the Lord, he also knew what it was to be

my God, I will give thanks unto thee for ever.

PSALM XXXI.

1 *David, shewing his confidence in God, craveth his help.* 7 *He rejoiceth in his mercy,* 9 *prayeth in his calamity,* 19 *and praiseth God for his goodness.*

To the chief musician, A psalm of David.

IN [a]thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 [b]Bow down thine ear to me; [c]deliver me speedily: be thou [1]my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress: therefore, [d]for thy name's sake, lead me, and guide me.

4 Pull me out of the net that they have laid privily for me; for thou *art* [e]my strength.

5 [f]Into thine hand I commit my spirit: [g]thou hast redeemed me, O LORD [h]God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 [i]I will be glad and rejoice in thy mercy: for [k]thou hast considered my trouble; thou hast [l]known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: [m]mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like [2]a broken vessel.

13 For I have heard the slander of many: [n]fear *was* on every side: while they took counsel together against me, they devised to take away my life.

B. C. 1021.

PS. XXXI.

[a] Is. 49. 23. Rom. 5. 5; 10. 11.
[b] Prov. 22. 17.
[c] Job 7. 21. Luke 18. 8.
[1] *To me for a rock of strength.*
[d] Josh. 7. 9. Eph. 1. 12.
[e] 2 Cor. 12. 9.
[f] Luke 23. 46. 2 Tim. 1. 12.
[g] Tit. 2. 14. 1 Pet. 1. 18, 19. Rev. 5. 9.
[h] Deut. 32. 4. Tit. 1. 2. Heb. 6. 18.
[i] Is. 49. 13.
[k] Neh. 9. 32.
[l] Is. 43. 2; 53. 3, 16. John 10. 27-30. 2 Tim. 2. 9.
[m] Job 17. 7.
[2] *A vessel that perisheth.*
[n] Jer. 6. 25. Lam. 2. 22.

[o] John 20. 17.
[p] John 7. 6, 30. 2 Pet. 1. 14.
[q] Jer. 15. 20, 21.
[r] Num. 6. 25, 26.
[s] Dan. 9. 9, 18. Rom. 9. 15, 23. Eph. 1. 6, 7; 2. 4-7.
[3] *Cut off for the grave.*
[4] *A hard thing.*
[t] 91. 1-4.
[u] 1 Pet. 2. 9.
[5] *Fenced city.*
[x] 49. 14.
[y] Deut. 30. 16.
[z] Rev. 19. 5, 6.
[a] Heb. 12. 12, 13. Jam. 5. 10, 11.
[b] 29. 11.
[c] Rom. 15. 13, 13. 1 Pet. 1. 21.

PS. XXXII.

[1] A Psalm *of David giving instruction.*
[a] Rom. 5. 13. 2 Cor. 5. 19-21.
[b] 1 Pet. 2. 1, 2. Rev. 14. 5.
[c] Gen. 3. 8-19. Luke 15. 15, 16.

14 But I trusted in thee, O LORD: I said, [o]Thou *art* my God.

15 [p]My times *are* in thy hand; [q]deliver me from the hand of mine enemies, and from them that persecute me.

16 [r]Make thy face to shine upon thy servant: [s]save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be [3]silent in the grave.

18 Let the lying lips be put to silence; which speak [4]grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 [t]Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD; for he hath shewed me his [u]marvellous kindness in a [5]strong city.

22 For I said in my haste, [x]I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [y]O love the LORD, all ye [z]his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [a]Be of good courage, and [b]he shall strengthen your heart, [c]all ye that hope in the LORD.

PSALM XXXII.

1 *Blessedness consisteth in remission of sins* 3 *Confession of sins giveth ease to the conscience.* 8 *God's promises bring joy.*

[1]*A psalm* of David, Maschil.

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom [a]the LORD imputeth not iniquity, and [b]in whose spirit *there is* no guile.

3 [c]When I kept silence, my bones waxed old, through my roaring all the day long:

4 For day and night thy hand was heavy

strong in himself; in his prosperity he said he should "never be moved;" but when the Lord hid his face, trouble soon came, when he realised his danger and his helplessness. Then casting himself on sovereign grace, his mourning was turned into dancing, and he put off sackcloth to gird himself with gladness. Now that the storm was passed, the happy Psalmist recounted the steps of his affliction, pondering the way by which the Lord had led him, and blessing his holy name for the goodness and the mercy which had been made to pass before him. Let Christians behold the example, and profit from it.

Psalm XXXI. 1-24. In ver. 5 we have the words used by the Saviour, which clearly shew that the psalm pointed to him. Ver. 11-13 distinctly indicate an important period in his history, in a most affecting manner setting before us the mournful workings of his mind, and the malignant conduct of his enemies. Ver. 17, 18 beautifully recognise his own devotional spirit, and his anxiety for the removal of wickedness from before him. The exclamation of ver. 19 is particularly grand, and full of encouragement to trembling saints, surrounded by wicked men, who have the meekness and the fear, the prudence and the courage, to confess the Lord. No kind of service is so difficult as this, and there is nothing so richly rewarded. That reward is both present and future. They are safe, and beyond the reach of danger; and they will infallibly, in the end, find themselves in that glorious world, where there is nothing to hurt or destroy. The closing exhortation, to be of "good courage," is in keeping with the whole: and the assurance that the Lord will strengthen their hearts, is itself eminently calculated to invigorate them.

Psalm XXXII. 1-11. The doctrine of justification is here fairly propounded. That doctrine also, in its connexion with spiritual renovation, is set forth. The man to whom iniquity is not imputed is also a man in whose spirit there is no guile. The expression strikingly harmonises with the language of Paul, when he tells us "there is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." We have here, then, a check on self-deception. That man may safely hold himself to be justified, he must also be conscious that he is being sanctified. Seeing that faith is the means of both, it is impossible that faith can operate with full power in justifying without sanctifying, or in sanctifying without

upon me: my moisture is turned into the drought of summer. Selah.

5 [d]I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly [e]pray unto thee in [2]a time when thou mayest be found: surely [f]in the floods of great waters they shall not come nigh unto him.

7 Thou *art* [g]my hiding-place; thou shalt preserve me from trouble; thou shalt [h]compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: [3]I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 [i]Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* [k]upright in heart.

PSALM XXXIII.

1 *God is to be praised for his goodness,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

[a]REJOICE in the LORD, O [b]ye righteous; *for* praise is comely for the upright.

2 Praise the LORD with harp; sing unto him with the psaltery *and* an instrument of ten strings.

3 Sing unto him a new song, play skilfully with a loud noise:

4 For [c]the word of the LORD *is* right; and [d]all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses.

8 [e]Let all the earth fear the LORD: let all the inhabitants of the world [f]stand in awe of him:

9 For [g]he spake, and it was *done;* he commanded, [h]and it stood fast.

B. C. 1031.

d 1 John 1. 8-10.
e Prov. 1. 28. Is. 49. 8. 2 Cor. 6. 2.
2 *A time of finding.*
f Gen. 8. 17-22. Is. 43. 2.
g Col. 3. 3.
h 18. 5.
3 *I will counsel* thee, *mine eye* shall be *upon thee.*
i Prov. 13. 21. Rom. 2. 8, 9.
k 125. 4.

PS. XXXIII.

a 1 Cor. 1. 30, 31.
b Rom. 3. 10; 5. 19.
c Prov. 30. 5. Rom. 7. 12.
d Deut. 32. 4. John 14. 6. Rom. 15. 8, 9. Tit. 1. 2.
e Dan. 6. 25, 26. Rev. 15. 4.
f Heb. 12. 29.
g Gen. 1. 3. Heb. 11. 3.
h Col. 1. 16, 17. Heb. 1. 3.

i Job 5. 12, 13. Is. 8. 9, 10.
1 *Maketh frustrate.*
k 140. 8.
l Is. 46. 10. Eph. 1. 11.
m Is. 55. 8, 9. Mic. 4. 12.
2 *Generation and generation.*
n Ec. 7. 29. Is. 64. 8. Acts 17. 26.
o Prov. 24. 12. 1 Cor. 4. 5.
p Josh. 11. 4-6.
q Josh. 14. 12. Jer. 9. 23.
r Prov. 21. 31. Ec. 9. 11.
s Job 36. 7. 1 Pet. 3. 12.
t John 10. 28-30.
u Job 5. 19-22. Matt. 6. 31-33.
x Luke 1. 47-50, Rev. 4. 8.
y Matt. 9. 29.

PS. XXXIV.

1 *Achish.*
a Acts 19. 17. Phil. 1. 20.
b Rev. 14. 7; 19. 5, 6.
c Jon. 2. 2. 2 Cor. 12. 8, 9. Heb. 5. 7.
d Is. 12. 2. 2 Cor. 7. 5, 6. 2 Tim. 1. 7.
2 *Flowed* unto him.
e 66. 16-20.
f Gen. 48. 16. Rev. 7. 14-17.

10 [l]The LORD [1]bringeth the counsel of the heathen to nought: [k]he maketh the devices of the people of none effect.

11 [l]The counsel of the LORD standeth for ever, [m]the thoughts of his heart to [2]all generations.

12 Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He [n]fashioneth their hearts alike; [o]he considereth all their works.

16 There is [p]no king saved by the multitude of an host: [q]a mighty man is not delivered by much strength.

17 [r]An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 Behold, [s]the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 [t]To deliver their soul from death, and to keep them alive [u]in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him; because we have trusted in [x]his holy name.

22 [y]Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.*

A psalm of David, when he changed his behaviour before [1]Abimelech; who drove him away, and he departed.

[a]I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof,* and be glad.

3 [a]O magnify the LORD with me, and [b]let us exalt his name together.

4 [c]I sought the LORD, and he heard me, and delivered me [d]from all my fears.

5 They [2]looked unto him, and were lightened; and their faces were not ashamed.

6 [e]This poor man cried, and the LORD heard *him,* and [f]saved him out of all his troubles.

justifying. Wherever sin is forgiven, it is hated; and a holy life is a sure demonstration of a holy heart.

Psalm XXXIII. 1-22. As an inspired poet, and the "Sweet Singer of Israel," David's passions and affections run constantly in the current of song. If sorrowful, he sings; if joyful, he sings. His song might be likened to a well-tuned harp, always ready to hymn the praises of its maker. Great principles blend with the simplest of his compositions. Here we have the important truth, that no king is saved by the multitude of a host, and that a mighty man is not delivered by much strength. David's doctrine had been abundantly exemplified by his experience. In the mighty conflicts he had sustained, and the victories he had won, he never made anything of numbers; with him it was the Lord who gave the victory, and accordingly to the Lord he ascribed the praise. The spiritual bearing of this is complete. For conflicts with the enemies of our soul we are strong or weak, not according to our talent, wealth, learning, or any other accidental circumstances, but according to our faith in the promise of the Most High.

Psalm XXXIV. 1-10. Among the manifold workings of grace in the heart of David, we frequently find holy resolutions such as that with which this psalm opens. Nothing can be more beautiful than the rapidity with which he blends joy with exhortation. Intent on serving the Lord himself, he would bring all the world to join him. Ver. 11-22. How paternally the great king ex-

7 [g]The angel of the LORD [h]encampeth round about them that fear him, and delivereth them.

8 [i]O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 [k]The young lions do lack, and suffer hunger: [l]but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me; [m]I will teach you the fear of the LORD.

12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 [n]Depart from evil, and [o]do good; [p]seek peace, and pursue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 [q]The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh [s]unto them that are of a broken heart; and saveth [t]such as be of a contrite spirit.

19 [r]Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked; and they that hate the righteous shall be [5]desolate.

22 The LORD redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

PSALM XXXV.

1 *David prayeth for his own safety, and his enemies' confusion.* 11 *He complaineth of their calumny and ingratitude;* 22 *thereby he inciteth God against them.*

A psalm of David.

[a]PLEAD *my cause*, O LORD, with them that strive with me: [b]fight against them that fight against me.

2 [c]Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: [d]say unto my soul, I *am* thy salvation.

4 Let them be confounded and put to shame [e]that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: [f]and let the angel of the LORD chase *them*.

6 Let their way be [1]dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they [g]hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him [2]at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And [h]my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who *is* like unto thee, [i]which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 [3]False witnesses did rise up: they [4]laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the [5]spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I [6]humbled my soul with fasting; and [k]my prayer returned into mine own bosom.

14 I [7]behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [8]adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they [l]gnashed upon me with their teeth.

17 LORD, [m]how long wilt thou [n]look on? [o]rescue my soul from their destructions, my [9]darling from the lions.

18 [p]I will give thee thanks in the great congregation: [q]I will praise thee among [l]much people.

19 [r]Let not them that are mine enemies [2]wrongfully rejoice over me; *neither* let them wink with the eye [s]that hate me without a cause.

20 For [t]they speak not peace; but [u]they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, [x]Aha, aha! our eye hath seen *it*.

22 *This* [y]thou hast seen, O LORD: [z]keep not silence: O LORD, [a]be not far from me.

23 [b]Stir up thyself, and awake to my

B. C. 1056.

g Matt. 18. 10. Heb. 1. 14.
h Gen. 32. 1, 2.
i Heb. 6. 4, 5. 1 Pet. 2. 3. 1 John 1. 1-3.
k Job 4. 10, 11. Luke 1. 51, 53.
l Matt. 6. 33.
m Prov. 1. 7; 2. 1-9.
n Prov. 3. 7. Rom. 12. 9. 1 Pet. 3. 11.
o Tit. 2. 14. Heb. 13. 16.
p Matt. 5. 9. Rom. 12. 18. 2 Cor. 13. 11. Heb. 12. 14.
q Ex. 14. 8. Am. 9. 4.
s *To the broken of heart.*
t *The contrite of spirit.*
r John 16. 33. 2 Cor. 4. 7-12. Heb. 11. 33-38. Rev. 7. 14-17.
5 Or, *guilty.*

PS. XXXV.

a Mic. 7. 9.
b Josh. 10. 42. Acts 5. 39.
c Is. 42. 13.
d Is. 12. 2. Luke 2. 30.
e Ex. 13. 19. Matt. 27. 1.

f Ex. 14. 19. Heb. 11. 28.
1 *Darkness and slipperiness.*
g Job 18. 8.
2 *Which he knoweth not of.*
h Is. 61. 10. Phil. 3. 1-3.
i Prov. 22. 22, 23.
3 *Witnesses of wrong.*
4 *Asked me.*
5 *Depriving.*
6 *Afflicted.*
k Luke 10. 6.
7 *Walked, as a friend, as a brother, to me.*
8 *Halting.*
l Job 16. 9. Acts 7. 54.
m 89. 46.
n Hab. 1. 13.
o 142. 6, 7.
9 *Only one.*
p Heb. 2. 12.
q Rom. 15. 9.
l *Strong.*
r John 16. 20-22. Rev. 11. 7-10.
2 *Falsely.*
s Lam. 3. 52. John 15. 25.
t 120. 5-7.
u Jer. 11. 19. Matt. 26. 4.
x 70. 3.
y Acts 7. 34.
z 39. 12.
a 38. 21.
b Is. 51. 9.

horts the children to come for lessons! His tender and loving heart eminently fitted him for being a teacher of babes, and an instructor of the foolish. Ver. 19, 20 are full of gracious assurance and spiritual encouragement to godly people; however numerous and various may be their afflictions, they are certain to triumph over them all. No weapon that is formed against them can possibly prosper beyond the limit appointed of the Lord himself; and that reached, it will become an instrument of the destruction of the wicked who wield it.

Psalm XXXV. 1-10. It is believed that this psalm was written when David was persecuted by Saul. Nothing could be more groundless than the monarch's hatred; nothing more remarkable than David's patience. He was conscious, however, of his own safety, and also apprised of the coming destruction of his persecutor. He well knew that Saul's death, and his own elevation to the crown, were only questions of time, and therefore he determined to do nothing which should seem unduly to hasten the purposes of Providence, which were sure to ripen in due course. Ver. 11-28. The love and reverence with which David treated Saul on all occasions was wonderful. He never seems to have been aroused

judgment, *even* unto my cause, [c]my God and my Lord.

24 [d]Judge me, O LORD my God, according to thy righteousness; [e]and let them not rejoice over me.

25 Let them not [f]say in their hearts, [g]Ah, so would we have it: let them not say, We have swallowed him up.

26 [g]Let them be ashamed, and brought to confusion together, that rejoice at mine hurt: [h]let them be clothed with shame and dishonour [i]that magnify *themselves* against me.

27 [k]Let them shout for joy, and be glad, that favour my [4]righteous cause; yea, [l]let them say continually, Let the LORD be magnified, [m]which hath pleasure in the prosperity of his servant.

28 And [n]my tongue shall speak of thy righteousness, *and* of thy praise, all the day long.

PSALM XXXVI.

1 *The grievous state of the wicked,* 5 *the excellency of God's mercy, &c.* 10 *David prayeth for favour to God's children.*

To the chief musician, *A psalm* of David, [a]the servant of the LORD.

[b]THE transgression of the wicked saith within my heart, *that there is* [c]no fear of God before his eyes.

2 For he flattereth himself in his own eyes, [1]until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth [2]mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 [d]Thy mercy, O LORD, *is* in the heavens; *and* [e]thy faithfulness *reacheth* unto the clouds.

6 [f]Thy righteousness *is* like the [3]great mountains; [g]thy judgments *are* a great deep: O LORD, [h]thou preservest man and beast.

7 [i]How [4]excellent *is* thy loving-kindness, O God! therefore the children of men [k]put their trust under the shadow of thy wings.

8 They shall be [l]abundantly [5]satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

B. C. 1062.

[c] John 20. 28.
[d] 2 Thes. 1. 6.
[e] Job 20. 5.
[f] Job 1. 5. Mark 2. 6, 8.
[g] *Ah, ah, our soul.*
[g] Is. 65. 13-15.
[h] Job 8. 22. 1 Pet. 5. 5.
[i] Job 19. 5.
[k] Is. 66. 10, 11. John 16. 22. 1 Cor. 12. 26.
[4] *Righteousness.*
[l] 70. 4.
[m] Jer. 32. 40, 41.
[n] 104. 33, 34.

PS. XXXVI.

[a] Deut. 34. 5. 2 Tim. 2. 24.
[b] Prov. 20. 11. Tit. 1. 16.
[c] Prov. 16. 6. Rom. 3. 18.
[1] *To find his iniquity to hate.*
[2] *Vanity.*
[d] Is. 55. 7-9.
[e] Heb. 6. 18-20.
[f] Is. 45. 21-24. Rom. 3. 26.
[3] *Mountains of God.*
[g] Is. 40. 28. Rom. 11. 33.
[h] Jon. 4. 11. 1 Tim. 4. 10.
[i] John 3. 16.
[4] *Precious.*
[k] Luke 13. 34.
[l] Is. 55. 1, 2.
[5] *Watered.*

[m] John 7. 37-39.
[n] Mal. 4. 2.
[6] *Draw out at length.*
[o] 2 Tim. 4. 7, 8.

P. XXXVII.

[a] Prov. 19. 3; 24. 1, 19
[b] Prov. 3. 31.
[c] Jam. 1. 10, 11.
[d] Is. 1. 16-19. Heb. 6. 10-12.
[1] *In truth,* or *stableness.*
[e] Cant. 2. 3.
[2] *Roll thy way upon.*
[f] Mal. 3. 18. Matt. 13. 43.
[3] *Be silent to.*
[g] Eph. 4. 26, 31. Jam. 3. 14-18.
[h] Heb. 11. 16.
[i] Job 14. 10.
[k] Gal. 5. 22, 23.
[l] Is. 48. 18. John 14. 27.
[m] 2 Sam. 15. 10-12.
[4] *Practiseth.*
[n] 35. 16.
[o] Prov. 1. 26.
[p] Acts 12. 2, 3.

9 For [m]with thee *is* the fountain of life: [n]in thy light shall we see light.

10 O [6]continue thy loving-kindness unto them that know thee; [o]and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different states of the godly and the wicked.

A psalm of David.

[a]FRET not thyself because of evil-doers, [b]neither be thou envious against the workers of iniquity:

2 For [c]they shall soon be cut down like the grass, and wither as the green herb.

3 [d]Trust in the LORD, and do good; *so* shalt thou dwell in the land, and [1]verily thou shalt be fed.

4 [e]Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 [2]Commit thy way unto the LORD; trust also in him, and he shall bring *it* to pass:

6 And he shall bring forth thy righteousness [f]as the light, and thy judgment as the noon-day.

7 [3]Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 [g]Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the LORD, they shall [h]inherit the earth.

10 For yet a little while, and the wicked [i]*shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

11 But [k]the meek shall inherit the earth; and shall [l]delight themselves in the abundance of peace.

12 [m]The wicked [4]plotteth against the just, and [n]gnasheth upon him with his teeth.

13 The LORD [o]shall laugh at him; for he seeth that his day is coming.

14 The wicked [p]have drawn out the sword, and have bent their bow, to cast

to anything like hatred, enmity, or revenge. The feelings with which he viewed the infatuated king were those of affectionate compassion; and, as we have seen, when his death was announced, it was no matter of rejoicing, notwithstanding the extraordinary change it was to work in his position.

Psalm XXXVI. 1-12. Notwithstanding David's hatred of the wicked, no one had ever more to do with them; and the wickedness which came before him was of a peculiarly intense and malignant character. The portraiture drawn in the opening verses of this psalm is very striking, and will be found true to the letter amongst wicked men up to the present hour. David's heart expands within him whenever he comes to speak of the Lord's mercies and faithfulness. The most stupendous objects in nature are necessary to supply similes. The Divine righteousness is like the great mountains, and his mercy reaches unto the clouds. Ver. 8, 9 rank with the choicest gems of this wonderful book, and set forth with the greatest beauty the enjoyments and privileges of the saints,—a river of pleasures, and the children of God sitting on the brink, drinking the stream as it passes along. How beautiful the conception—how rich the privileges it indicates! The character here drawn of the God of Abraham is attractive in the highest degree. Amidst suffering and sacrifice, let Christians turn to these words, and apply them for their own consolation.

Psalm XXXVII. 1-40. This psalm is supposed to have been written to console the captives in Babylon. It presents a sweet and instructive blending of fact and doctrine, precept and promise. It may be designated a manual of devotion. Ver. 3-8, inclusive, supply the most precious directions for spiritual progress; and

down the poor and needy, *and* [q]to slay [6]such as be of upright conversation.

15 [r]Their sword shall enter into their own heart, and [s]their bows shall be broken.

16 [t]A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and [u]their inheritance shall be for ever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But [x]the wicked shall perish, and the enemies of the LORD *shall be* as the [6]fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: [y]but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 [z]The steps of a *good* man are [7]ordered by the LORD; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: [a]for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; [b]yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* [8]ever merciful, and lendeth; and his seed *is* blessed.

27 [c]Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and [d]forsaketh not his saints; they are preserved for ever: [e]but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; [f]none of his [9]steps shall slide.

32 The wicked [g]watcheth the righteous, and seeketh to slay him.

33 The LORD [h]will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: [i]when the wicked are cut off, thou shalt see *it*.

35 [k]I have seen the wicked in great power, and spreading himself like [l]a green bay-tree:

B. C. 1017.

q Prov. 29. 10, 27.
6 *The upright of way.*
r Esth. 7. 9,10. Matt. 27. 4,5.
s Jer. 51. 56.
t Prov. 3. 33. 1 Tim. 6. 6.
u Rom. 6. 21; 6 23 1 John 2. 25.
x Luke 13. 3,5. 2 Pet. 2. 12.
6 *Preciousness.*
y Is. 58. 7-10. 2 Cor. 8. 9. Heb. 6. 10; 13. 16.
z Job 23.11,12.
7 *Established.*
a John 10. 27-30.
b Josh. 1. 5.
8 *All the day.*
c Is. 1. 16, 17.
d John 10. 28-30.
e Prov. 2. 22. Is. 14. 20, 21.
f 121. 3.
9 *Goings.*
g Luke 20. 20. Acts 9. 24.
h 2 Tim. 4. 17. 2 Pet. 2. 9.
i 92. 11.
k Job 21. 7-17.
l *A green tree that groweth in his own soil.*

1 *See on* 10.
m Is. 32. 17. 2 Tim. 4. 6-8. 2 Pet. 1. 14.
n Matt. 25. 46.
o Is. 12. 2. Eph. 2. 8.
p Is. 46. 4.

P. XXXVIII.
a 70, *title.*
b Heb. 12.5-11.
c Deut. 9. 19.
d Job 6. 4.
1 *Peace,* or *health.*
e Lam. 3.40-42.
f Ezra 9. 6.
g Is. 53. 11. Matt. 11. 28. 1 Pet. 2. 24.
h Is. 1. 5, 6.
2 *Wearied.*
i 145. 14.
k Is. 38. 14.
l Job 7. 5.
m Job 3. 24.
n Rom. 8. 22, 23, 26, 27.
o Is. 21. 4.
p 1 Sam. 14.27-29.
3 *Not with me.*
q Job 19.13-17. John 16. 32.
r Luke 10. 31, 32.
4 *Stroke.*
5 *Neighbours.*
s Luke 23. 49.
t Luke 20. 19, 20.
u Luke 20. 20, 21.
6 *Thee do I wait for.*
x 123. 1-3.
7 *Answer.*

36 Yet [1]he passed away, and, lo, he *was* not; yea, I sought him, but he could not be found.

37 [m]Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But [n]the transgressors shall be destroyed together; the end of the wicked shall be cut off.

39 But [o]the salvation of the righteous *is* of the LORD; *he is* their strength in the time of trouble.

40 And [p]the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A psalm of David, [a]to bring to remembrance.

O LORD, [b]rebuke me not in thy wrath: neither chasten me in thy [c]hot displeasure.

2 For [d]thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* [1]rest in my bones [e]because of my sin.

4 For [f]mine iniquities are gone over mine head; [g]as an heavy burden they are too heavy for me.

5 [h]My wounds stink, *and* are corrupt, because of my foolishness.

6 I am [2]troubled; [i]I am bowed down greatly; [k]I go mourning all the day long.

7 For [l]my loins are filled with a loathsome *disease;* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: [m]I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and [n]my groaning is not hid from thee.

10 [o]My heart panteth, my strength faileth me: as for [p]the light of mine eyes, it also is [3]gone from me.

11 [q]My lovers and my friends [r]stand aloof from my [4]sore, and my [5]kinsmen stand [s]afar off.

12 They also that seek after my life [t]lay snares *for me;* and they that seek my hurt [u]speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [6]in thee, O LORD, [x]do I hope: thou wilt [7]hear, O LORD my God.

throughout the subsequent part of the psalm we have others of a corresponding character. The wicked and the righteous are presented in striking contrast—the one as prospering only preparatory to destruction, and the other walking through trouble to thrones and glory. There are few cases of affliction in which the people of God can be placed, wherein they will not derive strong consolation and encouragement from this delightful ode.

Psalm XXXVIII. 1-22. The tone which pervades this psalm is one of the deepest sorrow, combined with contrition. The mind of the writer was clearly the subject of the most intense conviction of sin, and the greatest anxiety for the restoration of the peace he had lost, and the favour which he had forfeited. His enemies, as usual, were near at hand, and fiercely intent on his overthrow. These, however, he considers as instruments in the hand of the Lord, sent to chastise him for his transgressions. As the only method, therefore, of deliverance, he implores forgiveness, which he knows will bring along with it their destruction. David beheld something more than the mere enmity of man in his persecutions; he uniformly connected them with thoughts, words, and deeds which had displeased the

16 [y]For I said, *Hear me,* lest *otherwise* they should rejoice over me: when [z]my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready [8]to halt, and [a]my sorrow *is* continually before me.

18 For [b]I will declare mine iniquity; I will be [c]sorry for my sin.

19 But [d]mine enemies [9]*are* lively, *and* they are strong; and they that hate me wrongfully are multiplied.

20 They also [e]that render evil for good are mine adversaries; because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste [1]to help me, O LORD my salvation.

PSALM XXXIX.

2 David's care of his thoughts; 4 his consideration of the brevity and vanity of life; 8 he prayeth for pardon and comfort before his death.

To the chief musician, *even* to [a]Jeduthun, A psalm of David.

I SAID, [b]I will take heed to my ways, [c]that I sin not with my tongue; I will keep [1]my mouth with a bridle, [d]while the wicked is before me.

2 [e]I was dumb with silence; I held my peace, [f]*even* from good; and [g]my sorrow was [2]stirred.

3 [h]My heart was hot within me; while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, [i]make me to know mine end, and the measure of my days, what it *is;* *that* I may know [3]how frail I *am.*

5 Behold, [k]thou hast made my days *as* an hand-breadth, and mine age *is* [l]as nothing before thee: [m]verily every man [4]at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in [5]a vain shew; surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.

7 And now, LORD, what wait I for? [n]my hope *is* in thee.

8 [o]Deliver me from all my transgressions; make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it.*

B. C. 1021.

[7] 35. 24-26.
[z] Deut. 32. 35.
[8] *For halting.*
[a] Is. 53. 4, 5.
[b] Prov. 28. 13.
[c] 2 Cor. 7. 9-11.
[d] 59. 1-3.
[9] *Being living, are strong.*
[e] Jer. 18. 20.
[1] *For my help.*

PS. XXXIX.

[a] 1 Chr. 25. 1, 6.
[b] Prov. 4. 26, 27. Heb. 2. 1.
[c] Prov. 18. 21.
[1] *A bridle,* or *a muzzle for my mouth.*
[d] Col. 4. 5.
[e] Matt. 27. 12-14.
[f] Matt. 7. 6.
[g] Acts 4. 20.
[2] *Troubled.*
[h] Luke 24. 32.
[i] Job 14. 13.
[3] *What time I have here.*
[k] Jam. 4. 14.
[l] 2 Pet. 3. 8.
[m] Is. 40. 17.
[4] *Settled.*
[5] *An image.*
[n] Rom. 15. 13.
[o] Matt. 1. 21.

[p] 1 Sam. 6. 5.
[6] *Conflict.*
[q] Heb. 12. 6.
[7] *That which is to be desired in him to melt away.*
[r] 5.
[s] Heb. 5. 7.

PS. XL.

[1] *In waiting I waited.*
[a] Jam. 5. 7-11.
[b] Dan. 9. 18.
[c] Jon. 2. 5, 6.
[2] *A pit of noise.*
[d] Lam. 3. 53-55.
[e] Matt. 7. 24, 25.
[f] 119. 133.
[g] Rev. 5. 9, 10; 14. 3.
[h] Is. 12. 1-4.
[3] Or, *none can order them unto thee.*
[4] *Digged.*
[i] Heb. 10. 7-9.
[k] 1 Pet. 1. 10, 11.
[l] John 4. 34.
[5] *In the midst of my bowels.*
[m] Rom. 1. 16, 17; 3. 22-26; 10. 3.

10 [p]Remove thy stroke away from me: I am consumed by the [6]blow of thine hand.

11 When [q]thou with rebukes dost correct man for iniquity, thou makest [7]his beauty to consume away like a moth: [r]surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; [s]hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were.*

13 O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 A sense of David's evils inflameth his prayer.

To the chief musician, A psalm of David.

1 I [a]WAITED patiently for the LORD, and [b]he inclined unto me, and heard my cry.

2 [c]He brought me up also out of [2]an horrible pit, out of [d]the miry clay, and [e]set my feet upon a rock, *and* [f]established my goings.

3 And [g]he hath put a new song in my mouth, *even* [h]praise unto our God: many shall see *it,* and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward; [3]they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them,* they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou [4]opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, [i]Lo, I come: [k]in the volume of the book *it is* written of me,

8 [l]I delight to do thy will, O my God: yea, thy law *is* [5]within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid [m]thy righteousness within my heart; I have declared thy

---

Lord. In this he is our example, and we will never err in imitating him. The way to cut short all controversies between God and the soul is to declare our iniquity, and to be sorry for our sin; for sin, confessed and forsaken, is sure to be forgiven. The Advocate with the Father, who shed his blood for us, will present our prayer, and secure our pardon.

Psalm XXXIX. 1-13. David, beyond all other inspired writers, reveals to mankind the secret history of his own heart. He is ever ready, as occasion may require, to record its workings, both towards himself and the Lord. The example is very important, for self-communion is one of the most successful methods of keeping things right in the soul, which cannot prosper long in the neglect of it. David felt what all good men feel, that the tongue is a member difficult to govern, while, nevertheless, its control is indispensable to peace and safety. David, amidst his victories and glory, never forgot that life is short, as well as uncertain, and that every man walks in a vain shew. The remembrance of this produced in him, as it will in us, the most salutary effects. It is needless to be greatly disquieted about the condition of a sphere from which we are so soon to pass away. If we are comfortable, still these comforts are mixed, while happiness in perfection awaits us; and if in trouble, these troubles will be sanctified while they last, and when they have accomplished their object, we shall be freed from them. The notion of a stranger and sojourner with God is as touching as it is beautiful. This is not our rest; our home is in the skies. There may, nevertheless, be reasons which induce the people of God —arising from the various relations they sustain, and their concern for his kingdom and glory—to pray that the Lord would spare them to recover strength, before they go hence and be no more.

Psalm XL. 1-5. The child of God, even when in a horrible pit, and sinking in miry clay, may yet have to wait patiently for the Lord. There are reasons for the delay, although he may not discover them. By this means confidence is tested, a sense of helplessness in-

faithfulness and [n]thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 [o]Withhold not thou thy tender mercies from me, O LORD: [p]let thy loving-kindness and thy truth continually preserve me.

12 For [q]innumerable evils have compassed me about; [r]mine iniquities have taken hold upon me, so that I am not able to look up: [s]they are more than the hairs of mine head; therefore [t]my heart [6]faileth me.

13 [u]Be pleased, O LORD, to deliver me: O LORD, [x]make haste to help me.

14 [y]Let them be ashamed and confounded together [z]that seek after my soul to destroy it; let them be [a]driven backward, and put to shame, that wish me evil.

15 Let them be [b]desolate for a reward of their shame that [c]say unto me, Aha, aha!

16 [d]Let all those that seek thee rejoice and be glad in thee: let such as [e]love thy salvation [f]say continually, The LORD be magnified.

17 But [g]I *am* poor and needy; *yet* [h]the LORD thinketh upon me: thou *art* [i]my help and my deliverer; [k]make no tarrying, O my God.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of the treachery of his enemies.*

To the chief musician, A psalm of David.

BLESSED *is* he that considereth [1]the poor: [a]the LORD will deliver him in [2]time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be [b]blessed upon the earth: [c]and [3]thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [4]make all his bed in his sickness.

B.C. 1020.

[n] Is. 49. 6
[o] 69. 13, 16.
[p] Heb. 5. 7.
[q] 22. 11-19.
[r] Is. 53. 6.
[s] 69. 4.
[t] Luke 21. 26.
[6] *Forsaketh.*
[u] Matt. 26. 36-44.
[x] 70. 1.
[y] Is. 45. 24.
[z] Matt. 21. 33-41.
[a] John 18. 6.
[b] Luke 19. 43, 44.
[c] 70. 3, 4.
[d] Is. 65. 13, 14.
[e] Phil. 3. 7-9.
[f] Acts 19. 17.
[g] 2 Cor. 8. 9.
[h] 1 Pet. 3. 23; 5. 7.
[i] Is. 50. 7-9.
[k] Rev. 22. 20.

PS. XLI.

1 *The weak,* or *sick.*
[a] Heb. 6. 10.
2 *The day of evil.*
[b] 1 Tim. 4. 8.
[c] 140. 8, 9.
3 *Do not thou deliver.*
4 *Turn.*

[d] 51. 1-3.
[e] Prov. 26. 24-26.
[f] Jer. 20. 10.
[g] Prov. 16. 28.
[h] Matt. 26. 3, 4.
5 *Evil to me.*
6 *A thing of Belial.*
[i] Job 19. 19.
7 *The man of my peace.*
[k] John 13. 26, 27.
8 *Magnified.*
[l] 109. 21.
[m] Luke 19. 27.
[n] Col. 2. 15.
[o] Eph. 1. 3.
[p] Deut. 27. 15.

PS. XLII.

1 A psalm *giving instruction of the, &c.*
[a] 45, *title.*
2 *Breaketh.*
[b] Is. 26. 8, 9.
[c] Rev. 22. 1.
[d] John 5. 26.
[e] 84. 4, 10.

4 I said, [d]LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me; When shall he die, and his name perish?

6 And if he come to see *me,* [e]he speaketh vanity: his heart gathereth iniquity to itself; [f]*when* he goeth abroad, he telleth *it.*

7 All that hate me [g]whisper together against me: [h]against me do they devise [5]my hurt.

8 [6]An evil disease, *say they,* cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

9 [i]Yea, [k]mine own familiar friend, in whom I trusted, [k]which did eat of my bread, hath [8]lifted up *his* heel against me.

10 But thou, O LORD, [l]be merciful unto me, and raise me up, [m]that I may requite them.

11 By this I know that thou favourest me, [n]because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 [o]Blessed *be* the LORD God of Israel from everlasting, and to everlasting. [p]Amen, and Amen.

PSALM XLII.

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

To the chief musician, [1]Maschil, for [a]the sons of Korah.

AS the hart [2]panteth after the water-brooks, [b]so panteth my soul after thee, O God.

2 My soul [c]thirsteth for God, for [d]the living God: [e]when shall I come and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

creased and the true spirit of the wicked not seldom illustrated. Infinite wisdom always selects the best time as well as the proper means of accomplishing its objects. The sufferings as well as the deliverance of God's people are often intended to promote the welfare of others. Many saw those of David, and, as a consequence, they trusted in the Lord. Ver. 6-10. The application of this language to the Saviour is rendered certain by its use in the New Testament. It is one of the finest passages in the Psalms, as shewing the utter worthlessness of sacrifice and burnt offering apart from the work which was to be done by the Saviour, and also illustrates the principles by which he was sustained in his mighty enterprise. Ver. 11-17. These verses record the experience of the Saviour when looking forward to the Cross, more especially to the awful scene of the Garden. Then, as now, the ruling desire of the faithful was, that in everything the Lord should be magnified. The course of Paul presents an affecting example: he was intent on this, whether by his life or by his death; he troubled himself but little as to the means, provided the end were accomplished. The trembling Christian has a cordial presented in the last verse; whatever his poverty, his need, or his sense of unworthiness, he may yet say, "The Lord thinketh upon me; thou art my help and my deliverer."

Psalm XLI. 1-3. The Book of Psalms throughout breathes a spirit of the most intense benevolence towards the poor. This is not to be wondered at, when it is remembered that the spirit of the Psalms is just the spirit of the Gospel — their very essence and compression. These three verses form the most remarkable portion of Scripture to be found in the Sacred Volume on this subject. An appeal is here made to the self-interests of man, which, it is shewn, will be best promoted by attending to the poor. Were all the opulent men of our land brought to the knowledge of the truth, and to the belief of these testimonies, the result would be the extinction of all genuine poverty, through a ceaseless stream of Christian bounty. Ver. 4-13. While David, beyond all other writers, abounds in the revelation of his own heart, he performs a similar part touching the hearts of men. The portrait of the selfish hypocrite here presented is perfect. Such a character excites loathing and abhorrence. An open enemy is a noble object compared with a false friend. But if such was the experience of David, and if the Son of God himself was betrayed by one who ate his bread, is it for ordinary Christians to complain of deception and treachery, and the return of evil for good? Not so; it is enough that the servant be as his Master.

Psalm XLII. 1-11. We have here the discovery of a heart under the most powerful spiritual influences. Such thirst for the living God is the highest conceivable proof, not only of true grace, but of that grace reigning. We cannot with certainty fix the period to which the Psalmist

4 When I remember these *things*, [f]I pour out my soul in me: [g]for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou [3]cast down, O my soul? and *why* art thou disquieted in me? [h]hope thou in God; for I shall yet [4]praise him [i]*for* [5]the help of his countenance.

6 O [k]my God, my soul is cast down within me: [l]therefore will I remember thee [m]from the land of Jordan, and of [n]the Hermonites, from [6]the hill Mizar.

7 [o]Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will [p]command his loving-kindness in the day-time, and [q]in the night his song *shall be* with me, *and* my prayer unto [r]the God of my life.

9 I will say unto [s]God my rock, [t]Why hast thou forgotten me? [u]why go I mourning [x]because of the oppression of the enemy?

10 [y]*As* with a [7]sword in my bones, mine enemies reproach me; while they say daily unto me, [z]Where *is* thy God?

11 [a]Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* [b]the health of my countenance, and my God.

PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God, and [a]plead my cause against an [1]ungodly nation: O deliver me from [2]the deceitful and unjust man.

2 For thou *art* [b]the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O [c]send out thy light and thy truth: let them lead me, let them bring me unto [d]thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [3]my exceeding joy: yea, [e]upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

1 *The church, in memory of former favours, 9 complaineth of her present evils.* 17 *Professing her integrity, 23 she fervently prayeth for succour.*

To the chief musician [a]for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* [b]thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them; but [c]thy right hand, and thine arm, and [d]the light of thy countenance, because thou hadst a favour unto them.

4 Thou art [e]my King, O God: [f]command deliverances for Jacob.

5 [g]Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6 For [h]I will not trust in my bow, neither shall my sword save me.

7 But [i]thou hast saved us from our enemies, and hast [k]put them to shame that hated us.

8 [l]In God we boast all the day long, and [m]praise thy name for ever. Selah.

9 But [n]thou hast cast off, and put us to shame; and goest not forth with our armies.

10 [o]Thou makest us to turn back from

B. C. 1023.

f Job 30. 16.
g 1 Chr. 16.
3 *Bowed down.*
h Rom. 4. 18-20.
4 *Give thanks.*
i Num. 6. 26.
5 *His presence is salvation.*
k Matt. 26. 39.
l Jon. 2. 7.
m 61. 2.
n Deut. 3. 8, 9.
6 *The little hill.*
o Job 10. 17.
p Matt. 8. 8.
q Acts 16. 25.
r Col. 3. 3.
s 78. 35.
t Is. 40. 27.
u Job 30. 26-31.
x Lam. 5. 1-16.
y Prov. 12. 18.
7 *Killing.*
z Mic. 7. 10.
a 43. 5.
b Matt. 9. 12.

PS. XLIII.

a Prov. 22. 23. Mic. 7. 9.
1 *Unmerciful.*
2 *A man of deceit and iniquity.*
b Eph. 6. 10. Phil. 4. 13.
c John 1. 4, 17.

d 78. 68.
3 *The gladness of my joy.*
e Rev. 5. 8.

PS. XLIV.

a 42, *title.*
b Josh. 10. 42; 21. 43.
c Is. 63. 12.
d 80. 16.
e Is. 33. 22.
f Mark 9. 25.
g Is. 41. 14-16. Phil. 4. 13.
h Hos. 1. 7.
i Josh. 10. 8-10, 42. Jud. 7. 4-7.
k 83.
l Rom. 2. 17. 1 Cor. 1. 29-31.
m 115. 1, 18.
n Jer. 33. 24-26. Rom. 11. 1-6.
o Deut. 28. 25. 1 Sam. 31. 1-7.

refers, but it must have been one of extraordinary affliction. Some have thought that it was written during David's flight from Jerusalem on the rebellion of Absalom, which was doubtless the most sorrowful season of his chequered career. Nothing could be so unlike his former journeys to the house of God, with the voice of joy and praise, together with the multitude that keep holy-day, as his present condition, with its attendant flight, fear, and confusion. Yet even then hope was not extinct; he remembered his God, and endeavoured to comfort himself in the expectation of better times. It comes out here that his enemies looked upon his situation as a proof that God had cast him off. The leader of the rebellion was his own favourite son; and in this consisted, in no small degree, the bitterness and the gall of the insurrection. Add to this the fearful extent to which the nation itself, and even the inhabitants of Jerusalem, had discovered their hollowness. After a life of such service, success, patriotism, and glory, it might have been supposed that the venerable king would have occupied a large place in the affectionate and reverential confidence of the people; but when the occasion arose to test it, a very different state of things was revealed. The truth is, that David was now entering upon a second generation of subjects, who had not, like their fathers, been witnesses of his labours and his claims. The principle is one which applies to aged Ministers of the Gospel, and to all individuals who have successively occupied high public stations. The memory of pre-eminent services is soon effaced from the public mind; but it should suffice to comfort the deserving to be assured that their record is on high. Let them follow the example of Nehemiah, who, overlooking the nation, said, "Remember me, O my God, for good."

Psalm XLIII. 1-5. According to upwards of thirty ancient MSS., this and the preceding psalm were one. It would doubtless form an appropriate close to the previous lamentations. Besides, the last verse is but a repetition of two verses of the previous psalm, which constitutes a strong argument that they formed originally but one composition. When the Psalmist prays that light and truth may be sent forth to lead him, and guide him to God's Holy Hill and to his Tabernacle, he prays for the quelling of his enemies, and his own restoration to his rightful possession. In ver. 4 David shews the use that Christians should make of restored mercies in relation to worship. When the path is open to the altar of God, no time should be lost in going thither to praise his holy name.

Psalm XLIV. 1-8. The second generation of the Jews must have been greatly interested by the recital of the display of the Divine power witnessed by their fathers. Each was, in a measure, a historian of the mighty events attendant on the crossing of the Jordan

the enemy; and they which hate us spoil for themselves.

11 Thou hast [p] given us [1] like sheep *appointed* for meat; and hast [q] scattered us among the heathen.

12 Thou [r] sellest thy people [2] for nought, and dost not [s] increase *thy wealth* by their price.

13 Thou [t] makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us [u] a by-word among the heathen, a shaking of the head among the people.

15 [x] My confusion *is* continually before me, and the shame of my face hath [y] covered me,

16 For [z] the voice of him that reproacheth and blasphemeth; by reason of [a] the enemy and avenger.

17 [b] All this is come upon us; [c] yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither [d] have our [3] steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us [e] with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for [f] he knoweth the secrets of the heart.

22 Yea, [g] for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 [h] Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 [i] Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For [k] our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise [4] for our help, and [l] redeem us, for thy mercies' sake.

PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief musician upon [a] Shoshannim, for the sons of Korah, [1] Maschil, [b] A song of loves.

MY heart [2] is inditing a good matter: I speak of the things which I have made [c] touching the King; my tongue *is* the pen of a ready writer.

2 Thou art [d] fairer than the children of men; [e] grace is poured into thy lips: therefore [f] God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* Mighty, with thy glory and thy majesty.

4 And in thy majesty [3] ride prosperously, because of truth, and meekness, *and* righteousness; and [g] thy right hand shall teach thee terrible things.

5 [h] Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: [i] the sceptre of thy kingdom *is* a right sceptre.

7 [k] Thou lovest righteousness, and [l] hatest wickedness: therefore [4] God, thy God, hath anointed thee with [m] the oil of gladness above thy fellows.

8 [n] All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the King greatly desire thy beauty: for he *is* [o] thy Lord, and [p] worship thou him.

12 And [q] the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy [5] favour.

13 The King's daughter *is* [r] all glorious within; [s] her clothing *is* of wrought gold.

14 She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing *shall* they *be* brought: they shall enter into the King's palace.

16 [t] Instead of thy fathers shall be [u] thy children, whom thou mayest make [x] princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

B. C. 1020.

[p] Rom. 8. 36.
[1] *As sheep of meat.*
[q] Is. 11. 11, 12. Luke 21. 24.
[r] Deut. 32. 30.
[2] *Without riches.*
[s] Rev. 18. 13.
[t] Ez. 36. 19-23.
[u] Jer. 24. 9.
[x] Josh. 7. 7-9.
[y] Jer. 51. 51.
[z] Is. 37. 3-24.
[a] 8. 2.
[b] Dan. 9. 13.
[c] Deut. 6. 12.
[d] 1 Cor. 15. 58. 1 Thes. 2.10.
[3] *Goings.*
[e] Job 3. 5. Matt. 4. 16.
[f] Heb. 4.12,13. Rev. 2. 23.
[g] Rom. 8. 36.
[h] Is. 51. 9. Mark 4. 38.
[i] Deut. 32. 20. Job 13. 24.
[k] Is. 51. 23. Lam. 4. 5.
[4] *A help for us.*
[l] 130. 7, 8.

PS. XLV.

[a] 80, *title.*
[1] *Of instruction.*
[b] Is. 5. 1. Eph. 5. 32.
[2] *Boileth,* or *bubbleth up.*

[c] Matt. 25. 34.
[d] Heb. 7. 26. Rev. 1.13-18.
[e] Prov. 22. 11. John 7. 46.
[f] Phil. 2. 9-11.
[3] *Prosper thou, ride thou.*
[g] 2 Thes. 1. 8,9. Rev. 6.16,17.
[h] Zech. 9. 13, 14.
[i] 2Sam.23.3,4. Rev. 19. 11.
[k] Heb. 1. 9; 7. 26.
[l] Luke 13. 27. Rev. 21. 27.
[4] *O God.*
[m] Acts 2. 28.
[n] John 19. 39.
[o] Is. 54. 5. John 20. 28. Phil.2.10,11.
[p] John 4.21,22.
[q] Acts 21. 3-6.
[5] *Face.*
[r] 2 Cor. 5. 17. Rev. 3. 18.
[s] Rom. 3. 22. Rev. 3. 18.
[t] Matt. 19. 29.
[u] Is. 54. 1-5. Gal. 4. 26,27.
[x] 1 Pet. 2. 9. Rev. 1. 6; 20. 6.

and entering the promised land. The evangelical spirit of the time is here fully set forth. It was neither the bow nor the sword of Joshua, nor his hosts, that vanquished the heathen, but the power of the Lord. In him, therefore, they boasted all the day, praising his name for his wonders and interposition. Ver. 9-26. These verses point to the persecution of the people of God, and we find ver. 22 actually applied by the Apostle Paul to the sufferings of his times. The sovereignty of grace is clearly indicated by the condition of the Church in ver. 17. A season of spiritual deadness appears to be depicted; for, notwithstanding these evils, they had neither forgotten the Lord, nor dealt falsely in his covenant: their heart had not turned back, neither had their steps declined from his way. This describes the condition of a community where the form of sound words is still held, and where the ordinances and commandments are observed with laudable regularity. Notwithstanding this, death prevails; the consolations of religion are abating, and the work of conversion is at a stand still, so that the kingdom of Christ makes no advancement. In a word, as we have it in ver. 24, "The Lord hides his face," and under these circumstances the soul of the Church may well be bowed to the dust, while her only help for deliverance is fervent supplication for a fresh supply of the spirit of grace.

Psalm XLV. 1-9. We have here David, amid a blaze of sunshine, happy, hopeful, and zealous. His mind is going forth to the kingdom of his Son and Lord, whom he implores to gird on his sword, and to go forth in his glory and his majesty, riding prosperously, because of truth, and meekness, and righteousness. Ver. 6 points directly to the Lord Jesus as the King of Zion, proclaiming his sceptre a sceptre of rectitude. The pure and perfect character of the Lamb of God, the Priest upon his throne, surrounded by an admiring and adoring world, is here delineated with high poetic beauty. Ver. 10-17.

PSALM XLVI.

1 The confidence which the church hath in God. 8 An exhortation to behold his works.

To the chief musician [1]for the sons of Korah, A song upon [a]Alamoth.

GOD *is* [b]our refuge and strength, [c]a very present help in trouble:

2 Therefore [d]will not we fear, though the earth be removed, and though the mountains be carried into the [2]midst of the sea;

3 *Though* [e]the waters thereof roar *and* be troubled, *though* [f]the mountains shake with the swelling thereof. Selah.

4 *There is* [g]a river, the streams whereof shall make glad [h]the city of God, the holy *place* of the tabernacles of the most High.

5 God *is* in the midst of her; she shall not be moved: God shall help her, [3]*and that* right early.

6 The heathen raged, [i]the kingdoms were moved: he uttered his voice, [k]the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* [4]our refuge. Selah.

8 [l]Come, behold the works of the LORD, what desolations he hath made in the earth.

9 [m]He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and [n]know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; [o]the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief musician, A psalm [1]for the sons of Korah.

O CLAP your hands, all ye people; [a]shout unto God with the voice of triumph:

B. C. 710.

PS. XLVI.
1 *Or,*
[a] 1 Chr. 15. 20.
[b] Heb. 6. 18.
[c] Gen. 22. 14.
[d] Heb. 13. 6.
[2] *Heart of the seas.*
[e] Rev. 17. 15.
[f] Job 9. 5, 6.
[g] Is. 8. 6, 7. Rev. 22. 1.
[h] Heb. 12. 22.
[3] *When the morning appeareth.*
[i] Is. 14. 12-16.
[k] 2 Pet. 3. 10-12. Rev. 6. 13, 14.
[4] *An high place for us.*
[l] Num. 23. 23.
[m] Is. 60. 18.
[n] 100. 3.
[o] Deut. 33. 27.

PS. XLVII.
1 Or, *of.*
[a] Zech. 4. 7. Rev. 19. 1.

[b] Deut. 33. 29.
[c] Is. 60. 15.
[d] Eph. 4. 8-10.
[e] 1 Cor. 15. 52.
[f] Rev. 11. 15.
[2] Every one *that hath understanding.*
[g] Rev. 19. 6.
[h] Heb. 4. 16.
[3] *The voluntary of the people are gathered* unto *the people of,* &c.

PS. XLVIII.
[a] 30, *title.*
1 Or, *of.*
[b] 86. 10.
[c] Rev. 15. 3, 4.
[d] Heb. 12. 22.
[e] Matt. 24. 15.
[f] Dan. 11. 16.
[g] Is. 60. 15-20. Heb. 12. 22.
[h] Is. 14. 13.
[i] Matt. 5. 35.
[k] Ex. 14. 25.
[l] Ex. 27. 26.
[m] Is. 2. 16.
[n] Jer. 18. 17.
[o] *See on* 1, 2.
[p] Matt. 16. 18.
[q] 105. 5, 6.
[r] Luke 22. 19, 20.

2 For the LORD most High *is* terrible; *he is* a great King over all the earth.

3 He shall [b]subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, [c]the excellency of Jacob, whom he loved. Selah.

5 [d]God is gone up with a shout, the LORD with [e]the sound of a trumpet.

6 Sing praises to God, sing praises; sing praises unto our King, sing praises.

7 For God *is* [f]the King of all the earth; sing ye praises [2]with understanding.

8 [g]God reigneth over the heathen: God sitteth upon [h]the throne of his holiness.

9 [3]The princes of the people are gathered together, *even* the people of the God of Abraham; for the shields of the earth *belong* unto God: he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the Church.

A [a]song *and* psalm [1]for the sons of Korah.

[b]GREAT *is* the LORD, and [c]greatly to be praised [d]in the city of our God, *in* [e]the mountain of his holiness.

2 [f]Beautiful for situation, [g]the joy of the whole earth, *is* mount Zion, [h]*on* the sides of the north, [i]the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; [k]they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou [l]breakest the [m]ships of Tarshish [n]with an east wind.

8 As we have heard, so have we seen in [o]the city of the LORD of hosts, in the city of our God: [p]God will establish it for ever. Selah.

9 We have [q]thought of [r]thy loving-

These figurative verses exhibit the Church in relation to her Head and Lord, and the provision which is made for the perpetuity of her children, and the maintenance of her glory. The spirit which pervades the psalm is one of holy felicity, and it is the privilege of every child of God to share it.

Psalm XLVI. 1-11. This psalm has, in the Protestant world, acquired a species of celebrity, from the fact that it was a favourite with Martin Luther. When enemies menaced, and friends forsook him, and those who remained were getting dispirited, the Reformer would say, "Let us sing the 46th Psalm." This may be viewed as Luther's War-Song, which never failed to reassure himself, and to revive the drooping spirit of his devoted associates. This fact is not without its value to God's children in every age. They will frequently have occasion to turn from earth to heaven, and they cannot adopt a better course than to imitate the example of Luther. Let all who are in trouble remember that God is their refuge, and a very present help; let them trust, and they will never be confounded. Amidst roaring waters, and shaking mountains, the Lord is present, and they are safe. The river whose streams make glad the Church of God is never dried up; and it is only for Zion's Pilgrims to drink, rejoice, and go forward. Ver. 9, on general grounds, is entitled to particular notice. It is a pledge for the establishment, over all the earth, of peace, and the utter destruction of warlike establishments. When the whole earth shall have been filled with the Gospel of love and mercy, it will extinguish the war-spirit, and people the earth with the brothers and the sisters of Christ, and the children of the living God.

Psalm XLVII. 1-9. This psalm is a burst of holy emotion, setting forth the wondrous things that Emmanuel will perform, in destroying the powers of darkness, and in setting up his own kingdom. When he shall have taken to himself his great power, and established his will over the heathen, then will his praise be sung with understanding, and all flesh shall bless his holy name. Amid the discouragements and the distractions of the present period, with its universal prevalence of Idolatry, Infidelity, and Falsehood, it is consolatory to look forward to the effects here predicted, which, in due season, will be realised. Wickedness will assuredly have an end, and the reign of Equity be established.

Psalm XLVIII. 1-14. The Psalmist here, with great power, celebrates the beauty of Zion, and her relation to her Almighty King. What Jerusalem was to surrounding nations, in the days of David and Solomon, that will the true Church ultimately be to the heathen world—an object of fear, confidence, and admiration, until nation after nation shall be quickened, enlightened, converted,

kindness, O God, [s]in the midst of thy temple.

10 [t]According to thy name, O God, so *is* thy praise unto the ends of the earth: [u]thy right hand is full of righteousness.

11 Let mount Zion rejoice, let [x]the daughters of Judah be glad, because of thy judgments.

12 [y]Walk about Zion, and go round about her: [z]tell the towers thereof.

13 [2]Mark ye well her bulwarks, [3]consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSALM XLIX.

1 *An earnest persuasion to build the faith of resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*

To the chief musician, A psalm [1]for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and [a]the meditation of my heart *shall be* of understanding.

4 [b]I will incline mine ear to [c]a parable; I will open my [d]dark saying upon the harp.

5 Wherefore should I fear in [e]the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that [f]trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor [g]give to God a ransom for him;

8 (For [h]the redemption of their soul *is* precious, and it ceaseth for ever;)

9 [i]That he should still live for ever, *and* not [k]see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling-places to [2]all generations: they call *their* lands after their own names.

12 Nevertheless, man *being* in [l]honour abideth not: he is like the beasts *that* perish.

B. C. 892.

[s] Is. 26. 8.
[t] Mal. 1. 11,14.
[u] Rev. 19. 2,11.
[x] Cant. 1. 5.
[y] Neh. 12. 31-40.
[z] Is. 33. 18-20.
[2] Heb. *Set your heart to.*
[3] Or, *raise up.*

PS. XLIX.

[1] Or, *of.*
[a] Matt. 12. 35.
[b] Matt. 13. 35.
[c] Matt. 13. 11-15.
[d] Prov. 1. 6.
2 Cor. 3. 12.
[e] Prov. 24. 10. Eph. 5. 16.
[f] Prov. 23. 5. 1 Tim. 6. 17.
[g] 1 Tim. 2. 6. 1 Pet. 1. 18.
[h] Job 36.18,19.
[i] Zech. 1. 5. Luke 16. 22, 23.
[k] John 8. 51,52. Acts 13. 35-37.
[2] *Generation and generation.*
[l] Jam. 1.10,11. 1 Pet. 1. 24.

[m] 1 Cor. 3. 19.
[3] *Delight in their mouth.*
[n] Rom. 8. 36.
[o] Is. 38. 10, 11.
[p] Job 24. 19,20.
[q] 1 Cor. 6. 2.
[r] Hos. 6. 3.
[s] Job 4. 21.
[4] *Strength.*
[5] *The grave being an habitation to every one of them.*
[t] Hos. 13. 14.
[6] *Hand.*
[7] *Hell.*
[u] 1 Tim. 6. 7.
[x] 1 Cor. 15. 43.
[8] *In his life.*
[y] Luke 12. 19.
[9] The soul *shall go.*
[z] Esth. 5.11-14.
[a] Ec. 3. 18, 19.

PS. L.

[1] *For Asaph.*
[a] Is. 1. 2.
[b] Is. 26. 21.
[c] 68. 30.
[d] Deut. 9. 3.
[e] 1 Cor. 6. 2, 3. Jude 14.
[f] Matt. 26. 28. Heb. 9.10-23.
[g] Rom. 2. 5.
[h] John 5. 22,23. 2 Cor. 5. 10.
[i] Ex. 20. 2. Zech. 13. 9.

13 This their way *is* [m]their folly; yet their posterity [3]approve their sayings. Selah.

14 [n]Like sheep [o]they are laid in the grave; [p]death shall feed on them; and [q]the upright shall have dominion over them in [r]the morning; and [s]their [4]beauty shall consume [5]in the grave from their dwelling.

15 But [t]God will redeem my soul from the [6]power of [7]the grave; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth [u]he shall carry nothing away; [x]his glory shall not descend after him:

18 Though [8]while he lived he [y]blessed his soul; and *men* will praise thee, when thou doest well to thyself.

19 [9]He shall go to the generation of his fathers; they shall never see light.

20 [z]Man *that is* in honour, and understandeth not, [a]is like the beasts *that* perish.

PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A psalm of [1]Asaph.

THE mighty God, *even* the LORD, [a]hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

2 [b]Out of Zion, the perfection of beauty, God hath shined.

3 [c]Our God shall come, and shall not keep silence: [d]a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather [e]my saints together unto me; those that have [f]made a covenant with me by sacrifice.

6 And [g]the heavens shall declare his righteousness: for [h]God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: [i]I *am* God, *even* thy God.

8 I will not reprove thee for thy sacri-

and brought into the bosom of the true Church. A lamp shining and a fire burning are meet emblems of the Church of Christ, with the Lord in the midst of her, and the Eternal Spirit poured down with Pentecostal abundance. Almighty power is pledged for her protection, and Almighty wisdom for her guidance. Whatever changes may take place regarding the Christian Church, they will all be found in harmony with the plans of Infinite Love; and each event will but prove the precursor and the instrument of something future, all helping on the great consummation.

Psalm XLIX. 1-20. David here casts his eye abroad upon the earth, marking the ways of man. He was deeply impressed with the vanity of riches, and of their impotency to preserve from death, or to benefit the soul. The wise and the fool, the rich and the poor, were alike doomed to death, and, by consequence, alike dependent on the grace that saves, and the Power that raises from the dead. The picture here drawn is deeply humbling; but to the people of God it is eminently fitted to edify. We need to have our hearts called away from the world, with its snares and temptations. The fears are great and constant that the claims of eternity will be overlooked, and hence the necessity of ceaseless admonition. The practical lesson of such meditations as these is, that men should use the world as not abusing it, inasmuch as the fashion of it passeth away.

Psalm L. 1-15. This psalm, which opens with great sublimity, recognises, in ver. 5, the Gospel and the Church with much explicitness. Sacrifice had always reference to the covenant which was established with Abraham, and which had for its principal object the atonement of the Lord Jesus Christ, the means of God's righteousness in forgiving the iniquity of men. The

fices, or thy burnt-offerings, *to have been* continually before me.

9 I will [k]take no bullock out of thy house, *nor* he-goats out of thy folds:

10 For [l]every beast of the forest *is* mine, *and* [m]the cattle upon a thousand hills.

11 I [n]know all the fowls of the mountains; and [o]the wild beasts of the field *are* [2]mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and [p]pay thy vows unto the most High:

15 And call upon me in the day of trouble: [q]I will deliver thee, and thou shalt [r]glorify me.

16 But unto [s]the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou [t]hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then [u]thou consentedst with him, and [3]hast been [x]partaker with adulterers.

19 Thou [4]givest thy mouth to evil, and [y]thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* [z]I will reprove thee, and [a]set *them* in order before thine eyes.

22 Now consider this, ye that [b]forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that [5]ordereth *his* conversation *aright* will I shew [c]the salvation of God.

PSALM LI.

1 David prayeth for remission of sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 David prayeth for the church.

To the chief musician, A psalm of David, [a]when Nathan the prophet came unto him, [b]after he had gone in to Bath-sheba.

B.C. 1036.

[k] Is. 43. 23, 24.
[l] Gen. 1. 24, 25.
[m] Gen. 31. 9. Jon. 4. 11.
[n] Gen. 1. 20-22. Matt. 10. 29-31. Luke 12. 24.
[o] Is. 56. 9.
[2] *With me.*
[p] Deut. 23. 21.
[q] Luke 17. 15-18.
[r] John 15. 8.
[s] Is. 48. 22; 55. 6, 7.
[t] Prov. 5. 12, 13.
[u] Prov. 1. 10-16.
[3] *Thy portion was with adulterers.*
[x] Matt. 23. 30.
[4] *Sendest.*
[y] Is. 59. 3, 4.
[z] Prov. 29. 1. Rev. 3. 19.
[a] Ec. 12. 14. 1 Cor. 4. 5.
[b] Is. 51. 13.
[5] *Disposeth his way.*
[c] Is. 49. 6.

PS. LI.

[a] 2 Sam. 12. 1-13.
[b] 2 Sam. 11. 2, &c.

[c] Rom. 5. 20, 21. Eph. 1. 6-8; 2. 4-7.
[d] Ex. 36. 25. Rev. 1. 5; 7. 14.
[e] 19. 12.
[f] Prov. 28. 13.
[g] Is. 59. 12.
[h] Job 15. 14-16. John 3. 6. Rom. 5. 12. Eph. 2. 3.
[1] *Warm.*
[i] Jer. 32. 40. 1 Pet. 3. 4.
[k] Eph. 5. 26, 27. Rev. 7. 13, 14.
[l] Col. 2. 14.
[m] 2 Cor. 5. 17.
[n] Ex. 36. 26-27. 1 Pet. 1. 22.
[o] Eph. 4. 22-24. Col. 3. 10. Tit. 3. 5.
[2] *Constant.*
[p] Rom. 8. 9. Eph. 4. 30.
[q] Rom. 5. 2-11.
[r] Gen. 4. 6, 7.
[s] Acts 13. 10.
[t] Gen. 9. 6.
[2] *Bloods.*
[u] Hab. 3. 18.
[x] 35. 28.
[y] Rom. 10. 3.
[z] Rom. 3. 19.
[a] Mark 7. 34.
[b] Heb. 13. 15.
[4] *That I should give it.*
[c] Rom. 12. 1.
[d] Is. 62. 1, 6, 7.
[e] Dan. 9. 25.

HAVE mercy upon me, O God, [c]according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

2 [d]Wash me throughly from mine iniquity, and [e]cleanse me from my sin.

3 For [f]I acknowledge my transgressions: and [g]my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, [h]I was shapen in iniquity; and in sin did my mother [1]conceive me.

6 Behold, thou desirest truth in the inward parts; and [i]in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean; wash me, and I shall be [k]whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and [l]blot out all mine iniquities.

10 [m]Create in me [n]a clean heart, O God; and [o]renew a [2]right spirit within me.

11 Cast me not away from thy presence; and take not thy [p]Holy Spirit from me.

12 Restore unto me [q]the joy of thy salvation; and uphold me *with thy* [r]free Spirit:

13 *Then* will I teach transgressors [s]thy ways; and sinners shall be converted unto thee.

14 [t]Deliver me from [3]blood-guiltiness, O God, thou [u]God of my salvation; *and* [x]my tongue shall sing aloud of [y]thy righteousness.

15 [z]O Lord, [a]open thou my lips; and [b]my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, [4]else would I give *it;* thou delightest not in burnt-offering.

17 [c]The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 [d]Do good in thy good pleasure unto Zion: [e]build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

Psalmist here exposes the dangers of formality. Sacrifice had no value apart from Christ, and it had, wherever it became available through faith, a marvellous effect on the temper and deportment of the believer. Thanksgiving, therefore, must not be forgotten, and the vows made to the Most High must be paid. Privilege and character were inseparable. They who sustained the character here drawn, might with certainty, in the day of trouble, call upon the Lord, who would give them abundant cause to glorify him. Ver. 16-23. There is here a severe censure passed on ungodly teachers. It is assumed that such men not only might, but did exist, and their doom is awfully delineated. To offer praise, was to glorify God; and to order the conversation aright, was to obtain the blessings of the Gospel salvation.

Psalm LI. 1-19. This occupies a chief place among the Penitential Psalms, and, as such, it has been of unspeakable service to the Church of God in every age. It presents a perfect example of repentance. Nothing can exceed the depth and contrition it displays. There is no attempt at either concealment of sin or palliation of guilt. The royal penitent abhors himself in dust and ashes. Even existence seems intolerable to him; he feels unworthy to live. But while he traces his transgression to its principal source, he looks upwards to the Father of spirits for help under the emergency. He approaches the mercy-seat as a man who has not only forfeited the privileges of adoption, but subjected himself to the severest chastisement, throwing himself on sovereign mercy. It is interesting to observe how concern for the glory of God mingles with solicitude for his own deliverance. "The joys of salvation" once restored, he will be in a condition to "teach transgressors," with a view to their conversion, and he avows his determination so to do. With this he combines heartfelt prayer to

PSALM LII.

1 David, condemning the spitefulness of Doeg, prophesieth his destruction; 6 the righteous shall rejoice at it.

To the chief musician, Maschil, *A psalm* of David, when [a]Doeg the Edomite came and [b]told Saul, and said unto him, David is come to the house of Ahimelech.

WHY [c]boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; [d]like a sharp razor, working deceitfully.

3 Thou [e]lovest evil more than good, *and* [f]lying rather than to speak righteousness. Selah.

4 Thou lovest all-devouring words, [1]O *thou* deceitful tongue.

5 God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* [g]made not God his strength; but [h]trusted in the abundance of his riches, *and* [i]strengthened himself in his [2]wickedness.

8 But I *am* like a green olive-tree in the house of God: [k]I trust in the mercy of God for ever and ever.

9 [l]I will praise thee for ever, because thou hast done *it:* and I will [m]wait on thy name; [n]for *it is* good before thy saints.

PSALM LIII.

1 David describeth the corruption of a natural man; 4 he convinceth the wicked by the light of their own conscience; 6 he glorieth in the salvation of God.

To the chief musician upon [a]Mahalath, Maschil, *A psalm* of David.

THE [b]fool hath [c]said in his heart, *There is* no God. [d]Corrupt are they, and [e]have done abominable iniquity: [f]*there is* none that doeth good.

2 [g]God looked down from heaven upon the children of men, to see if there were *any* [h]that did understand, that did [i]seek God.

3 [k]Every one of them is gone back; they are altogether become [l]filthy: *there is* none that doeth good, no, not one.

4 Have [m]the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There [1]were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 [2]Oh that the salvation of Israel *were come* [n]out of Zion! When God bringeth back the captivity of his people, [o]Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

1 David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.

To the chief musician on Neginoth, Maschil, *A psalm* of David, [a]when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and [b]judge me by thy strength.

2 [c]Hear my prayer, O God; give ear to the words of my mouth.

3 For [d]strangers are risen up against me, and oppressors seek after my soul: [e]they have not set God before them. Selah.

4 Behold, [f]God *is* mine helper: the LORD *is* with them that [g]uphold my soul.

5 He shall reward evil unto [1]mine enemies: cut them off in thy truth.

6 I will [h]freely sacrifice unto thee; [i]I will praise thy name, O LORD, [k]for *it is* good.

7 For he hath delivered me out of all trouble; and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

1 David complaineth of his fearful case. 9 He prayeth against his enemies. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief musician on [a]Neginoth, Maschil, *A psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

B. C. 1021.

PS. LII.
- [a] 1 Sam. 22. 9-19.
- [b] Jer. 9. 8. Ex. 22. 9.
- [c] 2 Tim. 3. 2.
- [d] Prov. 18. 21.
- [e] Rom. 1. 25. 2 Tim. 3. 4.
- [f] John 8. 44. Rev. 22. 15.
- [1] And *the deceitful tongue.*
- [g] Jer. 17. 5.
- [h] 1 Tim. 6. 17.
- [i] Ec. 8. 8.
- [2] *Substance.*
- [k] 147. 11.
- [l] Eph. 3. 20, 21.
- [m] Prov. 18. 10.
- [n] 73. 25, 26.

PS. LIII.
- [a] 88, *title.*
- [b] Matt. 5. 22.
- [c] Rom. 1. 21, 28.
- [d] Gen. 6. 5, 6, 11-13.
- [e] 1 Pet. 4. 3.
- [f] Rom. 3. 10, &c.
- [g] Jer. 23. 24.
- [h] Deut. 4. 6.
- [i] Is. 55. 6.
- [k] Is. 53. 6.
- [l] Job 15. 16.
- [m] Is. 27. 11.
- [1] *They feared a fear.*
- [2] *Who will give salvations?* &c.
- [n] Is. 14. 32.
- [o] Is. 12. 1-3.

PS. LIV.
- [a] Matt. 10. 21.
- [b] Prov. 23. 11.
- [c] 130. 2; 143. 7.
- [d] Job 19. 13-15.
- [e] John 16. 3.
- [f] Is. 41. 10; 50. 7-9. Rom. 8. 31. Heb. 13. 6.
- [g] Is. 42. 1.
- [1] *Those that observe me.*
- [h] Deut. 12. 6, 7.
- [i] 140. 13.
- [k] 147. 1.

PS. LV.
- [a] 54, *title.*

the God of Zion, for the building up of the walls of Jerusalem. David points out the duty of all penitents, on their restoration to the Divine favour, to double their diligence, that they may repair the wrongs they have done to the cause of God.

Psalm LII. 1-9. Among David's manifold afflictions, few things distressed him more than the deceitful tongue; and amongst his greatest mercies he considered being hid from the scourge of it. He here draws the portrait of a man, rich in wealth, and reckless in language, who trusted not in God, but in the abundance of his riches; thus strengthening himself in wickedness, and turning that into a curse which might have been a blessing. David walked not in this man's ways, he trusted in the mercy of his God, spending his days in praise and thanksgivings. David was a student of society, laying all classes under tribute for purposes of spiritual improvement; and we do well to follow his godly example.

Psalm LIII. 1-6. It everywhere comes out in this blessed Book, that the heart governs the head, rather than the head the heart. It is corruption which leads to Atheism. Thus, these only desire there should be "no God," who have every reason to fear a God of truth and justice. It deserves to be noted how entirely inspired poets, prophets, and apostles agree in their views of human nature. In both Testaments, and among all the writers, the harmony is complete. David knew that Zion, as the dwelling-place of God, was the source of salvation to mankind. Whatever good shall be done, for either Jew or Gentile, the power must proceed thence. The Church is the body of Christ, and through that body his Spirit works out his predestined purposes of mercy.

Psalm LIV. 1-7. All David's difficulties arose from the wicked—from men who have not set God before them. So it is still with Christians generally. In every natural man, the saint has a natural enemy. That enmity may not always break out, it is even compatible with good-will and good offices; but the principle is there—nothing is wanted but circumstances to fan it into a flame. Two cannot walk together except they be agreed, and between light and darkness, truth and error, heaven and hell, there can be no concord.

Psalm LV. 1-23. David is here in the lowest depth of affliction. His enemies are numerous, powerful, and

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of [b]the oppression of the wicked: [c]for they cast iniquity upon me, and in wrath they hate me.

4 [d]My heart is sore pained within me; and [e]the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath [1]overwhelmed me.

6 And I said, [f]Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* [g]would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from [h]the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 [i]Wickedness *is* in the midst thereof; [k]deceit and guile depart not from her streets.

12 For [l]*it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did [m]magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, [2]a man mine equal, my guide, and mine acquaintance.

14 [3]We took sweet counsel together, *and* walked unto the house of God in company.

15 [n]Let death seize upon them, *and* [o]let them go down quick into [4]hell; for wickedness *is* in their dwellings, *and* among them.

16 As for me, [p]I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me; for there were many with me.

19 God shall [q]hear, and afflict them, even [r]he that abideth of old. Selah. [5]Because they have [6]no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him; he hath [s]broken his covenant.

B.C. 1021.

[b] Lam. 3. 34-66.
[c] 2 Sam. 15. 3. Matt. 26. 59.
[d] John 12. 27. 2 Cor. 1. 8-10.
[e] Is. 38. 10-13. Heb. 5. 7.
[1] *Covered.*
[f] Rev. 12. 14.
[g] Prov. 6. 4, 5.
[h] Is. 17. 12, 13.
[i] Ez. 22. 1-12. Acts 7. 51, 52.
[k] Is. 59. 7.
[l] 41. 9.
[m] Is. 10. 15.
[2] *A man according to my rank.*
[3] *Who sweetened counsel.*
[n] 2 Sam. 17. 23. Acts 1. 18-20.
[o] Num. 16. 30-34. Acts 1. 25.
[4] *The grave.*
[p] Luke 22. 39-44.
[q] 1 Thes. 2. 15, 16. Rev. 6. 10, 11.
[r] Deut. 33. 27. Col. 1. 17.
[5] *With whom* also there be *no changes, yet, &c.*
[s] Prov. 1. 32.
[6] *Profaned.*

[t] Prov. 26. 24-26. Matt. 26. 25. Luke 20. 20, 21.
[u] John 13. 2.
[7] *Gift.*
[x] 59. 12, 13.
[8] *Men of bloods and deceit shall not half their days.*

PS. LVI.

[1] Or, *a golden* Psalm.
[a] 1 Sam. 21. 11-15.
[b] 136. 17-20.
[c] Prov. 1. 12. 1 Cor. 15. 54.
[2] *Observers.*
[d] Acts 4. 25-27. Rev. 16. 14.
[e] Is. 57. 15.
[f] 1 Sam. 30. 6. 2 Cor. 1. 8-10; 7. 5, 6.
[g] Jer. 18. 19-23.
[h] Num. 33. 3, &c.
[i] Job 16. 20. Rev. 7. 17.
[k] Is. 8. 9, 10. Rom. 8. 31.
[l] *See on* 4.
[m] 59. 10, 17.
[n] 2 Cor. 1. 10. 1 Thes. 1. 10. Heb. 2. 15. Jam. 5. 20.

PS. LVII.

[1] Or, *destroy not, A golden* Psalm.

21 [t]*The words* of his mouth were smoother than butter, but [u]war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy [7]burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, [x]shalt bring them down into the pit of destruction: [8]bloody and deceitful men shall not live out half their days; but I will trust in thee.

PSALM LVI.

1 *David, praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*

To the chief musician, upon Jonath-elem-rechokim, [1]Michtam of David, [a]when the Philistines took him in Gath.

[b]BE merciful unto me, O God; for man would [c]swallow me up: he fighting daily oppresseth me.

2 Mine [2]enemies would daily swallow *me* up: for *they be* [d]many that fight against me, O thou [e]most High.

3 [f]What time I am afraid, I will trust in thee.

4 In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? [g]in *thine* anger cast down the people, O God.

8 Thou [h]tellest my wanderings: [i]put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee,* then shall mine enemies turn back: this I know; for [k]God *is* for me.

10 [l]In God will I praise *his* word; in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: [m]I will render praises unto thee.

13 For [n]thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

1 *David in prayer, fleeing unto God, complaineth of his dangerous case.* 7 *He encourageth himself to praise God.*

To the chief musician, [1]Al-taschith, Mich-

fierce. Amongst these enemies, he is principally distressed by the treachery of one who passed for a friend, and made a profession of religion. There are no wounds for depth and virulence equal to those inflicted by a hand which has broken bread with us in our own house, or in the house of the Lord. David had but one cure for all his maladies—prayer; this never-failing resource always sufficed to extricate him from his troubles. He here specifies periods for supplication; thrice a-day he would pray and cry aloud to his Father in the skies, in confidence of being heard. Ver. 22 supplies one of those countless gems which are precious in the eyes of the faithful. All pilgrims to Zion bear with them burdens of various magnitudes; but the lightest is too heavy to be borne by themselves, and their comfort is the privilege of casting it upon the Lord, who never fails to sustain them.

Psalm LVI. 1-13. If David's trials are to be estimated by his poetry, he was of all mankind the most afflicted. Notwithstanding his constant deliverances, fresh grievances and persecutions incessantly returned upon him. Not more uniformly does the night pursue the day, than do the men of Belial pursue the "Sweet Singer of Israel." The same spirit is still in the world, and, according to circumstances, it operates with the

tam of David, [a]when he fled from Saul in the cave.

BE merciful unto me, O God, [b]be merciful unto me; for [c]my soul trusteth in thee: yea, [d]in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto [e]God most High; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me [2]*from* the reproach of him that would [f]swallow me up. Selah. God shall [g]send forth his mercy and his truth.

4 My soul *is* [h]among lions; *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 [i]Be thou exalted, O God, above the heavens; *let* [k]thy glory *be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 [l]My heart is fixed, O God, my heart is [3]fixed; [m]I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 [n]I will praise thee, O LORD, among the people; I will sing unto thee among the nations:

10 For [o]thy mercy *is* great unto the heavens, and [p]thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

1 *David reproveth wicked judges; 3 describeth the nature of the wicked; 6 and devoteth them to God's judgments, 10 whereat the righteous shall rejoice.*

To the chief musician, [1]Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, [a]O ye sons of men?

2 Yea, [b]in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb; they go astray [2]as soon as they be born, speaking lies.

4 Their [c]poison *is* [3]like the poison of a [d]serpent: *they are* like [e]the deaf [4]adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, [5]charming never so wisely.

6 [f]Break their teeth, O God, in their mouth; break out the great teeth of [g]the young lions, O LORD.

7 Let them [h]melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away; *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away [i]as with a whirlwind, [6]both living, and in *his* wrath.

10 [k]The righteous shall rejoice when he seeth the vengeance; he shall [l]wash his feet in the blood of the wicked.

11 So that a man shall say, [m]Verily *there is* [7]a reward for the righteous: [n]verily he is a God that judgeth in the earth.

PSALM LIX.

1 *David prayeth to be delivered from his enemies; 6 he complaineth of their cruelty; 8 he trusteth in God; 11 he prayeth against them, and praiseth God.*

To the chief musician, [1]Al-taschith, Michtam of David, [a]when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God; [2]defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: [c]the mighty are gathered against me; [d]not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: [e]awake to [3]help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

B. C. 1060.

[a] 142, *title.*
[b] 119. 76, 77.
[c] Is. 50. 10.
[d] Ruth 2. 12. Luke 13. 34.
[e] Is. 57. 15.
[2] *He reproacheth him that would, &c.*
[f] Num. 23. 24.
[g] John 1. 17.
[h] Prov. 28. 15.
[i] Is. 2. 11, 17. Matt. 6. 9, 10.
[k] Hab. 2. 14; 3. 3.
[l] 112. 7.
[3] *Prepared.*
[m] Rom. 5. 5. Eph. 5. 20.
[n] Rom. 15. 9.
[o] 103. 11; 108. 4.
[p] Gen. 9. 9-17.

PS. LVIII.

[1] Or, *destroy not, A golden Psalm.*
[a] 82. 6, 7.
[b] Is. 59. 4-6.

[2] *From the belly.*
[c] Rom. 3. 13.
[3] *According to the likeness of.*
[d] Matt. 23. 33.
[e] Jer. 8. 17.
[4] *Asp.*
[5] *Be the charmer never so cunning.*
[f] Job 4. 10, 11.
[g] Mic. 5. 8.
[h] Is. 13. 7.
[i] Prov. 14. 32.
[6] *As living as wrath.*
[k] Rev. 19. 1-6.
[l] Rev. 14. 20.
[m] Rom. 2. 5.
[7] *Fruit of the, &c.*
[n] 2 Pet. 3. 4-10.

PS. LIX.

[1] *Destroy not, A golden Psalm.*
[a] Jud. 16. 2, 3. 2 Cor. 11. 32, 33.
[b] Luke 1. 74, 75. 2 Tim. 4. 17, 18.
[2] *Set me on high.*
[c] Acts 4. 26, 27.
[d] 1 Sam. 26. 18. John 15. 25.
[e] Is. 51. 9.
[3] *Meet.*

same fidelity to its natural law; "they that are after the flesh do persecute them that are after the Spirit," and they will do so till death shall end the strife.

Psalm LVII. 1-11. While the storm of persecution was passing along, David's habit was to take refuge under the Rock which was higher than he, and there send forth his cry to his God. Christians in affliction do well to imitate him. When, like him, they have to keep their place among lions, surrounded by those whose teeth are spears and arrows, and their tongues sharp swords, they have only to adopt the same method of self-preservation which he at all times employed with so much success. Under such circumstances, the less we say about our enemies to our friends and fellow-creatures, and the more we say to God, the better. Were a tithe of the unavailing complaints which the afflicted make to their friends to be employed in supplication, the results would be very different.

Psalm LVIII. 1-11. Those who delight in lofty descants on the original purity and dignity of human nature, may, with benefit, read these remarkable verses. God, indeed, has made man upright, but by the Fall he has sustained grievous injury, for which regeneration by the power of the Spirit is the only remedy. Those heavy judgments which have occasionally overtaken the wicked, have constrained even ungodly men to confess that there is a reward for the righteous, and a God that judgeth in the earth. If the picture here drawn be true, as applied to the whole human family, there need be no hesitation in assuming, that except through regeneration no child of man can enter into the kingdom of heaven. Even to the meekest, the gentlest, and, in point of morals, the most exemplary, the Spirit saith, "Ye must be born again."

Psalm LIX. 1-17. The zeal of the wicked, as here set forth, ought to shame the apathy of the people of God. Were Christians but one-fourth part as diligent to do good as the sons of Belial are to do evil, how different an aspect would the world present! The bad passions are naturally stronger than the good, forasmuch as they are wholly without restraint, which renders it all the

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips: for who (*say they*) doth hear?

8 But [f]thou, O LORD, shalt laugh at them; thou shalt have all [g]the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* my [4]defence.

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon mine [5]enemies.

11 [h]Slay them not, lest my people forget: [i]scatter them by thy power; and bring them down, O LORD our shield.

12 [k]*For* the sin of their mouth, *and* the words of their lips, let them even be taken in their pride; and for cursing and lying *which* they speak.

13 [l]Consume *them* in wrath, consume *them*, that they *may* not *be;* and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And [m]at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them [n]wander up and down [6]for meat, and [7]grudge [o]if they be not satisfied.

16 But [p]I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: [q]for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

1 *David complaining to God of former judgments, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.*

To the chief musician upon [a]Shushaneduth, [1]Michtam of David, to teach; [b]when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in [c]the valley of Salt twelve thousand.

O GOD, [d]thou hast cast us off, [e]thou hast [2]scattered us, thou hast been displeased; [f]O turn thyself to us again.

2 Thou hast [g]made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us [h]to drink the wine of astonishment.

4 Thou hast given [i]a banner to them that fear thee, that it may be displayed [k]because of the truth. Selah.

5 That thy beloved may be delivered, [l]save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 [m]Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; [n]Judah *is* my lawgiver;

8 [o]Moab *is* my wash-pot; [p]over Edom will I cast out my shoe: Philistia, [3]triumph thou because of me.

9 Who will bring me *into* the [4]strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the [5]help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM LXI.

1 *David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.*

To the chief musician upon [a]Neginah, *A psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to [b]the Rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a [c]strong tower from the enemy.

4 [d]I will abide in thy tabernacle for ever; [e]I will [1]trust in the covert of thy wings. Selah.

5 For thou, O God, [f]hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou [2]wilt prolong the king's life; *and* his years as [3]many generations.

7 He shall [g]abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 *David, professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust to be put in worldly things. 11 Power and mercy belong to God.*

To the chief musician, to [a]Jeduthun, A psalm of David.

B. C. 1061.

f 1 Sam. 19. 15, 16. Prov. 1. 26.
g Matt. 18. 17.
4 *High place.*
5 *Observers.*
h Gen. 4. 12, 15.
i Deut. 4. 27; 30. 3, 4. Luke 21. 24.
k Prov. 18. 7. Matt. 12. 36, 37.
l Deut. 2. 14-16; 7. 22, 23.
m 22. 18.
n Job 30. 1-7.
6 *To eat.*
7 Or, *if they be not satisfied, then they will stay all night.*
o Ps. 59. 11. Mic. 3. 5.
p Ex. 15. 6. Job 37. 23.
q 1 Sam. 17. 37. 2 Cor. 1. 10. Eph. 3. 20.

PS. LX.

a 80, *title.*
1 *A golden* Psalm.
b 1 Chr. 19. 16-19.
c 2 Chr. 25. 11.
d Rom. 11. 1, 2.
e 1 Sam. 31. 1-7.
2 *Broken.*
f 85. 4.
g Hab. 3. 10. Matt. 27. 51.
h Hab. 2. 16. Rev. 16. 19.

i Ex. 17. 15.
k Jer. 5. 1-3.
l Ex. 15. 6.
m Josh. 17. 1, 5, 6.
n Gen. 49. 10.
o 2 Sam. 8. 2.
p 1 Chr. 18. 13.
3 Or, *triumph thou over me* (by an irony).
4 *City of strength.*
5 *Salvation.*

PS. LXI.

a 54, 55, *titles.*
b Is. 32. 2.
c Prov. 18. 10.
d Rev. 3. 12.
e Ruth. 2. 12. Matt. 23. 37.
1 *Make my refuge.*
f 65. 1; 66. 19.
2 *Shalt add days to the days of the king.*
3 *Generation and generation.*
g Is. 9. 6, 7. Heb. 7. 21-25; 9. 24.

PS. LXII.

a 1 Chr. 25. 1, 3.

more necessary that the people of God should stir themselves up to works of faith and labours of love, and collecting all the grace that God has given them, be valiant for the truth upon the earth.

Psalm LX. 1-12. The Church of Christ, and every individual comprising it, does well in times of tribulation promptly to acknowledge the hand of the Lord, and the justice of his dealings. Bad times, thus employed, may be made materially to contribute to the advancement of piety. It is the hot season that breeds vermin, and engenders maladies; the rigours of winter, if less comfortable, are more safe, and for sanatory purposes they are most salutary. So our enemies are our helpers; they keep us alive, and drive us to a throne of grace. But for persecution, the Church had never revealed a hundredth part of the excellence by which individuals have adorned the doctrine of God their Saviour. We ought, therefore, to be less concerned to escape trouble than to obtain from it spiritual benefit.

Psalm LXI. 1-8. David's devotion had acquired by this time all the power of an instinct. In every place, and in all situations, his heart turned to the Lord. They who supplicate much will not want for occasions of thanksgiving; the devotion of David was a delightful mixture of both. While rejoicing in past blessings, his soul delighted in the contemplation of future favours. His chief happiness was in God. The example in these points is perfect, and we shall do well to imitate it.

Psalm LXII. 1-12. In proportion as faith is strong,

[1]TRULY [b]my soul [2]waiteth upon God: from him *cometh* my salvation.

2 [c]He only *is* my [3]rock, and my salvation; *he is* my defence; I shall not be greatly moved.

3 [d]How long will ye imagine mischief against a man? [e]ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency; they delight in lies: they bless with their mouth, but they curse [4]inwardly. Selah.

5 [f]My soul, wait thou only upon God; for [g]my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 [h]Trust in him at all times; ye people, [i]pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be [k]laid in the balance, they *are* [5]altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: [l]if riches increase, set not your heart *upon them.*

11 God hath spoken once; twice have I heard this, [m]that [6]power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for thou renderest to every man according to his work.

PSALM LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.* 9 *His confidence of his enemies' destruction, and his own safety.*

A psalm of David, [a]when he was in the wilderness of Judah.

O GOD, [b]thou *art* my God; [c]early will I seek thee: [d]my soul thirsteth for thee, [e]my flesh longeth for thee [f]in a [1]dry and thirsty land, where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving-kindness *is* better than life, my lips shall praise thee.

B. C. 1060.

1 *Only.*
b Is. 40. 31. Jam. 5. 7.
2 *Is silent.*
c Deut. 32. 30.
3 *High place.*
d Prov. 1. 22; 6. 9. Matt. 17. 17.
e 1 Sam. 26. 10.
4 *In their inward parts.*
f 103. 1, 2; 146. 1.
g Jer. 17. 17. Phil. 1. 20.
h Is. 50. 10. 1 John 2. 28.
i Is. 26. 16. Phil. 4. 6.
k Dan. 5. 27.
5 *Alike.*
l Luke 12. 15-21. 1 Tim. 6. 17.
m Is. 26. 4. Matt. 28. 18. John 19. 11.
6 *Strength.*

PS. LXIII.

a 1 Sam. 23; 26.
b John 20. 17.
c Matt. 6. 33.
d John 7. 37.
e Cant. 5. 8.
f Is. 41. 18.
1 *Weary land without water.*

g Hab. 3. 10.
h Is. 25. 6.
2 *Fatness.*
i 54. 3, 4.
k 2 Cor. 1. 10.
l Phil. 2. 12, 13.
m Num. 16. 30-33.
3 *Make him run out,* like water, *by the hands of the sword.*
n Rom. 3. 19.

PS. LXIV.

a Lam. 3. 55, 56.
b Acts 18. 9, 10.
c Is. 32. 2.
d Matt. 26. 3, 4.
1 *Speech.*
2 *To hide snares.*
e Dan. 6. 4, 5.
3 *We are consumed by that which they have thoroughly searched.*
4 *A search searched.*
f 1 Cor. 4. 5.
g Lam. 3. 12, 13.
5 *Their wound shall be.*
h Jer. 50. 28.

4 Thus will I bless thee while I live: [g]I will lift up my hands in thy name.

5 [h]My soul shall be satisfied as *with* [2]marrow and fatness; and my mouth shall praise *thee* with joyful lips;

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 [i]Because thou hast been my help, therefore [k]in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: [l]thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall [m]go into the lower parts of the earth.

10 They shall [3]fall by the sword; they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but [n]the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiseth himself to see such an evident destruction of them, that the righteous shall rejoice at it.*

To the chief musician, A psalm of David.

[a]HEAR my voice, O God, in my prayer: [b]preserve my life from fear of the enemy.

2 [c]Hide me from the [d]secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words;

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil [1]matter: they commune [2]of laying snares privily; they say, Who shall see them?

6 They [e]search out iniquities; [3]they accomplish [4]a diligent search: both [f]the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But [g]God shall shoot at them *with* an arrow; suddenly [5]shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men [h]shall fear, and shall

obstacles will dwindle before us; there will be no lions in the way. Our adversaries, however numerous or powerful, will sink into nothingness viewed in the light of Omnipotence. They who have, through a long life, tried and proved the Lord to be a very present help in time of trouble, can afford to address words of courage and comfort to drooping pilgrims. The more we experience of the power of the Gospel, the more successful will be our recommendation of it. They who see how great things it has done for us, will be disposed to listen to our counsels as those of experience which cannot misguide.

Psalm LXIII. 1-11. Notwithstanding the necessarily shaded views of the Psalmist touching gospel doctrine, his experience of the power of religion attained to a vigour never exceeded. Everything presents the aspect of maturity. His religious experiences had acquired all the force of passions. His earnestness often assumed the aspect of anguish; when he praised, it was with intensity—when he prayed, with agony. There is a freshness and a power in his utterances transcending the conception of ordinary or even superior piety; of this the present psalm supplies a very striking illustration. The Spirit of God, we know, was the source of this surpassing richness, attainment, and enjoyment. It was as a saint, not as a prophet, that David expressed himself as he does in these verses. The subject, therefore, resolves itself into a question of spiritual baptism. It is easy to conceive of an experience equal to that of David, or exceeding it, and, doubtless, the time will come when men by millions will be endowed with the graces of the Spirit to the same extent.

LXIV. 1-10. Here David is in trouble again, surrounded by the workers of iniquity; swords and arrows are meet emblems of the envenomed tongues and bitter words of his enemies. He analyses the workings of their corrupt hearts, exposing their iniquity, and predicting their doom. Divine judgments make short work with Atheism. Where an awful effect is beheld, although the cause is invisible, its existence is not questioned. The trembling heart even of the rebellious confesses that, in very deed, the finger of God is there. Such events

declare the work of God; for they shall wisely consider of his doing.

10 [1]The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen.* 5 *His general providence.*

To the chief musician, A psalm *and* song of David.

[a]PRAISE [1]waiteth for thee, O God, [b]in Zion: and [c]unto thee shall the vow be performed.

2 O [d]thou that hearest prayer, [e]unto thee shall all flesh come.

3 [2]Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 [f]Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* [g]terrible things in righteousness wilt thou answer us, [h]O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which [i]by his strength setteth fast the mountains; *being* girded with power:

7 Which [k]stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the [l]outgoings of the morning and evening to [3]rejoice.

9 Thou visitest the earth, and [4]waterest it: thou greatly enrichest it with the river of God, *which* is full of water: [m]thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou [5]settlest the furrows thereof; thou [6]makest it soft with showers; [n]thou blessest the springing thereof:

11 Thou crownest the year [7]with thy goodness; and [o]thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness; and the little hills [8]rejoice on every side.

B. C. 1017.

1 Phil. 4. 4.

PS. LXV.

a 116. 1, 2.
1 *Is silent.*
b Rev. 14. 1-3.
c 116. 17, 18.
d Luke11.9,10. Acts 10. 31.
e 66. 4.
2 *Words, or matters of iniquity.*
f 84. 4.
g Deut. 4. 34.
h 68. 19, 20.
i Mic. 6. 2.
k 89. 9.
l 74. 16.
3 *Sing.*
4 *After thou hadst made it to desire rain.*
m 107. 37.
5 *Causest rain to descend into the furrows thereof.*
6 *Dissolvest.*
n 1 Cor. 3. 6, 7.
7 *Of thy goodness.*
o Hag. 2. 19.
8 *Are girded with joy.*

PS. LXVI.

1 *All the earth.*
a Is. 6. 3; 12. 4-6. Rev. 4. 8-11.
2 *Yield feigned obedience.*
b Is. 2. 2-4. Rev. 15. 4.
c Ex. 14. 21,22.
d Dan. 4. 35; 6. 26, 27. Matt. 6. 13.
e 2 Chr. 16. 9.
f Job 9. 4.
g Deut. 32. 43.
h Acts 17. 23. Col. 3. 3, 4.
3 *Putteth.*
i 1 Sam. 2. 9.
k Deut. 33. 11.
l Is. 43. 1, 2.
4 *Moist.*
m Deut. 12. 11, 12. Heb. 13. 15.
n Jon. 2. 9. Nah. 1. 15.
5 *Opened.*
o Num. 30. 2,8, 12.
p Gen. 28. 20-22. 1 Sam. 1. 11.
6 *Marrow.*
q Jer. 41. 5.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

1 *David exhorteth to praise God; 5 to observe his great works; 8 to bless him for his gracious benefits.* 13 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*

To the chief musician, A song *or* psalm.

MAKE a joyful noise unto God, [1]all ye lands:

2 [a]Sing forth the honour of his name; make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies [2]submit themselves unto thee.

4 [b]All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 [c]He turned the sea into dry *land:* they went through the flood on foot; there did we rejoice in him.

7 [d]He ruleth by his power for ever; [e]his eyes behold the nations: [f]let not the rebellious exalt themselves. Selah.

8 [g]O bless our God, ye people, and make the voice of his praise to be heard;

9 [h]Which [3]holdeth our soul in life, and [i]suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction [k]upon our loins.

12 Thou hast caused men to ride over our heads: we went [l]through fire and through water; but thou broughtest us out into a [4]wealthy *place.*

13 [m]I will go into thy house with burnt-offerings; [n]I will pay thee my vows,

14 Which my lips have [5]uttered, and [o]my mouth hath spoken, [p]when I was in trouble.

15 I will offer unto thee burnt-sacrifices of [6]fatlings, [q]with the incense of rams: I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

---

equally tend to confirm the faith of the Christian, and to establish confidence in the existence of an invisible world with the Lord who rules it.

Psalm LXV. 1-13. David, living in the midst of a wicked, though not of an idolatrous nation, beheld idolatry investing the globe. The sight was doubtless grievous to his devout spirit; but he was cheered by the Divine intimation, that to the Lord "should all flesh come." Although no instructions were given to the Jews to attempt the conversion of the world, yet both the Psalms and the Prophecies abound with the most glorious visions of the future. When the whole human family shall constitute one worshipping congregation, then will be realised the event anticipated here; praise, which has for numerous ages been waiting for God in Zion, will then break forth as the sound of many waters. With praise, prayer will be combined, and the firmament itself will constitute the great Temple in which both will be offered by all people. Ver. 4 sets before us a brief but impressive picture of true religion, in its doctrines and subjects, with their privileges. The uniform testimony of Scripture is, that the righteous are happy and the wicked miserable; and that there is no changing of conditions but through changing of characters. Were the godly to fall away, their peace and joy would perish; and were the ungodly to cease to do evil, and learn to do well, by embracing the Divine record concerning Christ, they would forthwith come into the experience of joy and peace.

Psalm LXVI. 1-11. David, by anticipation, here addresses a converted world, when all the earth shall worship Christ, and shall sing unto him. Such bursts of inspiration greatly dignified the poetry of the Hebrews. The partial gave place to the general—the local to the universal. The Divine family as one became united with the one living and true God, through his Son Christ Jesus Ver. 12-20. In David, the sense of gratitude was quite as strong as the sense of danger; while his wants continually brought him to God, his bounties as frequently renewed the errand to the paternal footstool. He was not of those who vowed in their trouble, but when the danger had passed away forgot

17 I cried unto him with my mouth,
and he was extolled with my tongue.
18 If I regard iniquity in my heart, the
LORD will not hear *me:*
19 *But* verily God hath heard *me;* he
hath attended to the voice of my prayer.
20 Blessed *be* God, which hath not
turned away my prayer, nor his mercy
from me.

PSALM LXVII.

1 A prayer for the enlargement of God's kingdom; 3 to the joy of the people, 6 and the increase of God's blessings.

To the chief musician on [a]Neginoth,
A psalm *or* song.

[b]GOD be merciful unto us, and [c]bless
us; *and* [d]cause his face to shine
[1]upon us. Selah.
2 That [e]thy way may be known upon
earth, thy saving health among all nations.
3 Let the people praise thee, O God;
let all the people praise thee.
4 O let the nations be glad, and sing
for joy: for thou shalt judge the people
righteously, and [2]govern the nations upon
earth. Selah.
5 [f]Let the people praise thee, O God;
let all the people praise thee.
6 *Then* [g]shall the earth yield her in-
crease; *and* God, *even* [h]our own God,
shall bless us.
7 God shall bless us; and all the ends
of the earth shall fear him.

PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great works.

To the chief musician, A psalm *or* song
of David.

[a]LET God arise, let his enemies be
scattered: let them also [b]that hate
him flee [1]before him.
2 As smoke is driven away, *so* drive
them away: as wax melteth before the
fire, *so* let the wicked perish at the pre-
sence of God.
3 But let the righteous be glad: let
them rejoice before God; yea, let them
[2]exceedingly rejoice.
4 [c]Sing unto God, sing praises to his
name: extol him that rideth upon the
heavens by [d]his name JAH, and rejoice
before him.
5 [e]A father of the fatherless, and [f]a
judge of the widows, *is* God in his holy
habitation.

B. C. 1045.

PS. LXVII.
[a] 4; 6, *titles.*
[b] Deut. 21. 8. 2 Cor. 13.14.
[c] Eph. 1. 3.
[d] 119. 135. 2 Cor. 4. 6.
[1] *With us.*
[e] Acts 13. 10; 18. 25.
[2] *Lead.*
[f] Matt. 6.9,10.
[g] Is. 1. 19. 1 Cor. 3. 6-9.
[h] Gen. 17. 7.

PS. LXVIII.
[a] Num. 10. 35.
[b] Deut. 7. 10.
[1] *From his face.*
[2] *Rejoice with gladness.*
[c] Is. 12. 4-6.
[d] Ex. 3. 14; 6. 3.
[e] Job 31.16,17.
[f] Deut. 10. 18. Is. 1. 23. Luke 18.2-7.

[g] *A house.*
[h] Is. 61. 1. Acts 12. 6, &c.
[i] Deut. 28. 23, 24.
[i] Is. 64. 3. Heb. 12. 26. Rev. 11. 19.
[k] Jud. 5. 4, 5.
[l] Ex. 19. 18.
[m] Is. 45. 3.
[4] *Shake out.*
[5] *Confirm it.*
[6] *Army.*
[7] *Did flee, did flee.*
[n] Ex. 16. 6-14. Rev. 1. 5, 6.
[o] Num. 21. 3, 21, &c.
[8] *For her, she was.*
[p] Is. 2. 2, 3.
[q] Deut. 3. 10. Mic. 7. 14.
[r] Deut. 33. 2. Rev. 5. 11.
[9] *Many thousands.*
[s] Eph. 4. 8-10. Heb. 4. 14; 6. 20. 1 Pet. 3. 22.
[t] Jud. 5. 12.
[u] John 16. 7, 13-15. Eph. 3. 8.
[1] *In the man.*
[x] Is. 57. 15. John 14. 17, 23. 2 Cor. 6. 16. Rev. 21. 3.
[y] Prov. 4. 23.
[2] *Red.*

6 God setteth the solitary in [g]families:
[g]he bringeth out those which are bound
with chains; but [h]the rebellious dwell
in a dry *land.*
7 O God, when thou wentest forth be-
fore thy people, when thou didst march
through the wilderness; Selah:
8 The [i]earth shook, [k]the heavens also
dropped at the presence of God: *even*
[l]Sinai itself *was moved* at the presence of
God, [m]the God of Israel.
9 Thou, O God, didst [4]send a plentiful
rain, whereby thou didst [5]confirm thine
inheritance, when it was weary.
10 Thy congregation hath dwelt therein:
thou, O God, hast prepared of thy good-
ness for the poor.
11 The LORD gave the word; great *was*
the [6]company of those that published *it.*
12 Kings of armies [7]did flee apace; and
she that tarried at home divided the spoil.
13 Though ye have lien among the pots,
yet shall ye be as [n]the wings of a dove
covered with silver, and her feathers with
yellow gold.
14 [o]When the Almighty scattered kings
[8]in it, it was *white* as snow in Salmon.
15 [p]The hill of God *is as* the hill of
Bashan; an high hill, *as* [q]the hill of Ba-
shan.
16 Why leap ye, ye high hills? *this is*
the hill *which* God desireth to dwell in;
yea, the LORD will dwell *in it* for ever.
17 [r]The chariots of God *are* twenty
thousand, *even* [9]thousands of angels: the
LORD *is* among them, *as* in Sinai, in the
holy *place.*
18 [s]Thou hast ascended on high, [t]thou
hast led captivity captive: [u]thou hast
received gifts [1]for men; yea, *for* the re-
bellious also, [x]that the LORD God might
dwell *among them.*
19 Blessed *be* the Lord, *who* daily load-
eth us *with benefits, even* the God of our
salvation. Selah.
20 *He that is* our God *is* the God of
salvation; and unto GOD the Lord *belong*
[y]the issues from death.
21 But God shall wound the head of
his enemies, *and* the hairy scalp of such
an one as goeth on still in his trespasses.
22 The LORD said, I will bring again
from Bashan; I will bring *my people*
again from the depths of the sea:
23 That thy foot may be [2]dipped in the

their obligation. He expresses his solemn determination to go into the Lord's house with burnt-offerings, that he might pay his vows. David was not afraid to confess his obligations to God. He even invited the faithful to come and hear him declare from the fulness of his heart what had been done on his behalf. Ver. 18 presents an important sentiment touching the necessity of clean hands and a pure heart, in order to acceptable prayer. The Lord will hear the righteous; the prayers of the wicked are an abomination.

Psalm LXVII. 1-7. This psalm is eminently Evangelical and Missionary. We have here the essence of the Gospel, and an epitome of the kingdom. When the Lord's way of saving sinners shall be known in all the earth, and the experience of his power felt among all nations, the people, all the people, will praise him, the nations will be glad, and sing for joy that God hath sent salvation in the person of his Son, and provided for the application of his blood, through the effusion of the Eternal Spirit. The rule of the Lord will be righteous, and the nations will be governed by New Testament principles. God will then, in very deed, bless, not merely the seed of Abraham, but of Adam, and all the ends of the earth shall fear him. The Lord shall hasten it in his time.

Psalm LXVIII. 1-35. There seems reason to believe, from 2 Sam. vi. 14, 15, that this noble psalm was sung when the ark was brought to the city of David. It begins with the same words which Moses used when the ark set forward in his time, Num. x. 35. Nothing could be better calculated to enlighten the minds, exalt the thoughts, and animate the spirit of the people. It is a

blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; [z]*even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 [a]Bless ye God in the congregations, *even* the LORD, [3]from [b]the fountain of Israel.

27 There *is* little Benjamin *with* their ruler, the princes of Judah [4]*and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the [b]company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: [6]scatter thou the people *that* [c]delight in war.

31 [d]Princes shall come out of Egypt; [e]Ethiopia shall soon [f]stretch out her hands unto God.

32 Sing unto God, [g]ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.

34 [h]Ascribe ye strength unto God: [i]his excellency *is* over Israel, and his strength *is* in the [7]clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction:* 30 *and praiseth God with thanksgiving.*

To the chief musician upon [a]Shoshannim, *A psalm* of David.

SAVE me, O God; for [b]the waters are come in unto *my* soul.

2 [c]I sink in [1]deep mire, where *there is* no standing; I am come into [2]deep waters, where the floods overflow me.

3 I am weary of my crying; my throat is dried: mine eyes fail while [d]I wait for my God.

4 They that [e]hate me without a cause are [f]more than the hairs of mine head: they that would destroy me, [g]*being* mine enemies wrongfully, are mighty; then I restored *that* which I took not away.

B. C. 1045.

[z] 2 Sam. 6. 12-17.
[a] 1 Chr. 16. 7, 8.
[3] Ye that are *of the fountain of Israel.*
[b] Deut. 33. 28.
[4] With *their company.*
[5] *Beasts of the reeds.*
[6] *He scattereth.*
[c] Rom. 7. 22. Jam. 4. 1.
[d] Is. 60. 6, 7; 66. 19.
[e] Zeph. 3. 10. Acts 8. 27, &c.
[f] 1 Kings 8. 22.
[g] Deut. 32. 43. Rom. 15. 10, 11. Rev. 15. 4.
[h] 1 Chr. 16. 28, 29. Rev. 19. 6.
[i] Deut. 33. 26. 2 Pet. 1. 17.
[7] *Heavens.*

PS. LXIX.

[a] 45; 60, *title.*
[b] Is. 43. 2. Rev. 17. 15.
[c] Jer. 38. 6, 22.
[1] *The mire of depth.*
[2] *Depth of waters.*
[d] 39. 7.
[e] John 15. 25. 1 Pet. 2. 22.
[f] 40. 12.
[g] 109. 3-5.

[h] 44. 20, 21.
[3] *Guiltiness.*
[i] Jer. 16. 17.
[k] Is. 49. 23. Acts 4. 7-16.
[l] Acts13.17,23.
[m] John 15. 21-24.
[n] Is. 53. 8. Heb. 13. 2.
[o] Mic. 7. 5, 6.
[p] Mark 11. 15-17. John 2. 14-17.
[q] Rom. 15. 3.
[r] Luke 7.33,34.
[s] Is. 22. 12.
[t] Deut 28. 37.
[5] *Drinkers of strong drink.*
[u] John17.1,&c. Heb. 5. 7. 1 Pet. 2. 23.
[x] Mic. 7. 20. Acts 13. 32, 33.
[y] Mark 15. 34.
[z] 109. 21.
[a] Is. 63. 7.
[b] Matt. 27. 48.
[6] *Make haste to hear me.*
[c] Is. 53. 3. Heb. 12. 2.
[d] 38. 9.
[7] *To lament* with me.
[e] Matt. 27. 34.
[f] Luke 23. 36. John 19. 29.
[g] Prov. 1. 32. Rom. 11. 8-10.
[h] 1 Thes. 2. 15. Rev. 16. 1.

5 O God, thou knowest my foolishness; [h]and my [3]sins are not [i]hid from thee.

6 [k]Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, [l]O God of Israel.

7 Because [m]for thy sake I have borne reproach; [n]shame hath covered my face.

8 I am become a stranger unto my brethren, [o]and an alien unto my mother's children.

9 For [p]the zeal of thine house hath eaten me up; [q]and the reproaches of them that reproached thee are fallen upon me.

10 When [r]I wept, *and chastened* my soul with fasting, that was to my reproach.

11 [s]I made sackcloth also my garment; and [t]I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the [5]drunkards.

13 But as for me, [u]my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, [x]in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and [y]out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; [z]for thy lovingkindness *is* good: turn unto me [a]according to the multitude of thy tender mercies.

17 And [b]hide not thy face from thy servant; for I am in trouble: [6]hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me, because of mine enemies.

19 Thou hast known [c]my reproach, and my shame, and my dishonour: [d]mine adversaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked *for some* [7]to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also [e]gall for my meat; and in my thirst they gave me [f]vinegar to drink.

22 Let [g]their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 [h]Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

beautiful record of the Divine conduct toward the children of Israel; more especially is he set forth in all the attractions of parental love, as the father of the fatherless, and the judge of the widows in his holy habitation, while he daily loads his children at large with benefits and blessings, both for this life and that which is to come. Ver. 18 clearly points to the ascension of the Lord Jesus, and the gifts of the Holy Spirit he subsequently received for the subjugation of the rebellious, and their conversion into the family of God.

Psalm LXIX. 1-29. David's lamentations are not less emphatic than his rejoicings. He is not ashamed to confess his weakness and his necessities. We never find him boasting in his own strength against his adversaries; it is in God he defies them, and to the power of the Most High he looks for their ultimate destruction. In this psalm, David's eye is over the human race, carefully marking the appearances which present themselves amongst individuals, families, and nations. There are several portions of it which point to the Lord Jesus;

25 Let their [8]habitation be desolate, *and* [9]let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of [1]those whom thou hast wounded.

27 Add [2]iniquity unto their iniquity; and let them not come into thy righteousness.

28 Let them be [l]blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: [k]let thy salvation, O God, set me up on high.

30 [l]I will praise the name of God with a song, and will [m]magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The [3]humble shall see *this, and* be glad: and your heart shall live that seek God.

33 For [n]the LORD heareth the poor, and despiseth not his prisoners.

34 [o]Let the heaven and earth praise him, the seas, and every thing that [4]moveth therein:

35 For [p]God will save Zion, and will [q]build the cities of Judah; that they may dwell there, and have it in possession.

36 [r]The seed also of his servants shall inherit it; and [s]they that love his name shall dwell therein.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief musician, *A psalm* of David, [a]to bring to remembrance.

MAKE *haste,* [b]O God, to deliver me; make haste [1]to help me, O LORD.

2 [c]Let them be ashamed and confounded that seek after my soul: let them [d]be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned [e]back for a reward of their shame that say, [f]Aha, aha!

4 [g]Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But [h]I *am* poor and needy; make haste unto me, O God: thou *art* my help and my deliverer; [i]O LORD, make no tarrying.

B. C. 1021.

8 *Palace.*
9 *Let there not be a dweller.*
1 *Thy wounded.*
2 *Punishment of iniquity.*
l Is. 65. 15. Rev. 22. 19.
k Eph. 1. 21, 22. Phil. 2. 9-11.
l 40. 1-3.
m 34. 3.
3 *Meek.*
n Is. 66. 2. Luke 4. 18.
o Is. 49. 13; 55. 12. Rev. 7. 11-13.
4 *Creepeth.*
p Is. 46. 13. Rev. 14. 1.
q Jer. 33. 10, 11.
r Is. 61. 9. Acts 2. 39.
s Rom. 8. 28. Jam. 1. 12.

PS. LXX.

a 38, *title.*
b 143. 7.
1 *To my help.*
c Is. 41. 11.
d Is. 28. 13. John 18. 6.
e Acts 1. 18.
f Prov. 24. 17, 18.
g Is. 65. 13, 14. John 16. 20.
h 69. 29.
i Heb. 10. 37. Rev. 22. 20.

PS. LXXI.

a Rom. 9. 33. 1 Pet. 2. 6.
b Is. 45. 17. Jer. 17. 18.
c Dan. 9. 16.
d 1 Cor. 10. 13.
e 116. 1, 2.
1 *To me for a rock of habitation.*
f Ex. 9. 6. Rev. 7. 2, 3.
g 144. 2.
h 140. 1-4.
i Rom. 15. 13.
k Ec. 12. 1. 2 Tim. 3. 15.
l Prov. 8. 17.
m Is. 49. 1, 5. Gal. 1. 15.
n Eph. 5. 20.
o 1 Cor. 4. 9. 2 Cor. 4. 8-12.
p Jer. 16. 19.
q 51. 14, 15.
r 92. 13-15.
s 90. 10.
t Prov. 1. 11.
2 *Watch,* or *observe.*
u 83. 3.
x 41. 7, 8.
y 145. 2, 5-14.
z Eph. 3. 16; 6. 10. 2 Tim. 2. 1.
3 *Unto old age and gray hairs.*
4 *Thine arm.*

PSALM LXXI.

1 *David, in confidence of faith, prayeth both for himself and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for support in old age; &c.*

IN thee, O LORD, [a]do I put my trust; [b]let me never be put to confusion.

2 Deliver me [c]in thy righteousness, and [d]cause me to escape: [e]incline thine ear unto me, and save me.

3 Be thou [1]my strong habitation, whereunto I may continually resort: [f]thou hast given commandment to save me; for thou *art* [g]my rock and my fortress.

4 Deliver me, O my God, [h]out of the hand of the wicked; out of the hand of the unrighteous and cruel man.

5 For [i]thou *art* my hope, O Lord GOD: *thou art* [k]my trust from my youth.

6 [l]By thee have I been holden up from the womb: [m]thou art he that took me out of my mother's bowels: [n]my praise *shall be* continually of thee.

7 I am [o]as a wonder unto many: but [p]thou *art* my strong refuge.

8 [q]Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 [r]Cast me not off in the time of old age: forsake me not [s]when my strength faileth.

10 For mine enemies speak against me; [t]and they that [2]lay wait for my soul [u]take counsel together,

11 Saying, [x]God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 [y]My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof.*

16 I will go [z]in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also, [3]when I am old and gray-headed, O God, forsake me not, until I have shewed [4]thy strength unto *this* gene-

such are ver. 9, 20, 21, 22. The language there set forth is descriptive of suffering and sorrow; while the other verses of the psalm represent the enemies of the Lord as furious in spirit, and fixed in purpose, intent on his overthrow. Ver. 30-36. Here the Psalmist takes a new turn; the darkness, with its prince and his subjects, has passed away, and the true light shines, and praises are offered to the Lord for the great deliverance.

Psalm LXX. 1-5. David uniformly and strikingly exemplifies the effect of his constant intercourse with God. He resembles a child at home, who is never beyond the eye or the ear of the parent. There is no formal introduction, no explanation or apology for the appearance. The urgency of the entreaty is always determined by the emergency of the case. Here he opens with a cry—"Make haste, O God, to deliver me; make haste to help me, O Lord." What rapidity! what intensity! It is characteristic of all inspired prayers that they have no preamble; the suppliants come to the point at once, stating the case and presenting their plea. In proportion to the extent of our intimacy will be our instinctive imitation. Walking with God it will be our privilege at every turn to talk with God.

Psalm LXXI. 1-13. David's devotion owed very much to his enemies; had he been less persecuted, he had prayed less. It is well with individuals, and with churches, when their calamities bring them to a throne of grace; increasing trouble should always lead to increasing devotion. But the danger at such times is very great; the temptation will be to spend time in useless conversations, when prayer is neglected. People will never tire of talking with each other; but it is not an

ration, *and* thy power to every one *that is* to come.

19 [a]Thy righteousness also, O God, *is* very high, who hast done great things: O God, [b]who *is* like unto thee?

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and [c]comfort me on every side.

22 I will also praise thee with the [5]psaltery, [d]*even* thy truth, O my God: unto thee will I sing with the harp, [e]O thou Holy One of Israel.

23 [f]My lips shall greatly rejoice when I sing unto thee; and [g]my soul, which thou hast redeemed.

24 [h]My tongue also shall talk of thy righteousness all the day long: [i]for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

1 *David, praying for Solomon, sheweth the goodness and glory of his kingdom in type, and of Christ's in truth.* 18 *He blesseth God.*

A psalm [1]for Solomon.

[a]GIVE the king thy judgments, O God, and thy righteousness unto [b]the king's son.

2 [c]He shall judge thy people with righteousness, and [d]thy poor with judgment.

3 [e]The mountains shall bring peace to the people, and [f]the little hills, by righteousness.

4 [g]He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 [h]They shall fear thee [i]as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace [2]so long as the moon endureth.

8 [k]He shall have dominion also from sea to sea, and from the river unto [l]the ends of the earth.

9 [m]They that dwell in the wilderness shall bow before him; and [n]his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him; all nations shall serve him.

12 For [o]he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He [p]shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And [q]he shall live, and to him [3]shall be given of the gold of Sheba: [r]prayer also shall be made for him continually; *and* daily shall he be praised.

16 [s]There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 [t]His name [4]shall endure for ever: [5]his name shall be continued as long as the sun; and *men* shall be blessed in him: [u]all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and Amen.

20 [x]The prayers of David the son of Jesse are ended.

PSALM LXXIII.

1 *The prophet, prevailing in a temptation,* 2 *sheweth the occasion thereof, the prosperity of the wicked.* 13 *The wound given thereby, diffidence.* 15 *The victory over it, knowledge of God's purpose.*

A psalm [1]of Asaph.

TRULY God *is* good to Israel, *even* to such as are [2]of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death; but their strength *is* [3]firm.

5 They *are* not in trouble [4]*as other* men; neither are they plagued [5]like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their [a]eyes stand out with fatness: they [6]have more than heart could wish.

8 [b]They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

B. C. 1015.

[a] Prov. 15. 24.
[b] Is. 40. 18, 25.
[c] 2 Cor. 7. 6, 13. 1 Thes. 3. 9.
[5] *Instrument of psaltery.*
[d] Mic. 7. 20. Rom. 15. 8.
[e] Is. 57. 15; 60. 9.
[f] Luke 1. 46, 47.
[g] Gen. 43. 16. Rev. 5. 9.
[h] Prov. 10. 20, 21.
[i] 1 Cor. 15. 25.

PS. LXXII.

1 Or, *of.*
[a] Is. 11. 2. John 3. 34. Heb. 1. 8, 9.
[b] 1 Kings 2. 1-4. Jer. 23. 5-7.
[c] 1 Kings 3. 5-10.
[d] Job 34. 19.
[e] Is. 32. 16, 17.
[f] 66. 12.
[g] Ex. 34. 15, 16. Matt. 11. 5.
[h] 1 Kings 8. 28.
[i] Is. 9. 7. 1 Cor. 15. 24, 25.
[2] *Till* there be *no moon.*
[k] 80. 11.
[l] Rev. 11. 15.
[m] Is. 35. 1, 2.
[n] Luke 19. 27.
[o] Is. 41. 17. 2 Cor. 8. 9.
[p] Gen. 48. 16. Luke 1. 68-75.
[q] 1 John 1. 2. Rev. 1. 18.
[3] One *shall give.*
[r] 2 Cor. 13. 14. Heb. 10. 19-22.
[s] Matt. 13. 31-33.
[t] Is. 7. 14. Phil. 2. 10.
[4] *Shall be.*
[5] *Shall be as a son to continue his father's name for ever.*
[u] Rev. 15. 4.
[x] Luke 24. 51.

PS. LXXIII.

1 Or, *for Asaph.*
[2] *Clean of heart.*
[3] *Fat.*
[4] *In the trouble of other men.*
[5] *With.*
[a] Job 15. 27.
[6] *Pass the thoughts of the heart.*
[b] Prov. 30. 13, 14.

easy matter to bring them individually, or collectively, to the footstool of mercy. Ver. 14-24. These verses constitute one of the finest passages in the Book of Psalms. The privileges of sonship are here beautifully unfolded. "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." "My tongue also shall talk of thy righteousness all the day long." This is language peculiarly befitting the lips of pilgrims, and they whose hearts instinctively prompt them to its utterance will never fail for either strength or consolation.

Psalm LXXII. 1-20. This is one of David's royal supplications, touching his son Solomon as the type of the Lord Jesus Christ. It is supposed, and not without reason, that it was written at the close of David's life, when Solomon was about to ascend the throne. Under the figure of his reign, peaceful and glorious, it delineates, in colours the most lively and beautiful, the character of Messiah's Kingdom. The humanity which the psalm breathes towards the poor is particularly striking. They are represented as the principal objects of the monarch's care, and all the power of his kingdom is put forth to crush their adversaries. It bears with still greater force on peace. While the government is to be universal, the peace is to be ever-during, and attended with all conceivable felicity. All kings are to fall down before him, and all nations to serve him; all men are to be blessed in him, and all nations to call him blessed. The picture is perfect in all its parts, and matchless in its moral beauty.

Psalm LXXIII. 1-28. Were we to judge by appearances, it would often seem as if Heaven smiled on iniquity; and as if a penalty were imposed on righteousness. David felt, at times, a temptation to misgiving;

9 They set their mouth against the heavens; and [c]their tongue walketh through the earth.

10 Therefore his people return hither; and [d]waters of a full *cup* are wrung out to them:

11 And they say, How doth God know? and is there knowledge in the most High?

12 Behold, [e]these *are* the ungodly, who prosper in the world; [f]they increase *in* riches.

13 Verily [g]I have cleansed my heart *in* vain, and [h]washed my hands in innocency.

14 For all the day long have I been plagued, and [7]chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* [8]too painful for me,

17 [i]Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

21 Thus [k]my heart was grieved, and I was pricked [l]in my reins.

22 So foolish *was* I, and [9]ignorant: I was *as* a beast [1]before thee.

23 Nevertheless I *am* continually with thee; [m]thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 [n]Whom have I in heaven *but thee?* and *there is* [o]none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth: *but* God *is* the [2]strength of my heart, and [p]my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them [q]that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

PSALM LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help, in consideration of his power,* 18 *of the reproach of the enemies,* 19 *of his church, and of his covenant.*

[1]Maschil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against [s]the sheep of thy pasture?

B. C. 1020.

[c] Luke 18. 4. Jam. 3. 6.
[d] 75. 8.
[e] Luke 16. 19. Jam. 5. 1-3.
[f] Jer. 5. 27, 28. Hos. 12. 7, 8.
[g] Job 21. 15. Mal. 3. 14.
[h] Heb. 10. 19-22. Jam. 4. 8.
[7] *My chastisement was.*
[8] *Labour in mine eyes.*
[i] 119. 24, 130.
[k] 37. 1, 7.
[l] Job 16. 13. Lam. 3. 13.
[9] *I knew not.*
[1] *With thee.*
[m] Is. 41. 10, 13; 42. 1.
[n] Matt. 5. 8. 1 John 3. 2. Rev. 21. 3, 22, 23.
[o] Is. 26. 8, 9. Hab. 3. 17, 18. Matt. 10. 37. Phil. 3. 8.
[2] *Rock.*
[p] Lam. 3. 24. Rev. 21. 3, 4, 7.
[q] Ex. 34. 15. Jam. 4. 4. Rev. 17. 1-5.

PS. LXXIV.

[1] A Psalm *for Asaph to give instruction.*
[a] Ex. 34. 8, 31. Luke 12. 32. John 10. 26-30.

[2] *Tribe.*
[b] Deut. 4. 20; 32. 9.
[c] Is. 62. 12. Rev. 5. 9.
[d] 132. 13, 14.
[e] Luke 13. 1. Rev. 13. 6.
[f] 1 Kings 6. 29, 32.
[g] Is. 64. 11. Matt. 22. 7.
[3] *Sent thy sanctuary into the fire.*
[h] Esth. 3. 8, 9.
[4] *Break.*
[i] 2 Chr. 17. 9. Matt. 4. 23.
[k] Ex. 12. 13. Heb. 2. 4.
[l] Mic. 3. 6.
[m] Dan. 12. 6. Rev. 6. 10.
[n] Ex. 19. 5, 6.
[o] Ex. 15. 2-15. Is. 63. 8.
[5] *Break.*
[6] *Whales.*
[p] Job 41. 1, &c. Rev. 20. 2.
[q] Is. 44. 27. Rev. 16. 12.
[7] *Rivers of strength.*
[r] Gen. 1. 3-5.
[s] Gen. 1. 14-18. Matt. 5. 45.
[8] *Made them summer.*
[t] Deut. 32. 27.
[u] Is. 60. 8. Matt. 10. 16.
[x] Gen. 49. 5-7.

2 Remember thy congregation, *which* thou hast purchased of old; the [2]rod of [b]thine inheritance, [c]*which* thou hast redeemed; [d]this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations, *even* all *that* the enemy hath done wickedly in the sanctuary.

4 [e]Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down [f]the carved work thereof at once with axes and hammers.

7 [g]They have [3]cast fire into thy sanctuary; they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 [h]They said in their hearts, Let us [4]destroy them together: they have burnt up [i]all the synagogues of God in the land.

9 [k]We see not our signs: *there is* [l]no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, [m]how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For [n]God *is* my King of old, [o]working salvation in the midst of the earth.

13 Thou didst [5]divide the sea by thy strength: thou brakest the heads of the [6]dragons in the waters.

14 Thou brakest the heads of [p]leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain [q]and the flood: thou driedst up [7]mighty rivers.

16 [r]The day *is* thine, the night also *is* thine: thou hast [s]prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast [8]made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* [t]the foolish people have blasphemed thy name.

19 O deliver not the soul of [u]thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the [x]habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

but he soon corrected himself, remembering the uniform testimony borne by the people of God. Although everything seemed to go well with them, they were marked for perdition. The prayerful study of Scripture, combined with close observations of the workings of Providence, shews that, notwithstanding the seeming success, "the way of transgressors is hard," while their end is desolation. David's conclusion was the right one; whatever troubles might beset his path in following the Lord fully, he was convinced it was good for him to draw near to God, and put his trust in the Lord, and to declare his works. Were true saints throughout the earth, at any period, to be collected, it would be found that, to a vast extent, trials preponderate over prosperity amongst them; but it would be seen that those trials were converted into mercies, and rendered eminently conducive to humility, heavenly-mindedness, zeal, and love.

Psalm LXXIV. 1-23. Temporal prosperity, sanctified, is a blessing to be desired, and calamity, in itself considered, to be deprecated; but desolation in Zion is manifestly more to be lamented than temporal disaster. The

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [9]increaseth continually.

PSALM LXXV.

1 The prophet praiseth God, 2 and promiseth to judge uprightly. 4 He rebuketh the proud by the consideration of God's superintending providence. 9 He promiseth to praise God.

To the chief musician, [1]Al-taschith, A psalm *or* song [2]of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: [a]for *that* thy name *is* near [b]thy wondrous works declare.

2 [c]When I shall [3]receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, [d]Lift not up the horn:

5 Lift not up your horn on high: [e]speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the [4]south.

7 But [f]God *is* the judge: [g]he putteth down one, and setteth up another.

8 For [h]in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: [i]but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 [k]All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

To the chief musician on [a]Neginoth, A psalm *or* song [1]of Asaph.

IN Judah [b]*is* God known; [c]his name *is* great in Israel.

B. C. 1048.

[9] *Ascendeth.*

PS. LXXV.

[1] *Destroy not.*

[2] Or, *for Asaph.*

[a] Ex. 34. 6, 7.

[b] Deut. 4. 7, 33, 34.

[c] 2 Sam. 23. 3, 4.

[3] *Take a set time.*

[d] Dan. 7. 20, 21.

[e] Deut. 31. 27.

[4] *Desert.*

[f] 58. 11.

[g] Dan. 2. 21.

[h] Is. 51. 17, 22.

[i] 73. 10.

[k] Zech. 1. 20, 21.

PS. LXXVI.

[a] 61; 67, *titles.*

[1] *For.*

[b] Deut. 4. 34-36. Rom. 2. 17, &c.; 3. 1, 2

[c] Dan. 3. 29; 4. 1, 2.

[d] Gen. 14. 18.

[e] 2 Chr. 6. 6.

[f] 80. 16; 104. 7.

[g] 2 Sam. 10. 18.

[h] Nah. 1. 6.

1 Cor. 10. 22. Rev. 6. 16, 17.

[i] Jud. 5. 20. Ex. 38. 20-23.

[2] *To fear.*

[k] Josh. 6. 1. Zeph. 3. 6.

[l] Is. 13. 6-8. Rev. 6. 15.

PS. LXXVII.

[a] 39; 62, *titles.*

[1] *For.*

[b] 142. 1-3.

[c] 116. 1, 2.

[2] *Hand.*

[d] Prov. 18. 14.

[e] Job 6. 4.

[f] 143. 4.

2 In [d]Salem also is his tabernacle, and [e]his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

6 [f]At thy rebuke, O God of Jacob, [g]both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared; and [h]who may stand in thy sight when once thou art angry?

8 Thou [i]didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents [2]unto him that ought to be feared.

12 [k]He shall cut off the spirit of princes: *he is* [l]terrible to the kings of the earth.

PSALM LXXVII.

1 The Psalmist sheweth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.

To the chief musician, to [a]Jeduthun, A psalm [1]of Asaph.

[b]I CRIED unto God with my voice, *even* unto God with my voice; [c]and he gave ear unto me.

2 In the day of my trouble I sought the LORD: my [2]sore ran in the night, and ceased not: [d]my soul refused to be comforted.

3 [e]I remembered God, and was troubled: I complained, and [f]my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

Psalmist teaches us by his example everywhere to give religion the first place. That is the highest prosperity; and wherever it obtains, it will, to some extent, bring along with it a desirable measure of temporal good. In seasons of distraction and persecution, it is the wisdom of the faithful to give themselves to prayer, even where there is no more any prophet, neither among us any that knoweth how long calamity may continue. It is our wisdom to commit our way to the Lord; and continue to cry aloud, patiently waiting for the necessary mercy, which, although it may seem to tarry, will assuredly come.

Psalm LXXV. 1-10. Men of the world see God's hand in nothing; but those who are enlightened by the Divine Spirit behold it in everything. They know that promotion cometh not from the east, nor the west, nor the south, but that God putteth down one, and setteth up another. It is a high spiritual attainment to be able in all things to recognise this principle; for, even among God's own people, there is the strongest tendency to make light of the Divine interposition in temporal matters. In things spiritual, they will profess to leave the Lord to act according to his sovereign goodness; but in temporal affairs, they incline to take the matter into their own hands.

Psalm LXXVI. 1-12. The ancient Church presented a striking spectacle to surrounding nations. They knew not what to make of the children of Israel, who in their more prosperous periods, when piety flourished, were a people utterly unlike all people. Their character appeared to be not only wholly unnatural, but against nature. They were, therefore, viewed as at once the enemies of the gods and of the nations, and considered a community of atheists, although the only people on earth who worshipped the living and the true God, to the exclusion of stocks and stones, and the works of men's own hands. David here, in ver. 11, recognises the lawfulness of religious vows, and urges their fulfilment. The duty also of bringing presents to the Lord for the support of his worship, as the voluntary act of a grateful affection, is also inculcated. This, therefore, instead of being the last, ought to be the first thing thought of by Christians.

Psalm LXXVII. 1-20. In seasons of sorrow and deep affliction, it is often expedient to consider the days of

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance [g]my song in the night: [h]I commune with mine own heart; [i]and my spirit made diligent search.

7 [k]Will the LORD cast off for ever? and will he be favourable no more?

8 [l]Is his mercy clean gone for ever? [m]doth *his* promise fail [3]for evermore?

9 Hath [n]God forgotten to be gracious? hath he in anger [o]shut up his tender mercies? Selah.

10 And I said, [p]This *is* my infirmity: *but I will remember* the years of the right hand of the most High.

11 I will [q]remember the works of the LORD: surely I will remember thy wonders of old.

12 I [r]will meditate also of all thy work, and talk of thy doings.

13 [s]Thy way, O God, *is* in the sanctuary; [t]who *is so* great a God as *our* God?

14 Thou *art* [u]the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, [x]the sons of Jacob and Joseph. Selah.

16 [y]The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds [4]poured out water; the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: [z]the lightnings lightened the world: [a]the earth trembled and shook.

19 [b]Thy way *is* in the sea, and thy path in the great waters, and [c]thy footsteps are not known.

20 [d]Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

1 *An exhortation to learn the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *Other tribes of Israel being rejected, God chose Judah, Zion, and David.*

[1]Maschil of Asaph.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable; I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come [2]the praises of the LORD, and his strength, and his wonderful works that he hath done.

B. C. 1090.

[g] Hab. 3. 17, 18. Acts 16. 25.
[h] Ec. 1. 16.
[i] 1 Cor. 11. 28-32.
[k] Jer. 33. 24-26. Rom. 11. 1, 2.
[l] Is. 27. 11.
[m] Jer. 15. 18. Rom. 9. 6.
[3] *To generation and generation.*
[n] Is. 49. 14, 15.
[o] 1 John 3. 17.
[p] Job 42. 3. Mark 9. 24.
[q] Is. 5. 12.
[r] 143. 5.
[s] 73. 17.
[t] Is. 46. 5.
[u] Ex. 15. 11. Rev. 15. 3.
[x] Gen. 48. 3, 20.
[y] Hab. 3. 8-10.
[4] *Were poured forth with water.*
[z] Hab. 3. 4. Rev. 18. 1.
[a] Ex. 19. 18. Rev. 20. 11.
[b] Nah. 1. 3, 4. Hab. 3. 15.
[c] Rom. 11. 33.
[d] Ex. 13. 21. Is. 63. 11, 12.

P. LXXVIII.

[1] A Psalm *for Asaph, to give instruction.*
[e] Is. 63. 7, &c.

[b] Ex. 25. 16, 21; 40. 3, 20.
[c] Ex. 12. 24-27. Deut. 7. 18, 19. 1 Cor. 11. 24.
[d] Deut. 5. 29. John 14. 21-24. 1 John 3. 22-24.
[2] *Prepared not their heart.*
[e] Deut. 1. 41-44. Josh. 17. 16, 18.
[3] *Throwing forth.*
[f] Deut. 31. 16, 20. Jer. 31. 32.
[g] Is. 19. 11, 13. Ez. 30. 14.
[h] Ex. 14. 21. 1 Cor. 10. 2, 3.
[i] Josh. 3. 16. Hab. 3. 15.
[k] Is. 43. 20. John 7. 37, 38. 1 Cor. 10. 4.
[l] Ex. 16. 8-10. Rom. 9. 20. Rev. 13. 6.
[m] Num. 11. 4, 13.
[4] *Order.*
[n] Ex. 17. 6, 7. Num. 20. 11.
[o] Gen. 18. 12-14.
[p] Num. 11. 10. 1 Cor. 10. 5, 11.
[q] Num. 11. 1-3. Deut. 32. 22. Heb. 12. 29.
[r] Heb. 3. 12, 18, 19; 11. 6. 1 John 5. 10.

5 For he established [b]a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;

6 That the generation to come might know *them, even* the children *which* should be born, *who* should arise and declare *them* to their children;

7 That they might set their hope in God, and [c]not forget the works of God, but [d]keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* [2]set not their heart aright, and whose spirit was not stedfast with God.

9 [e]The children of Ephraim, *being* armed, *and* [3]carrying bows, turned back in the day of battle.

10 [f]They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of [g]Zoan.

13 [h]He divided the sea, and caused them to pass through; and [i]he made the waters to stand as an heap.

14 In the day-time also he led them with a cloud, and all the night with a light of fire.

15 He [k]clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19 Yea, [l]they spake against God: they said, [m]Can God [4]furnish a table in the wilderness?

20 Behold, [n]he smote the rock, that the waters gushed out, and the streams overflowed; [o]can he give bread also? can he provide flesh for his people?

21 Therefore [p]the LORD heard *this*, and was wroth: so [q]a fire was kindled against Jacob, and anger also came up against Israel;

22 [r]Because they believed not in God, and trusted not in his salvation,

23 Though he had commanded the clouds from above, and opened the doors of heaven,

old, the years of ancient times, as also to call to remembrance periods of peculiar felicity in our history, when the Lord lifted us above the stormy waves which threatened to engulph us. By communing with our own hearts, we are led to those views which are pertinent to our condition, shewing the sources whence our affliction sprung, and also the ends it must be destined to accomplish. We shall never ransack the past without discovering something to say on behalf of the Lord, and against ourselves. We cannot devise a more healthful process than to meditate on his works, and to talk of his doings. A redeemed people will never fail to find their Father in heaven faithful to his promise, and abundant in his mercy.

Psalm LXXVIII. 1-72. This is another of those grand historic odes which flowed from the lips of the Psalmist on special occasions. He exhibits the great facts of the history of Israel, from the period of their departure out of Egypt to the reign of David. We have scarcely anywhere so close and compact a summary of great facts. It is Jewish history in epitome. There are

24 And [a]had rained down manna upon them to eat, and had given them of the corn of heaven.

25 [b]Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind to [c]blow in the heaven; and by his power he brought in the south wind.

27 [d]He rained flesh also upon them as dust, and [7]feathered fowls like as the sand of the sea;

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust: but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and [8]smote down the [9]chosen *men* of Israel.

32 For all this [u]they sinned still, and [x]believed not for his wondrous works.

33 Therefore [y]their days did he consume in vanity, and [z]their years in trouble.

34 When he slew them, then they sought him; and they returned and enquired early after God:

35 And they remembered that [a]God *was* their Rock, and the high God [b]their Redeemer.

36 Nevertheless they did flatter him with their mouth, and [c]they lied unto him with their tongues.

37 For [d]their heart was not right with him, neither were they [e]stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For [f]he remembered that they *were but* flesh; [g]a wind that passeth away, and cometh not again.

40 [h]How oft did they [1]provoke him in the wilderness, *and* [1]grieve him in the desert!

41 Yea, they turned back, and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them [2]from the enemy:

43 How he had [3]wrought his signs in Egypt, and his [k]wonders in the field of Zoan:

44 And had [l]turned their rivers into blood; and their floods, that they could not drink.

45 He [m]sent divers sorts of flies among them, which devoured them; and [n]frogs, which destroyed them.

B. C. 1491.

[a] Deut. 8. 3. John 6. 31, &c. 1 Cor. 10. 3.
[b] *Every one did eat the bread of the mighty.*
[c] *Go.*
[d] Ex. 16. 12,13. Num. 11. 18, 19, 32.
[7] *Fowl of wing.*
[8] *Made to bow.*
[9] *Young men.*
[u] Num. 14; 16; 17; 21. 1-6; 25.
[x] Luke 16. 31. John 12. 37.
[y] Num. 14. 29, 35.
[z] Gen. 3.16-19. Job 5. 6, 7; 14. 1. Ec. 12.13,14.
[a] Deut. 32. 4, 15, 30, 31.
[b] Ex. 6. 6. Tit. 2. 14.
[c] 18. 44.
[d] Hos. 10. 2. Acts 8. 21.
[e] Deut. 31. 20. Hos. 8. 1.
[f] Gen. 6. 3.
[g] Job 7. 7, 16. Jam. 4. 14.
[h] Num. 14. 11. Deut. 9. 21, 22.
[1] *Rebel against.*
[i] Is. 63. 10. Eph. 4. 30. Heb. 3. 15-17.
[2] *Affliction.*
[3] *Set.*
[k] 12.
[l] Ex. 7. 17-21. Rev. 16. 3-6.
[m] Ex. 8. 21-24.
[n] Ex. 8. 2-15. Rev. 16. 13.

[o] Joel 1. 4-7; 2. 25. Rev. 9. 2-11.
[4] *Killed.*
[p] Ex. 9. 18-34.
[5] *Great hailstones.*
[6] *Shut up.*
[7] *Lightnings.*
[8] *Weighed a path.*
[9] *Beasts to the murrain.*
[q] Ex. 12. 12, 29, 30. Heb. 11. 28.
[r] Gen. 49. 3.
[s] Ex. 14. 27; 15. 10.
[1] *Covered.*
[t] Eph. 1. 14.
[u] Josh. 6. 21. Neh. 9. 22-25.
[x] Num. 33. 54. Josh. 13. 7; 19. 51.
[y] Deut. 6. 10-12.
[z] Num. 33. 52. Ez. 20. 28, 29.
[a] Ex. 20. 4, 5. Deut. 4. 16-25. Jer. 8. 19.
[b] Gen. 18. 20, 21.
[c] Lev. 20. 23. Zech. 11. 8.
[d] Jer. 25. 10.
[2] *Praised.*

46 He [o]gave also their increase unto the caterpillar, and their labour unto the locust.

47 He [4]destroyed their vines [p]with hail, and their sycamore-trees with [5]frost.

48 He [6]gave up their cattle also to the hail, and their flocks to [7]hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

50 He [8]made a way to his anger; he spared not their soul from death, but gave their [9]life over to the pestilence;

51 And [q]smote all the first-born in Egypt; [r]the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not; [s]but the sea [1]overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* [t]his right hand had purchased.

55 He [u]cast out the heathen also before them, and [x]divided them an inheritance by line, [y]and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies;

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with [z]their high places, and moved him to jealousy [a]with their graven images.

59 When [b]God heard *this*, he was wroth, [c]and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and [d]their maidens were not [2]given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle

here and there expressions of difficult import, which we have now no means of satisfactorily explaining. Natural history, however, suffices to illustrate some of the points specified, as, for example, what is said of the "flies" in ver. 45. That so insignificant an agency should have devoured a whole people, is at first sight startling. There are, nevertheless, facts in history which abundantly support the representation. In vol. ii. of the "Philosophical Transactions," we have an account of an insect in New England which, for the space of 200 miles, poisoned and destroyed all the trees in the country. An awful mystery hangs over the words of the Psalmist in ver. 49, concerning the evil angels which were sent among the people for their chastisement. The precise import of the term is "messengers of evil," which, by slight licence, may be used as "instruments of evil," so that term does not necessarily imply evil angels, in the proper sense of the word. It, nevertheless, is in perfect

of Joseph, and chose not the tribe of Ephraim;

68 But [c]chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath [g]established for ever.

70 He [f]chose David also his servant, and took him from the sheep-folds:

71 [4]From following [5]the ewes great with young he brought him to [h]feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 *The Psalmist complaineth of the desolation of Jerusalem;* 8 *he prayeth for deliverance,* 13 *and promiseth thankfulness.*

A Psalm [1]of Asaph.

O GOD, the heathen are come into thine inheritance; [a]thy holy temple have they defiled; [b]they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [c]How long, LORD? [d]wilt thou be angry for ever? shall [e]thy jealousy burn like fire?

6 [f]Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name:

7 For [g]they have devoured Jacob, and [h]laid waste his dwelling-place.

8 O remember not against us [2]former iniquities: [i]let thy tender mercies speedily prevent us; for we are brought very low.

9 Help us, O God of our salvation, [k]for the glory of thy name; and deliver us, [l]and purge away our sins, [m]for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the [3]revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of [4]thy power [5]preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to [6]all generations.

PSALM LXXX.

1 *The Psalmist in his prayer complaineth of the miseries of the church.* 8 *God's former favours are turned into judgments.* 14 *The Psalmist prayeth for deliverance.*

To the chief musician upon [a]Shoshannim-eduth, A psalm [1]of Asaph.

[b]GIVE ear, [c]O Shepherd of Israel, thou that [d]leadest Joseph like a flock; thou that [e]dwellest *between* the cherubims, shine forth.

2 [f]Before Ephraim, and Benjamin, and Manasseh, [g]stir up thy strength, and [2]come *and* save us.

3 [h]Turn us again, O God, and [i]cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, [k]how long wilt thou [3]be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 [l]Turn us again, O God of hosts, and cause thy face to shine; and [m]we shall be saved.

8 Thou hast brought [n]a vine out of Egypt; thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the [4]goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And [o]the vineyard which thy right

B. C. 588.

[a] Gen. 49. 8-10. 2 Chr. 6. 6.
[g] *Founded.*
[f] Acts 13. 22.
[4] *From after.*
[5] Gen. 33. 13. Is. 40. 11.
[h] Mic. 5. 2-4. John 21. 15-17. 1 Pet. 5. 2.

PS. LXXIX.

[1] *For.*
[a] Ex. 7. 20, 21; 9. 7.
[b] Jer. 26. 18. Mic. 3. 12.
[c] Rev. 6. 10.
[d] Mic. 7. 18.
[e] Deut. 29. 20. Ex. 36. 5. Zeph. 1. 18.
[f] Is. 42. 25. Rev. 16. 1, &c.
[g] Is. 9. 12. Jer. 50. 7. Zech. 1. 15.
[h] 2 Chr. 36. 21. Is. 24. 1-12.
[2] *The iniquities of them that were before us.*
[i] 69. 16, 17.
[k] Mal. 2. 2. Eph. 1. 6.
[l] Dan. 9. 9, 19.
[m] Josh. 7. 9.
[3] *Vengeance.*

[4] *Thine arm.*
[5] *Reserve the children of death.*
[6] *Generation and generation.*

PS. LXXX.

[a] 45; 60, *titles.*
[1] *For Asaph.*
[b] 55. 1.
[c] John 10. 14. Heb. 13. 20. 1 Pet. 2. 25.
[d] Is. 49. 9, 10. John 10. 3, 4.
[e] Ex. 25. 20-22. Ex. 1. 3.
[f] Num. 10. 22-24.
[g] Is. 42. 13, 14.
[2] *Come for salvation to us.*
[h] 1 Kings 18. 37. Lam. 5. 21.
[i] Num. 6. 25, 26.
[k] Is. 58. 2, 3, 6-9. Luke 18. 1-8.
[3] *Smoke.*
[l] Luke 1. 16, 17.
[m] Is. 64. 5. 2 Tim. 2. 25, 26.
[n] Is. 5. 1-7. John 15. 1-8.
[4] *Cedars of God.*
[o] Is. 5. 1, 2. John 15. 1.

harmony with the Divine arrangement to suppose that such might be literally the fact. It is clear from Scripture, that permission has occasionally been given to the powers of darkness to correct the erring children of men.

Psalm LXXIX. 1-13. We have here a terrible picture of national distress, inflicted by Heaven in punishment of the transgression of Israel. These surrounding nations became occasionally a rod in the hand of the Lord with which to correct his children, and that done, the rod was always broken in pieces; for in fulfilling the purposes of God they were intent, not on promoting his glory, but their own ends. We can never err in connecting troubles with transgression. Wherever we reap evil, we may rest assured we have sown disobedience. The saint is never more in character than when making intercession on behalf of the afflicted. It well becomes his lips to say, "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die."

Psalm LXXX. 1-19. We have here a noble strain of inspired devotion, terminating in the employment of a figure of matchless beauty. The idea of the vine is strikingly illustrative of the transplantation of the Jewish people from Egypt to the Promised Land. The

hand hath planted, and [p]the branch *that* thou madest strong for thyself.

16 *It is* burnt with fire; *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon [q]the Man of thy right hand, upon the Son of man *whom* thou madest strong for thyself.

18 [r]So will not we go back from thee: [s]quicken us, and we will call upon thy name.

19 [t]Turn us again, O LORD God of hosts, [u]cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting his people to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief musician upon [a]Gittith, *A psalm* [1]of Asaph.

[b]SING aloud unto God [c]our strength: [d]make a joyful noise unto [e]the God of Jacob.

2 Take [f]a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained [g]in Joseph *for* a testimony, when he went out [2]through the land of Egypt; *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands [3]were delivered from the [4]pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of [5]Meribah. Selah.

8 [h]Hear, O my people, and I will testify unto thee: O Israel, [i]if thou wilt hearken unto me;

9 There shall no [k]strange god be in thee; neither shalt thou worship any strange god.

10 [l]I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto [6]their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 [m]The haters of the LORD should have [7]submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the [8]finest of the wheat: and with honey out of the rock should I have satisfied thee.

PSALM LXXXII.

1 *The Psalmist, having exhorted the judges,* 5 *and reproved their negligence,* 8 *prayeth God himself to judge.*

A psalm [1]of Asaph.

[a]GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye [b]judge unjustly, and accept the persons of the wicked? Selah.

3 [2]Defend the poor and fatherless; [c]do justice to the afflicted and needy.

4 Deliver the poor and needy: [d]rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; [e]they walk on in darkness: [f]all the foundations of the earth are [3]out of course.

6 I have said, Ye *are* gods; and all of you *are* children of the most High:

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

PSALM LXXXIII.

1 *A complaint to God of a powerful confederacy of the enemies of Israel.* 9 *A prayer against them that oppress the church.*

A song *or* psalm [1]of Asaph.

[a]KEEP not thou silence, O God: hold not thy peace, and [b]be not still, O God.

B. C. 710.

p Jer. 23. 5, 6. Zech. 6. 12.
q Dan. 7. 13, 14. John 5. 21-29.
r John 6. 66-69. Heb. 10. 38, 39.
s Cant. 1. 4. Phil. 2. 12, 13.
t Jer. 3. 22, 23.
u 31. 16; 44. 3.

PS. LXXXI.

a 8, *title.*
1 *For Asaph.*
b Jer. 31. 7.
c Phil. 4. 13.
d 47. 1-7.
e Gen. 50. 17. Matt. 23. 32.
f Mark 14. 26. Eph. 5. 19. Col. 3. 16. Jam. 5. 13.
g Am. 6. 6.
2 *Against.*
3 *Passed away.*
4 *Baskets.*
5 *Strife.*
h John 3. 11, 32, 33. 1 John 5. 9.
i Deut. 5. 27. Is. 1. 19.
k Deut. 32. 12. Is. 43. 12. Mal. 2. 11.
l Ex. 20. 2. Jer. 31. 31-33.

6 *The hardness of their hearts, or imaginations.*
m Ex. 20. 5. John 15. 22, 23. Rom. 8. 7.
7 *Yielded feigned obedience.*
8 *Fat of the wheat.*

PS. LXXXII.

1 *For Asaph.*
a Ex. 18. 21. Ec. 5. 8.
b Ex. 23. 6, 7. Lev. 19. 15.
2 *Judge.*
c Jer. 5. 28. Jam. 1. 27.
d Neh. 5. 1-13. Job 5. 15, 16.
e Prov. 2. 13; 4. 19. John 3. 19.
f Ec. 3. 16. Is. 5. 7.
3 *Moved.*

P. LXXXIII.

1 *For Asaph.*
a 35. 22.
b Is. 42. 14.

---

expression, "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself," is one of somewhat difficult import. Mere critics have seen in it no more than "the people of Israel;" but by men of a more evangelical spirit it has been viewed as representing the Messiah. This view by no means seems to strain the text; indeed, it fully harmonises with such language as the following, which incontrovertibly points to the Lord Jesus—"See, O God, our shield, and look on the face of thine anointed."

Psalm LXXXI. 1-16. This psalm would appear to have been prepared for the feast of trumpets in the first new moon in the civil year. Its object is to bring home to the mind of the people the memory of their bitter bondage, their supplications under their afflictions, and the Lord's answer to their cry. It sets before them their forgetfulness and ingratitude, and the iniquities which followed. Ver. 13, and those which ensue, exhibit a sentiment of great moment to the people of the Lord in this and in every age. The true secret of all prosperity is there pointed out. What so simple, so reasonable, and so successful? How great the perversity of men who, notwithstanding, reject it; forsaking the fountain of living waters, and hewing out to themselves broken cisterns, that can hold no water!

Psalm LXXXII. 1-8. Here the Psalmist exults in justice, reminding its dispensers of their duty. The Word of God not only provides for universal justice between man and man, but for mercy to the poor and the needy, the afflicted and the fatherless. All the genuine humanity of the world is traceable to the cross of Christ, and to the Word of God, which rehearses the wonders of his incarnation, death, resurrection, ascension, and glory. The sum of God's requirements of his creatures is, that they should do justly, love mercy, and walk humbly with their heavenly Father. This done, the ends of redemption will be accomplished.

Psalm LXXXIII. 1-18. The Holy Spirit has here recorded not only the actions but the principles which govern wicked people. Their constant object was to cut Israel off from being a nation; but all their endeavours

2 For, lo, thine enemies make a tumult; and they [c]that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one [2]consent: they are confederate against thee:

6 The tabernacles of [d]Edom, and the Ishmaelites; of Moab, and [e]the Hagarenes;

7 [f]Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 [g]Assur also is joined with them: they have [3]holpen [h]the children of Lot. Selah.

9 Do unto them [i]as *unto* the Midianites; [k]as *to* Sisera, as *to* Jabin, at the brook [l]of Kison;

10 *Which* perished at [m]En-dor: they became [n]*as* dung for the earth.

11 Make their nobles like [o]Oreb, and like Zeeb; yea, all their princes as [p]Zebah and as Zalmunna;

12 Who said, [q]Let us take to ourselves the houses of God in possession.

13 [r]O my God, make them [s]like a wheel; [t]as the stubble before the wind.

14 [u]As the fire burneth a wood, and as [x]the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm:

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 [y]Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 [z]That *men* may know that thou, [a]whose name alone *is* JEHOVAH, *art* [b]the most High over all the earth.

PSALM LXXXIV.

1 *The prophet, longing for the communion of the sanctuary, 4 sheweth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.*

To the chief musician upon [a]Gittith, A psalm [1]for the sons of Korah.

[b]HOW amiable *are* thy tabernacles, [c]O LORD of hosts!

B. C. 1021.

[c] 81. 15.
[2] *Heart.*
[d] 2 Chr. 20. 10, 11.
[e] Gen. 25. 13-18.
[f] Josh. 13. 5.
[g] Gen. 10. 11, *Ashur.* 25. 3.
[3] *Been an arm to.*
[h] Gen. 19. 37, 38.
[i] Is. 9. 4.
[k] Jud. 4. 15-24.
[l] Jud. 5. 21, *Kishon.*
[m] Josh. 17. 11.
[n] 2 Kings 9. 37.
[o] Jud. 7. 25.
[p] Jud. 8. 12, 21.
[q] 2 Chr. 20. 11.
[r] 74. 11, 12.
[s] Is. 17. 12-14.
[t] Is. 41. 2.
[u] Is. 64. 1, 2.
[x] Deut. 32. 22.
[y] 40. 14, 15.
[z] Is. 5. 16.
[a] Gen. 22. 14.
[b] Is. 54. 5. Dan. 4. 25, 32.

P. LXXXIV.

[a] 81, *title.*
[1] *Of.*
[b] Heb. 9. 23, 24.
[c] Is. 6. 2, 3.

[d] 63. 1, 2.
[e] Job 23. 3.
[f] Matt. 8. 20.
[g] Phil. 4. 13.
[h] Is. 26. 9.
[2] *Mulberry-trees, make him a well, &c.*
[3] *Covereth.*
[i] 2 Cor. 3. 18.
[4] *Company to company.*
[k] John 6. 39, 40.
[l] Acts 4. 27.
[5] *I would choose rather to sit at the threshold.*
[m] Is. 60. 19, 20. John 8. 12.
[n] Gen. 15. 1.
[o] Rom. 8. 16-18. Phil. 1. 6.

PS. LXXXV.

[1] *Of.*
[a] Lev. 26. 42. Zech. 1. 16.
[2] *Well pleased with.*
[b] Ezra 1. 1.
[c] Acts 13. 39.
[3] *Turned thine anger from waxing hot.*
[d] 80. 3, 7, 19.
[e] Rev. 18. 21-23.

2 [d]My soul longeth, yea, even fainteth for the courts of the LORD; [e]my heart and my flesh crieth out for the living God.

3 Yea, [f]the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house; they will be still praising thee. Selah.

5 Blessed *is* the man [g]whose strength *is* in thee; [h]in whose heart *are* the ways *of them.*

6 *Who* passing through the valley of [2]Baca make it a well; the rain also [3]filleth the pools.

7 [i]They go from [4]strength to strength; *every one of them* [k]in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon [l]the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. [5]I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* [m]a sun and [n]shield; [o]the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

PSALM LXXXV.

1 *The Psalmist, from the experience of former mercies, prayeth for the continuance thereof. 8 He promiseth to wait thereon, in confidence of God's goodness.*

To the chief musician, A psalm [1]for the sons of Korah.

LORD, [a]thou hast been [2]favourable unto thy land: [b]thou hast brought back the captivity of Jacob.

2 Thou hast [c]forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast [3]turned *thyself* from the fierceness of thine anger.

4 [d]Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou [e]draw out thine anger to all generations?

only tended to establish the covenant, and to accomplish the purposes of sovereign mercy. They might, indeed, take to themselves the houses of God in possession; they might slay those that worship in such houses, but a regenerated spirit they could not destroy; nor could they divest it of the faith by which it became united to Christ, and of the love which prepared it to suffer and to die in honour of his glorious name.

Psalm LXXXIV. 1-12. It is difficult to determine the period or the circumstances to which this psalm refers. Some have supposed it to have been penned during the siege of Jerusalem by Sennacherib; others, with more probability, that it was during the rebellion of Absalom,—a period when David was banished from the courts of the Lord. But be this as it may, it beautifully exemplifies the longings of a loving heart after the ordinances of God's house. The privileges therewith connected are strikingly recognised, together with the blessedness of those whose strength is in the Most High. The perseverance of God's people is also pointedly indicated—"They go from strength to strength, every one of them in Zion appeareth before God." He that began a good work, carries it on till the happy day which brings them into the temple of his love, from which they shall go no more out for ever.

Psalm LXXXV. 1-13. The mercy of the Lord is here acknowledged, while prayer is presented for an increase and a continuance of blessing. Seasons of deadness creep alike over individuals, fellowships, and whole communities; and such as sink into that unhappy condition, can be revived only by a fresh outpouring of the Spirit from on high. They who desire to recover lost ground, therefore, have but one course to pursue—that is, to cry to the Lord without ceasing, that he

6 Wilt thou not revive us again, that thy people may rejoice in thee?

7 [f]Shew us thy mercy, O LORD, and grant us thy salvation.

8 [g]I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly.

9 Surely [h]his salvation *is* nigh them that fear him; that glory may dwell in our land.

10 [i]Mercy and truth are met together; righteousness and peace have kissed *each other*.

11 [k]Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and [l]our land shall yield her increase.

13 [m]Righteousness shall go before him, and shall set *us* in the way of his steps.

PSALM LXXXVI.

1 David strengtheneth his prayer by his consciousness of religion; 5 by God's goodness. 11 He desireth the continuance of his grace. 14 Complaining of the proud, he craveth some tokens of God's favour.

A prayer of David.[1]

[a]BOW down thine ear, O LORD, hear me; for I *am* poor and needy.

2 [b]Preserve my soul, for I *am* [2]holy: O thou my God, save thy servant that trusteth in thee.

3 [c]Be merciful unto me, O Lord: for I cry unto thee [3]daily.

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, *art* good, and [d]ready to forgive; and [e]plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 [f]In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: thou *art* God alone.

B. C. 520.

f Jer. 42. 12.
g Hab. 2. 1. Heb. 12. 25.
h John 7. 17. Acts 10. 2-4.
i Luke 1. 54, 55. John 1. 17.
k Is. 4. 2. John 14. 6. 1 John 5. 20, 21.
l Acts 2. 41. 1 Cor. 3. 6-9.
m Is. 58. 8.

P. LXXXVI.

1 Or, *A prayer, being a Psalm of David.*
a Dan. 9. 18.
b John 10. 27-29. 1 Pet. 5. 3-5.
2 *One whom thou favourest.*
c 57. 1.
3 *All the day.*
d Neh. 9. 17. Mic. 7. 18.
e Joel 2. 13, 18. Rom. 5. 20, 21. Eph. 1. 6-8; 2. 4.
f Is. 26. 16. Heb. 5. 7.
g Job 34. 32. John 6. 45, 46. Eph. 4. 21.
h Deut. 6. 5. Eph. 5. 19.
i Rom. 15. 6. 1 Cor. 6. 20; 10. 31.
4 *Grave.*
k Matt. 26. 3, 4. Acts 4. 27, 28.
5 *Terrible.*
l John 1. 17. Rom. 15. 8, 9.
m Luke 1. 38.

LXXXVII.

1 Or, *of.*
a Matt. 16. 18. Eph. 2. 20-22. 1 Pet. 2. 4-8.
b Is. 56. 7.
c Is. 14. 32. Joel 3. 32.
d Is. 14. 4-6. Rev. 17. 5.
e Is. 23. Ex 27.
f Acts 8. 27.
g Matt. 16. 18. Rom. 8. 31.

LXXXVIII.

1 Or, *of.*
a 53, *title.*
2 A psalm *of Heman the Ezrahite, giving instruction.*
b 1 Kings 4. 31. 1 Chr. 2. 6.

11 [g]Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, [h]with all my heart; and I [i]will glorify thy name for evermore.

13 For great *is* thy mercy toward me; and thou hast delivered my soul from the lowest [4]hell.

14 O God, the proud are risen against me, and [k]the assemblies of [5]violent *men* have sought after my soul, and have not set thee before them.

15 But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering, and plenteous in [l]mercy and truth.

16 O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save [m]the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed; because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

1 The seat and glory of the church. 4 The increase and honourable distinction of its members.

A psalm *or* song [1]for the sons of Korah.

[a]HIS foundation *is* in [b]the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of [c]Rahab and [d]Babylon to them that know me: behold Philistia, and [e]Tyre, with [f]Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her; and [g]the Highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A song *or* psalm [1]for the sons of Korah, to the chief musician upon [a]Mahalath Leannoth, [2]Maschil of [b]Heman the Ezrahite.

---

would once more shew them his mercy, and grant them his salvation. To all such, there is every encouragement.

Psalm LXXXVI. 1-17. While David's heart rises into an exalted strain of supplication, he is not forgetful of a perishing world and a dishonoured God, and he consoles himself by the glorious truth, that all nations whom God hath made shall come and worship before him, and shall glorify his name. This consideration is eminently calculated to cheer the spirits of the faithful. There is at present much apparently to discourage them; but, looking into the future, the clouds disappear, the sky becomes clear and glowing, and everything unites to assure the zealous suppliant that all flesh shall yet one day see God's salvation. We may not overlook the important entreaty of ver. 11; we are there reminded of the necessity of Divine teaching, in order to Divine walking. The heart, moreover, is like a broken vessel, and it must be united again, cemented, and strengthened, in order that it may fear the Lord, be filled with his love, and promote his glory.

Psalm LXXXVII. 1-7. It has been supposed, and not without reason, that this psalm was prepared for use at the laying of the foundation of Solomon's temple; and, notwithstanding its brevity, it was worthy of that great occasion. It points to the Rock on which the spiritual temple of God is built, the love which the Lord bears to it, the marvellous things which are spoken of it, and the process of regeneration to be carried on within it, and by which it is specially to be distinguished. In no other Scripture is so much within the same compass said of the new birth, by which alone men are introduced to the kingdom of God.

Psalm LXXXVIII. 1-18. Here the Psalmist relieves his burthened soul with unusual copiousness of lamen-

O LORD God of my salvation, [c]I have cried day *and* night before thee.

2 [d]Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles, and [e]my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off [3]from thy hand.

6 Thou hast laid me [f]in the lowest pit, [g]in darkness, [h]in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; [i]thou hast made me an abomination unto them: [k]*I am* shut up, and I cannot come forth.

9 [l]Mine eye mourneth by reason of affliction: LORD, [m]I have called daily upon thee; [n]I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? [o]shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness [p]in destruction?

12 Shall thy wonders be known in the dark: and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, [q]why castest thou off my soul? [r]*why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut [s]me off.

17 They came round about me [4]daily like water; they compassed me about together.

18 [t]Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM LXXXIX.

1 *The Psalmist praiseth God, 5 for his wonderful power, 15 for the care of his church, 19 and favour to David's kingdom: 38 complaining of contrary events, 46 he prayeth, and blesseth God.*

[1]Maschil of [a]Ethan the Ezrahite.

[b]I WILL sing of the mercies of the LORD for ever: with my mouth will I make known [c]thy faithfulness to [2]all generations.

2 For I have said, [d]Mercy shall be built up for ever; [e]thy faithfulness shalt thou establish in the very heavens.

3 [f]I have made a covenant with my chosen, [g]I have sworn unto David my servant,

4 [h]Thy seed will I establish for ever, and build up thy throne to [3]all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD; thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* [i]a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou [k]rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken [4]Rahab in pieces, as one that is slain: thou hast scattered thine enemies with [5]thy strong arm.

11 The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 [l]The north and the south thou hast created them: [m]Tabor and [n]Hermon shall rejoice in thy name.

13 Thou hast [6]a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [o]Justice and judgment *are* the [7]habitation of thy throne: [p]mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength; and in thy favour [q]our horn shall be exalted.

18 For [8]the LORD *is* our defence; and the Holy One of Israel *is* our King.

19 Then thou spakest in vision to [r]thy Holy One, and saidst, I have laid help upon *one that is* mighty; [s]I have exalted *one* chosen out of the people.

20 I have found David my servant: with my holy oil have I anointed him:

21 With whom my hand shall be esta-

B. C. 1020.

[c] Ps. 62. 6. 1 Thes. 3. 10. 2 Tim. 1. 3.
[d] 141. 1, 2.
[e] Job 33. 22.
[3] *By thy hand.*
[f] Deut. 32. 22.
[g] Prov. 4. 19. John 12. 46.
[h] 130. 1.
[i] Is. 49. 7. John 15. 23-24.
[k] Job 19. 8. Lam. 3. 7-9.
[l] Job 16. 20. John 11. 35.
[m] *See on* 1; 55.
[n] Ex. 17. 11. Job 11. 13.
[o] Job 14. 7-12. Is. 26. 19. 1 Cor. 15. 52-57.
[p] 73. 18.
[q] Matt. 27. 46.
[r] 69. 17.
[s] Is. 53. 8. Dan. 9. 26.
[4] *All the day.*
[t] Job. 19. 12-15.

P. LXXXIX.

1 A Psalm *for Ethan, the Ezrahite, to give instruction.*
[a] 1 Kings 4. 31.
[b] 86. 12, 13.

[c] Is. 25. 1. Mic. 7. 20. Tit. 1. 2.
[2] *Generation and generation,* 4.
[d] Eph. 1. 6, 7.
[e] Num. 23. 19. Heb. 6. 18.
[f] 2 Sam. 23. 5. Is. 55. 3; Jer. 33. 20, 21.
[g] 2 Sam. 3. 9. Acts 2. 30. Heb. 7. 21.
[h] 2 Sam. 7. 12-16. Is. 9. 6, 7. Phil. 2. 9-11.
[3] *Generation and generation.*
[i] Is. 40. 25, 26. Matt. 6. 13.
[k] Job 38. 8-11. Matt. 8. 24-27.
[4] *Egypt.*
[5] *The arm of thy strength.*
[l] Job. 26. 7.
[m] Josh. 19. 22.
[n] Deut. 3. 8, 9.
[6] *An arm with might.*
[o] Deut. 32. 4. Rev. 15. 3.
[7] *Establishment.*
[p] John 1. 17.
[q] 1 Sam. 2. 1, 10.
[8] *Our shield is of the LORD, and our King is of the holy One of Israel.*
[r] Rev. 3. 7.
[s] Phil. 2. 6-11. Heb. 2. 9-17.

tation. Throughout, it presents an unbroken wail of distress. It is an uncommon thing to find in David so much darkness, without one ray of light, and to end as he begins. The bulk of his Psalms of this character are striking emblems of his own life; however beset with dangers, difficulties, and sorrows by the way, he always ends well. Weeping endures for a night, but joy comes in the morning. Here, however, it is all weeping—all night; no morning, and no joy. The case is one of peculiarity. It seldom occurred in the history of David, and it need never occur to those who hold fast the beginning of their confidence steadfastly to the end, forgetting what is behind, and pressing on to that which is before, to reach the prize of their high calling of God in Christ Jesus.

Psalm LXXXIX. 1-52. The covenant was made with David, and a promise given him of the perpetuity of his throne and kingdom in his family. The language employed on that subject was, on the one hand, contingent on their deportment, and on the other, typical. We must, therefore, look to David's Son and David's Lord, as presenting the perfect antitype in which the language is fulfilled to the uttermost. The covenant of royalty

blished; mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor [t]the son of wickedness afflict him.

23 And I will beat down his foes before his face, and [u]plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him; and [x]in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, [y]Thou *art* my Father, [z]my God, and [a]the Rock of my salvation.

27 Also [b]I will make him *my* first-born, [c]higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and [d]his throne as the days of heaven.

30 [e]If his children forsake my law, and walk not in my judgments;

31 If they [g]break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness will I [1]not utterly take from him, nor suffer my faithfulness to [2]fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 [f]Once have I sworn by my holiness, [3]that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 [3]But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant; thou hast profaned his crown, *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast [h]brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his [4]glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 [i]How long, LORD? [k]wilt thou hide thyself for ever? shall [l]thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not [m]see death? [n]shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, which thou swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 [o]Blessed *be* the LORD for evermore. Amen, and Amen.

B. C. 968.

[t] John 17. 12. 2 Thes. 2. 3.
[u] Luke 19. 14, 27. John 15. 23.
[x] John 17. 6, 11, 26.
[y] 2 Sam. 7. 14. John 20. 17. Heb. 1. 5.
[z] Mark 15. 34.
[a] Is. 50. 7-9.
[b] Rom. 8. 29. Col. 1. 15, 18.
[c] Num. 24. 7. Is. 49. 7. Rev. 21. 24.
[d] Is. 9. 7. Dan. 2. 44. Luke 1. 32, 33.
[e] 1 Chr. 28. 9.
[g] *Profane.*
[1] *Not make void from him.*
[2] *Lie.*
[f] Ps. 110. 4; 132. 11. Heb. 6. 13, 17.
[3] *If I lie.*
[4] Jer. 15. 1.

[h] 2 Chr. 12. 2-5. Rev. 13. 1-7.
[4] *Brightness.*
[i] 85. 5; 90. 13.
[k] Job 23. 9. Is. 45. 15.
[l] 2 Thes. 1. 9. Heb. 12. 29.
[m] John 8. 51. Heb. 11. 5.
[n] Acts 2. 27. 2 Cor. 4. 14.
[o] Neh. 9. 5. Matt. 6. 13. 1 Tim. 1. 17.

PSALM XC.

1 *Moses, setting forth God's providence,* 3 *complaineth of human frailty,* 10 *and brevity of life.* 12 *He prayeth for a sensible experience of God's good providence.*

[1]A prayer of Moses, [a]the man of God.

LORD, thou hast been our dwelling-place in [2]all generations.

2 [b]Before the mountains were brought forth, [c]or ever thou hadst formed the earth and the world, even [d]from everlasting to everlasting, [e]thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight *are*

PS. XC.
[1] Or, *A prayer,* being a psalm *of Moses.*
[a] Ex. 33. 14-19. Deut. 33. 1. 1 Tim. 6. 11.
[2] Heb. *generation and generation.*
[b] Prov. 8. 25, 26.
[c] 33. 9. Gen. 1. 1.
[d] Is. 57. 15. Mic. 5. 2. Heb. 1. 10-12; 13. 8.
[e] Is. 45. 22.

was made with David as the father of his family, and with his offspring through him, and for his sake; and in that way the Covenant of Grace made with Christ as the Head of the Church, and through him with all believers, is beautifully exemplified. Ver. 15 is one of those most precious in this copious psalm, and bears with great force on the experience of the people of God, whom the glad tidings have made happy, and who, through the life imparted, and the strength of Divine grace, continue to walk in the light of his countenance, rejoicing in him all the day long, and exalting his imputed righteousness.

Psalm XC. 1-17. Scripture prayers are frequently dictated by circumstances. According as events were joyous or sorrowful, the strain was cheering or doleful. The great rebellion having been followed by a sentence which doomed the transgressors to die in the wilderness, nothing remained for them but to continue their wanderings till they were successively removed from the face of the earth. That wilderness which supplied no shelter other than that which the Lord provided, was to become to all of them a graveyard. Their eyes were not even to rest on "the pleasant land." This was the heaviest blow which had fallen upon Israel. The mind of Moses was deeply affected by the spectacle and the prospect; and his feelings were, doubtless, not a little deepened by the fact, that he himself, although on different grounds, was in the same condemnation. While graciously indulged with a sight of the promised land, he was not to be suffered to enter it. He was to witness the people by slow degrees consuming away in the anger of the Lord, until at last the camp, having been purged, they should be in a position to pass the Jordan, and enter upon their inheritance. Moses, however, made up his mind to this dispensation of justice, which was mingled with mercy, for, if the fathers were to be cut off, the children were to be preserved. It only remained, therefore, under the circumstances, for Moses earnestly to desire that the calamity might be sanctified, and that they might so number their days as to apply their hearts to wisdom. Seeing that the full-grown portion of the people who had come out of Egypt were all to perish on the way, Moses became deeply anxious that the place of the fathers should be worthily supplied by the children; and hence his prayer, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." Nothing could so reconcile those doomed to die, to their lot, as to see their sons and daughters rising up arrayed in the beauties

but as yesterday when it [3] is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* [4] groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, [f] our secret *sins* in the light of thy countenance.

9 For all our days are [5] passed away in thy wrath: we spend our years as [6] a tale *that is told.*

10 [7] The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may [8] apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 [g] Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 [h] Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XCI.

1 *The state of the godly.* 3 *Their safety.* 9 *Their habitation.* 11 *Their servants.* 14 *Their friends; with the effects of them all.*

HE that dwelleth in the secret place of the most High, shall [1] abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge, and my fortress: my God; [a] in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: [b] his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 [c] A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, *which is* my refuge, *even* [d] the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, [e] lest thou dash thy foot against a stone.

13 Thou shalt [f] tread upon the lion [g] and [2] adder; the young lion and [h] the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 [i] He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With [3] long life will I satisfy him, and [k] shew him my salvation.

PSALM XCII.

1 *The prophet exhorteth to praise God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodness to the godly.*

A psalm *or* song [a] for the sabbath-day.

IT is a good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness [1] every night,

3 Upon an instrument of ten strings,

B. C. 1017.

3 *Hath passed them.*
4 *Is changed.*
f Rom. 2. 16. Heb. 4. 12, 13. 1 John 3. 20.
5 *Turned away.*
6 *A meditation.*
7 *As for the days of our years, in them are seventy years.*
8 *Cause our hearts to come.*
g Is. 61. 3. Rev. 7. 14-17.
h Num. 14. 15-24.

PS. XCI.

1 *Lodge.*
a Is. 12. 2; 26. 3, 4.
b Gen. 15. 1. Is. 43. 1, 2. Mark 13. 31. Tit. 1. 2. Heb. 6. 17, 18.
c Gen. 7. 23. Ex. 12. 12, 13. Num. 14. 37, 38. Josh. 14. 10.
d 90. 1.
e Job 5. 23. Prov. 3. 23.
f Jud. 14. 5, 6. Dan. 6. 22. 2 Tim. 4. 17.
g Mark 16. 18. Acts 28. 3-6. Rom. 16. 20.
2 Or, *asp.*
h Is. 27. 1. Rev. 12. 9; 20. 1, 2.
i Is. 58. 9. Jer. 29. 12, 13; 33. 3. Rom. 10. 12, 13. Heb. 5. 7.
3 *Length of days.*
k Is. 45. 17. Luke 2. 30; 3. 6.

PS. XCII.

a Is. 58. 13, 14. Heb. 4. 9. Rev. 4. 8-11.
1 *In the nights.*

of holiness. Hence again the prayer, "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us." The great pledge of national prosperity, when they should have passed the Jordan, lay in their being a well-principled, God-fearing, and obedient people. Born, the bulk of them, in the wilderness, they knew nothing of the slavery of Egypt, and therefore could not carry with them those feelings of humility and gratitude which might otherwise have distinguished them. The facts of the case, however, had been told them, and if their hearts had been renewed by the Divine Spirit, they would have constituted a strong nation, a peculiar people, and the work of their hands would have been established amongst them. The grace of God would have been a substantial proof of his presence, power, and blessing. Few psalms have a more direct and powerful personal bearing. The span of human life still remains the same, and the importance of being in a state of constant preparation for an exchange of worlds becomes the duty of every soul of man. The fathers, moreover, who know that in the course of nature they must be first removed, ought to be deeply solicitous about the state in which they leave their children; and to this end nothing ought to be left undone which can be accomplished by labour and prayer.

Psalm XCI. 1-16. David here exults in the safeguards which surround the people of God. The portraiture is of a cheering character, beautifully illustrative of the Apostolic question, "If God be for us, who can be against us?" The heart, indeed, is dark and heavy which this burst of Divine light and love will not rouse and cheer. It is throughout one peal of gladness and hope, wonderfully exemplifying the provision which is made for the elect of God, whom none can injure, or pluck from the Father's hand.

Psalm XCII. 1-15. This is the product of one of David's brightest hours, when the candle of the Lord shone before him, and his heart bounded with gladness. At that moment he enjoyed clear conceptions of the guilt and misery of wicked men, as well as of the felicity

and upon the psaltery; upon [2]the harp with [3]a solemn sound.

4 For thou, LORD, hast made me glad through thy work; I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* [b]thy thoughts are very deep.

6 A brutish man knoweth not; neither doth [c]a fool understand this.

7 When [d]the wicked spring as the grass, and when [e]all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever.

8 But thou, LORD, *art most* high for evermore.

9 [f]For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But [g]my horn shalt thou exalt like *the horn of* [h]an unicorn: I shall be anointed with fresh oil.

11 [i]Mine eye also shall see *my desire* on mine enemies; *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree; he shall grow like [k]a cedar in Lebanon.

13 Those that be planted in the house of the LORD [l]shall flourish in the courts of our God.

14 They shall still bring forth fruit [m]in old age; they shall be fat and [4]flourishing;

15 [n]To shew that the LORD *is* upright: *he is* [o]my rock, and *there is* no unrighteousness in him.

PSALM XCIII.

The majesty, stability, power, and holiness of Christ's kingdom.

THE LORD reigneth; [a]he is clothed with majesty; the LORD is clothed with strength, *wherewith* [b]he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established [1]of old; thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, [2]for ever.

B. C. 1046.

2 *The solemn sound with the harp.*
3 *Higgaion.*
b Rom. 11. 33, 34.
c Prov. 24. 7.
d Is. 40. 6, 7. 1 Pet. 1. 24.
e Job 21. 7-12. Mal. 3. 15.
f Jud. 5. 31. Luke 19. 27. 2 Thes. 1. 7-9.
g 1 Sam. 2. 1, 10. Luke 1. 69.
h Num. 24. 8.
i 112. 8.
k Am. 2. 9.
l Is. 61. 3. 2 Pet. 3. 18.
m Prov. 4. 18. Jer. 17. 8.
4 *Green.*
n John 10. 27-29. 1 Thes. 5. 23, 24. Tit. 1. 2. 1 Pet. 1. 4, 5.
o Deut. 32. 4.

PS. XCIII.

a 104. 1, 2. Is. 52. 17.
b 18. 32; 65. 6. Is. 11. 5.
1 *From then.*

2 *To length of days.*

PS. XCIV.

1 *God of revenges.*
2 *Shine forth.*
c Gen. 18. 25. John 5. 22, 23. 2 Cor. 5. 10.
b Is. 3. 15; 53. 5. Rev. 17. 6.
c Ex. 2. 23, 24. Rev. 11. 3.
d Is. 13. 15-18. Mal. 3. 5.
e Jer. 23. 23, 24.
f Is. 10. 12; 37. 36. Jer. 10. 25.
g Is. 10. 5, 6. Hab. 1. 12.
h Job 35. 11. Is. 54. 13. John 6. 45.
i Job 33. 16-25. Rev. 3. 19.
k 2 Pet. 2. 9; 3. 3-7. Rev. 6. 10, 11.
l Deut. 32. 9. Jer. 10. 16. Eph. 1. 18.
m Deut. 32. 35, 36. 2 Pet. 3. 8, 10. Rev. 15. 3, 4.
3 Shall be *after it.*
n Ex. 32. 26-29. Matt. 12. 30.
4 *Quickly.*
o 31. 17.
p Job 12. 5. Luke 22. 32. 1 Pet. 1. 6.

PSALM XCIV.

1 *The prophet complaineth of the tyranny and impiety of the wicked;* 8 *he sheweth God's providence;* 12 *he teacheth the blessedness of affliction.* 16 *God is the defender and avenger of the afflicted.*

O LORD [1]God, to whom vengeance belongeth; O God, to whom vengeance belongeth, [2]shew thyself.

2 Lift up thyself, [a]thou Judge of the earth; render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They [b]break in pieces thy people, O LORD, and [c]afflict thine heritage:

6 They [d]slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it.*

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 He that planted the ear, [e]shall he not hear? he that formed the eye, shall he not see?

10 He that [f]chastiseth the heathen, [g]shall not he correct? [h]he that teacheth man knowledge, *shall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD, and [i]teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, [k]until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake [l]his inheritance:

15 But [m]judgment shall return unto righteousness; and all the upright in heart [3]shall follow it.

16 [n]Who will rise up for me against the evil doers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had [4]almost [o]dwelt in silence.

18 When I said, [p]My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

---

which belongs to the faithful. It is not easy to say at what period piety is most lovely, whether in the bloom of youth, or in the mellowness of age. Each has its peculiar graces and excellences. Happy they who, in their own person, combine both! It is an unspeakable mercy to be early called; and next to this is the mercy of being called at any period. The notion of progress, as well as perpetuity, is strikingly set forth by David. It is at once the privilege and the duty of the children of God to grow in every excellence, and to grow to the latest hour which witnesses their transplantation from the house of the Lord on earth, to flourish in the courts of heaven.

Psalm XCIII. 1-5. These lofty lines terminate in a tribute to the testimonies of the Lord, which are "very sure." The laws of nature are not more uniform than are the laws of grace. The same Lord presides over all. David expressly states, that among his delights were the contemplation of the works of the Divine Hand. But while he was, in the proper sense, a natural, he was also a divine philosopher. The glories of creation only lighted his footsteps to the throne of the Creator. Amid his meditations on those displays of wisdom, power, and goodness, it was ever in his heart to say, "Holiness becometh thy house, O Lord, for ever." Natural science, conducted on right principles, becomes not only an interesting, and an elevating, but an edifying study. It may be viewed as an introductory lesson to the study of the inspired volume.

Psalm XCIV. 1-8. The introduction of moral evil has, from the first, been a source of perplexity to philosophical inquirers, and the duration of its reign is a subject of no less importance. Its existence is matter for profound submission; while its extinction, so far as con-

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

PSALM XCV.

1 *An exhortation to praise God,* 3 *for his greatness,* 6 *and for his goodness;* 8 *and not to tempt him, as Israel did in the wilderness.*

O COME, let us sing unto the LORD; let us make a joyful noise to the Rock of our salvation.

2 Let us [1] come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King [a] above all gods.

4 In [2] his hand *are* the deep places of the earth; the [3] strength of the hills *is* his also.

5 [4] The sea *is* his, and he made it; and his hands formed the dry *land*.

6 O come, let us worship and bow down; [b] let us kneel before the LORD our Maker.

7 For he *is* our God; and we *are* [c] the people of his pasture, and the sheep of his hand. [d] To-day if ye will hear his voice,

8 [e] Harden not your heart, as [f] in the [5] provocation, *and* as *in* the day of temptation in the wilderness,

9 When your fathers tempted me, proved me, and [g] saw my work.

10 [h] Forty years long was I [i] grieved with *this* generation, and said, It *is* a people that do [k] err in their heart, and they have not known my ways:

B. C. 1045.

PS. XCV.

1 *Prevent his face.*
[a] Jer. 10.10-16.
2 *Whose.*
3 Or, *heights of.*
4 *Whose the sea is.*
[b] Eph. 3. 14.
[c] Is. 40. 10, 11.
[d] Heb. 3. 3-15.
[e] Heb. 12. 25.
[f] Num. 14. 11, 22, 27; 20.13.
[5] *Contention.*
[g] Num. 14. 22. John 15. 24.
[h] Num. 32. 13.
[i] Eph. 4. 30.
[k] Is. 63. 17.

[1] Deut. 1. 34, 35.
[6] *If they enter.*

PS. XCVI.

[a] Is. 52. 7, 8. Rom. 10. 14-18.
[b] Is. 49. 6. Dan. 4. 1-3. Rev. 14. 6,7.
[c] Jer. 10. 6, 7. Rev. 15. 4.
[d] Jer. 10. 3-5. 1 Cor. 8. 4.
[e] Jer. 10. 11.
[f] 2 Pet. 1. 16, 17.
[g] 1 Chr. 16. 27.
[h] Jude 24, 25. Rev. 19. 1.
[1] *Of his name*
[i] 100. 4.
[2] *Glorious sanctuary.*
[k] 33. 8.
[l] Gal. 1. 16.
[m] Is. 49. 13. Rev. 19. 1-7.
[n] 98. 7-9.
[o] Is. 55. 12, 13.
[p] Is. 25. 8, 9. 1 Thes. 4. 16-18. 2 Pet. 3. 12-14.

11 Unto whom [1] I sware in my wrath, [6] that they should not enter into my rest.

PSALM XCVI.

1 *An exhortation to praise God,* 4 *for his greatness,* 10 *for his kingdom, &c.*

O SING unto the LORD a new song; sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; [a] shew forth his salvation from day to day.

3 [b] Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* [c] to be feared above all gods.

5 For [d] all the gods of the nations *are* idols: but [e] the LORD made the heavens.

6 [f] Honour and majesty *are* before him; strength and beauty *are* in [g] his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD [h] glory and strength.

8 Give unto the LORD the glory [1] *due unto* his name: bring an offering, and [i] come into his courts.

9 O worship the LORD in the [2] beauty of holiness; [k] fear before him, all the earth.

10 [l] Say among the heathen, *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 [m] Let the heavens rejoice, and let the earth be glad; [n] let the sea roar, and the fulness thereof.

12 [o] Let the field be joyful, and all that *is* therein; then shall all the trees of the wood rejoice

13 Before the LORD; [p] for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

sistent with the Divine wisdom, is an object of rational desire. David was concerned to know how long the wicked were to triumph. Ver. 9-11. If it be remembered that these words were uttered when the whole earth was filled with idolatry, it will be seen how great were the light and the privileges of the chosen people. How correct are the Psalmist's conceptions of the Divine character, even as illuminated by the New Testament revelation! Ver. 12-23. A great service to humanity is performed by the light which these verses throw on affliction. To teach a man that his Creator is the God of mercy, and that all chastisement is with a view to his own welfare, is to strengthen him, and to reconcile him to the cup of affliction, how bitter soever it may be. The comforts of the Gospel are the only source of genuine delight to the soul; and He who knows the wants and woes of human kind has supplied them in such abundance, and in such variety, as should meet all possible emergencies.

Psalm XCV. 1-11. This noble ode presents an exalted view of the majesty, grace, and glory of the Father of spirits, and the God of all consolation. The feeling which pervades it is essentially that of the noblest worship; it is love, blending with gratitude, admiring, adoring, and praising. A ransomed world, kneeling before the Lord, its Maker and Redeemer, claiming to be the people of his pasture, the sheep of his hand, and the children of his household, is an idea of extraordinary grandeur. This psalm will ever constitute a suitable meditation to the Lord's people on the morning of his holy day, since it will materially conduce to prepare the soul for an appropriate approach to the footstool of love and mercy.

Psalm XCVI. 1-13. To declare the glory of the Lord, and his wonders among the people, is itself to announce the stupendous fact that God has, in Christ, reconciled the world unto himself, not imputing to men their trespasses. To say among the people that "the Lord reigneth," is to proclaim amongst them the great fact that Christ Jesus came into the world to save sinners; that for this purpose he made himself of no reputation, and took upon him the form of a servant; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name, which is above every name, that at his name every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father. This same Lord will judge the world with righteousness, and his people with truth. All have, therefore, the absolute certainty of the most unspotted justice. But this idea, so far from encouraging negligence, ought to excite diligence, that each may be found of him in peace; for he will judge every man according as his work shall be. Although it is faith that justifies, yet the inquiry will be, not after faith in the abstract, but works, which uniformly flow from it.

PSALM XCVII.

1 The majesty of God's kingdom. 8 The Church rejoiceth at God's judgments upon idolators. 10 An exhortation to godliness and gladness.

THE LORD reigneth; [a]let the earth rejoice: [b]let the [1]multitude of isles be glad *thereof*.

2 [c]Clouds and darkness *are* round about him: righteousness and judgment *are* the [2]habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of [d]the Lord of the whole earth.

6 The heavens declare his righteousness, and [e]all the people see his glory.

7 [f]Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted [g]far above all gods.

10 Ye that love the LORD, [h]hate evil: [i]he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light *is* sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks [3]at the remembrance of his holiness.

PSALM XCVIII.

1 The Psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures, to praise God.

A psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he [1]openly shewed in the sight of the heathen.

3 He hath [a]remembered his mercy and his truth toward the house of Israel: [b]all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD [c]with the harp; with the harp, and the voice of a psalm.

6 With trumpets, and sound of cornet, make a joyful noise before the LORD the King.

7 [d]Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let [e]the floods clap *their* hands: [f]let the hills be joyful together

9 Before the LORD: for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.

THE LORD reigneth; let the people tremble: [a]he sitteth *between* the cherubims; [b]let the earth [1]be moved.

2 The LORD *is* [c]great in Zion; and he *is* high above all people.

3 Let them praise thy great and terrible name; [d]*for* it *is* holy.

4 The king's [e]strength also loveth judgment: [f]thou dost establish equity, thou [g]executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at [h]his footstool; *for* [2]he *is* holy.

6 [i]Moses and Aaron among his priests, and Samuel among them that call upon his name; [k]they called upon the LORD, and he answered them.

7 He spake unto them [l]in the cloudy pillar: [m]they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: [n]thou wast a God that forgavest them, [o]though thou tookest vengeance of [p]their inventions.

B. C. 1045.

PS. XCVII.
[a] Is. 49. 13. Luke 2. 10, 11.
[b] Gen. 10. 5. Is. 49. 1.
[1] *Many*, or *great isles*.
[c] Deut. 4. 11, 12. Rom. 11. 33.
[2] *Establishment*.
[d] Is. 54. 5. 1 Cor. 9. 2.
[e] Num. 14. 21. Is. 60. 2, 3.
[f] Jer. 10. 14. Rev. 14. 8-10.
[g] Ex. 18. 11. Jer. 10. 6, 10.
[h] Prov. 8. 13. Rom. 12. 9.
[i] John 10. 28-38. Rom. 8. 28-30. 1 Pet. 1. 5.
[3] *To the memorial*.

PS. XCVIII.
[1] Or, *revealed*.
[a] Deut. 4. 31. Mic. 7. 20. Rom. 15. 8, 9.
[b] Is. 45. 22; 52. 10. Acts 13. 47. Rev. 5. 9.
[c] 2 Chr. 29. 25. Rev. 5. 8; 14. 2, 3.
[d] 96. 11, &c.
[e] 2 Kings 11. 12. Is. 55. 12.
[f] 55. 12, 13.

PS. XCIX.
[a] Ex. 25. 22. [b] Rev. 6. 14.
[1] *Stagger*.
[c] Heb. 12. 22-24.
[d] John 17. 11. Rev. 15. 3, 4.
[e] Is. 11. 3-5. Rev. 19. 11, 16.
[f] Is. 9. 7.
[g] Deut. 10. 18.
[h] Is. 66. 1.
[2] *It is holy*.
[i] Num. 16. 47, 48.
[k] Ex. 33. 12-15.
[l] Num. 12. 5.
[m] Deut. 33. 9. 1 John 3. 21, 22.
[n] Deut. 9. 19.
[o] Num. 14. 20-34.
[p] Ec. 7. 29.

A faith which has no works is dead, and altogether unavailing for purposes of justification. It is, therefore, the wisdom of all professing Christians to deal with themselves as the Lord would deal with them; let conscious faith be supported by labours of love.

Psalm XCVII. 1-12. The dazzling grandeur with which this psalm opens is sweetly softened by the introduction of Zion, with gladsome heart and rejoicing tongue. In this Divine power she sees protection; in these displays of wisdom she beholds security for safe conduct to heaven. This high control over the universe connects itself with the preservation of the souls of the saints, and their deliverance from the hand of the wicked. There is no other psalm in which such sublimity in relation to natural objects is blended with such delineation of the experimental power of piety in the hearts of men. The view with which the psalm closes is sufficient to captivate the soul of every reader, while it exhibits the happiness of the people who know the joyful sound.

Psalm XCVIII. 1-9. The New Song is ultimately to be sung by the whole human race. It will be the effect of universal evangelisation. When the salvation of the Lord and his righteousness shall be "openly shewed in the sight of the heathen," all nations, kindreds, peoples, and tongues will break forth into harmony, magnifying the grace which has rescued them from the wrath to come. Ver. 3 sets forward two great events—the remembrance of the Father's mercy and truth toward the house of Israel, and the conversion of the Gentiles, which is clearly displayed by the cheering words, "All the ends of the earth shall see the salvation of our God." This is one of the numerous testimonies which bear on the cause of Missions, and are eminently fitted to strengthen the hands and to encourage the hearts of the people of God, who are labouring to bring on the latter-day glory. This Song will continue to be the joy of the Universe, when all unsanctified song will be forgotten; its matter will secure its perpetuity, and invest it with a power to move the souls of the redeemed to the latest age:—"Thou art worthy, for thou hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation."

Psalm XCIX. 1-9. When Zion shall have filled the world, dissipating darkness and delusion, and extinguishing idolatry, war, slavery, all sin and all misery, then will the Lord be great. Equity will then be en-

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

PSALM C.

1 *An exhortation to praise God cheerfully,* 3 *for his greatness,* 4 *and for his power.*

A psalm of [1]praise.

MAKE a joyful noise unto the LORD, all [2]ye lands.

2 [a]Serve the LORD with gladness; come before his presence with singing.

3 Know ye that the LORD he *is* God: [b]*it is* he *that* hath made us, and [3]not we ourselves: *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; [c]and his truth *endureth* to [4]all generations.

PSALM CI.

1 *David maketh a vow and profession of godliness.* 5 *His manner with the wicked, &c.*

A psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 [a]I will behave myself wisely in a perfect way. [b]O when wilt thou come unto me? [c]I will walk within my house with a perfect heart.

3 I will set no [1]wicked thing before mine eyes: I hate the work of [d]them that turn aside; [e]*it* shall not cleave to me.

4 [f]A froward heart shall depart from me; I will not [g]know a wicked *person.*

5 Whoso [h]privily slandereth his neighbour, him will I cut off: him that hath [i]an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [2]in a perfect way, he shall serve me.

B. C. 1038.

PS. C.
1 *Thanksgiving.*
2 *The earth.*
a Deut. 12. 12.
b Eph. 2. 10.
3 *His we are.*
c Tit. 1. 2. Heb. 6. 13-18.
4 *Generation and generation.*

PS. CI.
a 2 Sam. 8. 15.
b 143. 7, 8.
c Deut. 6. 7. 1 Tim. 3. 4, 5.
1 *Thing of Belial.*
d Heb. 10. 29. 2 Pet. 2. 21.
e Deut. 13. 17.
f Prov. 2. 12-15.
g 2 Cor. 6. 14-16. 2 Tim. 2. 19.
h 1 Tim. 3. 11. Tit. 2. 3.
i Dan. 4. 37. 1 Pet. 5. 5, 6.
2 *Perfect in the way.*
3 *Be established.*

PS. CII.
1 Or, *for.*
a Lam. 3. 18-20. Luke 22. 44. Heb. 5. 7.
b Job 34. 29. Is. 8. 17.
c 88. 2, &c.
2 Or (as some read) *into smoke.*
d Is. 40. 7.
e Job 19. 20. Lam. 4. 8.
3 *Flesh.*
f Is. 34. 11-15. Rev. 18. 2.
g Lam. 3. 28-30.
h Luke 6. 11. Acts 26. 11.
i Acts 23. 12, &c.
k Is. 44. 20. Mic. 1. 10; 7. 17.
l Job 3. 24.
m 1 Sam. 2. 7, 8. 2 Chr. 25. 8. 2 Cor. 4. 9.
n Is. 40. 6-8. Jam. 1. 10. 1 Pet. 1. 24.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not [3]tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *The prophet sustaineth his weakness by God's unchangeableness.*

A prayer [1]of the afflicted, when he is [a]overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 [b]Hide not thy face from me in the day *when* I am in trouble; [c]incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed [2]like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and [d]withered like grass; so that I forget to eat my bread.

5 By reason of [e]the voice of my groaning my bones cleave to my [3]skin.

6 I am like [f]a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow [g]alone upon the house-top.

8 Mine enemies reproach me all the day; *and* they that are [h]mad against me are [i]sworn against me.

9 For [k]I have eaten ashes like bread, and [l]mingled my drink with weeping.

10 Because of thine indignation and thy wrath: for [m]thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and [n]I am withered like grass.

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

---

throned, and all injustice for ever disappear from the earth. One main element of worship is to exalt the Lord, praising and blessing his holy name. The courts of God's house are the tests of character. How does a man there feel, and think, and act? What is his object in repairing thither? On these points there is a substantial unity amongst all that are taught of God and led by his Spirit. God in Christ, the excellence of the Gospel, and the claims it imposes on all that are saved by it,—these are the themes on which the faithful delight to dwell. The opposite of this is a godless, prayerless spirit, which has recourse to the house of the Lord in obedience to custom, there abjuring all true worship, and only concerned for the entertainment supplied by music and eloquence. Sad is the condition of all such! They have the form of godliness, but deny the power; and their form will leave them unblessed, unsaved, and tend rather to their destruction than their salvation.

Psalm C. 1-5. These fervent exhortations assume the universal spread of the gospel, and the salvation of all the lands, who are, therefore, in a condition to "serve the Lord with gladness, and come before his presence with singing." The psalm exhibits the earth after it shall have been filled with the light of the truth of the Gospel, when the consciences of all its millions shall have been sprinkled by the blood of the Lamb, and every spirit become a temple of the Holy Ghost. Earth will then exhibit the perfection of beauty. All nations will be blessed in the Lord Jesus, and all nations will call him blessed.

Psalm CI. 1-8. While none had more reason than David to sing of the mercy of the Lord, he also had ample experience of chastisement. But even that, he deemed matter for grateful song. So far from murmuring, he cheerfully confessed that affliction had been good for him. Holy purposes are friendly to holy practices. They will live best who make their life a business. That the mariner may pursue his course with safety, his eye must never be long off the compass. A householder has great duties, on the performance of which much depends. The light in which a man views wicked works and wicked men, may be taken as a test of his own character. A godly master will always find ungodly servants a source of grief to him. His eyes will be on the faithful of the land, that they may dwell with him. These he will prefer, even when, in some respects, inferior to others. No cleverness, energy, or skill will reconcile a Christian employer to men that work deceit and tell lies.

Psalm CII. 1-28. This psalm is a strain of deep sorrow, and is adapted to the Church when surrounded with troubles. Such seasons are frequently times of bright discovery concerning the truth. Amid present darkness, the Psalmist seeks consolation from the coming light. His heart leaps within him while he thinks that God will arise and have mercy on Zion; that there is a set time to favour her, which will assuredly come, when

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, [o]the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 [p]This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from [q]the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose [t]those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He [5]weakened my strength in the way; [r]he shortened my days.

24 [s]I said, O my God, take me not away in the midst of my days: [t]thy years *are* throughout all generations.

25 [u]Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt [6]endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

An exhortation to bless God for his mercy.

A psalm of David.

BLESS [a]the LORD, O my soul; and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and [b]forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who [c]redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5 Who [d]satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all *that are* oppressed.

7 He made known his ways unto Moses, [e]his acts unto the children of Israel.

8 The LORD *is* merciful and gracious, [f]slow to anger, and [1]plenteous in mercy.

9 He will not always chide; neither will he keep *his anger* for ever.

10 He [g]hath not dealt with us after our sins, nor rewarded us according to our iniquities.

11 [h]For [2]as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far [i]as the east is from the west, [k]*so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that [l]we *are* dust.

15 *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth:

16 For the wind passeth over it, and [3]it is gone; [m]and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness [n]unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath [o]prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, [4]that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, [p]all *ye* his hosts; *ye* [q]ministers of his, that do his pleasure.

22 Bless the LORD, all his works, in all places of his dominion: bless the LORD, O my soul.

PSALM CIV.

1 *A meditation upon the majesty, power, and wonderful providence of God.* 31 *God's glory is eternal.* 33 *Praises ascribed to God.*

BLESS the LORD, O my soul. O LORD my God, [a]thou art very great;

B. C. 1040.

- [o] Is. 40. 2. Acts 1. 7. Gal. 4. 4. 2 Pet. 3. 8, 12. Rev. 11. 15-18.
- [p] Ex. 17. 14. Job 19. 23, 24. Dan. 9. 2. John 20. 31. 2 Tim. 3. 15, 17. 2 Pet. 1. 15.
- [q] Job 22. 12. Heb. 8. 1, 2; 9. 23, 24.
- [t] *The children of death.*
- [5] *Afflicted.*
- [r] Job 21. 21.
- [s] Is. 38. 10, &c.
- [u] Hab. 1. 12. Rev. 1. 4, 8.
- [6] Ex. 20. 11. Prov. 8. 23, &c. Heb. 1. 10-12; 3. 3, 4.
- [a] *Stand.*

PS. CIII.

- [a] Luke 1. 46, 47.
- [b] Deut. 8. 2-4. Is. 63. 1, 7. Eph. 2. 11-13.
- [c] Job 33. 19-30. Rev. 5. 9.
- [d] 1 Tim. 6. 17.
- [e] 147. 19.
- [f] Joel 2. 13. Jon. 4. 2.
- [1] *Great of mercy.*
- [g] Dan. 9. 18, 19. Hab. 3. 2.
- [h] Is. 55. 9. Eph. 2. 4-7; 3. 18, 19.
- [2] *According to the height of the heaven.*
- [i] Is. 45. 6.
- [k] Is. 43. 25. Mic. 7. 18. Heb. 10. 2-4. 1 John 1. 7.
- [l] Gen. 3. 19. Job 7. 5-7, 21; 14. 2, 3. Ec. 12. 7.
- [3] *It is not.*
- [m] Job 7. 6-10.
- [n] Deut. 10. 15. Jer. 33. 24-26. Acts 13. 32-34. Rom. 15. 8.
- [o] Is. 66. 1. Heb. 8. 1.
- [4] *Mighty in strength.*
- [p] Gen. 32. 2. Luke 2. 13.
- [q] Dan. 7. 10. Matt. 13. 41. 2 Thes. 1. 7, 8. Heb. 1. 6, 7, 14. Rev. 22. 8, 9.

PS. CIV.

- [a] Jer. 23. 24; 32. 17-19.

the heathen will fear the name of the Lord, and all the kingdoms of the earth his glory. When that period shall have arrived, a spirit of prayer will break forth in the Church, which will be heard in heaven, and followed by abundant manifestations of God's power on earth. The work of conversion will go on apace. The groaning of the prisoner will be heard; and those that have forfeited life, and deserve to die, will be remembered for good. They will be loosed and let go, that they may declare the name of the Lord in Zion, and his praises in Jerusalem.

Psalm CIII. 1-5. We have nowhere a more complete exhibition of the blessings of the Gospel, and the effect of the application of the Atonement, than in these verses. Redemption, forgiveness, peace, hope, and joy, are all expressed here. Ver. 6-22. The Psalmist, having spoken of his soul as rejoicing in the salvation of the Gospel, touches certain points of experience which all believers will clearly understand. It is their happiness to remember that the Lord is merciful and gracious, removing transgression, and exercising pity. Few ideas find an easier admission into the soul than fatherly affection; and such is the simile employed to represent the Divine compassion. But the Psalmist, amidst this abounding grace, is careful to provide against self-deception. The mercy of the Lord is for them that fear him, and whose fear is manifested by the keeping of the covenant; that is, in New Testament language, holding fast the Gospel, and remembering his commandments to do them. Faith can only be proved by works; no faith justifies which does not sanctify. None enjoy the blessings of the covenant, but they whose love leads them to walk in the ordinances and commandments of God.

Psalm CIV. 1-35. This psalm has been greatly ad-

[b]thou art clothed with honour and majesty:

2 Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain;

3 Who [c]layeth the beams of his chambers in the waters; who maketh the clouds his chariot; [d]who walketh upon the wings of the wind;

4 Who [e]maketh his angels spirits; [f]his ministers a flaming fire;

5 [1]*Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou [g]coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 [h]At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 [2]They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 [3]He sendeth the springs into the valleys, *which* [4]run among the hills.

11 They [i]give drink to every beast of the field: the wild asses [5]quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* [6]sing among the branches.

13 He [k]watereth the hills from his chambers; the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, *and* [7]oil to [l]make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for [m]the conies.

19 He appointed the moon for seasons; the sun knoweth his going down.

20 Thou [n]makest darkness, and it is night; wherein all the beasts [8]of the forest do creep *forth.*

21 [o]The young lions roar after their prey, and [p]seek their meat from God.

B.C. 1040.

[b] Is. 59. 17. Dan. 7. 9.
[c] Am. 9. 6.
[d] 2 Sam. 22. 11.
[e] Acts 23. 8. Heb. 1. 7, 14.
[f] 2 Kings 6. 17.
[1] *He hath founded the earth upon her bases.*
[g] Gen. 1. 2-10; 7. 19, 20. 2 Pet. 3. 5, 6.
[h] Gen. 8. 1.
[2] *The mountains ascend, the valleys descend.*
[3] *Who sendeth.*
[4] *Walk.*
[i] 148. 10.
[5] *Break.*
[6] *Give a voice.*
[k] Deut. 11. 11. Acts 14. 17.
[7] *To make his face shine with oil,* or *more than oil.*
[l] Ec. 8. 1.
[m] Deut. 14. 7.
[n] Gen. 1. 4, 5; 8. 22.
[8] *Thereof do trample on the forest.*
[o] Job 38. 39.
[p] Job 38. 41.

[q] Gen. 3. 19. Eph. 4. 28. 2 Thes. 3. 8-12.
[r] Gen. 1. 20-23, 28. Deut. 33. 14-16, 19.
[s] Gen. 49. 13.
[t] Job 3. 8, *marg.* 41. 1, &c. Is. 27. 1.
[9] *Formed.*
[u] Job 41. 5, 29.
[x] Job 34. 14, 15. Ec. 12. 7. Acts 17. 25.
[y] Gen. 3. 19.
[z] *Be for ever.*
[a] Is. 64. 2. Jer. 5. 22.
[b] Is. 64. 1, 2. Rev. 19. 3.
[c] Prov. 24. 14.
[d] Hab. 3. 18. Luke 1. 47. Phil. 4. 4.

PS. CV

[a] Ex. 13. 8, 9, 14.
[b] Is. 45. 25. 1 Cor. 1. 29, 31. Gal. 6. 14.
[c] Prov. 8. 17.
[d] Amos 5. 4-6. Zeph. 2. 2, 3.
[e] Deut. 8. 2; 32. 7. Is. 43. 18, 19. 1 Cor. 11. 24-26.
[f] Rev. 16. 7; 19. 2.
[g] Deut. 7. 6-8. John 15. 16. 1 Pet. 2. 9.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 [q]Man goeth forth unto his work, and to his labour, until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches;

25 *So is* [r]this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 [s]There go the ships; *there is* that [t]leviathan, *whom* thou hast [9]made [u]to play therein.

27 These wait all upon thee, that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: [x]thou takest away their breath, they die, and [y]return to their dust.

30 Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

31 The glory of the LORD shall [1]endure for ever: the LORD shall rejoice in his works.

32 He [z]looketh on the earth, and it trembleth; [a]he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.

34 My [b]meditation of him shall be sweet; [c]I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM CV.

1 *An exhortation to praise God.* 8 *God's providence over Abraham,* 16 *Joseph,* 23 *Israel in Egypt,* 26 *Moses delivering the Israelites,* 37 *and over his people brought out of Egypt, and planted in Canaan.*

O GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: [a]talk ye of all his wondrous works.

3 [b]Glory ye in his holy name: [c]let the heart of them rejoice that seek the LORD.

4 [d]Seek the LORD, and his strength; seek his face evermore.

5 [e]Remember his marvellous works that he hath done; his wonders, and [f]the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob [g]his chosen.

mired for regularity of composition, richness of imagery, sublimity of sentiment, and elegance of diction. Some of our best critics, viewing it simply as poetry, have assigned to it a first place in the whole Collection of Divine Songs. It contains but little of an evangelical character, however, and nothing concerning the coming kingdom. It is matter rather for spirits who have kept their first estate, than for those that have been ransomed by the blood of the Lamb, and clothed with the garments of salvation. It is expressive of high personal enjoyment—seraphic and loving adoration. "My meditation of him shall be sweet: I will be glad in the Lord."

The felicity of spirits unfallen, and of spirits regenerated and restored, is the same in its essential character, source, and manifestation.

Psalm CV. 1-45. This psalm is marked by extraordinary grandeur, beautifully blending points of experience with matters of history. The people of God are here taught to glory in his holy name, and to rejoice while following after God. The seeking of the Lord's strength is represented as the prime business of life. The everlasting covenant, too, is significantly pointed at. The Divine fidelity to promise, and the wonder-working

7 He *is* the LORD our God; his judgments *are* in all the earth.

8 [b] He hath remembered his covenant for ever, the word *which* he commanded to [1] a thousand generations:

9 Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant;

11 Saying, Unto thee will I give the land of Canaan, the [1] lot of your inheritance:

12 When they were *but* [k] a few men in number; yea, very few, [l] and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people,

14 [m] He suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 *Saying*, [n] Touch not mine anointed, and do [o] my prophets no harm.

16 Moreover, he called for a famine upon the land; [p] he brake the whole staff of bread.

17 He sent a man before them, *even* [q] Joseph, *who* was sold for a servant;

18 Whose feet they hurt with fetters: [2] he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 The king [r] sent and loosed him; *even* the ruler of the people, and let him go free.

21 He [s] made him lord of his house, and ruler of all his [3] substance;

22 To bind his princes at his pleasure, and [t] teach his senators wisdom.

23 Israel also came into Egypt; and Jacob sojourned in [u] the land of Ham.

24 And [x] he increased his people greatly, and [y] made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtilely with his servants.

26 He [z] sent Moses his servant, *and* [a] Aaron whom he had chosen.

27 They shewed [4] his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 He [b] turned their waters into blood, and slew their fish.

30 Their land [c] brought forth frogs in abundance in the chambers of their kings.

31 He spake, and [d] there came divers sorts of flies, *and* [e] lice in all their coasts.

32 He gave [5] them [f] hail for rain, *and* flaming fire in their land.

33 He [g] smote their vines also and their fig-trees, and brake the trees of their coasts.

B. C. 1045.

[b] Neh. 1. 5. Luke 1. 72-74.
[1] Deut. 7. 9.
[1] *Cord.*
[k] Gen. 34. 30.
[l] Gen. 17. 8. Heb. 11. 9, 13.
[m] Gen. 12. 14-17; 31. 24-29. Ex. 7. 16, 17.
[n] Gen. 26. 11. Zech. 2. 8.
[o] Gen. 20. 7; 49. 8, &c.
[p] Lev. 26. 26. Is. 3. 1. Acts 7. 11.
[q] Gen. 37. 27, 28, 36. Acts 7. 9.
[2] *His soul came into iron.*
[r] Gen. 41. 14.
[s] Gen. 41. 40-44.
[3] *Possession.*
[t] Is. 19. 11, 12.
[u] Gen. 10. 6.
[x] Gen. 13. 16. Ex. 1. 7. Deut. 26. 5. Heb. 11. 12.
[y] Ex. 12. 37.
[z] Ex. 4. 12-14. Josh. 24. 5. Mic. 6. 4.
[a] Ex. 7. 1-12. Num. 16. 5-11; 17. 5. 1 Sam. 12. 6.
[4] *Words of his signs.*
[b] Ex. 7. 20, 21. Is. 50. 2. Rev. 16. 3.
[c] Ex. 8. 3-14. Rev. 16. 13, 14.
[d] Ex. 8. 21-24. Is. 7. 18.
[e] Ex. 8. 16-18.
[5] *Their rain hail.*
[f] Ex. 9. 18-28. Rev. 8. 7; 16. 21.
[g] Rev. 9. 4.

[h] Ex. 10. 12-15. Joel 1. 4-7. Rev. 9. 3-10.
[i] Ex. 4. 23; 11. 4, 5. Heb. 11. 28.
[k] John 6. 31-33.
[l] Ex. 17. 6. 1 Cor. 10. 4.
[m] Deut. 9. 5, 27. Mic. 7. 20.
[n] Ex. 15. 13.
[6] *Singing.*
[7] *Hallelujah.*

PS. CVI.

[1] *Hallelujah.*
[a] Neh. 9. 5.
[b] Is. 56. 1, 2. Jer. 22. 15, 16. Luke 11. 42. John 14. 21-23.
[c] Luke 1. 68, 69. Acts 15. 14.
[d] Is. 45. 25. Eph. 1. 18.
[e] Lev. 26. 40. Matt. 23. 32.
[f] Is. 63. 7. Lam. 3. 32.
[g] Ex. 14. 11, 12.
[h] Num. 14. 13-16. Jer. 14. 7, 21. Dan. 9. 17-19.

34 He spake, and [h] the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [i] He smote also all the first-born in their land, the chief of all their strength.

37 He brought them forth also with silver and gold; and *there was* not one feeble *person* among their tribes.

38 Egypt was glad when they departed; for the fear of them fell upon them.

39 He spread a cloud for a covering, and fire to give light in the night.

40 *The people* asked, and he brought quails, and satisfied them with [k] the bread of heaven.

41 He [l] opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, [m] *and* Abraham his servant.

43 And [n] he brought forth his people with joy, *and* his chosen with [6] gladness;

44 And gave them the lands of the heathen; and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. [7] Praise ye the LORD.

PSALM CVI.

1 The Psalmist exhorteth to praise God. 4 He prayeth to share in his people's joy, as God dealt with the fathers. 6 The history of the people's rebellion, and God's mercy. 47 He concludeth with a blessing.

[1] PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth [a] all his praise?

3 Blessed *are* they that [b] keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O [c] visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that [d] I may glory with thine inheritance.

6 We have [e] sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not [f] the multitude of thy mercies; but [g] provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless [h] he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand

power by which the promise was fulfilled, are gloriously delineated. His "holy promise" is not less sure to us than it was to the seed of Abraham; and when we are brought out of Egyptian darkness and thraldom, the result is always joy and gladness.

Psalm CVI. 1-48. This psalm has been considered as an appendix to that which precedes; it has been conjectured to be written during the Babylonish captivity. It is more important, however, to notice its highly evangelical character. It is an impressive lesson on the history of the Church, the perversity of human nature, the mercy and purity of the Most High God. The sum of the Psalmist's wishes was, to be remembered with the

of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies; there was not one of them left.

12 Then believed they his words; they sang his praise.

13 [1]They [2]soon forgat his works; [k]they waited not for his counsel;

14 [1]But [3]lusted exceedingly in the wilderness, [m]and tempted God in the desert.

15 And he gave them their request; but sent leanness into their soul.

16 They envied Moses also in the camp, *and* Aaron [n]the saint of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They [o]made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory [p]into the similitude of an ox that eateth grass.

21 They forgat [q]God their Saviour, which had done great things in Egypt;

22 [r]Wondrous works in the land of Ham, *and* [s]terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen [t]stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised [4]the [u]pleasant land; [x]they believed not his word;

25 But [y]murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he [z]lifted up his hand against them, to overthrow them in the wilderness:

27 To [5]overthrow their seed also among the nations, and [a]to scatter them in the lands.

28 They joined themselves also unto [b]Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions; and [c]the plague brake in upon them.

30 Then [d]stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 They [e]angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

B. C. 1045.

1 Ex. 15. 24; 16. 2; 17. 2.
2 *Made haste, they forgat.*
k Prov. 1. 25, 30.
1 Num. 11. 4, 33, 34. 1 Cor. 10. 6.
3 *Lusted a lust.*
m Ex. 17. 2. 1 Cor. 10. 9. Heb. 3. 8-10.
n Ex. 28. 36.
o Ex. 32. 4-8. 1 Cor. 10. 7.
p Ex. 20. 4, 5.
q Is. 12. 2. Tit. 1. 3; 2. 10.
r 78. 51.
s Ex. 14. 25-28.
t Ex. 32. 14. Jam. 5. 16.
4 *A land of desire.*
u Deut. 8. 7-9.
x Num. 14. 11. Heb. 3. 12. Jude 5.
y Num. 14. 1-4, 27-29.
z Deut. 32. 40-42. Rev. 10. 5, 6.
5 *Make them fall.*
a Lev. 26. 33.
b 1 Cor. 10. 19, 20.
c Num. 25. 9. 1 Cor. 10. 8.
d Num. 25. 6-8, 14, 15.
e Num. 20. 2-6, 13.

f Gen. 30. 1. Jam. 3. 2.
g Ex. 34. 15, 16.
h Deut. 12. 30, 31; 18. 10. Is. 57. 5. Ez. 16. 20, 21.
i Lev. 17. 7. 1 Cor. 10. 20. Rev. 9. 20.
k Deut. 21. 9. Jer. 2. 34.
l Num. 35. 33. Is. 1. 15. Ez. 7. 23.
m Ex. 34. 16. Lev. 17. 7. Rev. 17. 1-6.
6 Or, *impoverished*, or *weakened*.
n Jud. 2. 18. 1 Sam. 7. 8-12.
o Is. 63. 7. Lam. 3. 32.
p 1 Kings 8. 50.
q 126. 1-4.
r Jer. 32. 37, 41. Ez. 36. 24, 28.
s 2 Cor. 2. 14. Rev. 7. 10-12.
7 *Hallelujah.*

PS. CVII.

a Matt. 19. 17.
b Deut. 15. 15. Is. 44. 22, 23. Gal. 3. 13. Tit. 2. 14. 1 Pet. 1. 18, 19.
1 *From the sea.*

33 Because they provoked his spirit, so that [f]he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And [g]they served their idols: which were a snare unto them.

37 Yea, [h]they sacrificed their sons and their daughters unto [i]devils,

38 And [k]shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and [l]the land was polluted with blood.

39 Thus were they defiled with their own works, and [m]went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were [6]brought low for their iniquity.

44 Nevertheless [n]he regarded their affliction, when he heard their cry:

45 And he remembered for them his covenant, and repented according to [o]the multitude of his mercies.

46 [p]He made them also to be pitied of all those that carried them captives.

47 [q]Save us, O LORD our God, and [r]gather us from among the heathen, [s]to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen [7]Praise ye the LORD.

PSALM CVII.

1 *The Psalmist exhorteth God's redeemed to praise his goodness, to observe his manifold providence; 4 over travellers; 10 over captives; 17 over sick men; 23 over seamen; 33 and in many varieties of life.*

O GIVE thanks unto the LORD, for *he is* [a]good; for his mercy *endureth* for ever.

2 Let [b]the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and [1]from the south.

favour which belongs to his people; to be visited with his salvation, to see the good of his chosen, to rejoice in the gladness of his nation, and to glory in his inheritance, was all his concern. Possessed of these, he was rich in the wealth which endures to eternity. The sins of Israel, which are vividly portrayed, find but too much of a counterpart in the people of God under a perfect dispensation. Little did Abraham anticipate, when, as an act of faith, he stood prepared to offer up his only son, Isaac, confident that God would raise him from the dead, that, in after ages, his offspring would sacrifice their sons and their daughters unto devils, and shed innocent blood to the idols of Canaan! So still, little do the holiest of men often imagine the contrast the conduct of their children may present to their own; but, apprised of the fearful possibility, it behoves them to leave behind the largest possible legacy of good example, sound instruction, and fervent prayer.

Psalm CVII. 1-43. It is presumed that this psalm was written after the delivery from the Babylonish captivity; and if so, it is a sublime and touching recognition of the boundless mercy of the God of Abraham. It is strongly marked throughout by comprehension of

4 They [c]wandered in the wilderness in a solitary way; they found no city to dwell in.

5 [d]Hungry and thirsty, their soul fainted in them.

6 Then [e]they cried unto the LORD in their trouble, *and* [f]he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would [g]praise the LORD *for* his goodness, and *for* [h]his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, *being* [i]bound in affliction and iron;

11 Because they rebelled against the words of God, and [k]contemned the counsel of the most High:

12 Therefore he brought down their heart with labour: they fell down, [l]and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He [m]brought them out of darkness and the shadow of death, and [n]brake their bands in sunder.

15 Oh [o]that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For [p]he hath broken the gates of brass, and cut the bars of iron in sunder.

17 [q]Fools, because of their transgression, and because of their iniquities, are afflicted:

18 Their soul [r]abhorreth all manner of meat; and [s]they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and [t]healed them, and [u]delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and [x]declare his works with [z]rejoicing.

23 They [y]that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and [z]his wonders in the deep.

25 For he commandeth, and [a]raiseth the stormy wind, which [a]lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.

27 They reel to and fro, and [b]stagger like a drunken man, and [4]are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He [c]maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them [d]exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He [e]turneth rivers into a wilderness, and [f]the water-springs into dry ground;

34 A fruitful land into [5]barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare [g]a city for habitation;

37 And [h]sow the fields, and plant vineyards, [i]which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again, they are minished, and brought low through oppression, affliction, and sorrow.

40 He poureth [k]contempt upon princes, and causeth them to wander in the [6]wilderness, *where there is* no way.

41 Yet [l]setteth he the poor on high [7]from affliction, and maketh *him* families like a flock.

42 The [m]righteous shall see *it*, and rejoice; and all [n]iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

PSALM CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*

[8]A song *or* psalm of David.

O GOD, [b]my heart is fixed; I will sing and give praise, even with [c]my glory.

B. C. 1046.

[c] Gen. 21. 14-16. Heb. 11. 38. Rev. 12. 6.
[d] Is. 44. 12. Mark 8. 2, 3.
[e] Is. 41. 17, 18. Heb. 4. 15, 16.
[f] 2 Cor. 1. 8-10; 12. 8-10. 2 Tim. 3. 11.
[g] Is. 63. 7.
[h] Dan. 4. 2, 3; 6. 27.
[i] Job 36. 8. Rom. 6. 20, 21.
[k] Prov. 1. 25, 30, 31. Luke 16. 14. Rom. 1. 28.
[l] Is. 63. 5.
[m] Job 3. 5. Eph. 5. 8. 1 Pet. 2. 9.
[n] Job 36. 8. Acts 5. 19, 25; 12. 7-10; 16. 26.
[o] 116. 17-19.
[p] Is. 45. 1, 2.
[q] Prov. 1. 22; 7. 7, 22.
[r] Job 33. 19-22.
[s] Is. 38. 10.
[t] Num. 21. 8, 9.
[u] Job 33. 28-30.
[x] Is. 12. 4.
[z] *Singing.*
[y] Ex. 27. 26. Rev. 18. 17.
[z] Job 38. 8-11.
[a] *Maketh to stand.*

[a] Matt. 8. 24. John 6. 18.
[b] Job 12. 25.
[4] *All their wisdom is swallowed up.*
[c] Jon. 1. 15. Luke 8. 23-25.
[d] Ex. 15. 2.
[e] Is. 19. 5-10; 44. 27; 50. 2.
[f] Jer. 14. 3.
[5] *Saltness.*
[g] Acts 17. 26.
[h] Is. 37. 30.
[i] Gen. 26. 12. Joel 1. 10-12. Hag. 2. 16-19. 1 Cor. 3. 7. 2 Cor. 9. 10.
[k] Josh. 10. 24-26. 1 Kings 21. 19. Dan. 4. 33; 5. 18-28. Rev. 19. 18.
[6] *Void place.*
[l] 1 Sam. 2. 8. Job 11. 15-19; 42. 10-12. Jam. 5. 11.
[7] *After.*
[m] Is. 66. 10, 11, 14.
[n] Job 5. 16. Prov. 10. 11. Rom. 3. 19.

PS. CVIII.

[8] 68, *title.*
[b] 57. 7-11.
[c] 146. 21.

view and depth of emotion. The mind of the writer, moreover, is burdened with the thought of the ingratitude of the Church, and her danger of forgetting the goodness of the Lord. Hence in ver. 8, 15, 21, 31, we have the devout and benevolent exclamation, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Few wishes, even of Scripture, are more appropriate to every child of God; for all feel the utter disproportion between their mercies, and their thanksgiving. This psalm bears a remarkably meditative character, and finely exemplifies the appropriate exercise of cultivated intellect and sanctified mind, which will everywhere find abundance of matter for profitable meditation. The last verse expresses this idea with great beauty: "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Psalm CVIII. 1-13. Fixity of heart is one of the highest attainments in Christian experience. Wandering thoughts have ever been to godly people a source of the deepest disquietude; in opposition to this, a heart fixed on the Lord, his word, promise, and precept, is the highest felicity, and the chief source of strength. God

2 [d]Awake, psaltery and harp; I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens, and thy truth *reacheth* unto the [1]clouds.

5 Be thou exalted, O God, above the heavens; and thy glory above all the earth;

6 That [e]thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide [f]Shechem, and mete out [g]the valley of Succoth.

8 [h]Gilead *is* mine; Manasseh *is* mine; [i]Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

9 [k]Moab *is* my wash-pot; over Edom will [l]I cast out my shoe; [m]over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 [n]Give us help from trouble: for vain *is* the help of man.

13 [o]Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM CIX.

1 *David complaining of his slanderous enemies, under the person of Judas, devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

To the chief musician, A psalm of David.

HOLD not thy peace, O God of my praise;

2 For the mouth of the wicked, and the mouth [1]of the deceitful, [2]are opened against me: they have spoken against me [a]with a lying tongue.

3 They [b]compassed me about also with words of hatred; and [c]fought against me without a cause.

4 For my love they are my adversaries; [d]but I *give myself unto* prayer.

5 And [e]they have rewarded me evil for good, [f]and hatred for my love.

6 Set thou a wicked man over him; [g]and let [3]Satan stand at his right hand.

7 When he shall be judged, let him [4]be condemned; [h]and let his prayer become sin.

8 [i]Let his days be few; *and* [k]let another take his [5]office.

B. C. 1040.

d Jud. 5. 12.
1 *Skies.*
e Deut. 33. 12. Rom. 1. 7. Eph. 1. 6. Col. 3. 12.
f Josh. 17. 7; 24. 1.
g Gen. 33. 17.
h Josh. 13. 8-11.
i Deut. 33. 17.
k 2 Sam. 8. 1, 2. John 13. 8, 14.
l Ruth 4. 7, 8.
m 2 Sam. 21. 15-22.
n 20. 1, &c.
o 1 Cor. 15. 10. Eph. 6. 10-18.

PS. CIX.

1 *Of deceit.*
2 *Have opened* themselves.
a Prov. 12. 19.
b 2 Sam. 16. 7, 8.
c 2 Sam. 16. 12. John 15. 24, 25.
d 2 Sam. 15. 31, 32. Luke 23. 34.
e Gen. 44. 4.
f 2 Sam. 16. 12, 21. Mark 14. 44, 45.
g Zech. 3. 1. John 13. 2, 27.
3 *An adversary.*
4 *Go out guilty,* or *wicked.*
h 2 Sam. 15. 7, 8. Matt. 23. 14.
i Matt. 27. 5.
k Acts 1. 16-20.
5 *Charge.*

9 Let [l]his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let [m]the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any [n]to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but [o]persecuted the poor and needy man, that he might even [p]slay the broken in heart.

17 As [q]he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

18 As [r]he clothed himself with cursing like as with his garment, so let it come [6]into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of [s]them that speak evil against my soul.

21 But [t]do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: [u]I am tossed up and down as the locust.

24 My knees are weak through fasting; and [x]my flesh faileth of fatness.

25 I became also [y]a reproach unto them: [z]*when* they looked upon me they shaked their heads.

26 [a]Help me, O LORD my God: O [b]save me according to thy mercy;

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 [c]Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

l Ex. 22. 24.
m Job 20. 18-20.
n Is. 13. 18. Luke 11. 50, 51.
o Gen. 42. 21.
p 2 Sam. 16. 11, 12. Mark 14. 33-36.
q Ez. 35. 6.
r Job 29. 14. Col. 3. 8, 12. 1 Pet. 5. 5.
6 *Within him.*
s Matt. 11. 19. 1 Cor. 12. 3.
t John 17. 1. Phil. 2. 8-11.
u Ex. 10. 13, 19.
x Job 19. 20.
y Rom. 15. 3. Heb. 12. 2; 13. 13.
z Is. 37. 22. Matt. 27. 39, 40.
a Heb. 5. 7.
b 119. 77, 94.
c Num. 22. 12. 2 Sam. 16. 10, 11, 12.

alone can give help from spiritual trouble; and vain is all help of merely human origin. Man can aid only by bringing nigh the word of God, and justifying his ways to his creatures, exhibiting his promises, and explaining his purposes. Whatever we undertake, reposing solely on God, we have reason to hope great things; with his help we shall be enabled to make short work of our enemies.

Psalm CIX. 1-31. It is believed that David penned this psalm during one of the most afflictive hours of his life—that in which his infatuated people made Absalom king. There seems doubt, however, as to the party here denounced; some have thought it Doeg—a species of type of the traitor Judas—others have thought it refers to Ahithophel. Be that as it may, the psalm will be useful to the people of God generally, while suffering from the scourge of the tongue, and the ingratitude of men whose benefactors they have been. A Christian often meets with parties to whom he may say, "For my love they are my adversaries;" and it will be well under the circumstances to follow David's example, who gave himself unto prayer. The invective here presented is inexpressibly terrible. Nothing more than the evils here enumerated can be required to perfect that curse which causeless shall not come. There is power in an approving conscience to support the believer under all circumstances. If a man's own heart do not condemn him, he has seldom much to apprehend from the condemnation of his God. How great is the privilege to be

29 Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of [d]the poor, to save *him* from [7]those that condemn his soul.

PSALM CX.

1 *The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.*

A psalm of David.

THE LORD said unto my Lord, [a]Sit thou at my right hand, [b]until I make thine enemies thy footstool.

2 The LORD shall send [c]the rod of thy strength [d]out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, [e]in the beauties of holiness [1]from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, [f]Thou *art* a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over [2]many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

PSALM CXI.

1 *The Psalmist by his example inciteth others to praise God for his glorious and gracious works.* 10 *The fear of God is the source of true wisdom.*

[1]PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, [a]sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious; and his righteousness endureth for ever.

4 He [b]hath made his wonderful works to be remembered: the LORD *is* gracious, and [c]full of compassion.

5 He [d]hath given [2]meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, [e]that he may give them the heritage of the heathen.

7 The [f]works of his hands *are* verity and judgment: [g]all his commandments *are* sure.

8 [h]They [3]stand fast for ever and ever, *and* [i]*are* done in truth and uprightness.

9 He sent redemption unto his people; he hath commanded his covenant for ever: [k]holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wisdom: [4]a [l]good understanding have all they that [5]do *his commandments:* his praise endureth for ever.

PSALM CXII.

1 *Godliness hath the promises of this life,* 4 *and of the life to come.* 10 *The wicked shall repine at the prosperity of the godly.*

[1]PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [a]Wealth and riches *shall be* in his house; and his righteousness endureth for ever.

4 Unto the upright [b]there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: [c]he will guide his affairs with [2]discretion.

6 [d]Surely he shall not be moved for

B. C. 1037.

d 72. 4, 12, 13.
7 *The judges of his soul.*

PS. CX.

a Eph. 1. 20-22. 1 Pet. 3. 22.
b 1 Cor. 15. 25. Heb. 1. 3, 13.
c Acts 2. 34-37. Rom. 1. 16. 1 Thes. 2. 13.
d Is. 2. 3.
e Eph. 1. 4. Tit. 2. 14.
1 *More than the womb of the morning; thou shalt have, &c.*
f Gen. 14. 18-20. Heb. 7. 1-3, 11, 17, 21.
2 Or, *great.*

PS. CXI.

1 *Hallelujah.*

a 1 Pet. 1. 10-12.
b Deut. 31. 19, &c. 1 Cor. 11. 24-26.
c 145. 8.
d Matt. 6. 26-33.
2 *Prey.*
e 80. 5; 105. 44.
f Deut. 32. 4. 2 Tim. 2. 13.
g 119. 86, 151, 160.
h Matt. 5. 18. Rom. 3. 31.
3 Are *established.*
i Rom. 7. 12.
k Ex. 15. 11. Is. 6. 3. Mal. 2. 2. Rev. 4. 8.
4 *Good success.*
l Deut. 4. 6. 2 Tim. 3. 15-17.
5 *Do them.*

PS. CXII.

1 *Hallelujah.*
a Prov. 3. 16. Matt. 6. 33. 1 Tim. 6. 6-8.
b Is. 60. 10. Mal. 4. 2.
c Prov. 18. 9. John 6. 12. Col. 4. 5.
2 *Judgment.*
d 2 Pet. 1. 5-11.

enabled to say with the Psalmist, "Let them curse, but bless thou!" Their curse is but so much polluted breath; but the blessing of God is a living and life-preserving reality.

Psalm CX. 1-7. This is unquestionably a prophecy of the Messiah, whose kingdom and glory it predicts and portrays in words of matchless beauty. A hostile world, which he hath redeemed by his blood, must be subdued by his power. Enemies must everywhere be turned into friends, each of whom, like the Apostle of the Gentiles, will be prepared, should duty require it, to die for the Lord Jesus. The human race, then, quickened by his Spirit, will be arrayed in the beauties of holiness. The perpetuity of his priesthood is necessary to his people, not less than the perpetuity of his kingship. His word, attended by his own power, will strike through the hearts of kings, who, with their peoples, will bow at his footstool and magnify his grace, blessing his name and rejoicing in his service.

Psalm CXI. 1-10. David's praise in the assembly of the upright was heart-work. To him science was always subordinate to devotion. "I will praise the Lord with my whole heart," is an appropriate motto for all the faithful. Redemption is his work, and the covenant by which it is provided is stable and sure. The "wisdom" of which "the fear of the Lord" makes no part is little worth. Much worldly knowledge is compatible with the utter absence of true happiness. The knowledge of God in Christ is the chief concern of every human being; that alone can save the soul, and nurture it for the inheritance of the saints in light. It is matter for lamentation, however, that multitudes, averse to this, are only concerned to know God in his works, which, however important, interesting, and ennobling, yield no information touching either justice or mercy. Let all young persons as well as old first seek the Lord and his righteousness, and then they may devote themselves to the pursuit of general knowledge, according to taste, time, and circumstance. The Mechanics' Institute in its own place may be good; but that place is only a secondary one. The House of God; the Bible Class on the Lord's-day, or on the week evening, as taught by competent teachers, is entitled to the first place, since that alone has to do with sin and salvation, guilt and pardon, peace and adoption.

Psalm CXII. 1-10. The Scriptures uniformly associate the fear of the Lord with happiness; and all experience testifies to the union. How is it, then, that multitudes of young persons, on the contrary, connect it with misery? The fact is simply that the "carnal mind is enmity against God; and, therefore, not subject to his law." Upright men may often be so surrounded by difficulties as to be compared with persons in darkness,

ever: the righteous shall be in everlasting remembrance.

7 He [e]shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, [f]until he see *his desire* upon his enemies.

9 He hath [g]dispersed, he hath given to the poor; his righteousness endureth for ever; [h]his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; [i]he shall gnash with his teeth, [k]and melt away: [l]the desire of the wicked shall perish.

PSALM CXIII.

1 An exhortation to praise God for his excellency, 7 and for his mercy.

[1]PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From [a]the rising of the sun, unto the going down of the same, the LORD'S name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who [2]dwelleth on high,

6 Who [b]humbleth *himself* to behold *the things that are* in heaven, and [c]in the earth!

7 He raiseth up the poor [d]out of the dust, *and* lifteth [e]the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

9 He [f]maketh the barren woman to [3]keep house, *and to be* a joyful mother of children. Praise ye the LORD.

PSALM CXIV.

An exhortation, by the example of inanimate creation, to fear God in his church.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;

B. C. 1040.

[e] Prov. 1. 33. Luke 21. 9, 19.
[f] 118. 7.
[g] Deut. 15. 11. Is. 32. 8. Heb. 13. 16. 1 John 3. 16-18.
[h] 1 Sam. 2. 1, 10. Matt. 22. 13. Rev. 16. 10, 11.
[k] 58. 7, 8.
[l] Prov. 10. 28. Luke 16. 24-26.

PS. CXIII.

1 *Hallelujah.*
[a] Rom. 15. 9, 10. Rev. 11. 15.
2 *Exalteth* himself *to dwell.*
[b] Job 15. 15. Is. 6. 2.
[c] Is. 57. 15.
[d] Acts 2. 31-33. 1 Pet. 3. 21, 22.
[e] 1 Sam. 2. 7, 8. Job 36. 6, 7.
[f] Gen. 21. 6-7. Is. 54. 1. Gal. 4. 27.
3 *Dwell in an house.*

PS. CXIV.

[a] Josh. 3. 13-16. Hab. 3. 9.
[b] Jer. 47. 6, 7. Hab. 3. 8.
[c] Job 9. 6; 26. 11. Is. 64. 1-3.
[d] Ex. 17. 6. Num. 20. 11. Deut. 8. 15. Neh. 9. 15. 1 Cor. 10. 4.

PS. CXV.

[a] Is. 48. 11. Rev. 4. 10, 11.
[b] Dan. 4. 35. Rom. 9. 19.
[c] Is. 40. 19, 20. 1 Cor. 10. 19, 20.
[d] Is. 44. 9-20. Jon. 2. 8.
[e] Jer. 17. 7, 13. Eph. 1. 12.
[f] Deut. 33. 29.
[g] Num. 16. 5, 40.
[h] Prov. 14. 26. Rev. 19. 5.

2 Judah was his sanctuary, *and* Israel his dominion.

3 The sea saw *it*, and fled; [a]Jordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.

5 [b]What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 [c]Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 Which [d]turned the rock *into* a standing water, the flint into a fountain of waters.

PSALM CXV.

1 God is entreated to assert his own honour against the reproaches of the heathen. 4 Idols are vanity. 9 An exhortation to trust in God.

NOT [a]unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God?

3 But our God *is* in the heavens; [b]he hath done whatsoever he hath pleased.

4 Their [c]idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that [d]make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, [e]trust thou in the LORD; he *is* [f]their help and their shield.

10 O [g]house of Aaron, trust in the LORD; he *is* their help and their shield.

11 [h]Ye that fear the LORD, trust in the LORD; he *is* their help and their shield.

---

not knowing how to proceed; but let them only have patience, and light will arise, making plain their path. Good men delight in good deeds; they are ready to shew favour, and to lend money; but in so doing they will exercise the discretion proper to such services. They will not give in charity the money of others, neither will they give their own money where it would only tend to increase the misery which calls for it. This discretion will occasionally subject them to a charge of hard-heartedness; but let them lend a deaf ear to such accusations. The primary question is, how best to promote the real and substantial wants of the needy, which may involve considerations too varied and comprehensive for the thoughtless duly to appreciate them. Trust in the Lord is the best preparation for evil tidings; for whatever he does is done wisely, and the day will declare that "he has done all things well." Great blessings are provided for the rich man who wisely disposes of his substance, and whose hand is ever open to the deserving poor. Never is a Christian so Christ-like as when he is thus employed.

Psalm CXIII. 1-9. This, and the five following psalms, used to be sung at the Feast of Tabernacles and the Passover; it has therefore been inferred that one or more of these was sung by Christ and his Apostles after the Passover. These lines constitute a burst of praise. The third verse bears somewhat on the kingdom of heaven, which was afterwards to come, the establishment of which would be characterised by the praise of the Lord, from the rise of the sun to the going down of the same.

Psalm CXIV. 1-8. It would appear from this language, that the children of Israel, in Egypt, were a kingdom within a kingdom, not mixing with the Egyptians generally. One of the happy results of this isolation was, the preservation of their own language, which they all appear to have spoken on their departure, with but little knowledge of that of the people of the country. The last verse recognises one of the most remarkable events in the history of the desert, when the bursting rock supplied the camp with typical water.

Psalm CXV. 1-18. There is difficulty in determining the great occasion to which this psalm primarily refers. One thing, however, is clear; the hand of the Lord is devoutly and fervently acknowledged as giving the victory, whoever may have been the foe. "Not unto us, O Lord, not unto us, but unto thy name give glory." We have here a portraiture of idolatry the most complete to be found in Inspiration; nothing could more impressively expose the folly and iniquity of idol-worship. The exhortation to trust in the Lord, and bless his name, was suitable to the display of grace and power which the psalm is intended to celebrate. It is meet

12 The LORD [l]hath been mindful of us; he will bless *us:* [k]he will bless the house of Israel; he will bless the house of Aaron:

13 He will [l]bless them that fear the LORD, [m]*both* small [l]and great.

14 The [n]LORD shall increase you more and more, [o]you and your children.

15 Ye *are* blessed of the LORD, which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's; [p]but the earth hath he given to the children of men.

17 The [q]dead praise not the LORD, neither any that [r]go down into silence.

18 But [s]we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

1 The Psalmist professeth his love and duty to God for his deliverance. 12 He studieth duly to express his thankfulness.

I [a]LOVE the LORD, [b]because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, [c]therefore will I call upon *him* [l]as long as I live.

3 The [d]sorrows of death compassed me, and the pains of hell [2]gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD: O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD [e]preserveth the simple: [f]I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath [g]dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will [h]walk before the LORD [l]in the land of the living.

10 I believed, therefore have I spoken: [k]I was greatly afflicted.

11 I said [l]in my haste, [m]All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will [n]take the cup of salvation, and call upon the name of the LORD.

B. C. 1020.

[l] Gen. 8. 1. Acts 10. 4.
[k] Acts 3. 26. Gal. 3. 14, 29. Eph. 1. 3.
[l] Mal. 4. 2. Col. 3. 11.
[m] Acts 26. 22. Rev. 19. 5.
[l] *With.*
[n] Gen. 13. 16. Is. 60. 4, &c. Rev. 7. 4, 9.
[o] Gen. 17. 7. Acts 3. 25.
[p] Gen. 9. 1-3. Deut. 32. 8.
[q] Is. 38. 18, 19.
[r] 1 Sam. 2. 9.
[s] Dan. 2. 20. Rev. 5. 13.

PS. CXVI.

[a] John 21. 17. 1 John 4. 19; 5. 2, 3.
[b] Gen. 35. 3. John 16. 24.
[c] Job 27. 10. Phil. 4. 6. Col. 4. 2.
[l] *In my days.*
[d] Jon. 2. 2, 5. Luke 22. 44. Heb. 5. 7.
[2] *Found me.*
[e] Matt. 11. 25. Rom. 16. 19. 2 Cor. 11. 3. Col. 3. 22.
[f] 142. 6.
[g] Hos. 2. 7.
[h] Gen. 17. 1. Luke 1. 6, 75.
[l] Is. 53. 8.
[k] 3.
[l] 1 Sam. 27. 1.
[m] Jer. 9. 4, 5. Rom. 3. 4.
[n] 1 Cor. 10. 16, 20; 11. 25-27.

[o] 1 Sam. 25. 29. Job 5. 26. Rev. 1. 18; 14. 13.
[p] 86. 16.
[q] Is. 61. 1. Rom. 6. 22.
[r] Lev. 7. 12. Heb. 13. 15.

PS. CXVIII.

[1] *Out of distress.*
[a] 31. 8.
[b] Mic. 7. 8-10. Rom. 8. 31. Heb. 13. 6.
[2] *For me.*
[c] 1 Chr. 12. 18.
[d] 112. 8.
[e] Jer. 17. 5-7. Mic. 7. 5-7.
[f] Is. 36. 6, 7. Ez. 29. 7.
[g] *Cut them off.*
[h] 1 Sam. 23. 23. 1 Chr. 19. 10.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 [o]Precious in the sight of the LORD *is* the death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* [p]the son of thine handmaid; [q]thou hast loosed my bonds.

17 I will offer to thee [r]the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to all nations to praise God for his mercy and truth.

O PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXVIII.

1 An exhortation to praise God for his mercy. 5 The Psalmist sheweth how good it is to trust in God. By the Psalmist in type, the coming of Christ's kingdom is expressed.

O GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD [1]in distress: the LORD answered me, *and* [a]*set me* in a large place.

6 [b]The LORD *is* [2]on my side; I will not fear: what can man do unto me?

7 The LORD [c]taketh my part with them that help me: [d]therefore shall I see *my desire* upon them that hate me.

8 *It is* [e]better to trust in the LORD than to put confidence in man:

9 *It is* better to trust in the LORD [f]than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I [g]destroy them.

11 They [g]compassed me about; yea,

that great deliverances should be followed by renewed consecration. Nothing could be more graceful than the resolution with which the psalm closes:—"We will bless the Lord from this time forth and for evermore." Thanks, praise, and blessing, can only cease with the existence of the redeemed.

Psalm CXVI. 1-19. Some have ascribed this psalm to David, after the rebellion of Absalom; and others to Hezekiah, on his recovery from illness. In either case the principle is the same: it is an acknowledgment of mercy, and an expression of thanks. The distress here depicted is intense in the extreme. Ver. 3, indeed, has had a complete accomplishment only in the Saviour's anguish in the garden. The soul may well return to rest, which has been loaded with the bounty of the Lord. Great are the deliverances expressed and implied in the deliverance of the soul from death, the eyes from tears, and the feet from falling. And the best return for blessings so great, is to walk before the Lord in the land of the living, taking the cup of salvation, calling upon his name, and paying the vows which have been made in the night of tribulation.

Psalm CXVII. 1, 2. This psalm, notwithstanding its brevity, presents a magnificent idea. Assuming that all the nations of the earth have seen the salvation of our God, they are exhorted to praise him on the ground of his merciful kindness, and encouraged by the fact that the truth of the Gospel endures for ever.

Psalm CXVIII. 1-18. We here behold Israel led by her king in solemn procession to the temple, offering sacrifices for victory. The conquests of David are a splendid type of the Son of God, who laid the foundation of the peace, power, and prosperity which marked the ensuing reign, permitting and enabling Solomon to carry out the stupendous enterprise to which he was divinely

they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about [h]like bees: they are [i]quenched as the fire of thorns: for in the name of the LORD I will [4]destroy them.

13 [k]Thou hast thrust sore at me, that I might fall: but the LORD helped me.

14 The LORD [l]*is* my strength and song, and is become my salvation.

15 The [m]voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath [n]chastened me sore: but he hath not given me over unto death.

19 [o]Open to me the gates of righteousness: [p]I will go into them, *and* I will praise the LORD:

20 This [q]gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 [r]The stone *which* the builders refused is become [s]the head *stone* of the corner.

23 This is [5]the LORD's doing; [t]it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; [u]we will rejoice and be glad in it.

25 [f]Save now, I beseech thee, O LORD: O LORD, I beseech thee, [v]send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 [g]God *is* the LORD, which hath [a]shewed us light: [b]bind the sacrifice with cords, *even* unto [c]the horns of the altar.

28 Thou *art* [d]my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED *are* the [1]undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

B. C. 1040.

[h] Deut. 1. 44.
[i] Ec. 7. 6.
[4] *Cut down.*
[k] 2Sam. 17. 1-3. Matt. 4. 1-11. Heb. 2. 14.
[l] Ex. 15. 2. Matt. 1. 21-23.
[m] Deut. 12. 12. Acts 2. 46, 47. Rev. 19. 1-5.
[n] Job 33. 16-30. 1 Cor. 11. 32. Heb. 12. 10, 11.
[o] Is. 26. 2.
[p] Is. 38. 20, 22.
[q] Is. 35. 8-10. Rev. 21. 24-27.
[r] Matt. 21. 42. Acts 4. 11. Eph. 2. 20-22. 1 Pet. 2. 4, 7.
[s] Zech. 4. 7.
[5] *From the LORD.*
[t] Job 5. 9. Acts 4. 13.
[u] 1Kings 8. 66.
[x] 69. 1, 13.
[y] 90. 17.
[z] 1 Kings 18. 21, 39.
[a] Is. 60. 2. John 8. 12. 1 Pet. 2. 9.
[b] Heb. 13. 15.
[c] Ex. 38. 2.
[d] Ex. 15. 2.

PS. CXIX.

[1] *Perfect, or sincere.*

[a] Rom. 7. 22-24. 2 Thes. 3. 5. Heb. 13. 21.
[b] John 15. 14. Jam. 2. 10, 11.
[c] Is. 48. 17. John 6. 45.
[2] *Judgments of thy righteousness.*
[d] Phil. 4. 13.
[e] Prov. 1. 4-10. 2 Tim. 2. 22. Tit. 2. 4-6.
[f] Deut. 6. 6-9. John 15. 2. 2 Tim. 3. 15-17. Jam. 1. 21-25.
[g] Prov. 2. 13. 2 Pet. 2. 15-22.
[h] 19. 13.
[i] 117.
[k] Rom. 7. 22. Heb. 10. 16, 17.
[l] 11, 83, 93.
[m] John 1. 16.
[n] Rom. 8. 2-4. Eph. 2. 4, 5, 10. Tit. 2. 11, 12. 1 John 5. 3, 4.
[3] *Reveal.*
[o] Hos. 8. 12.
[p] Job 23. 11, 12.
[q] Is. 2. 11, 12. Ez. 28. 2-10. 1 Pet. 5. 5.
[4] *Men of my counsel.*
[r] 1 Kings 8. 36.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that [h]my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when [b]I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, [c]when I shall have learned [2]thy righteous judgments.

8 I will keep thy statutes: [d]O forsake me not utterly.

BETH.

9 Wherewithal [e]shall a young man cleanse his way? [f]by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: [g]O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, [h]that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and [i]have respect unto thy ways.

16 I will [k]delight myself in thy statutes: [l]I will not forget thy word.

GIMEL.

17 [m]Deal bountifully with thy servant, *that* [n]I may live, and keep thy word.

18 [3]Open thou mine eyes, that I may behold [o]wondrous things out of thy law.

19 I *am* a stranger in the earth; hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments [p]at all times.

21 Thou hast [q]rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight, *and* [4]my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: [r]teach me thy statutes.

called. This psalm gives striking prominence to the numbers, strength, and malice of the adversary, ascribing the victory exclusively to the Lord. The king, with whom the people are taught to join, cries out with holy joy, "The Lord is my strength and song, and is become my salvation." Ver. 19-29. The Messiah stands forth in all his glory in these significant verses; the stone which the builders refused had become the head stone of the corner. The act was the Lord's, and marvellous in the eyes of his people. The foundation of heaven's kingdom was laid in the atoning sacrifice of the Lamb: all that is wanted is the descent of the Spirit, to ensure prosperity boundless and long-enduring. These verses, which are full of evangelical sentiment, will find a prompt response in the heart of every believer.

Psalm CXIX. 1-176. Our limits forbid any attempt at exhibiting the substance of the several parts of which this psalm is composed. Even in the most compressed manner, to display its beauties were to write a volume of considerable magnitude. All that is intended, therefore, is to set forth its general character; and even this is next to impossible within a limited space. In whatever light viewed, it is a marvellous treasury of inspired wisdom. The view in which it represents the Sacred Scriptures is entitled to special notice. In every variety

27 Make me to understand the way of thy precepts: [s]so shall I talk of thy wondrous works.

28 My soul [t]melteth for heaviness: strengthen thou me according unto thy word.

29 [u]Remove from me the way of lying; and [v]grant me thy law graciously.

30 I have chosen the way of truth; thy judgments have I laid *before me.*

31 I have [w]stuck unto thy testimonies: O LORD, [x]put me not to shame.

32 I will run the way of thy commandments, when thou shalt [y]enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes, and I shall keep it *unto* the end.

34 Give me understanding, and [a]I shall keep thy law; yea, I shall [b]observe it with *my* whole heart.

35 Make me to go in [c]the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 [d]Turn [e]away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 [f]Stablish thy word unto thy servant, [g]who *is devoted* to thy fear.

39 Turn away my reproach which I fear; for thy judgments *are* good.

40 Behold, [h]I have longed after thy precepts; [i]quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 So shall I [j]have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk [k]at liberty: [l]for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and [m]will not be ashamed.

47 And I will delight myself in thy commandments, [n]which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and [o]I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, [p]upon which thou hast caused me to hope.

50 [q]This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision; [r]*yet* have I not declined from thy law.

B. C. 1017.

[s] Ex. 13. 14,15. Rev. 15. 3.
[t] *Droppeth.*
[u] Prov. 30. 8.
[v] Jer. 31.33,34. Heb.8.10,11.
[w] Deut. 4. 4.
[x] Jer. 17. 18. Rom. 5. 5. 1 John 2. 28.
[y] Is. 61. 1.
[a] Matt. 7. 24. Jam. 2. 8-12.
[b] 58, 69.
[c] Prov. 3. 17.
[d] *Make to pass.*
[e] Num. 15. 39.
[f] 2 Sam. 7. 25-29.
[g] Jer. 32.39-41.
[h] Rom. 7. 24. 2 Cor. 7. 1. Gal. 5. 17. Phil.3.13,14.
[i] John 5. 21; 10. 10. 1 Cor. 15. 45. Eph. 2. 5. 3 John 2.
[j] *Answer him that reproacheth me in a thing.*
[k] *At large.*
[l] Prov. 18. 1. John 6. 39. Eph. 5. 17.
[m] Rom. 1. 16. Phil. 1. 20. 1 Pet. 4. 14-16. 1 John 2.28.
[n] Job 23.11,12. Rom. 7. 12, 16, 22.
[o] 15; 1. 2.
[p] 2 Sam. 5. 2. Rom. 15. 13.
[q] Jer. 16. 16. Rom. 5. 3-5. Heb. 6. 17-19.
[r] Job 23. 11. Heb. 12.1-3.

[s] Jer. 13. 17. Rom. 9. 1-3. Phil. 3. 18.
[t] *Face.*
[u] Ez. 18. 28,30. Luke 15. 17-20. 2 Cor. 13. 5.
[v] Deut.4.30,31. 2 Cor. 12.21.
[w] 1 Sam.30.3-5.
[x] *Companies.*
[y] Mal. 3. 16-18. 2 Cor. 6. 14-17. 1 John 1. 3.
[z] 1 Chr. 29. 14.
[a] Jer. 31.18,19. Heb. 12. 10, 11. Rev. 3. 19.
[b] Ez. 34. 6, 7. Matt. 5. 45. Luke 18. 19.
[c] 25. 8, 9.
[d] Job 13. 4. Matt. 5. 11, 12. Acts24.5,13.
[e] 51, 157.
[f] Matt. 6. 24. Jam. 1. 8.
[g] Rom. 7. 22.
[h] Is. 27. 9. 1 Cor. 11.32.
[i] Matt. 13. 44-46.
[k] Jam. 3. 13.
[l] Luke 21. 33.
[m] *Righteousness.*
[n] Heb. 12. 10, 11.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 [o]Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy [p]favour with *my* whole heart: be merciful unto me according to thy word.

59 I [r]thought on my ways, and [s]turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 [t]The [l]bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* [u]a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast [x]dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray; [y]but now have I kept thy word.

68 Thou *art* [z]good, and doest good: [a]teach me thy statutes.

69 [b]The proud have forged a lie against me: *but* [c]I will keep thy precepts [d]with *my* whole heart.

70 Their heart is as fat as grease: *but* I delight in thy [e]law.

71 *It is* [f]good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy mouth *is* better unto me than [g]thousands of gold and silver.

JOD.

73 Thy hands have made me, and fashioned me: give me understanding, [h]that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because [i]I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [2]right, and *that* [k]thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kind-

of expression, it sets forth the perfection, beauty, and glory of the commandments, statutes, precepts, promises, and innumerable excellences of the Word of God. But while it abounds in doctrine and experience, it is a finished portraiture of the moral character of the true child of God. It displays the experience of the power of the truth upon the regenerated heart in every aspect, and delineates the condition of the believer in all conceivable varieties of situation. As a development of the moral likeness of a saint under the ancient Dispensation, it presents a most exalted view of the piety even of that age. There are heights and depths of spiritual

ness be [s]for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* [l]I will meditate in thy precepts.

79 Let [m]those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be [n]sound in thy statutes, [o]that I be not ashamed.

CAPH.

81 My soul [p]fainteth for thy salvation; [q]*but* I hope in thy word.

82 Mine eyes fail for thy word, saying, [r]When wilt thou comfort me?

83 For I am become [s]like a bottle in the smoke; [t]*yet* do I not forget thy statutes.

84 [u]How many *are* the days of thy servant? [x]when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, [y]which *are* not after thy law.

86 All thy commandments *are* [4]faithful: [z]they persecute me wrongfully; [a]help thou me.

87 They had [b]almost consumed me [c]upon earth: [d]but I forsook not thy precepts.

88 [e]Quicken me after thy loving-kindness; [f]so shall I keep the testimony of thy mouth.

LAMED.

89 [g]For ever, O LORD, thy word is settled in heaven.

90 Thy [h]faithfulness *is* [5]unto all generations: [i]thou hast established the earth, and it [6]abideth.

91 They [k]continue this day according to thine ordinances: for [l]all *are* thy servants.

92 Unless [m]thy law *had been* my delights, [n]I should then have perished in mine affliction.

93 I [o]will never forget thy precepts: for with them thou hast quickened me.

94 [p]I *am* thine, save me: [q]for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have [r]seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 [s]O how love I thy law! it *is* my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies; for [7]they *are* ever with me.

99 I have more understanding [t]than all my teachers: for thy testimonies *are* my meditation.

100 I [u]understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: [x]for thou hast taught me.

103 How [y]sweet are thy words unto my [8]taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every [z]false way.

NUN.

105 Thy word *is* a [9]lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am [a]afflicted very much: [b]quicken me, O LORD, according unto thy word.

108 [c]Accept, I beseech thee, the free-will-offerings of my mouth, O LORD, and [d]teach me thy judgments.

109 My soul *is* continually in my hand: [e]yet do I not forget thy law.

110 The [f]wicked have laid a snare for me; [g]yet I erred not from thy precepts.

111 [h]Thy testimonies have I taken as an heritage for ever: [i]for they *are* the rejoicing of my heart.

112 I have [k]inclined mine heart to [l]perform thy statutes alway, *even unto* [j]the end.

SAMECH.

113 I [m]hate *vain* thoughts: but [n]thy law do I love.

114 Thou *art* [o]my hiding-place and [p]my shield: [q]I hope in thy word.

115 [r]Depart from me, ye evil-doers: [s]for I will keep the commandments of my God.

116 [t]Uphold me according unto thy word, that I may live: [u]and let me not be ashamed of my hope.

117 [x]Hold thou me up, and I shall be safe: [y]and I will have respect unto thy statutes continually.

118 Thou hast [z]trodden down all them that [a]err from thy statutes: for [b]their deceit *is* falsehood.

119 Thou [2]puttest [c]away all the wicked of the earth *like* dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: [d]leave me not to mine oppressors.

122 Be [e]surety for thy servant for good: [f]let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 [g]Deal with thy servant according

B. C. 1017.

[s] *To comfort me.*
[l] 1. 3.
[m] 142. 7.
[n] 2 Chr. 15. 17. John 1. 47. 2 Cor. 1. 12.
[o] 1 John 2. 28.
[p] Cant. 5. 8. Rev. 3. 15, 16.
[q] 42, 74, 114.
[r] 90. 13-15.
[s] Job 30. 30.
[t] 81, 176.
[u] 89. 47, 48.
[x] Rev. 6. 10, 11.
[y] 5*. 1. 2.
[4] *Faithfulness.*
[z] 35. 7, 19.
[a] 143. 9.
[b] 1 Sam. 20. 3; 23. 26, 27.
[c] Matt. 10. 28.
[d] 1 Sam. 24. 6, 7.
[e] 40, 159.
[f] 132. 12.
[g] Matt. 5. 18.
[h] Deut. 7. 9.
[5] *To generation and generation.*
[i] 2 Pet. 3. 5-7.
[6] *Standeth.*
[k] Gen. 8. 22.
[l] Deut. 4. 19.
[m] Rom. 15. 4.
[n] 94. 18, 19.
[o] John 6. 63.
[p] Acts 27. 23, 24.
[q] 27, 40.
[r] 1 Sam. 17. 8, 49-51.
[s] Deut. 6. 6-9; 17. 19.
[7] *It is ever with me.*
[t] 1 Chr. 15. 11-13.

[u] Job 12. 12; 32. 4-10.
[x] Eph. 4. 20-24.
[y] Prov. 3. 17; 8. 11; 24. 13, 14.
[8] *Palate.*
[z] Prov. 14. 12.
[9] *Candle.*
[a] 34. 19.
[b] 143. 11.
[c] Hos. 14. 2.
[d] 130, 169.
[e] 117, 153.
[f] 140. 5; 141. 9.
[g] Dan. 6. 10.
[h] Deut. 33. 4.
[i] Jer. 15. 16. 1 Pet. 1. 8.
[k] Josh. 24. 23.
[l] *Do.*
[j] 1 Pet. 1. 13.
[m] Is. 56. 7.
[n] 97, 103.
[o] Is. 32. 2.
[p] 84. 11.
[q] 130. 5, 6.
[r] Matt. 7. 23; 25. 41.
[s] 106.
[t] 63. 8; 94. 18.
[u] Rom. 5. 5; 9. 33.
[x] John 10. 28, 29.
[y] 111, 112.
[z] Luke 21. 24.
[a] 95. 10.
[b] 78. 36, 37, 57.
[2] *Causest to cease.*
[c] 1 Sam. 15. 23.
[d] 2 Pet. 2. 9.
[e] Is. 38. 14. Heb. 7. 22.
[f] 36. 11.
[g] Dan. 9. 18. Luke 18. 13.

emotion here indicated, which nothing can exceed. Many portions of it, indeed, are applicable, in their full extent, to the Lord Jesus Christ only. It is impossible adequately to estimate the value of such a composition. It is a mirror, in which the likeness of the man who is filled with the fulness of God is most vividly presented. It is a great treasury, in which there is something for every one. No case can be conceived, for which provision is not here made. There is a peculiar elevation also about the tone which pervades it. Although the sun is not always shining—for there are even here indications of clouds and darkness, sorrow and suffering—

unto thy mercy, and teach me thy statutes.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work; *for* [h]they have made void thy law.

127 Therefore [i]I love thy commandments above gold, yea, above fine gold.

128 Therefore [k]I esteem all *thy* precepts *concerning* all *things to be* right; [l]*and* I hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The [m]entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for [n]I longed for thy commandments.

132 [o]Look thou upon me, and be merciful unto me, [3]as thou usest to do unto those that love thy name.

133 [p]Order my steps in thy word: and [q]let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 [r]Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* [4]righteous and very [5]faithful.

139 My zeal hath [6]consumed me; because mine enemies have forgotten thy words.

140 Thy word *is* [s]very [7]pure: therefore thy servant loveth it.

141 I *am* [t]small and despised; *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 [u]Trouble and anguish have [8]taken hold on me; *yet* thy commandments *are* my delights.

144 The [x]righteousness of thy testimonies *is* everlasting: give me [y]understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, [9]and I shall keep thy testimonies.

147 I [z]prevented the dawning of the morning, and cried: I [a]hoped in thy word.

148 Mine eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear my voice, according unto thy loving-kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are [b]far from thy law.

B. C. 1017.

[h] Jer. 8. 8.
[i] Prov. 3. 13-18. Matt. 13. 45, 46. Eph. 3. 8.
[k] Deut. 4. 8. Rom. 7. 12, 14, 16, 22.
[l] 104, 128.
[m] Prov. 6. 23. 2 Pet. 1. 19.
[n] Heb. 12. 14.
[o] Ex. 4. 31.
[3] *According to the custom toward those, &c.*
[p] 1 Sam. 2. 9.
[q] Rom. 6. 12-14; 7. 23, 24.
[r] Jer. 9. 1, 18. Rom. 9. 2, 3.
[4] *Righteousness.*
[5] *Faithfulness.*
[6] Or, *cut me off.*
[s] Prov. 30. 5. 1 Pet. 2. 2. 2 Pet. 1. 21.
[7] *Tried*, or *refined.*
[t] Prov. 15. 16. Jam. 2. 5.
[u] Mark 14. 33, 34.
[8] *Found me.*
[x] Matt. 5. 18. 1 Pet. 1. 23-25.
[y] Is. 6. 9, 10. John 17. 3.
[9] *That I may keep.*
[z] Is. 26. 9. Mark 1. 35.
[a] Heb. 6. 17-19.
[b] Job 21. 14.

[c] Deut. 4. 7. Matt. 1. 23.
[d] 138, 142.
[e] 109, 141, 176.
[f] Job 21. 14, 15.
[1] *Many.*
[g] 1 Chr. 21. 13.
[h] Matt. 26. 47. Acts 4. 27.
[i] Mark 3. 5.
[k] 2 Kings 20. 3.
[l] 88.
[2] *The beginning of thy word is true.*
[m] Ec. 3. 14. Matt. 5. 18.
[n] 1 Sam. 24. 9-15.
[o] Neh. 5. 15.
[p] Jer. 15. 16.
[q] Prov. 16. 19.
[r] Prov. 6. 16-19; 30. 8.
[s] 55. 17.
[t] Rev. 19. 2.
[u] Prov. 3. 1, 2, 17. John 14. 27.
[3] *They shall have no stumbling-block.*
[x] Gen. 49. 18.
[y] John 7. 17. 1 John 2. 3, 4.
[z] Rom. 7. 22.
[a] Prov. 5. 21.
[b] 2 Cor. 12. 9. Eph. 6. 10, &c.
[c] Deut. 30. 19. Luke 10. 42.
[d] Gen. 49. 18. Phil. 1. 23.
[e] Is. 38. 19.
[f] Is. 26. 8, 9. 2 Cor. 4. 17.
[g] Is. 53. 6.
[h] Cant. 1. 4. Gal. 4. 9.
[i] Hos. 4. 6.

151 Thou *art* [c]near, O LORD; and [d]all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me; [e]for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for [f]they seek not thy statutes.

156 [1]Great [g]*are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 [h]Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I [i]beheld the transgressors, and was grieved; because they kept not thy word.

159 [k]Consider how I love thy precepts: [l]quicken me, O LORD, according to thy loving-kindness.

160 [2]Thy word *is* true *from* the beginning: [m]and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 [n]Princes have persecuted me without a cause: but [o]my heart standeth in awe of thy word.

162 I [p]rejoice at thy word, [q]as one that findeth great spoil.

163 I [r]hate and abhor lying: *but* thy law do I love.

164 [s]Seven times a day do I praise thee [t]because of thy righteous judgments.

165 [u]Great peace have they which love thy law; and [3]nothing shall offend them.

166 LORD, [x]I have hoped for thy salvation, [y]and done thy commandments.

167 My soul hath kept thy testimonies; [z]and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: [a]for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes,

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 [b]Let thine hand help me: [c]for I have chosen thy precepts.

174 I have [d]longed for thy salvation, O LORD; and thy law *is* my delight.

175 [e]Let my soul live, and it shall praise thee; [f]and let thy judgments help me.

176 I have [g]gone astray like a lost sheep: [h]seek thy servant; [i]for I do not forget thy commandments.

---

yet sunshine, joy, and gladness is the prevailing element. Confidence in God is a prime characteristic; while the happy fruits of that confidence richly overspread the whole. It may serve to excite the attention of the youthful reader to the importance of this psalm, to inform him that the excellent Philip Henry counselled his children to take a verse of it every morning for meditation, and thus to go over the psalm twice in the year; which the holy man said would soon bring them to be in love with all the rest of the Scriptures.

B. C. 1021.

PSALM CXX.

David prayeth against Doeg, whose calumnies had driven him among strangers.

A song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 [1]What shall be given unto thee? or what shall be [2]done unto thee, thou false tongue?

4 [3]Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* [4]*for* peace: but when I speak, they *are* for war.

PSALM CXXI.

1 *The great safety of the godly, who put their trust in God's protection, 7 who only doth preserve and prosper his church.*

[a]A song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.

3 He [b]will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper; the LORD *is* [c]thy shade [d]upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall [e]preserve thee from all evil; he shall preserve thy soul.

8 The LORD shall preserve [f]thy going out, and thy coming in, from this time forth, and even for evermore.

PS. CXX.
1 *What shall the deceitful tongue give unto thee?* Or, *What shall it profit thee?*
2 *Added.*
3 It is as *the sharp arrows of the mighty man, with coals of juniper.*
4 A man *of peace.*

PS. CXXI.
a 120, *title.*
1 *Shall I lift up mine eyes to the hills? whence should my help come?*
b Prov. 3. 3. 1 Pet. 1. 5.
c Ex. 13. 21. Is. 4. 5, 6.
d 16. 8.
e Rom. 8. 28, 35-39.
f Jam. 4. 13-16.

PS. CXXII.
a Is. 2. 3. Zech. 8. 21-23.
b Eph. 2. 20, 21; 4. 4-7.
c Deut. 17. 8. 2 Chr. 19. 8.
1 *Do sit.*
d John 17. 21. Eph. 4. 3.
e Gen. 12. 3. 1 John 3. 14.
f 48. 3.
g Eph. 4. 4-6. Jam. 3. 13-18.
h Neh. 2. 10.

PS. CXXIII.
a Is. 57. 15; 66. 1. Matt. 6. 9.
b Neh. 4. 3-4. Luke 16. 14; 23. 35.
c Job 16. 4. Acts 17. 21, 32. 1 Cor. 4. 13.

PSALM CXXII.

1 *David professeth his joy for the church, and for placing the ark in Zion: 7 he prayeth for the place thereof.*

A song of degrees of David.

I WAS glad when they said unto me, [a]Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is [b]builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For [c]there [1]are set thrones of judgment, the thrones of the house of David.

6 [d]Pray for the peace of Jerusalem: [e]they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity [f]within thy palaces.

8 For [g]my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God [h]I will seek thy good.

PSALM CXXIII.

1 *The godly profess their confidence in God, 3 and pray to be delivered from contempt.*

A song of degrees.

UNTO thee lift I up mine eyes, [a]O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: [b]for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled [c]with the scorning of those that are at ease, *and* with the contempt of the proud.

Psalm CXX. 1-7. These words were wrung from the heart of the Psalmist by his sufferings when insulted by Doeg. David, notwithstanding his pre-eminent spirituality, and his implicit confidence in the promises on which the Father of mercies had caused him to hope, was far from insensible to the malice of men, and the scourge of the tongue. Preservation from this is indeed mentioned as among the mercies provided for the faithful under particular circumstances. We find the Lord Jesus himself complaining that reproach had broken his heart. The lesson taught by these facts is, that even when the soul is conscious of integrity, and can make its appeal to the Searcher of hearts, it is yet cause of the deepest sorrow to be overwhelmed by slander, falsehood, and calumny, which for a moment may becloud a shining character, and thus bring disgrace on the Gospel of Christ.

Psalm CXXI. 1-8. This is the language of a king of Israel going forth to meet his enemies, and looking up to the Oracle on Mount Zion for support. It also admits of application to the ordinances of religion. The especial privilege of the faithful, under the protection of the Omniscient eye, is beautifully expressed. An ever-present God, the Father of spirits, boundless in mercy, and unchangeable in truth, is the guardian of his children, who are shut up as in his own pavilion.

Psalm CXXII. 1-9. This psalm is considered to have been especially used when the Children of Israel went up periodically to observe the solemn feasts, which they did three times a-year. To the true-hearted Israelite these were always delightful seasons. To such, it was the highest felicity to stand within the gates of Jerusalem, the seat of the thrones of judgment. In order to the full enjoyment of this privilege, peace was indispensable; civil war or foreign invasion were incompatible with these holy solemnities. On these grounds it was with the utmost propriety that the people were exhorted to "pray for the peace of Jerusalem," and encouraged to persevere therein by the assurance that they should "prosper who loved her." The Sweet Singer of Israel, while he indited the lesson, set the example, avowing his determination, for the sake of his brethren and companions, and the House of his God, to pray for her peace, and seek her good. This example is eminently deserving the attention of the saints; it is fraught with a principle and a lesson which it is the duty of all that know the truth to carry out; and so doing, they will not only be the instruments of good to others, but adopt the surest methods of securing the best interests of their own souls.

Psalm CXXIII. 1-4. The language of this psalm is that of love, confidence, and consecration. Some of the figures here employed are illustrated by Eastern travel. We are told that, to a large extent, business is managed by signs among the Turks. In Asia Minor, orders are given by a sign of the hands; and the same obtains in the Court of Persia. In Egypt, the slaves stand at the bottom of the room, watching with the utmost attention every motion of their master, who commands them by signs. Ladies are waited on in the same way; servants

PSALM CXXIV.

1 *The godly bless God for a miraculous deliverance; 4 they declare their great danger; 6 they praise God.*

A song of degrees of David.

IF *it had not been* the LORD who was on our side, [a]now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when [b]their wrath was kindled against us:

4 Then [c]the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, [d]who hath not given us *as* a prey to their teeth.

7 Our [e]soul is escaped [f]as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

PSALM CXXV.

1 *The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.*

A song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, [a]*but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth, even for ever.

3 For [b]the rod of [1]the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 [c]Do good, O LORD, unto *those that be* good, and *to them that are* [d]upright in their hearts.

5 As for such as turn aside unto their [e]crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

B. C. 710.

PS. CXXIV.
[a] 129. 1.
[b] Dan. 3. 19. Matt. 2. 16. Acts 26. 11.
[c] Is. 8. 7, 8; 59. 19. Dan. 9. 26. Rev. 17. 1, 15.
[d] Ex. 15. 9, 10. Jud. 5. 30, 31.
[e] 1 Sam. 23. 26, 27.
[f] Prov. 6. 5. Jer. 5. 26. 2 Tim. 2. 26.

PS. CXXV.
[a] Matt. 16. 18.
[b] Prov. 22. 8.
[1] *Wickedness.*
[c] Is. 58. 10, 11. Heb. 6. 10. 1 John 3. 17-24.
[d] John 1. 47. Rev. 14. 5.
[e] Prov. 2. 15.

PS. CXXVI.
[1] *Returned the returning of Zion.*
[a] Job 9. 16.
[2] *Magnified to do with them.*
[b] Is. 41. 18.
[c] John 16. 20-22.
[3] *Singing.*
[d] Is. 61. 3. Gal. 6. 7, 8.
[4] *Seed basket.*
[e] Rev. 7. 15-17.

PS. CXXVII.
[1] *Of Solomon.*
[a] 1 Cor. 3. 9-15.
[b] 1 Cor. 15. 14. Gal. 4. 11.
[2] *Are builders of it in it.*
[c] Is. 27. 3.
[d] Is. 62. 6.
[e] Gen. 3. 17-19.

PSALM CXXVI.

1 *The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.*

A song of degrees.

WHEN the LORD [1]turned again the captivity of Zion, we were [a]like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath [2]done great things for them.

3 The LORD hath done great things for us, *whereof* we are glad.

4 Turn again our captivity, O LORD, [b]as the streams in the south.

5 They [c]that sow in tears shall reap in [3]joy.

6 He [d]that goeth forth and weepeth, bearing [4]precious seed, [e]shall doubtless come again with rejoicing, bringing his sheaves *with him.*

PSALM CXXVII.

1 *The vanity of human endeavours without God's blessing. 3 Children are his gift.*

A song of degrees [1]for Solomon.

EXCEPT the LORD [a]build the house, [b]they labour in vain that [2]build it: [c]except the LORD keep the city, [d]the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat [e]the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

---

are instructed in their duty by a motion of the finger or the eye, often not perceived by a stranger. Thus the children of God fix their eyes on his Word and works, his precepts and providences, with a view to ascertain his holy will, and happy are they who are habitually in a frame of mind so to do.

Psalm CXXIV. 1-8. The idea of peril is strongly impressed by these words; the danger was great, and but for the Divine interposition the destruction would have been certain. But the Lord appeared, and his saints were safe. There is no danger to those whose help is in the name of the Lord, who made heaven and earth. It is matter of everlasting consolation and of sure confidence to the Christian, that nothing is able to pluck him out of his Father's hand. He may therefore boldly say, as he marches to Zion, "The Lord is my helper! I will go in the strength of the Lord God!"

Psalm CXXV. 1-5. The natural position of Mount Zion presented a beautiful spiritual emblem of the position of Israel. Jerusalem was fortified with mountains, which exceedingly contributed to strengthen all her artificial fortifications. The great Roman historian Tacitus, referring to it, describes it as inaccessible, from the walls and the mountains, the rocks and the towers, by which it was surrounded. The prayer contained in ver. 4 is remarkable: it is not simply a supplication but a fact. God does good to those that be good, and to them that are upright in heart. The two characters, the righteous and the wicked, are here placed in affecting contrast; and as is the way, so will be the end. Purity and peace, sin and misery, are united as cause and effect, and nothing can separate them.

Psalm CXXVI. 1-6. It seems highly probable that this psalm was expressly composed to celebrate the return of the Jews from Babylon, and it is eminently fitted to express the feelings natural and appropriate to such an occasion. It must not be supposed, however, that the whole of the Jews had at that time returned, since the vast majority never did so; and others came in successive portions under different leaders, and hence the propriety of the prayer contained in ver. 4 for the completion of the restoration. The figure, "streams in the south," had an import to the Jews which is but slightly perceived by us. The autumnal rains were made to restore those mountain torrents which had been dried up by the heat of summer. During that period the waters disappeared; but when the rains returned, the channels were filled again and the stream rolled on. So, while the children of Israel were in Babylon, cities, towns, villages, all were desolate till the return of the captives. "Sowing in tears," is expressive of toil, affliction, and peril. Well watered fields, after the seed is sown, are highly productive; and sufferings which have softened the heart, and led to tears of penitence, and a return to God, are always a blessing.

Psalm CXXVII. 1-5. In the Old as well as the New Testament, we are taught doctrinally as well as historically that man is nothing, and that God is all in all. Whatever he may be engaged in, his success is not from himself; and hence it becomes him, in all his ways, to acknowledge God, that his steps may be directed. It has been thought, not without some probability, that this psalm may have been composed by Solomon, while engaged in building the temple or the palace; and it would have been alike appropriate while Zerubbabel was engaged in building the second temple. The psalm has been spiritualised, and the Messiah represented as building his spiritual house. To this, whatever be its origin,

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that hath [g]his quiver full of them: [f]they shall not be ashamed, but they shall [4]speak with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God, and walk in his ways.

A song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For [a]thou shalt eat the labour of thine hands: happy *shalt* thou *be*, [b]and *it shall be* well with thee.

3 Thy wife *shall be* as [c]a fruitful vine by the sides of thine house: thy children like [d]olive-plants [e]round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion; and [f]thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

PSALM CXXIX.

1 *God's goodness in saving Israel out of their great afflictions.* 5 *A prayer against the haters of the church.*

[a]A song of degrees.

1 MANY a time [b]have they afflicted me [c]from my youth, [d]may Israel now say:

2 Many a time have they afflicted me from my youth; [e]yet they have not prevailed against me.

B. C. 1012.

g *Filled his quiver with them.*
f Job 5. 4.
4 Or, *subdue*, or *destroy.*

P. CXXVIII.
a Gen. 3. 19.
b 1 Cor. 15. 58. Eph. 6. 3.
c Prov. 5. 15-18.
d Hos. 14. 6, 7. Rom. 11. 24.
e 127. 5.
f Is. 33. 20.

PS. CXXIX.
a 120-128, *titles.*
1 *Much.*
b Ex. 1. 12-14; 5. 7-19.
c Jer. 2. 2.
d 124. 1.
e Matt. 16. 18. Rom. 8. 35-39. Rev. 12. 8, 9.
f Is. 51. 23.
g Jer. 17. 5, 6.
h Is. 17. 10, 11. Gal. 6. 8.
i Ruth 2. 4.

PS. CXXX.
a 120-129, *titles.*
b Jonah 2. 2-4. Heb. 5. 7.
c Dan. 9. 17-19.
d Job 15. 14. John 8. 7-9.
e Hos. 3. 5. Heb. 12. 24-28.
f Is. 8. 17. Luke 2. 25, 38.
g Heb. 6. 18.
h Acts 27. 29.
1 *Which watch unto the morning.*

3 The [f]plowers plowed upon my back; they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion:

6 Let them be [g]as the grass *upon* the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand, nor [h]he that bindeth sheaves his bosom.

8 Neither do they which go by say, [i]The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM CXXX.

1 *The Psalmist in distress professeth his hope in God, trusting in his mercy for pardon:* 5 *his own patience in hope:* 7 *he exhorteth Israel to hope in God.*

[a]A song of degrees.

[b]OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice; [c]let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, [d]shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, [e]that thou mayest be feared.

5 I [f]wait for the LORD, my soul doth wait, [g]and in his word do I hope.

6 My soul [h]*waiteth* for the LORD more than they that watch for the morning; *I say, more than* they [1]that watch for the morning.

7 Let Israel hope in the LORD: for with

it is doubtless in the fullest sense applicable; for it is not by might, nor by power, that this work is to be achieved, but by the Spirit of the Lord. The materials employed are regenerated souls; none are admissible but those who have become the children of God by faith in Jesus Christ. In the East, it is common to speak of children as the arrows of their parents; as arrows are a means of defence and aggression, so are children to their parents. The Chinese have a proverb, that when a son is born into a family, a bow and an arrow are hung up before his gate, meaning by the expression that an additional protection to the parents had arrived. The speaking with the enemies in the gate was then a phrase of similar import, and of much force in the East, and it is so still in many places. There the people assembled for public business, and for the dispensation of justice; and there children come to years pleaded the cause of their parents against their adversaries.

Psalm CXXVIII. 1-6. In the East, it was a common thing to lead the branches of the vine over the houses; they are at the present time planted in houses, and over the stairs leading to the upper apartments. The simile, as applied to youth, is one of great beauty. The vine is a humble plant, raised with care and labour; but in process of time it presents a lovely and a noble sight, as it exhibits the rich clusters which bear down its branches. It is viewed as the ornament and the glory of the house by which it is supported, and forms the finest conceivable emblem of a fair and virtuous wife. Women then, as now, had separate apartments in the East; and as the houses form a square, with an open area in the middle, and the rooms on each side, the sides of the house may mean the wife's apartments. Olive-trees, which were a precious thing, were actually planted around their tables, or banqueting places, and in their gardens, where they cheered the eye by their verdure, and refreshed the guests by their cooling shade, significantly representing the satisfaction which parents feel at the sight of a numerous, affectionate, prosperous, and happy offspring.

Psalm CXXIX. 1-8. There is difficulty in determining the period to which this psalm refers. It was applicable to the Jews in divers ages, more especially during the invasion of Sennacherib, and the perilous time in which the city and temple were rebuilt. From first to last, indeed, the Children of Israel, as the objects of Heathen enmity, had been the subjects of constant affliction. Their oppressions, which began with Egypt, continued, with periods of rest, till the final destruction of Jerusalem by the Romans. The figure by which the back of the Church is represented as torn up by the plough, is expressive of the most terrible affliction. It is taken from the idea of scourging the body. The Hindus of the present time often exclaim, when in deep trouble, "How they plough me, and tear me up!" The cutting asunder of the cords of the wicked is considered to refer to the termination of persecution; when the cords by which the oxen are fastened to the plough are cut, the plough stands still, and the operation of turning up the soil comes to an end. Just so it is when God breaks the rod of the oppressors, then have his people peace. In Judea, the flat roofs of the houses were favourable to the produce of flowers and herbs, which explains the idea here set forth of grass on the house-tops. The soil, however, was artificial, and by exposure to the rigours of a burning sun, it is speedily dried, so that whatever is planted in it, unless frequently watered, is sure to wither and die.

Psalm CXXX. 1-8. This is a psalm of a deeply spiritual character. The depths out of which the Church cried, signify troubles and calamities. The figure is descriptive of the dungeons in Eastern gaols, where the prisoners were treated with great cruelty. Their condition still corresponds with that in which Jeremiah was thrust, or rather dropt. Such a dungeon may be likened to a ditch or a mire; it is meetly described as "an horrible pit, and miry clay." The doctrine of human depravity, and the guilt which flows from it, are here strongly recognised, as also forgiveness through the mercy of God. Then, as now, under the

the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

PSALM CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God.

A song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I [1]exercise myself in great matters, or in things too [2]high for me.

2 Surely I have behaved and [a]quieted [3]myself, [b]as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the LORD [4]from henceforth and for ever.

PSALM CXXXII.

1 David in his prayer commendeth unto God the religious care he had for the ark: 8 his prayer at the removing of the ark, 11 with a repetition of God's promises.

A song of degrees.

LORD, remember David, *and* all his afflictions:

2 How [a]he sware unto the LORD, *and* vowed unto [b]the mighty *God* of Jacob;

3 Surely [c]I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not [d]give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, [1]an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at [e]Ephratah; [f]we found it in the fields of the wood.

7 We will go into his tabernacles; we will [g]worship at his footstool.

B. C. 1004.

PS. CXXXI.
1 *Walk.*
2 *Wonderful.*
[a] 1 Sam. 24. 10; 30. 6. Is. 30. 15.
3 *My soul.*
[b] Matt. 18. 3, 4. 1 Cor. 14. 20.
4 *From now.*

PS. CXXXII.
[a] 116. 14-18. 119. 106.
[b] Gen. 49. 24.
[c] Ec. 9. 10. Matt. 6. 33.
[d] Ruth 3. 18. Prov. 6. 4.
1 *Habitations.*
[e] 1 Sam. 17. 12. Mic. 5. 2.
[f] 1 Chr. 13. 5, 6.
[g] Lam. 2. 1.

[h] 2 Chr. 6. 42.
[i] 1 Sam. 15. 29. Jer. 33. 20-26. Heb. 6. 18.
[k] 2 Sam. 7. 12. Luke 1. 69, 70. Acts 2. 30.
2 *Belly.*
1 68. 16; 87. 2.
[m] Is. 12. 6; 57. 15. Eph. 2. 22. Heb. 12. 22. Rev. 21. 23.
[n] 87. 2.
3 *Surely.*
[o] Ez. 29. 21. Luke 1. 69.
4 *Candle.*
[p] Is. 9. 6, 7. Matt. 28. 18. Rev. 11. 15; 17. 14.

P. CXXXIII.
[a] 122; 124; 131, *titles.*
1 *Even together.*
[b] Prov. 27. 9. John 12. 3.
[c] Ex. 30. 25-30.
2 *Mouth.*

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake [h]turn not away the face of thine anointed.

11 The LORD hath [i]sworn *in* truth unto David; he will not turn from it; [k]Of the fruit of thy [2]body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; [l]he hath desired *it* for his habitation.

14 This *is* my rest for ever: [m]here will I dwell; [n]for I have desired it.

15 I will [3]abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 There [o]will I make the horn of David to bud: I have ordained a [4]lamp for mine anointed.

18 His enemies will I clothe with shame: [p]but upon himself shall his crown flourish.

PSALM CXXXIII.

The benefit of the communion of saints.

[a]A song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell [1]together in unity!

2 *It is* [b]like the precious ointment upon the head, [c]that ran down upon the beard, *even* Aaron's beard; that went down to the [2]skirts of his garments;

New Testament dispensation, salvation was understood to be a thing wholly of grace, from which all work, and all merit, other than that of Christ, is completely excluded. The watching here spoken of would seem to indicate the functions of the priests, who watched the break of day, from a high tower, for the purpose of offering the morning sacrifice.

Psalm CXXXI. 1-3. We must not suppose that the words with which this psalm opens are those of self-sufficiency or spiritual pride; they are simply an appeal to the Searcher of hearts as to the conscious condition, at that moment, of the speaker. The language indicates a state of mind for which every child of God should strive, since in each successive step he is getting nearer and nearer to the model of the Master; it is simply growing in grace, and in the knowledge of the Lord Jesus. This weaning process is one which often requires much time, and involves a no small measure of suffering. In the weaning of a child there is a great conflict in its little breast; it would have that which it cannot get, and unable to take possession by violence, it utters its grief in cries and tears. There is much in the process from which the Children of God may learn a precious lesson. Life, more especially the latter portion of it, is the period during which the Lord weans his children from this lower earth; and happy are they who cheerfully submit to the means, and reach that state which leaves them fully satisfied with God alone.

Psalm CXXXII. 1-10. So reluctant are learned men to receive the common-sense interpretation of Scripture, that they frequently depart from truth in quest of originality. The present psalm supplies an extraordinary instance. While the very first verse determines David to have been its penman, some have thought it was written during the Captivity; others, while the second temple was building. Nothing is more clear, however, than that, while penned by David, it referred to the ark, and expressed David's solicitude for the honour of his God. The best commentary on the psalm is the history of the ark, as set forth in the historic books. David desired rest for the ark; a place fixed and sacred in which it could not be disturbed. From the time of the Exodus from Egypt, it had not dwelt in a house, but was moved to and fro in the tabernacle. But after the rearing of the temple, it remained in the Holy of Holies till the destruction which followed the "captivity." This was therefore a place of repose which represented the Lord's presence with Israel. Ver. 11-18. These verses comprise one of the most precious portions of Scripture; the covenant and the blessings of its observance are strikingly delineated; the election of grace also, in its sovereignty alone, are set forth in unmistakable terms. The bread of her poor is just the bread of the poor in spirit, which the Lord promises abundantly to bless; that is, he will render it efficacious for peace, sanctity, comfort, and hope. Experimental piety is connected with salvation in very expressive terms. So far from being a thing of dead, dull formality, it was to be an affair of the heart. The saints of God, unable to contain themselves, shout aloud for joy.

Psalm CXXXIII. 1-3. The Church had not to wait for the light of the New Testament to learn the doctrine of spiritual unity; it is here taught with singular beauty, and the psalm has been one peculiarly precious in every age to spiritual people. Whatever defects the faithful may at times have presented, on this score they have always admired unity, and in their better moments longed for it; in its furtherance also they have been ever ready to make every sacrifice short of truth and conscience. We are told by ancient writers, that the holy oil was poured on the top of the priest's head,

3 As the dew of [d]Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bless God.

A song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, [a]which by night stand in the house of the LORD.

2 [b]Lift up your hands *in* [l]the sanctuary, and bless the LORD.

3 The LORD, that made heaven and earth, bless thee out of Zion.

PSALM CXXXV.

1 *An exhortation to God's servants to praise him for his mercy,* 5 *for his power,* 8 *and for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye [a]that stand in the house of the LORD, in [b]the courts of the house of our God,

3 Praise the LORD; [c]for the LORD *is* good; sing praises unto his name; [d]for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for [e]his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He [f]causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: [g]he bringeth the wind out of his treasuries.

8 Who [h]smote the first-born of Egypt, [l]both of man and beast.

9 *Who* [l]sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 [k]Sihon king of the Amorites, and Og king of Bashan, [l]and all the kingdoms of Canaan;

B. C. 1040.

[d] Deut. 3. 8, 9. Josh. 13. 11.

P. CXXXIV.

[a] Lev. 8. 35. Luke 2. 37. Rev. 7. 15.

[b] Lam. 2. 19; 3. 41.

[l] *Holiness.*

PS. CXXXV.

[a] 1 Chr. 16. 37-42. Neh. 9. 5. Luke 2. 37.

[b] 116. 19.

[c] Matt. 19. 17.

[d] 63. 5; 92. 1, 2.

[e] Ex. 19. 5, 6. Deut. 32. 9. Tit. 2. 14.

[f] Gen. 2. 5, 6. Job 5. 10. Jer. 10. 13.

[g] Job 38. 22, 23. John 3. 8.

[h] Ex. 12. 12, 29.

[l] *From man unto beast.*

[i] Deut. 4. 34. Acts 7. 36.

[k] Num. 21. 21, 35. Deut. 2. 30-37.

[l] Josh. 10-12.

[m] Num. 33. 54. Josh. 11. 23.

[n] *To generation and generation.*

[o] Deut. 4. 28. Acts 17. 29.

[p] Is. 6. 10. Matt. 13. 14-16.

[p] Is. 44. 18-20. Jer. 10. 8. 2 Cor. 4. 4.

[q] Rev. 19. 5.

P. CXXXVI.

[a] 2 Chr. 7. 3, 6. Jer. 33. 11.

[b] Luke 1. 50. Jude 1.

[c] Deut. 10. 17. Dan. 2. 47.

[d] 1 Tim. 6. 15. Rev. 17. 14; 19. 16.

[e] Ex. 15. 11. Rev. 15. 3.

[f] Prov. 3. 19, 20. Jer. 51. 15.

[g] Job 26. 7. Zech. 12. 1. 2 Pet. 3. 5-7.

[h] Gen. 1. 14-19. Deut. 4. 19.

[i] Jer. 31. 35. Matt. 5. 45.

[l] *For the rulings by day.*

[k] Job 31. 26.

[l] Ex. 12. 12, 29. Heb. 11. 28.

12 And [m]gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, [2]throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The [n]idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; [o]eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 [p]They that make them are like unto them: *so is* every one that trusteth in them.

19 [q]Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to praise God for his mercies particularly enumerated.

O [a]GIVE thanks unto the LORD; for *he is* good: [b]for his mercy *endureth* for ever.

2 O give thanks unto [c]the God of gods: for his mercy *endureth* for ever.

3 O give thanks to [d]the Lord of lords: for his mercy *endureth* for ever.

4 To him [e]who alone doeth great wonders: for his mercy *endureth* for ever.

5 To [f]him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To [g]him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To [h]him that made great lights: for his mercy *endureth* for ever:

8 [i]The sun [l]to rule by day: for his mercy *endureth* for ever:

9 The [k]moon and stars to rule by night: for his mercy *endureth* for ever.

10 To [l]him that smote Egypt in their

---

which was bare, so plentifully as to run down his face, upon his beard, to the collar of his robe—a term which is implied by the "skirts of his garment." The dew of Hermon, on a summer's morning, presented a beautiful illustration of this priestly anointing. These dews were so copious as to be equivalent to a heavy rain. They communicate moisture to the very sands, in regions where it seldom rains during the summer months. The dew, as a source of fruitfulness, was viewed as the gift and blessing of the Lord.

Psalm CXXXIV. 1-3. It has been supposed that this psalm was sung by the priests on shutting the gates of the temple in the evening, and doubtless it is expressive of the emotion befitting such an occasion. It is a chastened burst of high devotion; it was an affecting spectacle to the eye of faith throughout all the land to behold from night to night, while the whole earth was quiet and at rest, the servants of God lifting up their hands in the sanctuary and blessing his holy name. Thus the nation might be said all night long to pour out their hearts before him, by this their representative body, which beautifully directed the thoughts of the people to heaven.

Psalm CXXXV. 1-21. The Divine choice of Israel from among all the people of the earth, is here set forth in a manner which is strikingly calculated to illustrate the New Testament Scriptures. The rest of the psalm is expressive of the folly and guilt of idol-worship. Rightly to appreciate the beauty of this composition in relation to idolatry, it is necessary to remember the condition of mankind at the time it was written. All the nations of the earth were covered with darkness, under the dominion of the wicked one, and "mad upon their idols," and the knowledge of the living and true God was confined to Judea. The responsibility of possessing this knowledge was as great as the privilege, and it will become the objects of the Divine compassion to consecrate themselves, soul, body, and spirit, to promote the Divine honour, to make life one long act of blessing, thanksgiving, and praise.

Psalm CXXXVI. 1-26. This grand ode celebrates some of the mightier movements of the hand of the Most High. It recounts the marvellous deeds performed in creation and providence, especially on behalf of the children of Abraham. The Divine favour, grace, and goodness, are connected with the Divine mercy.

first-born: for his mercy *endureth* for ever:

11 And [m]brought out Israel from among them: for his mercy *endureth* for ever:

12 [n]With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To [o]him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [p]But [2]overthrew Pharaoh and his host in the Red sea: [q]for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To [r]him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who [s]remembered us [t]in our low estate: for his mercy *endureth* for ever:

24 And [u]hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who [x]giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto [y]the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet cureth Edom and Babel.

BY the rivers of Babylon, there we sat down; yea, [a]we wept, when we remembered Zion.

2 We [b]hanged our harps upon the willows in the midst thereof.

B. C. 587.

[m] Ex. 13. 3, 17. 1 Sam. 12. 6-8.
[n] Ex. 6. 6; 15. 6. Deut. 11. 2-4. Is. 51. 9, 10.
[o] Heb. 11. 29.
[p] Ex. 14. 27, 28.
[2] *Shaked off.*
[q] Luke 1. 71-74.
[r] Josh. 12.
[s] Deut. 32. 36. Is. 63. 9.
[t] 1 Sam. 2. 7, 8.
[u] Deut. 15. 15. Is. 63. 9. Luke 1. 68-74. Tit. 2. 14.
[x] 147. 8.
[y] Jon. 1. 9. Rev. 11. 13.

CXXXVII.

[a] Is. 66. 10. Rev. 11. 3.
[b] Ex. 26. 13.

[1] *The words of a song.*
[2] *Laid us on heaps.*
[c] Jer. 31. 12, 13.
[3] *Land of a stranger.*
[d] Phil. 1. 20-25.
[4] *The head of my joy.*
[5] *Make bare.*
[e] Is. 47. 1-5.
[6] *Wasted.*
[7] *Recompenseth unto thee thy deed which thou didst unto us.*
[8] *The rock.*

CXXXVIII.

[a] 1 Kings 8. 29, 30. Dan. 6. 10.
[b] Is. 40. 29-31; 41. 10. Zech. 10. 12. 2 Cor. 12. 8-10. Eph. 3. 16; 6. 10. Col. 1. 11. 1 Pet. 5. 10.
[c] Is. 49. 23; 60. 3-6. Rev. 21. 24.
[d] 69. 30-33.
[e] 2 Thes. 1. 9.
[f] Job 13. 15; 19. 25, 26.
[g] 119. 49, 50.

3 For there they that carried us away captive required of us [1]a song; and they that [2]wasted us *required of us* mirth, *saying*, Sing us *one* of [c]the songs of Zion.

4 How shall we sing the LORD's song in a [3]strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; [d]if I prefer not Jerusalem above [4]my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, [5]Rase *it*, rase *it*, *even* to the foundation thereof.

8 O [e]daughter of Babylon, who art to be [6]destroyed; happy *shall he be* that [7]rewardeth thee as thou hast served us.

9 Happy *shall he be* that taketh and dasheth thy little ones against [8]the stones.

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God.

A psalm of David.

I WILL praise thee with my whole heart; before the gods will I sing praise unto thee.

2 I will worship [a]toward thy holy temple, and praise thy name for thy lovingkindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* [b]strengthenedst me *with* strength in my soul.

4 [c]All the kings of the earth shall praise thee, O LORD, [d]when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth [e]afar off.

7 [f]Though I walk in the midst of trouble, [g]thou wilt revive me: thou shalt

Nothing could meet the case of guilty creatures but the exercise of that attribute; and its ever-during character was a fact eminently calculated to strengthen, comfort, and encourage. The doctrine of redemption is significantly hinted at in ver. 24, and the figure is full of the Gospel element. The song of redemption from the hands of the enemies, so proper for the Jew, is unspeakably more so for the Gentile. The former was achieved by the simple display of power, shedding the blood of the wicked—the latter by the display of justice, requiring the shedding of the blood of the Lord Jesus Christ for guilty man.

Psalm CXXXVII. 1-9. There can be no mistake as to the occasion of this psalm, and the place in which it was first employed as an element of worship. It has been suggested, not without probability, that the body of Jewish captives was dispersed along the sides of the rivers, and that they were largely employed in the wretched drudgery of draining the marshy grounds. So situated, their punishment daily reminded them of their guilt, conducting their tenderest thoughts back to the land of their fathers' sepulchres. Their afflictions were not a little enhanced by the unreflecting cruelty of their taskmasters requiring a song from them in a strange land. No condition or employment was less in harmony with the melody of music; they felt their condition, and resented the indignity. It would have derogated from their honour as children of Abraham, and the chosen of the Most High God. It would have seemed as if they had been so weaned from Jerusalem as to have forgotten her, and become reconciled to the thraldom of the idolatrous powers by which they had been carried away. This psalm was wonderfully calculated to strengthen their principles, to nourish both their piety and their patriotism. There is something fearfully significant also in ver. 8, from which we learn that they knew even then that Babylon, the despoiler of their country, was "to be destroyed." They were comforted by the very thought; and that comfort was all the more vital from the assurance they felt that in due season the God of their father Abraham would restore them.

Psalm CXXXVIII. 1-8. This is one of David's noblest odes. When he penned it, he appears to have been in the enjoyment of great peace, and surrounded with great comfort. Filled with love, he pours forth his heart in the praise of the Most High, rejoicing in the thought that all the kings of the earth would come and worship at his footstool. The latter verses present an example of spiritual exercise. When we enjoy tranquillity, we are not to forget our affliction; it will be well to remember, that in the course of time the cup must return. Under these circumstances, however, we are to comfort ourselves with the assurance, that "though we walk in the midst of trouble," the Lord will "revive" us. It is

stretch forth thine hand against the wrath of mine enemies, [h]and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

PSALM CXXXIX.

1 David praiseth God for his all-seeing providence. 21 His hatred of the wicked.

To the chief musician, A psalm of David.

O LORD, [a]thou hast searched me, and known *me*.

2 Thou knowest my down-sitting and mine up-rising: thou [b]understandest my thought afar off.

3 Thou [1]compassest my path, and my lying down, [c]and art acquainted *with* all my ways.

4 For [d]*there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

5 Thou hast [e]beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even [f]there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, [g]Surely the darkness shall cover me; [h]even the night shall be light about me.

12 Yea, the darkness [2]hideth not from thee; but the night shineth as the day: [3]the darkness and the light *are* both alike *to thee*.

13 For [i]thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15 My substance was not hid from thee, [k]when I was made in secret, *and* curiously wrought [l]in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and [m]in thy book [4]all *my members* were written, [5]*which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, [n]they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For [o]they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I count them mine enemies.

23 [p]Search me, O God, and [q]know my heart; try me, and know my thoughts;

24 And [r]see if *there be any* [6]wicked way in me, [s]and lead me in [t]the way everlasting.

PSALM CXL.

1 David prayeth to be delivered from Saul and Doeg. 12 He comforteth himself by confidence in God.

To the chief musician, A psalm of David.

[a]DELIVER me, O LORD, from the evil man: preserve me from the [1]violent man;

2 Which [b]imagine mischiefs in *their* heart: continually are they gathered together *for* war.

3 They have [c]sharpened their tongues like a serpent: adders' poison *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; [d]preserve me from the violent man, who have purposed to [e]overthrow my goings.

5 The [f]proud have hid a snare for me, and cords: they have spread a net by the way-side; they have set gins for me. Selah.

6 [g]I said unto the LORD, Thou *art* my God: [h]hear the voice of my supplications, O LORD.

B.C. 1059.

[b] Is. 41. 10. Acts 2. 33.

P. CXXXIX.

[a] Jer. 17. 9, 10. Heb. 4. 13. Rev. 2. 18.
[b] Luke 9. 47. John 2. 24, 25. 1 Cor. 4. 5.
[1] *Winnowest.*
[c] Prov. 5. 20, 21. Is. 29. 15. John 6. 70, 71. Acts 5. 3, 4.
[d] Job 38. 2. Zeph. 1. 12. Mal. 3. 13-16. Jam. 3. 2-10.
[e] Deut. 33. 27.
[f] Is. 41. 13.
[g] Job 22. 12-14. Is. 29. 15.
[h] Job 12. 22.
[2] *Darkeneth not.*
[3] *As is the darkness, so is the light.*
[i] Job 10. 9-12.
[k] Job 10. 8, 9.

[l] Eph. 4. 9.
[m] Mal. 3. 16. Rev. 20. 12.
[4] *All of them.*
[5] *What days they should be fashioned.*
[n] 40. 12.
[o] Job 21. 14, 15. Jude 15. Rev. 13. 6.
[p] 26. 2.
[q] Deut. 8. 2, 16. Prov. 17. 3. Mal. 3. 2, 3. 1 Pet. 1. 7.
[r] Prov. 28. 26.
[6] *Way of pain, or grief.*
[s] 119. 1, 32.
[t] Matt. 7. 14. John 14. 6. Col. 2. 6.

PS. CXL.

[a] 59. 1-3.
[1] *Man of violences.*
[b] Prov. 12. 20.
[c] Is. 59. 3-5. Jam. 3. 6-8.
[d] 1.
[e] Prov. 18. 5.
[f] Prov. 29. 5. Luke 20. 20-23.
[g] Lam. 3. 24.
[h] 64. 1.

our consolation, under the painful consciousness of our manifold shortcomings, that he will perfect what concerneth us. He that has begun the good work will carry it on till the day of Christ.

Psalm CXXXIX. 1-16. This psalm occupies a high place amongst the sublimest portions of the book. Nothing can exceed the great and lofty portraiture which David here draws of his position as a creature in the midst of this vast universe. The deliberate perusal of these verses is calculated to awe into silence and fear the most unreflecting men. Nothing but faith in the doctrines here laid down is required to disturb and to awaken the solicitude of the whole human race. To remember that they live, and move, and have their being in this great and dreadful God, that searches the heart and tries the reins, would fill the whole human family with consternation, and elicit the cry, "What shall we do to be saved?" Amidst these sublime and awful thoughts, David enjoyed the comfort of the Spirit of adoption. "How precious also are thy thoughts unto me, O God! how great is the sum of them!" This is language of the highest and purest experience; and happy shall we be in proportion as we can adopt it. The best proof we can give that we are good, and made so by the grace and Spirit of God, is that we hate evil, and shun the company of those who love it. Farther, a desire to have the heart searched, and the thoughts tried, even by God, is the highest possible proof of sincerity and integrity—of grace reigning through righteousness, and a heart filled with the fulness of God.

Psalm CXL. 1-13. David here exemplifies the readiness and the promptitude with which, in every season of danger, he fled for refuge to his strong fortress. In every age the tongue has been the chosen instrument of malignity. The sword and the spear were only employed occasionally, and by men of a certain class—those able to go forth to war; but all, strong and weak, young and old, rich and poor, were capable of wielding the tongue,

7 O GOD the Lord, [1]the strength of my salvation, [k]thou hast covered my head in the day of battle.

8 [1]Grant not, O LORD, the desires of the wicked: further not his wicked device, [2]*lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, [m]let the mischief of their own lips cover them.

10 Let [n]burning coals fall upon them: [o]let them be cast into the fire; [p]into deep pits, that they rise not up again.

11 [3]Let not [4]an [q]evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 8 his conscience sincere, 9 and his life safe from the snares of the wicked.

A psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be [1]set forth before thee [a]*as* incense, *and* [b]the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; [c]keep the door of my lips.

4 Incline not my heart to *any* evil thing, [d]to practise wicked works with men that work iniquity; [e]and let me not eat of their dainties.

5 Let [f]the righteous [2]smite me, *it shall be* a kindness; and let him reprove me, *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words: [g]for they are sweet.

7 Our [h]bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

B. C. 1058.

1 Deut. 33. 27-29.
k 2Sam. 8. 6, 14.
l Job 5. 12, 13.
2 *Let them* not *be exalted.*
m Prov. 18. 7.
n Rev. 16. 8, 9.
o Dan. 3. 20-25.
p Rev. 21. 8.
3 *Let not an evil speaker, a wicked man of violence, be established in the earth; let him be hunted to his overthrow.*
4 *A man of tongue.*
q Prov. 18. 21.

PS. CXLI.

1 *Directed.*
a Mal. 1. 11.
b 1 Tim. 2. 8.
c Mic. 7. 5.
d 2 Cor. 6. 17.
e Prov. 23. 1-3.
f Prov. 25. 12.
2 *Smite me kindly and reprove me; let not their precious oil break my head, &c.*
g Luke 4. 22.
h Rom. 8. 36.

3 *Make not my soul bare.*
i Esth. 7. 10.
4 *Pass over.*

PS. CXLII.

1 A Psalm *of David giving instruction.*
a Heb. 11. 38.
b Heb. 5. 7.
c Job 23. 10.
2 *Look on the right hand and see.*
d Job 19. 13-19.
e 1 Sam. 23. 11-13.
3 *Perished from me; no man sought after my soul.*
f John 16. 32.
g Lam. 3. 54.
h Ps. 77. 13.
i 1 Sam. 24. 14.

PS. CXLIII.

a Ec. 7. 20.
b 2 Sam. 18. 11.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; [3]leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let [1]the wicked fall into their own nets, whilst that I withal [4]escape.

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

[1]Maschil of David; A prayer [a]when he was in the cave.

I CRIED unto the LORD with my voice: with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; [b]I shewed before him my trouble.

3 When my spirit was overwhelmed within me, [c]then thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 [2]I looked on *my* right hand, and beheld, [d]but *there was* no man that would know me: [e]refuge [3]failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, [f]Thou *art* my refuge *and* [g]my portion [h]in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; [i]for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM CXLIII.

1 David prayeth for favour in judgment; 3 he complaineth of his grief; 7-10 he prayeth for deliverance, guidance, and support; 12 for the destruction of his enemies.

A psalm of David.

HEAR my prayer, O LORD; give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for [a]in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; [b]he hath smitten my life down to the

---

which is often likened to a weapon of war of the deadliest description. David shews that he was far from insensible to slander and calumny. He had a vivid conception of its wickedness and cruelty, and deemed it amongst the heaviest trials that could descend upon an innocent man. Nowhere is his prayer more vehement than against these evil-speakers. It was his special comfort to remember that the Most High God heard all their words, and perceived all their deeds, and watched over his children as in a pavilion.

Psalm CXLI. 1-4. As in the former case, David lifted up his prayer against the evil speaker, so here he applies for grace to avoid that sin himself. Saints cannot do better than to follow his example, praying the Lord to set a watch before their mouths, and keep the door of their lips. The tongue, as the source of sin, is a source of danger; no small part of the troubles which afflict individuals and families is the fruit of an unbridled tongue. The test of spiritual integrity is intense hatred of every evil thing; a determination not to "practise wicked works with men that work iniquity." Ver. 5-10. The number is not very great of those who excel in giving advice, and smaller still is that of those who take it in a proper spirit. David here sets a beautiful example; however the language of fraternal reproof may wound his pride, he will view it as kindness. Happy the man that walks in his footsteps, and deems needful reproof an excellent oil that will not hurt his head; and that instead of taking offence, and turning it into a cause of quarrel, makes prayer for his correctors in the hour of their calamity!

Psalm CXLII. 1-7. We have here a recognition of mercy under circumstances of deep affliction. The Psalmist lays bare his own heart, telling us how he was situated, what he felt, and what he said; and he also records the happy results of his confidence in the Most High. It is seemly for the righteous, not only to sympathise with their suffering brethren, but to compass them about on their deliverance, which will greatly add to their felicity. When the saint has something great to say for God, he requires an audience. It is not uncommon for David to call around him the faithful for that very purpose.

Psalm CXLIII. 1-12. Amid the tribulations of the night, it will be salutary to meditate on the mercies of

ground: [c]he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 [d]Hear me speedily, O LORD; my spirit faileth: hide not thy face from me, [1]lest I be like unto them that go down into the pit.

8 Cause me [e]to hear thy loving-kindness in the morning; for in thee do I trust: [f]cause me to know the way wherein I should walk; [g]for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: [h]I [2]flee unto thee to hide me.

10 Teach me to do thy will; [i]for thou *art* my God: [k]thy spirit *is* good; lead me into [l]the land of uprightness.

11 [m]Quicken me, O LORD, for thy name's sake: for thy righteousness' sake [n]bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul; for I [o]*am* thy servant.

PSALM CXLIV.

1 *David blesseth God for his mercy both to him and to man.* 5 *He prayeth to be delivered from his enemies.*

A psalm of David.

BLESSED *be* the LORD [1]my strength, which [a]teacheth my hands [2]to war, *and* my fingers to fight.

2 My [3]goodness, [b]and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; [c]who subdueth my people under me.

3 LORD, [d]what *is* man, that thou takest knowledge of him! [e]*or* the son of man, that thou makest account of him!

4 [f]Man is like to vanity: [g]his days *are* as a shadow that passeth away.

5 [h]Bow thy heavens, O LORD, and come down: [i]touch the mountains, and they shall smoke.

B.C. 1033.

[o] Ex. 37. 11.
[d] 13. 1-4.
[1] Or, *for I am become, &c.*
[e] Gen. 32. 24-29.
[f] Prov. 3. 5, 6.
[g] Lam. 3. 41.
[k] Prov. 18. 10. Heb. 6. 18.
[2] *Hide me with thee.*
[l] 118. 28.
[k] Is. 63. 14.
[l] Is. 26. 10.
[m] Eph. 2. 4, 5.
[n] Rev. 7. 14-17.
[o] 119. 94.

PS. CXLIV.

[1] *My Rock.*
[a] 2 Cor. 10. 4. Eph. 6. 10, 11.
[2] *To the war, &c.*
[3] *Mercy.*
[b] Jer. 16. 19.
[c] 110. 3.
[d] Job 15. 14. Heb. 2. 6.
[e] 146. 3, 4.
[f] Job 14. 1-3.
[g] Job 8. 9.
[h] Is. 64. 1, 2.
[i] Hab. 3. 3-6. Heb. 12. 18.

[4] *Hands.*
[k] Neh. 9. 2.
[l] 1 Chr. 25. 1-6.
[m] 2 Sam. 5. 19-25. 2 Kings 5. 1.
[5] *Victory.*
[n] 1 Sam. 17. 45, 46.
[o] Is. 44. 3-5. Lam. 4. 2.
[p] Prov. 31. 10-27. Is. 3. 16-24.
[6] *Out.*
[q] Cant. 8. 8, 9. 1 Pet. 3. 5-6.
[r] Deut. 28. 8. Luke 12. 16-20.
[7] *From kind to kind.*
[8] *Able to bear burdens;* or, *loaden* with flesh.
[s] Jud. 6. 3-6. Zech. 8. 3-5.

PS. CXLV.

[a] 100, *title.*
[b] 146. 1, 2.
[c] Is. 40. 28. Rom. 11. 33.
[1] There is *no search.*
[d] Deut. 6. 7. Josh. 4. 21-24.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine [4]hand from above; rid me, and deliver me out of great waters, from [k]the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: [l]upon a psaltery, *and* an instrument of ten strings, will I sing praises unto thee.

10 *It is he* [m]that giveth [5]salvation unto kings: [n]who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* [o]as plants grown up in their youth: *that* our daughters *may be* [p]as corner-stones, [6]polished [q]*after* the similitude of a palace;

13 *That* [r]our garners *may be* full, affording [7]all manner of store; *that* our sheep may bring forth thousands and ten thousands in our streets;

14 *That* our oxen *may be* [8]strong to labour; *that there be* [s]no breaking in, nor going out; that *there be* no complaining in our streets.

15 Happy *is that* people that is in such a case; *yea*, happy *is that* people whose God *is* the LORD.

PSALM CXLV.

1 *David praiseth God for his fame,* 7 *goodness,* 11 *the glory of his kingdom,* 14 *his providence,* 17 *justice and holiness,* 18 *and for his especial favour for the righteous.*

David's [a]*psalm* of praise.

I WILL extol thee, my God, O King; and [b]I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; [c]and his greatness [1]*is* unsearchable.

4 One [d]generation shall praise thy works

---

the day, and it will tend to uphold the soul until the sun shall again shine. David remembered the days of old, meditating on all the works of his heavenly Father, and stretching forth his hands with earnest supplication, for a speedy answer. His own spirit often failed him; his God never. We should not simply be desirous to be delivered from the trouble which presses upon us, but to have the end answered. While David desired relief, he never for a moment forgot duty. In this very psalm, while imploring aid, he prays to be taught to do the will of God, that, through the Divine Spirit, he may be led into the land of uprightness. David goes to the bottom of things; correctly looking on all sorrow as the fruit of sin, he prays to be kept from sin as the only sure way to be kept from sorrow.

Psalm CXLIV. 1-10. David here is upon his high tower of confidence and hope; strong in his God, he looks down without fear on all beneath him. Full of hope, his feelings rise into song; and he praises the God that gives salvation to kings. All God's children are both kings and priests, animated by his grace, and bearing the image of sonship. They walk in his fear, and enjoy his favour. Ver. 11-15. David ranks as the highest of human felicities the joys of the domestic circle. These corner-stones, or columns, are those the fittest and best proportioned, through the combination of strength, symmetry, and beauty. The language is thought to allude to the carved figures on the walls of the Holy of Holies in the Temple of Solomon, the corners of which were highly ornamented; and the wishing of any one to be as beautiful, was the highest stretch of Hebrew fancy. The sheep of the East, we are told, will often bring forth three or four at a time, and that twice a-year. This immense fruitfulness is unknown in Europe, and hence the force of the figure is less strikingly felt. The idea of sheep bringing forth in the streets is also foreign to our notions; but in the East, there was provision made in the towns for the folding of the sheep, where they were preserved from danger, and where they might bring forth their young. This at once explains what is otherwise less clear. The prayer against "breaking in" and "going out," received but too much significance from the incursions of the enemy, or the removal of the people into captivity.

Psalm CXLV. 1-13. These grand and elevating thoughts are peculiarly meet for sacred song. They set

to another, and shall declare thy mighty acts.

5 I [c]will speak of the glorious honour of thy majesty, and of thy wondrous [2]works.

6 And [f]*men* shall speak of the might of thy terrible acts; and [3]I will declare thy greatness.

7 They shall [g]abundantly utter the memory of thy great goodness, and shall [h]sing of thy righteousness.

8 The [1]LORD *is* gracious, and full of compassion; slow to anger, and [4]of great mercy.

9 The LORD *is* [k]good to all; and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of [l]the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* an [5]everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all [6]wait upon thee; and thou givest them their meat in due season.

16 Thou [m]openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and [7]holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will [n]fulfil the desire of them that fear him: [o]he also will hear their cry, and will save them.

20 The LORD [p]preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and [q]let all flesh bless his holy name for ever and ever.

B. C. 1016.

[c] 105. 2.
[2] *Things, or words.*
[f] 126. 2, 3.
[3] *Thy greatness I will declare it.*
[g] 2 Cor. 9. 11, 12. 1 Pet. 2. 9, 10.
[h] 36. 10.
[i] 86. 5, 15.
[4] *Great in mercy.*
[k] 25. 8.
[l] Is. 9. 6, 7. Matt. 6. 13. Rev. 11. 15-17.
[5] *Kingdom of all ages.*
[6] *Look unto thee.*
[m] Job 38. 27.
[7] *Merciful, or bountiful.*
[n] Luke 1. 53. John 16. 24. Eph. 3. 16-20. 1 John 5. 15.
[o] 37. 39, 40.
[p] John 10. 27-29. Rom. 8. 28-30. 1 Pet. 1. 5-8.
[q] Rev. 5. 11-14.

PS. CXLVI.

[1] *Hallelujah.*
[2] *Salvation.*
[a] Is. 2. 22. 1 Cor. 2. 6.
[b] Deut. 33. 29.
[c] Tit. 1. 2. Heb. 6. 18.
[d] Prov. 22. 22, 23. Is. 9. 4.
[e] Luke 1. 53; 9. 17.
[f] Is. 61. 1. Acts 16. 26.
[g] Luke 13. 11-13. 2 Cor. 7. 6.
[h] Deut. 33. 3.
[i] Deut. 16. 11.
[k] Job 5. 12-14. 1 Cor. 3. 19.
[l] Is. 9. 7. Rev. 11. 15.
[m] Is. 52. 7.

PS. CXLVII.

[a] Is. 62. 7. Matt. 16. 18.
[b] Deut. 30. 3. Eph. 2. 12-19.
[1] *Grieft.*
[c] Gen. 15. 5. Is. 40. 26.

PSALM CXLVI.

1 *The Psalmist voweth perpetual praises to God.* 3 *He exhorteth not to trust in man.* 5 *God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.*

1 PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no [2]help.

4 His breath goeth forth, he returneth to his earth; in that very day [a]his thoughts perish.

5 [b]Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God;

6 Which made heaven and earth, the sea, and all that therein *is:* which [c]keepeth truth for ever;

7 Which [d]executeth judgment for the oppressed; [e]which giveth food to the hungry. The LORD [f]looseth the prisoners:

8 The LORD openeth *the eyes of* the blind: the LORD [g]raiseth *them that are* bowed down: the LORD [h]loveth the righteous:

9 The LORD [i]preserveth the strangers; he relieveth the fatherless and widow: but [k]the way of the wicked he turneth upside down.

10 The LORD shall [l]reign for ever, *even* [m]thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

Exhortations to praise God for his wisdom, power, and goodness displayed in providence, &c.

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The LORD doth [a]build up Jerusalem: [b]he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their [1]wounds.

4 He [c]telleth the number of the stars; he calleth them all by *their* names.

forth in glorious terms the memory of the Lord's great goodness, his boundless compassion, unutterable mercy, and the beneficence which he strews throughout the whole universe. The state of piety here depicted, clearly refers to the future and better times, when saints shall be "filled with the fulness of God." Then the delight of their hearts and the work of their lives will be to bless him, to speak of the glory of his kingdom, to talk of his power, and to make known his mighty acts. "The everlasting kingdom," is an expression which may refer either to the all-pervading rule of the Great Governor of the universe, or to the kingdom of heaven, properly so called, of which the Lord Jesus Christ is the Divine head. Ver. 14-21. The paternal character of God is beautifully delineated in these words. Presiding over the fountain of being, "he openeth his hand, and satisfieth the wants of every living thing," fulfilling the desires of them that fear him, hearing their cry, and saving them. His power is also pledged to preserve all that love him, and to crush their persecutors and oppressors. David's soul was so filled with a sense of the Lord's goodness, that nothing will satisfy him but that all flesh shall bless his holy name for ever and ever.

Psalm CXLVI. 1-6. It has been suggested that this psalm was probably written after the Captivity, when Cyrus withdrew his order for rebuilding the walls of Jerusalem. In opposition to this, it has been supposed as most probable that David wrote it towards the close of his reign; while others have ascribed it to Haggai and Zechariah. Such is the folly and worthlessness of mere human conjecture! Happily, however, the value of the psalm depends not on such figments, but on the glorious displays of the Divine character. Ver. 7-10. What can equal the benevolence and pathos of these verses? The oppressed, the starving, the imprisoned, the blind, the bowed down, the stranger, the fatherless, and the widow, all are the objects of the Divine care! The portraiture is beautiful in the extreme. Those who are conversant with the poetry of Greece and of Rome, will be in a position to pronounce on the infinite superiority of the poetry of the Hebrews. The gods of the heathen had no such sympathies; they yielded to the afflicted among their devotees no such succours. Well may the Christian exclaim, "Who is a God like unto our God?"

Psalm CXLVII. 1-20. In this psalm David marvellously blends the heavens and the earth with the affairs of men. He that counteth the stars, and knoweth them all by name, heals the broken in heart, and binds up their wounds. The condition of acceptable service is simple, uniform, and universal. The Lord takes pleasure in them that fear him, and hope in his mercy, and in none other. A perception of the demands of the law

5 Great *is* our LORD, and of great power: [2]his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who [d]prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He [e]giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them [f]that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion:

13 For [g]he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 [3]He maketh peace *in* thy borders, *and* [h]filleth thee with the [4]finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He [i]giveth snow like wool: he [k]scattereth the hoar-frost like ashes.

17 He [l]casteth forth his ice like morsels: [m]who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He [n]sheweth his [5]word unto Jacob, his statutes and his judgments unto Israel.

20 He hath [o]not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 *The Psalmist calleth upon the celestial,* 7 *the terrestrial,* 11 *and the rational creatures, to praise God.*

[1]PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

B. C. 1016.

[2] *Of his understanding* there is *no number.*
[d] Job 5. 10. Matt. 5. 45. Jam. 5. 17, 18.
[e] Job 38. 41. Matt. 6. 26. Luke 12. 24.
[f] 1 Pet. 1. 13, 17.
[g] Dan. 9. 25.
[3] *Who maketh thy border peace.*
[h] Deut. 8. 7, 8.
[4] *Fat of wheat.*
[i] Job 37. 6.
[k] Is. 55. 10.
[l] Josh. 10. 11. Job 38. 22, 23.
[m] Job 38. 29, 30.
[n] Deut. 33. 2-4. 2 Tim. 3. 15-17.
[5] *Words.*
[o] Deut. 4. 32-34.

CXLVIII.

[1] *Hallelujah.*
[a] Jer. 10. 11-13. Am. 9. 6. Rev. 4. 11.
[b] *See on* 1.
[c] Gen. 1. 21. Job 41. 1. Is. 27. 1.
[d] Ex. 10. 13, 19; 14. 21. Jon. 1. 4. Matt. 8. 24-27.
[1] *Birds of wing.*
[e] Jer. 31. 12. Zech. 9. 17. Luke 19. 37. Tit. 2. 4-6.
[f] Cant. 5. 9, 16. Is. 6. 3. Zech. 9. 17. Phil. 3. 8.
[2] *Exalted.*

PS. CXLIX.

[1] *Hallelujah.*
[a] Is. 52. 7. Phil. 3. 3. Rev. 19. 6.
[2] *With the pipe.*
[b] 1 Chr. 25. 6. Ezra 3. 10.
[c] Is. 61. 1-3. Heb. 12. 10. Rev. 7. 14.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praise the name of the LORD: [a]for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD [b]from the earth, [c]ye dragons, and all deeps:

8 Fire and hail; snow and vapour; [d]stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and [1]flying fowl.

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both [e]young men and maidens; old men and children:

13 Let them praise the name of the LORD; [f]for his name alone is [2]excellent: his glory *is* above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

1 *Exhortation to praise God for his love to the church;* 5 *and for that power which he hath given to his saints.*

[1]PRAISE ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: [a]let the children of Zion be joyful in their King.

3 Let them praise his name [2]in the dance: let them sing praises unto him [b]with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will [c]beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* in their

---

will produce faith, which will bring peace, followed by hope. The Gospel sets everything right between the Creator and the creature. The Psalmist makes an affecting reference to their high privileges, emphatically observing that he hath not dealt so with any nation; and as for his judgments, they have not known them. Did the faithful meditate more on their mercies, we should have more humble, devout, and fervent thanksgiving. It is always a profitable exercise to meditate on the goodness of the Lord, and compare the privileges of our own country with those of most other nations.

Psalm CXLVIII. 1-14. The fervent spirit of the Psalmist desired to convert the whole universe into an instrument of praise. Kings, people, princes, judges, young men and maidens, old men and children, he would have them all unite in a solemn psalm to magnify the Lord. It has been thought, perhaps, not without ground, that the latter verse of this psalm has a peculiar reference to the appearance of the Son of God in the flesh. At his birth the horn of his people was exalted. It was the pledge of the glorious deliverance which awaited the world. The horn of his people is represented as the subject of the praise of all his saints. It has been considered that this refers to David as a type of Christ, whom God has exalted to be a prince and a saviour. A "people near to him," is a phrase which impressively indicates the privileges of all the faithful in Christ, of all who have received the spirit of adoption, and who exult in its blessing. Between God and man there is a dreadful gulf; but his own children continually rejoice before him.

Psalm CXLIX. 1-9. This brief psalm is distinguished by several extraordinary beauties. It is sung by the "congregation of saints," an idea which suggests a fearful contrast to the mass of human kind. The sight of a multitude of persons all born again, sealed and led by the Holy Spirit, heirs of heaven, and without one false professor among them, would be a sublime spectacle. Meanwhile, Christian society is sadly mixed. We have the wheat and the tares growing together, and seen from a distance the one is not to be distinguished from the other. The Psalmist speaks not of such, but of those who walk not after the flesh, but after the spirit, to whom there is, therefore, now no condemnation. The Lord delights in his Son as Emmanuel, and he will beautify the meek with salvation. Here, as in a multitude of cases, the experience of the saints is delineated. They are called on to be joyful in glory. The idea of singing the songs of Zion on their bed, implies a very high degree of emotion and enthusiasm in the best sense. The language, however, which seems strange to us, is familiar to Oriental ears. It refers to the couches on

[s] mouth, [d] and a two-edged sword in their hand;

7 To [e] execute vengeance upon the heathen, *and* punishments upon the people;

8 To [f] bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: [g] this honour have all his saints. Praise ye the LORD.

PSALM CL.

An exhortation to praise God.

[1] PRAISE ye the LORD. [a] Praise God in his sanctuary: praise him [b] in the firmament of his power.

B. C. 1015.

[s] *Throat.*
[d] Heb. 4. 12. Rev. 1. 16.
[e] Zech. 9. 13-16. Rev. 19. 11-21.
[f] Josh. 10. 23.
[g] Rev. 3. 21.

PS. CL.

[1] *Hallelujah.*
[a] 116. 18, 19; 118. 19, 20.
[b] Gen. 1. 6-8. Dan. 12. 3.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the [2] trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and [3] dance: praise him with stringed instruments and [c] organs.

5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

[2] *Cornet.*
[3] *Pipe.*
[c] Job 30. 31.

THE PROVERBS.

The Analysis of this wonderful Book presents something which may be described as the Introduction, comprising Chapters i. to ix., containing directions, cautions, and incitements to the pursuit of Wisdom; the Proverbs of Solomon, put together by himself, comprising Chapters x. to xxiv.; Solomon's Proverbs, copied by the men of Hezekiah, comprising Chapters xxv. to xxix; the words of Agur in Chapter xxx.; and the instructions of Solomon's Mother in Chapter xxxi. The Book of Proverbs stands infinitely above every collection of wisdom that the wit of man has brought together. Each is a gem more precious than fine gold. Had they come to us from Greece instead of Judea, and made no mention of the God of truth and love, the wise men of this world would never have ceased to extol them, and to glorify their Author.

CHAPTER I.

1 *The use of the Proverbs.* 7 *An exhortation to fear God, and believe his word;* 10 *to avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.*

THE Proverbs of Solomon the son of David, king of Israel;

2 To [a] know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and [1] equity;

4 To give [b] subtilty to the simple, [c] to the young man knowledge and [2] discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand [d] a proverb, and [3] the interpretation; [e] the words of the wise, and their [f] dark sayings.

B. C. 1000.

CH. I.

[a] Deut. 4. 5, 6.
[1] *Equities.*
[b] Ps. 19. 7.
[c] Ps. 34. 11.
[2] *Advisement.*
[d] Mark 4. 11.
[3] *An eloquent speech.*
[e] Ec. 12. 11.
[f] Heb. 5. 14.

7 ¶ The fear of the LORD *is* [4] the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, [g] hear the instruction of thy father, and forsake not the law of thy mother:

9 For [h] they *shall be* [5] an [1] ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, [k] if sinners entice thee, consent thou not.

11 If they say, Come with us, [l] let us lay wait for blood, [m] let us lurk privily for the innocent without cause:

12 Let us [n] swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We [o] shall find all precious sub-

[4] *The principal part.*
[g] Deut. 21. 18-21.
[h] 1 Tim. 2. 9, 10.
[5] *An adding.*
[1] Gen. 41. 42.
[k] Jud. 16. 16-21.
[l] Mic. 7. 2.
[m] Ps. 10. 8-10.
[n] Ps. 35. 25.
[o] Hab. 2. 9.

which they reclined in their banquets and ordinary meals, where, conversing together, they oft-times united in singing hymns and songs.

Psalm CL. 1-6. This exhortation to praise the Lord is of a most comprehensive character. Beginning with the sanctuary, the Psalmist steps forth and avails himself of "the firmament of his power," thus inviting all beings to join in the celebration of the Creator's goodness, greatness, and glory.

Chap. I. 1. The meaning of the term "Proverbs" may best be got by an examination of the Book. From this it will be seen, that it is more comprehensive than the acceptation in which the word is usually taken in the English language. It signifies not merely a terse sentence, but more extended illustrations of moral duties, delivered in language either simple or lofty, and under various figures of speech, such as personification, similitude, direct address, and lively description. Ver. 2-6. It deserves particularly to be noted, that the party here selected for instruction is young men. From this we are taught—what all history and all experience illustrates and confirms—that the fate of nations turns instrumentally on their character. Whatever the importance may be which attaches to the young of the other sex, things in the main, and generally, will go well or ill according to the character of the husbands and the fathers of each successive generation. Ver. 7-9. Educationists, Moralists, Statesmen, and Philosophers, ought well to mark the declaration of the seventh verse. All knowledge is vain which does not produce the fear of the Lord; that once established, then every fresh acquisition will be sanctified, and rendered subservient to the Divine glory. It is matter for deep regret that young men are often found eagerly bent on the attainment of everything but this. That which ought to be first is put last, if it be not wholly excluded from their study. So far as this world's wisdom is concerned, other things being equal, the devout student has greatly the advantage. The natural order is, first, the knowledge of the Creator, and then the knowledge of creation: both are harmonious, and the perfection of education requires their union. How these beautiful verses sustain parental authority in youth, and filial reverence in after years! Ver. 10-19. From this language we obtain a glimpse at society in the East. It would appear that then, as now, there was more zeal for the destruction than for the salvation of men. Young men were solicited to join bands of robbers, whose haunts were in the forests, and in desolate places, and who, however they might escape for a time, were, in the end, sure to be overtaken by law and justice. Then,

stance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse.

15 My son, walk not thou in the way with them; [p]refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood:

17 (Surely in vain the net is spread in the [6]sight of any bird:)

18 And they [q]lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of [r]every one that is greedy of gain; *which* [s]taketh away the life of the owners thereof.

20 ¶ [7]Wisdom crieth without; she uttereth her voice in the streets:

21 She [t]crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, [u]ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also [x]will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when [y]distress and anguish cometh upon you.

28 Then [z]shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For [a]that they hated knowledge, and did not choose the fear of the LORD:

30 They [b]would none of my counsel; they despised all my reproof:

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the [8]turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But [c]whoso hearkeneth unto me shall dwell safely, [d]and shall be quiet from fear of evil.

B. C. 1000.

[p] Ps. 119. 101.
[6] *Eyes of every thing that hath a wing.*
[q] Ps. 7. 14-16. Matt. 27. 4.
[r] Mic. 2. 1-3. 1 Tim. 3. 3. Jam. 5. 1-4.
[s] Job 31. 39.
[7] *Wisdoms*; that is, *excellent wisdom.*
[t] Matt. 10. 27. Acts 5. 20.
[u] Ps. 94. 8. Luke 19. 42. Rev. 22. 17.
[x] Ps. 2. 4; 37. 13.
[y] Luke 21. 23-25. Rom. 2. 9.
[z] Job 27. 9. Luke 13. 25-28.
[a] Ps. 50. 16, 17. John 3. 20. Acts 7. 51-54.
[b] Jer. 8. 8. Luke 14. 18-20.
[8] *Ease.*
[c] Is. 48. 18. John 10. 27-29. 1 Pet. 1. 5.
[d] Ps. 112. 7. Luke 21. 9, 19.

CHAPTER II.

1 *Wisdom promiseth godliness to her children,* 10 *safety from evil company,* 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that [a]thou incline thine ear unto wisdom, *and* [b]apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* [1]liftest up thy voice for understanding;

4 If [c]thou seekest her as silver, and [d]searchest for her as *for* hid treasures;

5 Then shalt thou understand the fear of the LORD, and [e]find the knowledge of God.

6 For [f]the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He [g]layeth up sound wisdom for the righteous: *he is* [h]a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, [i]and preserveth the way of his saints.

9 Then [k]shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 [l]Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, [m]from the man that speaketh froward things;

13 Who [n]leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, [o]*and* delight in the frowardness of the wicked;

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To [p]deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;

17 Which forsaketh [q]the guide of her youth, and forgetteth the covenant of her God:

18 For her house inclineth unto death, and her paths unto the dead.

CH. II.

[a] Is. 55. 3. Matt. 13. 9.
[b] Ec. 7. 25. Acts 17. 11.
[1] *Givest thy voice.*
[c] Pr. 10. 10. Matt. 6. 19-21.
[d] Ec. 4. 8. Luke 16. 8.
[e] John 17. 3. 1 John 5. 20.
[f] Ex. 31. 3.
[g] 1 Cor. 1. 19-24, 30. Col. 2. 3.
[h] Ps. 84. 11.
[i] Deut. 33. 3, 26-29. 1 Pet. 1. 5.
[k] Ps. 32. 8. John 14. 6.
[l] Ps. 25. 21. Ec. 9. 15-18. Eph. 5. 15.
[m] Ps. 101. 4. Acts 20. 30.
[n] 2 Tim. 4. 10. 2 Pet. 2. 20-22. 1 John 2. 19.
[o] Hos. 7. 3. Rom. 1. 32.
[p] Gen. 39. 2-12. Ec. 7. 26.
[q] Jer. 3. 4.

as now, it appears that covetousness prompted violence, and often led to murder. Whether Jew or Gentile, human nature from the days of Cain has been the same, while its development is dependent upon circumstances. Ver. 20-23. The address of Wisdom is full of beauty: she accommodates herself to mankind, becoming all things to all men, that she may enlighten, save, and bless them. The language in the last of the foregoing verses is remarkable: it is an express promise of the Holy Spirit to every returning penitent for purposes of instruction. Ver. 24-33. Nowhere in Scripture is there a more awful and overpowering address than in these words. It is a frightful picture of hardened impenitence and offended justice, which may well make the ears of every ungodly reader to tingle. The Divine equity is strongly manifested. The sinner is represented as reaping the fruit of seed deliberately sown with his own hands; thus every mouth will be stopped, and the whole world of wicked men stand guilty before God. At the very outset, the inspired writer aims at reconciling man to God, rightly judging that the success of his subsequent instructions will depend upon this great event. Repentance, therefore, towards God, and faith in the Lord Jesus, once realised, the best book in existence for instruction in the Morals of Christianity will be the Proverbs of Solomon.

Chap. II. 1-9. The lesson here set forth is above all price. The writer having pointed out in the previous chapter the prior claims of the knowledge of the Most High, in the present directs to the method of obtaining it. What prominence is given to prayer! The authors and disciples of a vain philosophy make nothing of such an exercise. The very suggestion would offend their dignity. It is, nevertheless, sure that the knowledge of Divine things can only be attained through Divine teaching, and that prayer is the condition of the blessing. Men may make great advances in earthly knowledge without heavenly help; Biblical criticism may also be successfully conducted with natural talent, and a knowledge of language acquired; but without the Spirit of God not one step can be attained in this the highest of

19 [r]None that go unto her return again, neither [s]take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be [2]rooted out of it.

CHAPTER III.

1 *An exhortation to obedience, faith, mortification, devotion, and patience.* 13 *The happy gain and benefits of wisdom.* 27 *An exhortation to charitableness, peaceableness, contentedness.* 33 *The cursed state of the wicked.*

MY son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and [1]long life, [a]and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: [b]bind them about thy neck; [c]write them upon the table of thine heart:

4 So shalt thou find favour and [2]good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; [d]and lean not unto thine own understanding.

6 [e]In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ [f]Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be [3]health to [g]thy navel, and [4]marrow to thy bones.

9 ¶ Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 [h]So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; [i]neither be weary of his correction:

12 For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and the man *that* [5]getteth understanding:

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

B. C. 1000.

[r] Ec. 7. 26.
[s] Heb. 6. 18.
[2] *Plucked up.*

CH. III.

[1] *Years of life.*
[a] Ps. 119. 165. Rom. 5. 1.
[b] Ex. 13. 9.
[c] 2 Cor. 3. 3. Heb. 10. 16.
[2] *Good success.*
[d] 1 Cor. 3. 18-20; 8. 1, 2.
[e] 1 Sam. 30. 8. 1 Cor. 10. 31. 2 Cor. 8. 16. Col. 3. 17, 23.
[f] Is. 5. 21. Rom. 11. 25; 12. 16.
[3] *Medicine.*
[g] Ex. 16. 4, 5.
[4] *Watering*, or *moistening.*
[h] Lev. 26. 3-5. 2 Cor. 9. 6-11.
[i] Is. 40. 30, 31. 2 Cor. 4. 1, 16, 17. Heb. 12. 3, 7-12.
[5] *Draweth out.*

[k] Matt. 13. 44-46.
[l] Ps. 21. 4. 1 Tim. 4. 8.
[m] 1 Kings 3. 13. 1 Cor. 3. 21-23. 2 Cor. 6. 10.
[n] Ps. 19. 10, 11; 63. 3-5. Matt. 11. 28, 30.
[o] Ps. 25. 10; 119. 165. Rom. 5. 1.
[6] *Prepared.*
[p] Deut. 6. 6-9. John 15. 6, 7. Heb. 2. 1-3. 1 John 2. 24, 27.
[q] Deut. 32. 46, 47.
[r] 1. 9.
[s] Ps. 37. 23, 24; 121. 3, 8.
[t] Acts 12. 6. 1 Thes. 4. 13, 14.
[7] *The owners thereof.*
[u] Gen. 31. 29.
[x] Lev. 19. 13. 2 Cor. 8. 11. 1 Tim. 6. 18.
[8] *Practise no evil.*
[y] *A man of violence.*
[z] 22. 22-25.
[a] Ps. 138. 6.
[b] Is. 57. 15. 1 Pet. 5. 5.

15 She *is* [k]more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 [l]Length of days *is* in her right hand; [m]*and* in her left hand riches and honour.

17 Her ways *are* [n]ways of pleasantness, and [o]all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he [6]established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, [p]let not them depart from thine eyes: [q]keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and [r]grace to thy neck.

23 Then [s]shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, [t]and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from [7]them to whom it is due, when it is [u]in the power of thine hand to do *it*.

28 Say not unto thy neighbour, [x]Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 ¶ [8]Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 ¶ Envy thou not [9]the oppressor, and [y]choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely [z]he scorneth the scorners: but [a]he giveth grace unto the lowly.

all sciences. It may still be said to many of the leaders of public opinion, "Ye do err, not knowing the Scriptures." It becomes, therefore, a matter of the utmost moment to obtain the light by which the depths of their wisdom may be fathomed, and the soul of the inquirer made wise unto salvation. The rule is thus supplied by which each man determines the probity of his knowledge. Has prayer mingled with his studies? Has he conducted all his inquiries in the spirit of a humble dependence upon the Most High, and under a sense of the necessity of constant teaching? Then the likelihood is, that what he has sought he has obtained: but whatever may have been his reading and inquiry, if he has been prayerless and self-confiding, there is every ground to expect that his labour has been in vain. Ver. 10-22. Man's principal enemy is his fellow. It is, therefore, a precious promise to be delivered from the "evil man." Evil communications—that is, communications with evil men—naturally tend to corrupt good morals. All intercourse from its very nature assimilates man to man. In all such cases, however, as a rule, the bad bring the good down to their own level; the contrary is a rare occurrence. The regenerate character, in its nature still mixed, is no match for the pure depravity of unregenerated man. Safety, then, must be sought in separation. The grace of God suffices wherever duty calls on man to mix with the wicked; but where such intercourse is the fruit of voluntary choice, there is no promise of Divine protection.

Chap. III. 1-20. The paternal spirit here continues to pour out Divine wisdom. The directions contained in ver. 5, 6 are of great moment. The young man who guides his life by such rules will never greatly err. He who leans on his own knowledge cannot trust to the Lord. The self-reliant will not acknowledge God, and, by consequence, he has no right to expect that his paths shall be directed. Among the Orientals the state of the navel is often proverbially mentioned as a criterion of health and happiness. Wisdom is mostly represented by a tree of life, yielding delicious and refreshing shade to those who repose under its branches. There may have been some reference to the Tree of Paradise, which was intended to supply man with life, health, and happiness.

35 The wise shall inherit glory: [b]but shame [1]shall be the promotion of fools.

CHAPTER IV.

1 Solomon, to enforce obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, &c.

HEAR, [a]ye children, the instruction of a father, and [b]attend to know understanding.

2 For I give you [c]good doctrine, forsake ye not my law.

3 For [d]I was my father's son, tender and only *beloved* in the sight of my mother.

4 He taught me also, and said unto me, [e]Let thine heart retain my words: keep my commandments, and live.

5 ¶ [f]Get wisdom, get understanding; forget *it* not: [g]neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting [h]get understanding.

8 Exalt her, [i]and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.

9 She shall [k]give to thine head an ornament of grace: [l]a crown of glory shall she deliver to thee.

10 Hear, O my son, and [i]receive my sayings; [m]and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have [n]led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, [o]thou shalt not stumble.

13 [p]Take fast hold of instruction; [q]let *her* not go: keep her; for [r]she *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For [s]they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The [t]way of the wicked *is* as darkness; they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings:

21 Let them not [u]depart from thine eyes; keep them [x]in the midst of thine heart:

22 For they *are* [y]life unto those that find them, and [z]health to all their flesh.

23 ¶ Keep thy heart [a]with all diligence; [b]for out of it *are* the issues of life.

24 [c]Put away from thee [d]a froward mouth, and perverse lips put far from thee.

25 Let [e]thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and [f]let all thy ways be established.

27 Turn not to the right hand nor to the left: [g]remove thy foot from evil.

CHAPTER V.

1 Solomon exhorteth to the study of wisdom: 3 he sheweth the mischief of whoredom and riot; 15 he exhorteth to contentedness, liberality, and chastity.

MY son, [a]attend unto my wisdom, *and* [b]bow thine ear to my understanding;

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ For [c]the lips of a strange woman

B. C. 1000.

[b] Is. 65. 13-15.
[1] *Exalteth the fools.*

CH. IV.

[a] Ps. 34. 11.
[b] Heb. 2. 1.
[c] 1 Tim. 4. 6. Tit. 1. 9.
[d] 1 Chr. 22. 5.
[e] Deut. 6. 6.
[f] Jam. 1. 5.
[g] Job 23. 11.
[h] Ps. 119. 104.
[i] 1 Sam. 2. 30.
[k] 1 Tim. 2. 9, 10. 1 Pet. 3. 4.
[l] *She shall compass thee with a crown of glory.*
[i] John 3. 32, 33. 1 Thes. 2. 13. 1 Tim. 1. 15.
[m] Deut. 6. 2.
[n] Ps. 25. 4, 5.
[o] Rom. 9. 32, 33. 1 Pet. 2. 8.
[p] Acts 2. 42. Heb. 2. 1. Rev. 2. 13.
[q] John 4. 39-42.
[r] John 6. 63.

[s] Is. 57. 20. 2 Pet. 2. 14.
[t] Job 5. 14. 1 John 2. 11.
[u] 3. 3, 21.
[x] Ps. 40. 8.
[y] 4, 10.
[z] *Medicine.*
[a] *Above all keeping.*
[b] Mark 7. 21-23. Jam. 1. 14, 15.
[c] Eph. 4. 25-31. Col. 3. 8.
[d] *Frowardness of mouth, and perverseness of lips.*
[e] Ps. 119. 37.
[f] *All thy ways shall be ordered aright.*
[g] Is. 1. 16. CH. V.
[a] Matt. 13. 9. Rev. 2. 7, 11; 3. 6, 13.
[b] Jam. 1. 19.
[c] Rev. 17. 2-4.

Ver. 21-35. The wonderful penetration of Solomon into the workings of the human heart begins now to be exemplified: ver. 28 supplies a striking illustration. The oppressor, whatever his rank in society, is not to be envied; in promoting misery he can find no lasting pleasure. God hath ordained that the author of evil shall share it. Shame is poor promotion, and yet folly deserves none other. It is a painful feeling. Under a perpetuity of it, existence becomes not merely an intolerable burden, but an overwhelming curse, a foretaste of hell itself. The prophet is emphatic on this great fact, when he states, with respect to the resurrection, that the one class shall awake to everlasting life, and the other to shame and everlasting contempt.

Chap. IV. 1-13. Every man, at the outset of life, ought to take as his guiding-star the opening words of ver. 7: "Wisdom is the principal thing." Wherever this is, in a sufficient degree, it will not fail to bring along with it everything else that man requires and this world can supply, in that measure which is best. If all the wise men of a nation could be gathered together, they would be found largely to consist of those in whose behalf the prayer of Agur has been realised; they have neither riches nor poverty, but they are fed with food convenient for them. They would constitute but a small portion of those that people the workhouse; nor would the numbers be great occupying the high places of the earth. Wise men idle not, waste not, want not; they employ proper means to accomplish desirable ends, and they never fail, in some degree, to realise their objects.

Ver. 14-27. The shining light is an impressive emblem of true piety in a flourishing condition. The idea of progress is likewise strongly impressed, since, like the sun, it shineth more and more until mid-day. Religion, therefore, ought, in every case, to be not only manifest, but progressive: to sit still is a preparation for backsliding. Divine influence is inseparable from salvation; nothing else can bring the heart to God, and when brought, nothing else can keep it there. Religion, therefore, is a business to be continually prosecuted, and that business consists in keeping the heart with all diligence. Life and death are there. The heart once taken captive, the whole man—principles, passions, desires, and motives—will be surrendered. The heart, as the seat of life, requires to be specially guarded. Even a small wound in so tender a part, is certain and immediate death. The bearing of the whole of these verses is to the effect, that safety requires a vigilance that never sleeps, and a humble dependence on God that is never withdrawn, as well as a Divine protection from evil both seen and unseen. Faith, which is everything, has truth for its object, and the glory of God for its end. Things must be estimated in the light of revelation, to the exclusion of worldly wisdom and carnal policy.

Chap. V. 1-14. The counsels here given are of the utmost importance, since the sins pointed out are of the most heinous description, and as such, fraught with the most terrible consequences. No position is so frightful, and so revolting, as that of a man who has been brought to the grave by his own transgressions; no sound so

drop *as* an honey-comb, and her [1]mouth *is* [d]smoother than oil:

4 But [e]her end is bitter as wormwood, [f]sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house;

9 Lest [g]thou give thine honour unto others, and thy years unto the cruel;

10 Lest strangers be filled with thy [2]wealth, and thy labours *be* in the house of a stranger;

11 And [h]thou mourn at the last, [i]when thy flesh and thy body are consumed,

12 And say, [k]How have I hated instruction, [l]and my heart despised reproof;

13 And [m]have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was [n]almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink [o]waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be [p]dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and [q]rejoice with the wife of thy youth.

19 *Let her be* [r]*as* the loving hind and pleasant roe; let her breasts [s]satisfy thee at all times: and [t]be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be [u]holden with the cords of his [6]sins.

23 He [v]shall die without instruction; and [w]in the greatness of his folly he shall go astray.

B. C. 1000.

1 *Palate.*
d Pr. 5. 3, 21.
e Ec. 7. 26.
f Jud. 16. 4-6, 15-21.
g Gen. 38. 23-26.
2 *Strength.*
h Deut. 32. 29. Rom. 6. 21. Rev. 21. 8.
i 1 Cor. 5. 4, 5.
k Pr. 50. 17. John 3. 19, 20.
l Ex. 2. 13, 14.
m Luke 16. 16. Heb. 13. 7.
n Num. 25.1-6. 1 Cor. 10.6-8.
o 1 Cor. 7. 3-5. Heb. 13. 4.
p Pr. 127. 3.
q Mal. 2. 14,15.
r Cant. 2. 9; 4. 5; 7. 3.
s *Water thee.*
t *Err thou always in her love.*
u Ec. 7. 26.
6 *Sin.*
v Job 4. 21; 36. 12.
w 2 Pet. 2. 15-22.

CHAP. VI.

1 *Against suretiship,* 6 *idleness,* 12 *and mischievousness.* 20 *The blessings of obedience.* 25 *Evils of whoredom.*

MY son, [a]if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art [b]snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, [c]when thou art come into the hand of thy friend; [d]go, humble thyself, [l]and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go [e]to the ant, [f]thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [g]How long wilt thou sleep, O sluggard? [h]when wilt thou arise out of thy sleep?

10 *Yet* [l]a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, [k]walketh with a froward mouth.

13 He [l]winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

a Ec. 7. 26.
5 *Sin.*
b Job 4. 21; 36. 12.
c 2 Pet. 2. 15-22.

CH. VI.

a Gen. 43. 9. Job 17. 3. Heb. 7. 22.
b 18. 7.
c 2 Chr. 12. 5. Ps. 31. 8.
d Ex. 10. 3. Jam. 4. 10.
l *So shall thou prevail with thy friend.*
e Is. 1. 3. Matt. 6. 26.
f Matt. 25. 26. Heb. 6. 12.
g 1. 22.
h Ps. 94. 8.
i 24. 33, 34.
k Ps. 10. 3, 7. Acts 20. 30.
l Ps. 35. 19.

affecting as his mourning and moaning, while his body is consuming, and threatening speedily to fall asunder, and to drive the immortal inhabitant into eternity. Ver. 15-23. The happiness of home depends on congeniality of spirit between husband and wife. Where this exists, the result is a felicity no otherwise to be realised on earth. Loving each other fervently, and living for each other, and the God they serve, they become, in a great degree, independent of the cold and selfish world around them. Each can still count on *one* true and faithful heart to which it may unbosom itself of all its cares and trials, sure of sympathy, and, as far as possible, of succour. Licentiousness is wickedness in the first degree, and the fountain of all misery. Nothing is wanted but its universal prevalence to turn the world into a second Sodom. The great check to human transgression is the recognition, that the eye of the Lord pondereth all the goings of man. The element of the wicked is one of Atheism. Till the heart has become thoroughly hardened, and he has reached the practical conclusion that there is no God, he is the subject of checks which embitter the pleasures of sin, such as they are. The formation of habits is the result of repeated transgressions; and such habits once formed, become a chain to bind the soul of the sinner to the car of the Tempter. Such a man, shutting his eyes against the light, will die without instruction, and be hurled from his place into bottomless perdition. Nothing but the blood of Christ can meet the necessities of depraved nature: and its application to the soul is peculiarly the work of the Holy Spirit.

Chap. VI. 1-5. These verses supply a lesson of commercial prudence. The joining of hands was the ancient method of entering into contracts. It is not here intended to interdict the act of becoming surety in every case. All that is meant is, to caution the young man against rashness in a matter which may be attended with such results. In a business world like ours, suretiship, bonds, and engagements, are, to a considerable extent, necessary; without them the affairs of the nation would come to a stand. But in all such cases, discretion must be exercised, and no man is to take upon himself burdens greater than he can bear. When an error in this respect has been committed, it is the duty of the party concerned, with the least possible delay, to seek to extricate himself, even when the act may be considered humbling to his pride. Ver. 6-15. The lesson of industry here presented has been admired in every age. The ant is in some material points a reproach to man; without guide, overseer, or ruler, she is steady to her labour, which she conducts with system and success. It is a reproach to man, with his reason, to come short of the instinct of the most insignificant creatures. To carry out the instruction here presented, will be to take a high place in society. Sloth will be expelled; men will live by rule, and they will husband time as much as money. The mind will be stored with useful know-

14 Frowardness *is* in his heart, [m]he deviseth mischief continually; [n]he [2]soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall [o]he be broken without remedy.

16 ¶ These [p]six *things* doth the LORD hate: yea, seven *are* an abomination [3]unto him:

17 [4]A proud look, [q]a lying tongue, [r]and hands that shed innocent blood,

18 An [5]heart that deviseth wicked imaginations, [t]feet that be swift in running to mischief,

19 [u]A false witness *that* speaketh lies, and he [x]that soweth discord among brethren.

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For [y]the commandment *is* a [6]lamp; and the law *is* light; [z]and reproofs of instruction *are* the way of life:

24 To [a]keep thee from the evil woman, from the flattery [6]of the tongue of a strange woman.

25 [b]Lust not after her beauty in thine heart; neither let her [c]take thee with her eyelids:

26 For [d]by means of a whorish woman *a man is brought* to [e]a piece of bread; and [7]the adulteress will [f]hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So [g]he that goeth in to his neighbour's wife; whosoever [h]toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry:

31 But [i]*if* he be found, he shall restore sevenfold; [k]he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman [l]lacketh [8]understanding: he *that* doeth it destroyeth his own soul.

B. C. 1000.

[m] Ps. 36. 4.
[n] Hos. 8. 7. Gal. 6. 7, 8.
[2] *Casteth forth.*
[o] Jer. 19. 11.
[p] Am. 1. 3, 6, 9, 11.
[3] *Of his soul.*
[4] *Haughty eyes.*
[q] Ps. 5. 6. John 8. 44.
[r] Is. 1. 15; 59. 3-6.
[s] Gen. 6. 5.
[t] Is. 59. 7. Rom. 3. 15.
[u] Ex. 20. 16.
[x] 26. 20.
[y] Ps. 19. 8.
[5] *Candle.*
[z] Ps. 141. 5.
[a] Ec. 7. 26.
[6] *Of the strange tongue.*
[b] Matt. 5. 28. Jam. 1. 14, 15.
[c] Is. 3. 16.
[d] Luke 15. 13-15, 30.
[e] 1 Sam. 2. 36.
[7] *The woman of a man; or, a man's wife.*
[f] Gen. 30. 14.
[g] Lev. 20. 10.
[h] Gen. 20. 4-7.
[i] 2 Sam. 12. 6.
[k] Matt. 18. 26.
[l] Gen. 39. 9, 10.
[8] *Heart.*

[m] Ps. 38. 1-8; 51. 8.
[n] Gen. 49. 4.
[o] 27. 4, *marg.*
[9] *Accept the face of.*

CH. VII.

[a] 3. 1.
[b] Deut. 6. 8, 9.
[c] Job 17. 14.
[1] *The sons.*
[d] Jud. 16. 1.
[e] Gen. 39. 11. Rom. 13. 13-14. Eph. 5. 11, 12.
[2] *Evening of the day.*
[f] Gen. 38. 14, 15. Jer. 3. 2. 1 Tim. 2. 9. Rev. 17. 3-5.
[g] Gen. 3. 1. 2 Cor. 11. 2, 3.
[h] 25. 24.
[3] *She strengthened her face and said.*
[4] *Peace-offerings are upon me.*
[i] Cant. 1. 16; 3. 7-10. Rev. 2. 22.
[k] Is. 19. 9.
[l] Cant. 3. 6.
[m] Ps. 45. 8.

33 [m]A wound and dishonour shall he get; [n]and his reproach shall not be wiped away.

34 For [o]jealousy *is* the rage of a man; therefore he will not spare in the day of vengeance.

35 He will not [9]regard any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of a lewd woman,* 22 *and the desperate simplicity of a wanton youth.*

[a]MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 [b]Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, [c]Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among [1]the youths, a young man void of understanding,

8 Passing through the street [d]near her corner; and he went the way to her house,

9 In [e]the twilight, in the [2]evening, in the black and dark night;

10 And, behold, there met him a woman *with* [f]the attire of an harlot, and [g]subtile of heart.

11 (She *is* [h]loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [3]with an impudent face said unto him,

14 [4]*I have* peace-offerings with me; this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have [i]decked my bed with coverings of tapestry, with carved *works*, with [k]fine linen of Egypt.

17 I have [l]perfumed my bed [m]with myrrh, aloes, and cinnamon.

---

ledge, by the study of the Word and works of God, and the great living world around. Ver. 16-19. The matter comprised in these seven things deserves to be deeply and prayerfully pondered, in conjunction with the closest self-examination. These seven things withdrawn from society, would render earth—bad as it is now—a scene approaching to that of heaven. Ver. 20-35. He who makes light of his father's commandment, and forsakes the law of his mother, is on the road to ruin. Of all counsellors, these are most to be relied on, since none are so upright and so affectionate, and withal so thoroughly disinterested. Sin and punishment cannot possibly be separated. The sinner may seek for a hiding-place, but the earth can furnish him with none where his sin will not find him out. The transgression specified in these verses is the most heinous of which humanity is capable; and as is its character, such are its consequences; it is fraught with misery unutterable to all concerned.

Chap. VII. 1-27. The wisdom of the counsels here presented has been proved and tested in every age. One of the most eminent of Englishmen has left the following upon record for the benefit of his children:—"If I omit reading a portion of Scripture in the morning, it never goes well with me through the day." Let the promise and the precept go together; that men may obey the one, they must believe the other. The Divine promise is a power to which there is no other limit than faith. The path of danger was known to Solomon; and hence he is careful to erect finger-posts where the peril is most imminent. Danger is much an affair of time, place, and circumstances. Idleness, late hours, a vacant mind, evil company, and strong drink—these are among the materials of destruction. They have proved the overthrow of unsuspecting millions of the young; and they will continue to do so until the knowledge of God shall have filled the earth—when society will exhibit self-

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves:

19 For [a]the goodman *is* not at home, [c]he is gone a long journey:

20 He hath taken a bag of money [5]with him, *and* will come home at [6]the day appointed.

21 [p]With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her [7]straightway, [q]as an ox goeth to the slaughter, or as a fool to [r]the correction of the stocks;

23 Till [s]a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth:

25 Let not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many strong *men* have been slain by her.

27 Her house *is* the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 *The fame,* 6 *and evidence of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of it.*

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths;

3 She [a]crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart.

6 ¶ Hear; [b]for I will speak of excellent things; and [c]the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* [1]an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* [d]nothing [2]froward or perverse in them.

9 They *are* [e]all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; [f]and all the things that may be desired are not to be compared to it.

12 [g]I wisdom dwell with [3]prudence, and find out [h]knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil; [i]pride, and arrogancy, and the evil way and [k]the froward mouth, do I hate.

14 Counsel *is* mine, and [l]sound wisdom: I *am* understanding; [m]I have strength.

15 ¶ By me kings reign, and princes [n]decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and [o]those that seek me early shall find me.

18 [p]Riches and honour *are* with me; *yea,* [q]durable riches [r]and righteousness.

19 My [s]fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 [t]I [4]lead in the way of righteousness, [u]in the midst of the paths of judgment;

21 That I may cause those that love me [x]to inherit substance; and I will [7]fill their treasures.

22 ¶ The LORD [z]possessed me in the beginning of his way, before his works of old.

23 I was [a]set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, [b]I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [5]fields, nor the [6]highest part of the dust of the world.

27 When [c]he prepared the heavens, I *was* there: when he set a [7]compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When [d]he gave to the sea his decree, that the waters should not pass his commandment: [e]when he appointed the foundations of the earth:

30 Then I was by him, *as* [f]one brought up *with him:* and [g]I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; [h]and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: [i]for blessed *are they that* keep my ways.

B. C. 1000.

[a] Matt. 20. 11. Luke 12. 39.
[c] Matt. 24. 48. Luke 12. 45, 46.
[5] *In his hand.*
[6] *The new-moon.*
[p] Jud. 16. 15-17.
[7] *Suddenly.*
[q] Acts 14. 13.
[r] Job 13. 27. Acts 16. 24.
[s] Num. 25. 8, 9.

CH. VIII.

[a] John 18. 20. Acts 5. 20.
[b] 1 Cor. 2. 6, 7. Col. 1. 26.
[c] Job 33. 1-3. Matt. 13. 35.
[1] *The abomination of.*
[d] John 7. 46.
[2] *Wreathed.*
[e] John 6. 45. 1 Cor. 2. 14, 15.

[f] 3. 15.
[g] Is. 55. 8, 9. Rom. 11. 33. Eph. 3. 10. Col. 2. 3.
[3] Or, *subtilty.*
[h] Ex. 31. 3-6.
[i] Ps. 5. 4, 5. 1 Pet. 5. 5.
[k] 6. 12; 10. 31.
[l] Rom. 1. 22.
[m] Ec. 7. 19; 9. 16-18.
[n] Ps. 72. 1-4. Rev. 19. 11.
[o] Ec. 12. 1. Matt. 6. 33.
[p] Jam. 2. 5.
[q] Eph. 3. 8. 1 Tim. 6. 17-19. Rev. 3. 18.
[r] Phil. 3. 8, 9.
[s] Ec. 7. 12.
[t] Is. 55. 4. John 10. 3, 27, 28. Rev. 7. 17.
[4] *Walk.*
[u] Deut. 5. 32.
[x] Gen. 15. 14. Rom. 8. 17. 1 Pet. 1. 4.
[7] Ps. 16. 11. Eph. 3. 19, 20.
[z] John 1. 1, 2. Col. 1. 17.
[a] Ps. 2. 6. Eph. 1. 10, 11.
[b] John 1. 14; 3. 16. Heb. 1. 5, 6.
[5] *Open places.*
[6] *Chief part.*
[c] Ps. 33. 6. Col. 1. 16. Heb. 1. 2.
[7] *Circle.*
[d] Ps. 33. 7.
[e] Job 38. 4-7.
[f] John 1. 1-3, 18; 16. 28, 29.
[g] Is. 42. 1.
[h] Ps. 40. 6-8. John 4. 34. 2 Cor. 8. 9.
[i] Ps. 119. 1, 2.

control, steady employment, regulated energy, and manly consecration of soul, body, and spirit to the service of the great Creator.

Chap. VIII. 1. The portraiture of Wisdom presented in this chapter is one of ineffable beauty. Her language is full of love to the human race, and intensely concerned to promote their welfare. She is a meet emblem of the Saviour, his Apostles and Evangelists, and the ministers of the Word, in diffusing the knowledge of the Lord throughout the earth. There is a peculiarity in the language which has excited some discussion among Biblical critics; closely examined, however, it seems to conduct to only one conclusion. The speaker assumes a personal attitude, and the utterances are personal; the properties are personal. Wisdom was set up from everlasting as the efficient Cause in the work of creation. The affections are personal—hatred love, joy, are all the attributes of a personal mind. The promises are personal, as also the commandment touching life and death. It is doubtful whether Solomon fully comprehended his own inspired words. We have authority from 1 Peter i. 10 for the fact, that the prophets were frequently ignorant of the entire scope of their own communications. The conclusion, then, that is reached is, that the language of the chapter refers not to attributes, but to a

33 Hear instruction, and be wise, and [k] refuse it not.

34 Blessed *is* the man that heareth me, [l] watching daily at my gates, waiting at the posts of my doors.

35 For [m] whoso findeth me findeth life, and shall [s] obtain [n] favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

CHAPTER IX.

1 *The discipline, 4 and doctrine of wisdom.* 18 *The custom, 16 and error of folly.*

WISDOM hath [a] builded her house, she hath hewn out her seven [b] pillars;

2 She hath [c] killed her [1] beasts; she hath [d] mingled her wine; she hath also furnished her table:

3 She hath [e] sent forth her maidens: [f] she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, [g] eat of my bread, and drink of the wine *which* I have mingled.

6 [h] Forsake the foolish, and live; and go in the way of understanding.

7 ¶ He that [i] reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: [k] rebuke a wise man, and he will love thee.

9 [l] Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The fear of the LORD *is* the beginning of wisdom; and the knowledge of the Holy *is* understanding:

11 For [m] by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ A foolish woman *is* [n] clamorous; *she is* simple, and knoweth nothing.

14 For [o] she sitteth at the door of her house, on a seat [p] in the high places of the city,

15 To [q] call passengers who go right on their ways:

16 [r] Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 [s] Stolen waters are sweet, and bread [2] *eaten* in secret is pleasant.

18 But he knoweth not that [t] the dead *are* there; *and that* her guests *are* in the depths of hell.

B. C. 1000.

k Acts 7.35-37. Heb. 12. 25.
l Ps. 27. 4. Jam. 1. 22-25.
m John 3.16,36. Phil. 3. 8, 9. Col. 3. 3.
s *Bring forth.*
n Eph. 1. 6.
CH. IX.
a Eph. 2.21,22.
b Gal. 2. 9.
c Is. 25. 6.
1 *Killing.*
d Luke 14. 17.
e Rom. 10. 15.
f John 7. 37.
g Is. 55. 1-3. John 6. 49, 58.
h Ps. 26. 4-6. 2 Cor. 6. 17. Rev. 18. 4.
i 2 Chr. 24. 20-22.
k Lev. 19. 17. Gal. 2. 11-14. 2Pet.3,15,16.
l 2 Pet. 3. 18. 1 John 2. 20, 21; 5. 13.
m Deut. 6. 2.
n 1 Tim. 6. 4, *marg.*
o 7. 10-12.
p 3.
q 23. 27, 28.
r 4.
s Gen. 3. 6.
2 *Of secrecies.*
t 6. 26.
CH. X.
a Ec. 2. 19.
b Luke 12. 15-21. Jam. 5. 1-3.
c Matt. 6. 30-33. Heb. 13. 5, 6.
1 *The wicked for* their *wickedness.*
d 1 Cor. 15. 58.
e 6. 6-8.
f Mark 14. 9. Luke 1. 48.
g Job 18. 17.
h Ps. 119. 34.
i 12. 3.
2 *A fool of lips.*
s *Be beaten.*
k Ps. 25. 21. Is. 33. 15, 16. Gal. 2.13,14.

CHAPTER X.

From this chapter to the five-and-twentieth are sundry observations of moral virtues, and their contrary vices.

THE Proverbs of Solomon. [a] A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 [b] Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD [c] will not suffer the soul of the righteous to famish: but he casteth away [1] the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand: [d] but the hand of the diligent maketh rich.

5 He that [e] gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The [f] memory of the just *is* blessed: but [g] the name of the wicked shall rot.

8 The [h] wise in heart will receive commandments: [1] but [2] a prating fool shall [s] fall.

9 He [k] that walketh uprightly walketh

Person, and that Person the Son of God, Creator of the universe, the Prophet, Priest, King, and Almighty Saviour of his people. This, from the earliest age, has been the accredited interpretation of the chapter amongst the most enlightened and the holiest of men. Let Christians, therefore, rejoice in Christ the Lord, in whom are all the treasures of wisdom and knowledge, and remember that it is their privilege to receive out of his fulness grace for grace. Christ is the wisdom of God incarnate; and they who want have only to ask of him, who will give whatever is necessary to meet their requirements both for time and for eternity.

Chap. IX. 1-12. These verses belong to the foregoing chapter, from which they ought not to have been separated. The same beautiful idea is here carried out and completed. We have the gospel presented under a highly poetical simile. Wisdom, at a vast expense, has reared a palace, where she has spread a table for a starving world, whom she invites to the "feast of fat things." The invitations are sent forth freely into every quarter, while she herself unites in the proclamation. It is not improbable that Solomon here referred to his own magnificent temple, to which men were summoned for the worship of God, instead of frequenting scenes of vice and dissipation; and, if so, he so far expounds the mystery of that marvellous structure which was typical of Christ and his gospel. As to the mission of the maidens, it is exemplified in the East at the present hour. A great European traveller states that he saw at Alexandria ten or twelve women going about, and inviting people to a banquet, making a particular kind of crying noise. These Eastern customs meet us at every turn, and tend to illustrate the Scripture, and confirm the truth of the representations of ancient events, habits, and customs. The lesson taught is solemnly emphatic. It ought to be deeply affecting even to the most thoughtless, that all their works in time bear on eternity; that if they be wise, it is for themselves; that if they scorn and disobey, they themselves shall bear the consequences. Whatever men sow, that they shall reap—life or death, and both extending through eternity. Ver. 13-18. Wisdom now gives place to Folly, who is intent on calling the attention of mankind, not to save but to destroy them. The world is full of seductive influences, adapting itself to every variety of condition. Temptations are strewn in every path, and there is no place in which her syren song is not heard. Compliance is ruin; there is no safety but in flight. Every reader of these words is contended for by holiness and sin. The gospel feast is spread in opposition to the feast of the world; and every man will be found either at the one or at the other. It behoves each reader, therefore, to inquire whose he is, and where he is. The last question will aid in answering the first.

Chap. X. 1-18. We have here a striking development of character. The wicked and the righteous are placed in opposition, and their principles indicated by their conduct. There is no parental joy comparable to that

surely: [1]but he that perverteth his ways shall be known.

10 He [m]that winketh with the eye causeth sorrow: [n]but a prating fool shall [4]fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but [o]a rod *is* for the back of him that is void of [5]understanding.

14 Wise *men* [p]lay up knowledge: but the mouth of the foolish *is* near destruction.

15 The [q]rich man's wealth *is* his strong city; [r]the destruction of the poor *is* their poverty.

16 The [s]labour of the righteous *tendeth* to life: [t]the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but [u]he that refuseth reproof [6]erreth.

18 He [x]that hideth hatred *with* lying lips, and he [y]that uttereth a slander, *is* a fool.

19 In [z]the multitude of words there wanteth not sin: [a]but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous [b]feed many: but fools die for want of [7]wisdom.

22 The blessing of the LORD, [c]it maketh rich, and [d]he addeth no sorrow with it.

23 *It is* [e]as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* [f]an everlasting foundation.

26 As [g]vinegar to the teeth, and [h]as smoke to the eyes, [i]so *is* the sluggard to them that send him.

27 The fear of the LORD [8]prolongeth days: but the years of the wicked shall be shortened.

28 The [k]hope of the righteous *shall be* gladness; [l]but the expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed: but [m]the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous [n]know what is acceptable: but the mouth of the wicked *speaketh* [9]frowardness.

CHAPTER XI.

1 [1]A [a]FALSE balance *is* abomination to the LORD: but [2]a just weight *is* his delight.

2 *When* pride cometh, then cometh shame: [b]but with the lowly *is* wisdom.

3 [c]The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall [3]direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish; and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour: but [d]through knowledge shall the just be delivered.

10 When [e]it goeth well with the right-

B. C. 1000.

1 Luke 12. 1, 2. 1 Cor. 4. 5.
m Ps. 35. 19.
n 18. 6, 7, 21.
4 *Be beaten.*
o Ps. 32. 9.
5 *Heart.*
p Matt. 13. 44, 52. 2 Cor. 4. 6, 7.
q Luke 12. 19. 1 Tim. 6. 17.
r Mic. 2. 1, 2.
s 1 Cor. 15. 58. Heb. 6. 10.
t Rom. 6. 23. 2 Tim. 2. 17, 18.
u Hob. 12. 25.
6 *Causeth to err.*
x Ps. 5. 9. Luke 20. 20, 21.
y Ps. 50. 20; 101. 5.
z Jam. 3. 2.
a Ps. 39. 1. Jam. 1. 19.
b Ec. 12. 9, 10. John 21. 15-17. 1 Pet. 5. 2.
7 *Heart.*
c Gen. 13. 2. 1 Sam. 2. 7, 8.
d Hab. 2. 6-12. Zech. 5. 4. Jam. 5. 1-5.
e Ec. 11. 9.
f Ps. 15. 5. Matt. 16. 18. Eph. 2. 20. 2 Tim. 2. 19.
g 25. 13, 20.
h Is. 65. 5.

i Rom. 12. 11. Heb. 6. 12.
8 *Addeth.*
k Rom. 5. 2.
l Ps. 112. 10. Luke 16. 23-26.
m Mic. 2. 9, 10.
n Dan. 4. 27.
9 *Frowardnesses.*

CH. XI.

1 *Balances of deceit.*
a Deut. 25. 13-16.
2 *A perfect stone.*
b 1 Cor. 8. 1, 2.
c Ps. 25. 21. John 7. 17.
3 *Rectify.*
d Eph. 4. 13, 14. 1 John 2. 21-27.
e Esth. 8. 15, 16.

which is created by the wisdom of a son. The father's heart is far more excited by his son's advancement than by his own. The wise and the good extolling his son, is twice to extol himself. Of all the causes which burden and break the mother's heart, the heaviest is the folly of her cherished offspring. While the Scriptures teach throughout that, in everything, man is dependent for success on God, they are careful to connect means with ends. A slack hand ends in poverty, and a diligent hand conducts to wealth. The principle applies alike to business and to religion. Presumption and enthusiasm have made havoc in both these directions; and it will be the wisdom of every man to profit by the example. Just men are generally approved during their lifetime; but almost invariably so when they have been numbered with the dead. Their memory is then blessed by those who knew their worth, and shared in their kindness. Examples are to be found in private Christians, ministers of the Word, public benefactors, and rulers of the people. How different is the lot of the wicked, whose very name becomes the subject of rottenness! Ver. 19-32. Next to the management of the heart, the most difficult and the most important is the government of the tongue. Eminence in this is the result of experience and observation, and hence it is seldom attained till later life. Young people, generally, even those under the influence of Christian principle, are here often sadly at fault. Few things are so demonstrative of improving wisdom, and growing piety, as a well-regulated tongue. This regulation has to do alike with silence and with speech; when it is necessary to speak at all. "The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out." How great, then, must be the sin, if it be estimated by the punishment!

Chap. XI. 1-20. Man's best guide is integrity;—"He that walketh uprightly, walketh surely." Righteousness of character is, in its own nature, light, which is always useful to guide the perplexed in a safe path. This wonderful Book, in every chapter, demonstrates the essential sameness of human society. When goodness combines with greatness in the persons of Rulers and Magistrates, that greatness acquires an indefinite force in influencing the public mind. When it goes well with such, the city rejoices. On the other hand, when the wicked fall from power, or are overtaken by fatal calamities, so far from the people regretting, they shout for joy. The history of almost every nation in Europe supplies illustrations of the principles here laid down. Again, the doctrine of the New Testament, touching

14 Frowardness *is* in his heart, [m]he deviseth mischief continually; [n]he [2]soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall [o]he be broken without remedy.

16 ¶ These [p]six *things* doth the LORD hate: yea, seven *are* an abomination [3]unto him:

17 [4]A proud look, [q]a lying tongue, [r]and hands that shed innocent blood,

18 An [5]heart that deviseth wicked imaginations, [t]feet that be swift in running to mischief,

19 [u]A false witness *that* speaketh lies, and he [x]that soweth discord among brethren.

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For [y]the commandment *is* a [6]lamp; and the law *is* light; [z]and reproofs of instruction *are* the way of life:

24 To [a]keep thee from the evil woman, from the flattery [6]of the tongue of a strange woman.

25 [b]Lust not after her beauty in thine heart; neither let her [c]take thee with her eyelids:

26 For [d]by means of a whorish woman *a man is brought* to [e]a piece of bread; and [7]the adulteress will [f]hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So [g]he that goeth in to his neighbour's wife; whosoever [h]toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry:

31 But [i]*if* he be found, he shall restore sevenfold; [k]he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman [l]lacketh [8]understanding: he *that* doeth it destroyeth his own soul.

B. C. 1000.

[m] Pa. 36. 4.
[n] Hos. 8. 7. Gal. 6. 7, 8.
[2] *Casteth forth.*
[o] Jer. 19. 11.
[p] Am. 1. 3, 6, 9, 11.
[3] *Of his soul.*
[4] *Haughty eyes.*
[q] Ps. 5. 6. John 8. 44.
[r] Is. 1. 15; 59. 3-6.
[s] Gen. 6. 5.
[t] Is. 59. 7. Rom. 3. 15.
[u] Ex. 20. 16.
[x] 26. 20.
[y] Ps. 19. 8.
[5] *Candle.*
[z] Ps. 141. 5.
[a] Ec. 7. 26.
[6] *Of the strange tongue.*
[b] Matt. 5. 28. Jam. 1. 14, 15.
[c] Is. 3. 16.
[d] Luke 15. 13-15, 30.
[e] 1 Sam. 2. 36.
[7] *The woman of a man; or, a man's wife.*
[f] Gen. 39. 14.
[g] Lev. 20. 10.
[h] Gen. 20. 4-7.
[i] 2 Sam. 12. 6.
[k] Matt. 18. 25.
[l] Gen. 39. 9, 10.
[8] *Heart.*

[m] Pa. 38. 1-8; 51. 8.
[n] Gen. 49. 4.
[o] 27. 4, *marg.*
[9] *Accept the face of.*

CH. VII.

[a] 3. 1.
[b] Deut. 6. 8, 9.
[c] Job 17. 14.
[1] *The sons.*
[d] Jud. 16. 1.
[e] Gen. 39. 11. Rom. 13. 13-14. Eph. 5. 11, 12.
[2] *Evening of the day.*
[f] Gen. 38. 14, 15. Jer. 4. 30. 1 Tim. 2. 9. Rev. 17. 3-5.
[g] Gen. 3. 1. 2 Cor. 11. 2, 3.
[h] 25. 24.
[3] *She strengthened her face and said.*
[4] *Peace-offerings* are upon me.
[i] Cant. 1. 16; 5. 7-10. Rev. 2. 22.
[k] Is. 19. 9.
[l] Cant. 3. 6.
[m] Ps. 45. 8.

33 [m]A wound and dishonour shall he get; [n]and his reproach shall not be wiped away.

34 For [o]jealousy *is* the rage of a man; therefore he will not spare in the day of vengeance.

35 He will not [9]regard any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of a lewd woman,* 22 *and the desperate simplicity of a wanton youth.*

[a]MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 [b]Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, [c]Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among [1]the youths, a young man void of understanding,

8 Passing through the street [d]near her corner; and he went the way to her house,

9 In [e]the twilight, in the [2]evening, in the black and dark night;

10 And, behold, there met him a woman *with* [f]the attire of an harlot, and [g]subtile of heart.

11 (She *is* [h]loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [3]with an impudent face said unto him,

14 [4]*I have* peace-offerings with me; this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have [i]decked my bed with coverings of tapestry, with carved *works*, with [k]fine linen of Egypt.

17 I have [l]perfumed my bed [m]with myrrh, aloes, and cinnamon.

ledge, by the study of the Word and works of God, and the great living world around. Ver. 16-19. The matter comprised in these seven things deserves to be deeply and prayerfully pondered, in conjunction with the closest self-examination. These seven things withdrawn from society, would render earth—bad as it is now—a scene approaching to that of heaven. Ver. 20-35. He who makes light of his father's commandment, and forsakes the law of his mother, is on the road to ruin. Of all counsellors, these are most to be relied on, since none are so upright and so affectionate, and withal so thoroughly disinterested. Sin and punishment cannot possibly be separated. The sinner may seek for a hiding-place, but the earth can furnish him with none where his sin will not find him out. The transgression specified in these verses is the most heinous of which humanity is capable; and as is its character, such are its consequences; it is fraught with misery unutterable to all concerned.

Chap. VII. 1-27. The wisdom of the counsels here presented has been proved and tested in every age. One of the most eminent of Englishmen has left the following upon record for the benefit of his children:—"If I omit reading a portion of Scripture in the morning, it never goes well with me through the day." Let the promise and the precept go together; that men may obey the one, they must believe the other. The Divine promise is a power to which there is no other limit than faith. The path of danger was known to Solomon; and hence he is careful to erect finger-posts where the peril is most imminent. Danger is much an affair of time, place, and circumstances. Idleness, late hours, a vacant mind, evil company, and strong drink—these are among the materials of destruction. They have proved the overthrow of unsuspecting millions of the young; and they will continue to do so until the knowledge of God shall have filled the earth—when society will exhibit self-

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves:

19 For [n]the goodman *is* not at home, [o]he is gone a long journey:

20 He hath taken a bag of money [5]with him, *and* will come home at [6]the day appointed.

21 [p]With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her [7]straightway, [q]as an ox goeth to the slaughter, or as a fool to [r]the correction of the stocks;

23 Till [s]a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth:

25 Let not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many strong *men* have been slain by her.

27 Her house *is* the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 *The fame,* 6 *and evidence of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of it.*

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths;

3 She [a]crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart.

6 ¶ Hear; [b]for I will speak of excellent things; and [c]the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* [1]an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* [d]nothing [2]froward or perverse in them.

9 They *are* [e]all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; [f]and all the things that may be desired are not to be compared to it.

12 [g]I wisdom dwell with [3]prudence, and find out [h]knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil; [i]pride, and arrogancy, and the evil way and [k]the froward mouth, do I hate.

14 Counsel *is* mine, and [l]sound wisdom: I *am* understanding; [m]I have strength.

15 ¶ By me kings reign, and princes [n]decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and [o]those that seek me early shall find me.

18 [p]Riches and honour *are* with me; *yea,* [q]durable riches [r]and righteousness.

19 My [s]fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 [t]I [4]lead in the way of righteousness, [u]in the midst of the paths of judgment;

21 That I may cause those that love me [x]to inherit substance; and I will [y]fill their treasures.

22 ¶ The LORD [z]possessed me in the beginning of his way, before his works of old.

23 I was [a]set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, [b]I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [5]fields, nor the [6]highest part of the dust of the world.

27 When [c]he prepared the heavens, I *was* there: when he set a [7]compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When [d]he gave to the sea his decree, that the waters should not pass his commandment: [e]when he appointed the foundations of the earth:

30 Then I was by him, *as* [f]one brought up *with him:* and [g]I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; [h]and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: [i]for blessed *are they that* keep my ways.

B. C. 1000.

[n] Matt. 20. 11. Luke 12. 39.
[o] Matt. 24. 48. Luke 12. 45, 46.
[5] *In his hand.*
[6] *The new-moon.*
[p] Jud. 16. 15-17.
[7] *Suddenly.*
[q] Acts 14. 13.
[r] Job 13. 27. Acts 16. 24.
[s] Num. 25. 8, 9.

CH. VIII.

[a] John 18. 20. Acts 5. 20.
[b] 1 Cor. 2. 6, 7. Col. 1. 26.
[c] Job 33. 1-3. Matt. 13. 35.
[1] *The abomination of.*
[d] John 7. 46.
[2] *Wreathed.*
[e] John 6. 45. 1 Cor. 2. 14, 15.

[f] 3. 15.
[g] Is. 55. 8, 9. Rom. 11. 33. Eph. 3. 10. Col. 2. 3.
[3] Or, *subtilty.*
[h] Ex. 31. 3-6.
[i] Ps. 5. 4, 5. 1 Pet. 5. 5.
[k] 6. 12; 10. 31.
[l] Rom. 1. 22.
[m] Ec. 7. 19; 9. 16-18.
[n] Ps. 72. 1-4. Rev. 19. 11.
[o] Ec. 12. 1. Matt. 6. 33.
[p] Jam. 2. 5.
[q] Eph. 3. 8. 1 Tim. 6. 17-19. Rev. 3. 18.
[r] Phil. 3. 8, 9.
[s] Ec. 7. 12.
[t] Is. 55. 4. John 10. 3, 27, 28. Rev. 7. 17.
[4] *Walk.*
[u] Deut. 5. 32.
[x] Gen. 15. 14. Rom. 8. 17. 1 Pet. 1. 4.
[y] Pr. 16. 11. Eph. 3. 19, 20.
[z] John 1. 1, 2. Col. 1. 17.
[a] Ps. 2. 6. Eph. 1. 10, 11.
[b] John 1. 14; 3. 16. Heb. 1. 5, 6.
[5] *Open places.*
[6] *Chief part.*
[c] Ps. 33. 6. Col. 1. 16. Heb. 1. 2.
[7] *Circle.*
[d] Ps. 33. 7.
[e] Job 38. 4-7.
[f] John 1. 1-3, 18; 16. 28, 29.
[g] Is. 42. 1.
[h] Ps. 40. 6-8. John 4. 34. 2 Cor. 8. 9.
[i] Ps. 119. 1, 2.

control, steady employment, regulated energy, and manly consecration of soul, body, and spirit to the service of the great Creator.

Chap. VIII. 1. The portraiture of Wisdom presented in this chapter is one of ineffable beauty. Her language is full of love to the human race, and intensely concerned to promote their welfare. She is a meet emblem of the Saviour, his Apostles and Evangelists, and the ministers of the Word, in diffusing the knowledge of the Lord throughout the earth. There is a peculiarity in the language which has excited some discussion among Biblical critics; closely examined, however, it seems to conduct to only one conclusion. The speaker assumes a personal attitude, and the utterances are personal; the properties are personal. Wisdom was set up from everlasting as the efficient Cause in the work of creation. The affections are personal—hatred love, joy, are all the attributes of a personal mind. The promises are personal, as also the commandment touching life and death. It is doubtful whether Solomon fully comprehended his own inspired words. We have authority from 1 Peter i. 10 for the fact, that the prophets were frequently ignorant of the entire scope of their own communications. The conclusion, then, that is reached is, that the language of the chapter refers not to attributes, but to a

14 Frowardness *is* in his heart, [m]he deviseth mischief continually; [n]he [2]soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall [o]he be broken without remedy.

16 ¶ These [p]six *things* doth the LORD hate: yea, seven *are* an abomination [3]unto him:

17 [4]A proud look, [q]a lying tongue, [r]and hands that shed innocent blood,

18 An [s]heart that deviseth wicked imaginations, [t]feet that be swift in running to mischief,

19 [u]A false witness *that* speaketh lies, and he [x]that soweth discord among brethren.

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For [y]the commandment *is* a [5]lamp; and the law *is* light; [z]and reproofs of instruction *are* the way of life:

24 To [a]keep thee from the evil woman, from the flattery [6]of the tongue of a strange woman.

25 [b]Lust not after her beauty in thine heart; neither let her [c]take thee with her eyelids:

26 For [d]by means of a whorish woman *a man is brought* to [e]a piece of bread; and [7]the adulteress will [f]hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So [g]he that goeth in to his neighbour's wife; whosoever [h]toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry:

31 But [i]*if* he be found, he shall restore sevenfold; [k]he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman [l]lacketh [8]understanding: he *that* doeth it destroyeth his own soul.

33 [m]A wound and dishonour shall he get; [n]and his reproach shall not be wiped away.

34 For [o]jealousy *is* the rage of a man; therefore he will not spare in the day of vengeance.

35 He will not [9]regard any ransom; neither will he rest content, though thou givest many gifts.

B. C. 1000.

m Pr. 30. 4.
n Hos. 8. 7. Gal. 6. 7, 8.
2 *Casteth forth.*
o Jer. 19. 11.
p Am. 1. 3, 6, 9, 11.
3 *Of his soul.*
4 *Haughty eyes.*
q Ps. 5. 6. John 8. 44.
r Is. 1. 15; 59. 3-8.
s Gen. 6. 5.
t Is. 59. 7. Rom. 3. 15.
u Ex. 20. 16. x 26. 20.
y Pr. 19. 8.
5 *Candle.*
z Ps. 141. 5.
a Ec. 7. 26.
6 *Of the strange tongue.*
b Matt. 5. 28. Jam. 1. 14, 15.
c Is. 3. 16.
d Luke 15. 13-16, 30.
e 1 Sam. 2. 36.
7 *The woman of a man; or, a man's wife.*
f Gen. 39. 14.
g Lev. 20. 10.
h Gen. 20. 4-7. i 2 Sam. 12. 6.
k Matt. 18. 25.
l Gen. 39. 9, 10.
8 *Heart.*

m Ps. 38. 1-8; 51. 8.
n Gen. 49. 4.
o 27. 4, *marg.*
9 *Accept the face of.*

CH. VII.

a 3. 1.
b Deut. 6. 8, 9.
c Job 17. 14.
1 *The sons.*
d Jud. 16. 1.
e Gen. 39. 11. Rom. 13. 12-14. Eph. 5. 11, 12.
2 *Evening of the day.*
f Gen. 38. 14, 15. Jer. 4. 30. 1 Tim. 2. 9. Rev. 17. 3-6.
g Gen. 3. 1. 2 Cor. 11. 2, 3.
h 25. 24.
3 *She strengthened her face and said.*
4 *Peace-offerings* are upon me.
i Cant. 1. 16; 3. 7-10. Rev. 2. 22.
k Is. 19. 9.
l Cant. 3. 6.
m Ps. 45. 8.

CHAPTER VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of a lewd woman,* 22 *and the desperate simplicity of a wanton youth.*

[a]MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 [b]Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, [c]Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among [1]the youths, a young man void of understanding,

8 Passing through the street [d]near her corner; and he went the way to her house,

9 In [e]the twilight, in the [2]evening, in the black and dark night;

10 And, behold, there met him a woman *with* [f]the attire of an harlot, and [g]subtile of heart.

11 (She *is* [h]loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [3]with an impudent face said unto him,

14 [4]*I have* peace-offerings with me; this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have [i]decked my bed with coverings of tapestry, with carved *works*, with [k]fine linen of Egypt.

17 I have [l]perfumed my bed [m]with myrrh, aloes, and cinnamon.

ledge, by the study of the Word and works of God, and the great living world around. Ver. 16-19. The matter comprised in these seven things deserves to be deeply and prayerfully pondered, in conjunction with the closest self-examination. These seven things withdrawn from society, would render earth—bad as it is now—a scene approaching to that of heaven. Ver. 20-35. He who makes light of his father's commandment, and forsakes the law of his mother, is on the road to ruin. Of all counsellors, these are most to be relied on, since none are so upright and so affectionate, and withal so thoroughly disinterested. Sin and punishment cannot possibly be separated. The sinner may seek for a hiding-place, but the earth can furnish him with none where his sin will not find him out. The transgression specified in these verses is the most heinous of which humanity is capable; and as is its character, such are its consequences; it is fraught with misery unutterable to all concerned.

Chap. VII. 1-27. The wisdom of the counsels here presented has been proved and tested in every age. One of the most eminent of Englishmen has left the following upon record for the benefit of his children:—"If I omit reading a portion of Scripture in the morning, it never goes well with me through the day." Let the promise and the precept go together; that men may obey the one, they must believe the other. The Divine promise is a power to which there is no other limit than faith. The path of danger was known to Solomon; and hence he is careful to erect finger-posts where the peril is most imminent. Danger is much an affair of time, place, and circumstances. Idleness, late hours, a vacant mind, evil company, and strong drink—these are among the materials of destruction. They have proved the overthrow of unsuspecting millions of the young; and they will continue to do so until the knowledge of God shall have filled the earth—when society will exhibit self-

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves:

19 For [n]the goodman *is* not at home, [o]he is gone a long journey:

20 He hath taken a bag of money [5]with him, *and* will come home at [6]the day appointed.

21 [p]With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her [7]straightway, [q]as an ox goeth to the slaughter, or as a fool to [r]the correction of the stocks;

23 Till [s]a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth:

25 Let not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many strong *men* have been slain by her.

27 Her house *is* the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 The fame, 6 and evidence of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of it.

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths;

3 She [a]crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart.

6 ¶ Hear; [b]for I will speak of excellent things; and [c]the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* [1]an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* [d]nothing [2]froward or perverse in them.

9 They *are* [e]all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; [f]and all the things that may be desired are not to be compared to it.

12 [g]I wisdom dwell with [3]prudence, and find out [h]knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil; [i]pride, and arrogancy, and the evil way and [k]the froward mouth, do I hate.

14 Counsel *is* mine, and [l]sound wisdom: I *am* understanding; [m]I have strength.

15 ¶ By me kings reign, and princes [n]decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and [o]those that seek me early shall find me.

18 [p]Riches and honour *are* with me; *yea*, [q]durable riches [r]and righteousness.

19 My [s]fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 [t]I [4]lead in the way of righteousness, [u]in the midst of the paths of judgment;

21 That I may cause those that love me [x]to inherit substance; and I will [y]fill their treasures.

22 ¶ The LORD [z]possessed me in the beginning of his way, before his works of old.

23 I was [a]set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, [b]I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [5]fields, nor the [6]highest part of the dust of the world.

27 When [c]he prepared the heavens, I *was* there: when he set a [7]compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When [d]he gave to the sea his decree, that the waters should not pass his commandment: [e]when he appointed the foundations of the earth:

30 Then I was by him, *as* [f]one brought up *with him:* and [g]I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; [h]and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: [i]for blessed *are they that* keep my ways.

B. C. 1000.

[n] Matt. 20. 11. Luke 12. 39.
[o] Matt. 24. 48. Luke 12. 45, 46.
[5] *In his hand.*
[6] *The new-moon.*
[p] Jud. 16. 15-17.
[7] *Suddenly.*
[q] Acts 14. 13.
[r] Job 13. 27. Acts 16. 24.
[s] Num. 25. 8, 9.

CH. VIII.

[a] John 18. 20. Acts 5. 20.
[b] 1 Cor. 2. 6, 7. Col. 1. 26.
[c] Job 33. 1-3. Matt. 13. 35.
[1] *The abomination of.*
[d] John 7. 46.
[2] *Wreathed.*
[e] John 6. 45. 1 Cor. 2. 14, 15.

[f] 3. 15.
[g] Is. 55. 8, 9. Rom. 11. 33. Eph. 3. 10. Col. 2. 3.
[3] Or, *subtilty.*
[h] Ex. 31. 3-6.
[i] Ps. 5. 4, 5. 1 Pet. 5. 5.
[k] 6. 12; 10. 31.
[l] Rom. 1. 22.
[m] Ec. 7. 19; 9. 16-18.
[n] Ps. 72. 1-4. Rev. 19. 11.
[o] Ec. 12. 1. Matt. 6. 33.
[p] Jam. 2. 5.
[q] Eph. 3. 8. 1 Tim. 6. 17-19. Rev. 3. 18.
[r] Phil. 3. 8, 9.
[s] Ec. 7. 12.
[t] Is. 55. 4. John 10. 3, 27, 28. Rev. 7. 17.
[4] *Walk.*
[u] Deut. 5. 32.
[x] Gen. 15. 14. Rom. 8. 17. 1 Pet. 1. 4.
[y] Ps. 16. 11. Eph. 3. 19, 20.
[z] John 1. 1, 2. Col. 1. 17.
[a] Ps. 2. 6. Eph. 1. 10, 11.
[b] John 1. 14; 3. 16. Heb. 1. 5, 6.
[5] *Open places.*
[6] *Chief part.*
[c] Ps. 33. 6. Col. 1. 16. Heb. 1. 2.
[7] *Circle.*
[d] Ps. 33. 7.
[e] Job 38. 4-7.
[f] John 1. 1-3, 18; 16. 28, 29.
[g] Is. 42. 1.
[h] Ps. 40. 6-8. John 4. 34. 2 Cor. 8. 9.
[i] Ps. 119. 1, 2.

control, steady employment, regulated energy, and manly consecration of soul, body, and spirit to the service of the great Creator.

Chap. VIII. 1. The portraiture of Wisdom presented in this chapter is one of ineffable beauty. Her language is full of love to the human race, and intensely concerned to promote their welfare. She is a meet emblem of the Saviour, his Apostles and Evangelists, and the ministers of the Word, in diffusing the knowledge of the Lord throughout the earth. There is a peculiarity in the language which has excited some discussion among Biblical critics; closely examined, however, it seems to conduct to only one conclusion. The speaker assumes a personal attitude, and the utterances are personal; the properties are personal. Wisdom was set up from everlasting as the efficient Cause in the work of creation. The affections are personal—hatred love, joy, are all the attributes of a personal mind. The promises are personal, as also the commandment touching life and death. It is doubtful whether Solomon fully comprehended his own inspired words. We have authority from 1 Peter i. 10 for the fact, that the prophets were frequently ignorant of the entire scope of their own communications. The conclusion, then, that is reached is, that the language of the chapter refers not to attributes, but to a

33 Hear instruction, and be wise, and [k] refuse it not.

34 Blessed *is* the man that heareth me, [l] watching daily at my gates, waiting at the posts of my doors.

35 For [m] whoso findeth me findeth life, and shall [s] obtain [n] favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

CHAPTER IX.

1 *The discipline,* 4 *and doctrine of wisdom.* 13 *The custom,* 16 *and error of folly.*

WISDOM hath [a] builded her house, she hath hewn out her seven [b] pillars;

2 She hath [c] killed her [1] beasts; she hath [d] mingled her wine; she hath also furnished her table:

3 She hath [e] sent forth her maidens: [f] she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, [g] eat of my bread, and drink of the wine *which* I have mingled.

6 [h] Forsake the foolish, and live; and go in the way of understanding.

7 ¶ He that [i] reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: [k] rebuke a wise man, and he will love thee.

9 [l] Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The fear of the LORD *is* the beginning of wisdom; and the knowledge of the Holy *is* understanding:

11 For [m] by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ A foolish woman *is* [n] clamorous; *she is* simple, and knoweth nothing.

14 For [o] she sitteth at the door of her house, on a seat [p] in the high places of the city,

15 To [q] call passengers who go right on their ways:

16 [r] Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 [s] Stolen waters are sweet, and bread [2] *eaten* in secret is pleasant.

18 But he knoweth not that [t] the dead *are* there; *and that* her guests *are* in the depths of hell.

B. C. 1000.

[k] Acts 7. 35-37. Heb. 12. 25.
[l] Ps. 27. 4. Jam. 1. 22-25.
[m] John 3. 16, 36. Phil. 3. 8, 9. Col. 3. 3.
[s] *Bring forth.*
[n] Eph. 1. 6.
CH. IX.
[a] Eph. 2. 21, 22.
[b] Gal. 2. 9.
[c] Is. 25. 6.
[1] *Killing.*
[d] Luke 14. 17.
[e] Rom. 10. 15.
[f] John 7. 37.
[g] Is. 55. 1-3. John 6. 49, 58.
[h] Ps. 26. 4-6. 2 Cor. 6. 17. Rev. 18. 4.
[i] 2 Chr. 24. 20-22.
[k] Lev. 19. 17. Gal. 2. 11-14. 2 Pet. 3. 15, 16.
[l] 2 Pet. 3. 18. 1 John 2. 20, 21; 5. 13.
[m] Deut. 6. 2.
[n] 1 Tim. 6. 4, *marg.*
[o] 7. 10-12.
[p] 8.
[q] 23. 27, 28.
[r] 4.
[s] Gen. 3. 6.
[2] *Of secrecies.*
[t] 5. 26.
CH. X.
[a] Ec. 2. 19.
[b] Luke 12. 15-21. Jam. 5. 1-3.
[c] Matt. 6. 30-33. Heb. 13. 5, 6.
[1] *The wicked for* their *wickedness.*
[d] 1 Cor. 15. 58.
[e] 6. 6-8.
[f] Mark 14. 9. Luke 1. 48.
[g] Job 18. 17.
[h] Ps. 119. 34.
[i] 13. 3.
[2] *A fool of lips.*
[3] *Be beaten.*
[k] Ps. 26. 11. Is. 33. 15, 16. Gal. 2. 13, 14.

CHAPTER X.

From this chapter to the five-and-twentieth are sundry observations of moral virtues, and their contrary vices.

THE Proverbs of Solomon. [a] A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 [b] Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD [c] will not suffer the soul of the righteous to famish: but he casteth away [1] the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand: [d] but the hand of the diligent maketh rich.

5 He that [e] gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The [f] memory of the just *is* blessed: but [g] the name of the wicked shall rot.

8 The [h] wise in heart will receive commandments: [i] but [2] a prating fool shall [3] fall.

9 He [k] that walketh uprightly walketh

Person, and that Person the Son of God, Creator of the universe, the Prophet, Priest, King, and Almighty Saviour of his people. This, from the earliest age, has been the accredited interpretation of the chapter amongst the most enlightened and the holiest of men. Let Christians, therefore, rejoice in Christ the Lord, in whom are all the treasures of wisdom and knowledge, and remember that it is their privilege to receive out of his fulness grace for grace. Christ is the wisdom of God incarnate; and they who want have only to ask of him, who will give whatever is necessary to meet their requirements both for time and for eternity.

Chap. IX. 1-12. These verses belong to the foregoing chapter, from which they ought not to have been separated. The same beautiful idea is here carried out and completed. We have the gospel presented under a highly poetical simile. Wisdom, at a vast expense, has reared a palace, where she has spread a table for a starving world, whom she invites to the "feast of fat things." The invitations are sent forth freely into every quarter, while she herself unites in the proclamation. It is not improbable that Solomon here referred to his own magnificent temple, to which men were summoned for the worship of God, instead of frequenting scenes of vice and dissipation; and, if so, he so far expounds the mystery of that marvellous structure which was typical of Christ and his gospel. As to the mission of the maidens, it is exemplified in the East at the present hour. A great European traveller states that he saw at Alexandria ten or twelve women going about, and inviting people to a banquet, making a particular kind of crying noise. These Eastern customs meet us at every turn, and tend to illustrate the Scripture, and confirm the truth of the representations of ancient events, habits, and customs. The lesson taught is solemnly emphatic. It ought to be deeply affecting even to the most thoughtless, that all their works in time bear on eternity; that if they be wise, it is for themselves; that if they scorn and disobey, they themselves shall bear the consequences. Whatever men sow, that they shall reap—life or death, and both extending through eternity. Ver. 13-18. Wisdom now gives place to Folly, who is intent on calling the attention of mankind, not to save but to destroy them. The world is full of seductive influences, adapting itself to every variety of condition. Temptations are strewn in every path, and there is no place in which her syren song is not heard. Compliance is ruin; there is no safety but in flight. Every reader of these words is contended for by holiness and sin. The gospel feast is spread in opposition to the feast of the world; and every man will be found either at the one or at the other. It behoves each reader, therefore, to inquire whose he is, and where he is. The last question will aid in answering the first.

Chap. X. 1-18. We have here a striking development of character. The wicked and the righteous are placed in opposition, and their principles indicated by their conduct. There is no parental joy comparable to that

surely: [1]but he that perverteth his ways shall be known.

10 He [m]that winketh with the eye causeth sorrow: [n]but a prating fool shall [4]fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but [o]a rod *is* for the back of him that is void of [5]understanding.

14 Wise *men* [p]lay up knowledge: but the mouth of the foolish *is* near destruction.

15 The [q]rich man's wealth *is* his strong city; [r]the destruction of the poor *is* their poverty.

16 The [s]labour of the righteous *tendeth* to life: [t]the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but [u]he that refuseth reproof [6]erreth.

18 He [x]that hideth hatred *with* lying lips, and he [y]that uttereth a slander, *is* a fool.

19 In [z]the multitude of words there wanteth not sin: [a]but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous [b]feed many: but fools die for want of [7]wisdom.

22 The blessing of the LORD, [c]it maketh rich, and [d]he addeth no sorrow with it.

23 *It is* [e]as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* [f]an everlasting foundation.

26 As [g]vinegar to the teeth, and [h]as smoke to the eyes, [i]so *is* the sluggard to them that send him.

27 The fear of the LORD [8]prolongeth days: but the years of the wicked shall be shortened.

28 The [k]hope of the righteous *shall be* gladness; [l]but the expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed: but [m]the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous [n]know what is acceptable: but the mouth of the wicked *speaketh* [9]frowardness.

CHAPTER XI.

[1]A [a]FALSE balance *is* abomination to the LORD: but [2]a just weight *is* his delight.

2 *When* pride cometh, then cometh shame: [b]but with the lowly *is* wisdom.

3 [c]The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall [8]direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish; and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour: but [d]through knowledge shall the just be delivered.

10 When [e]it goeth well with the right-

B. C. 1000.

1 Luke 12. 1, 2. 1 Cor. 4. 5.
m Ps. 35. 19. 38. 6, 7, 21.
4 *Be beaten.*
n Ps. 32. 9.
5 *Heart.*
p Matt. 13. 44, 52. 2 Cor. 4. 6, 7.
q Luke 12. 19. 1 Tim. 6. 17.
r Mic. 2. 1, 2.
s 1 Cor. 15. 58. Heb. 6. 10.
t Rom. 6. 23. 2 Tim. 2. 17, 18.
u Heb. 12. 25.
6 *Causeth to err.*
x Ps. 5. 9. Luke 20. 20, 21.
y Ps. 50. 20; 101. 5.
z Jam. 3. 2.
a Ps. 39. 1. Jam. 1. 19.
b Ec. 12. 9, 10. John 21. 15-17. 1 Pet. 5. 2.
7 *Heart.*
c Gen. 13. 2. 1 Sam. 2. 7, 8.
d Hab. 2. 6-12. Zech. 5. 4. Jam. 5. 1-5.
e Ec. 11. 9.
f Ps. 15. 5. Matt. 16. 18. Eph. 2. 20. 2 Tim. 2. 19.
g 25. 13, 20.
h Is. 65. 5.

i Rom. 12. 11. Heb. 6. 12.
8 *Addeth.*
k Rom. 5. 2.
l Ps. 112. 10. Luke 16. 23-26.
m Mic. 2. 9, 10.
n Dan. 4. 27.
9 *Frowardnesses.*

CH. XI.

1 *Balances of deceit.*
a Deut. 25. 13-16.
2 *A perfect stone.*
b 1 Cor. 8. 1, 2.
c Ps. 25. 21. John 7. 17.
3 *Rectify.*
d Eph. 4. 13, 14. 1 John 2. 21-27.
e Esth. 8. 15, 16.

which is created by the wisdom of a son. The father's heart is far more excited by his son's advancement than by his own. The wise and the good extolling his son, is twice to extol himself. Of all the causes which burden and break the mother's heart, the heaviest is the folly of her cherished offspring. While the Scriptures teach throughout that, in everything, man is dependent for success on God, they are careful to connect means with ends. A slack hand ends in poverty, and a diligent hand conducts to wealth. The principle applies alike to business and to religion. Presumption and enthusiasm have made havoc in both these directions; and it will be the wisdom of every man to profit by the example. Just men are generally approved during their lifetime; but almost invariably so when they have been numbered with the dead. Their memory is then blessed by those who knew their worth, and shared in their kindness. Examples are to be found in private Christians, ministers of the Word, public benefactors, and rulers of the people. How different is the lot of the wicked, whose very name becomes the subject of rottenness! Ver. 19-32. Next to the management of the heart, the most difficult and the most important is the government of the tongue. Eminence in this is the result of experience and observation, and hence it is seldom attained till later life. Young people, generally, even those under the influence of Christian principle, are here often sadly at fault. Few things are so demonstrative of improving wisdom, and growing piety, as a well-regulated tongue. This regulation has to do alike with silence and with speech; when it is necessary to speak at all. "The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out." How great, then, must be the sin, if it be estimated by the punishment!

Chap. XI. 1-20. Man's best guide is integrity;—"He that walketh uprightly, walketh surely." Righteousness of character is, in its own nature, light, which is always useful to guide the perplexed in a safe path. This wonderful Book, in every chapter, demonstrates the essential sameness of human society. When goodness combines with greatness in the persons of Rulers and Magistrates, that greatness acquires an indefinite force in influencing the public mind. When it goes well with such, the city rejoices. On the other hand, when the wicked fall from power, or are overtaken by fatal calamities, so far from the people regretting, they shout for joy. The history of almost every nation in Europe supplies illustrations of the principles here laid down. Again, the doctrine of the New Testament, touching

eous, the city rejoiceth; and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but [f]it is overthrown by the mouth of the wicked.

12 He [g]that is [4]void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 [5]A talebearer [h]revealeth secrets: but [i]he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall [6]smart *for it;* and he that hateth [7]suretiship is sure.

16 A [k]gracious woman retaineth honour; [l]and strong *men* retain riches.

17 The merciful man doeth good to his own soul: [m]but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: [n]but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life; so [o]he that pursueth evil, *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* [p]upright in *their* way, *are* his delight.

21 *Though* [q]hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* [r]a jewel of gold in a swine's snout, *so is* a fair woman which [8]is without discretion.

23 The desire of the righteous *is* only good; *but* the expectation of the wicked *is* wrath.

24 There is [s]that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, [t]but *it tendeth* to poverty.

25 [u]The [9]liberal soul shall be made fat; and he that watereth shall be watered also himself.

26 He [x]that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: but [y]he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He [z]that troubleth his own house shall [a]inherit the wind; and the fool *shall be* servant to the wise of heart.

30 The [b]fruit of the righteous *is* a tree of life; [c]and he that [1]winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

CHAPTER XII.

WHOSO loveth instruction loveth knowledge: but [a]he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man [b]shall not be established by wickedness: but [c]the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband: but [d]she that maketh ashamed *is* [e]as rottenness in his bones.

5 The [f]thoughts of the righteous *are* right: *but* [g]the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

B.C. 1000.

[f] Esth. 3.8-15. Jam. 3. 6.
[g] Neh. 4. 2-4. Luke 18. 9. John 7. 48-52.
[4] *Destitute of heart.*
[5] *He that walketh,* being *a talebearer.*
[h] Neh. 6.17-19.
[i] Josh. 2.14,20.
[6] *Be sore broken.*
[7] *Those that strike hands.*
[k] Matt. 26. 13. Acts 16. 14, 15. Rom. 16.2-4.
[l] Luke 11. 21, 22.
[m] Ec. 4. 8.
[n] Gal. 6. 8, 9.
[o] Rom. 2. 8, 9.
[p] Ps. 11. 7; 51. 6.
[q] Ex. 23. 2.
[r] 1 Pet. 3. 3, 4.
[8] *Departeth from.*
[s] Deut. 15. 10.
[t] Hag. 1. 6, 9-11.
[u] Is. 32. 8.
[9] *Soul of blessing.*
[x] Am. 8. 4-6.
[y] Esth. 7. 10.
[z] Josh. 7. 24, 25.
[a] Ec. 5. 16.
[b] 15. 4.
[c] Dan. 12. 3. John 4. 36. 1 Thes. 2. 19. Jam. 5. 20.
[1] *Taketh.*

CH. XII.

[a] Ps. 32. 9; 92. 6.
[b] Job 5. 3-5; 27. 16-18.
[c] Ps. 15. 5. Eph. 3. 17. Col. 2. 7.
[d] 27. 15, 16.
[e] Hab. 3. 16.
[f] Ps. 119. 13.
[g] Matt. 26. 4. 2 Cor. 4. 2.

works and their influence on their author, is strikingly exemplified by Solomon. The man that shews mercy finds his account in it; his deed does good to his own soul; but the cruel oppressor of his fellow-creature pays the penalty of his barbarity in his own spirit; for, in spite of his rage, and the gratification it may seem for a moment to bring, he "troubleth his own flesh." Here again history supplies abundant illustrations. Ver. 21-27. The joining of hand in hand is a term which, in the East, signified the formation of a compact. The custom still prevails. Many of the Oriental women still wear a jewel of gold in their nostrils, frequently of great beauty; but as such a jewel would be in the snout of a swine an unseemly thing, so is beauty in a foolish woman—her fairness only serves to attract more attention to her indiscretion. She is the swine with the gem in its nose—a figure which ought deeply to affect those whom it concerns. Ver. 24, 25, contain a highly important principle, which, in every age, has had much to do with the operations of Christian benevolence. Examples illustrative of the truth of these encouraging words are found in every land. Many a generous man has not only reared a reputable family, but surrounded them with an abundance of comforts of life; while the grinding and the hard-hearted, in spite of their exactions, have been plunged into poverty. But the principle goes beyond mere pecuniary matters, and extends to the diffusion of Gospel truth. The liberal soul becomes fat through its own operations; and he that waters, so far from being parched, is himself also watered. In doing good, men get good. In furthering the welfare of their neighbours, they secure their own. Ver. 28-31. It is not a crime to possess riches, but to trust in them. Men may be at once rich and righteous; but such men, like their Lord, will go about doing good, and prize their wealth mainly for the opportunities it furnishes of feeding and clothing Christ in the person of his people. The "winning of souls" is an idea known only to Inspiration. Solomon was familiar with it, and he pronounces as "wise" the man that lays himself out to realise it. The day draws on when this will be found, beyond everything else, the best investment of time, labour, and substance. Strange it is, that even the people of God should be so little concerned about so productive an enterprise.

Chap. XII. 1-28. Knowledge and instruction generally go together. That instruction may be carried on by self, or proceed from others; but which ever it be, it is indispensable to knowledge. Where nothing is read, and nothing heard, it is presumption to look for intelligence. Even the brute creation finds its account in the spread of the Gospel. True piety is always productive of humanity. The righteous man regardeth the life of his beast, while the tender mercies of the wicked are cruelty. A world without Christ, is a world without humanity. The earth, once filled with his glory, will present a new aspect; the widow and the orphan, the stranger and the outcast—all flesh, who are the proper subjects of compassion, will obtain both sympathy and succour. Slavery, oppression, and wrong, in every shape, will disappear, and the family of God will stand forth in the beauty of holy brotherhood. No small portion of human suffering is the fruit of evil tongues: "there is that speaketh like the piercings of a sword." How emphatic, and how true! Falsehood, slander, and calumny, have blighted many a heart, and desolated many a home!

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be [h]commended according to his wisdom: but [i]he that is [1]of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the [2]tender mercies of the wicked *are* cruel.

11 He that [k]tilleth his land shall be satisfied with bread: but [l]he that followeth vain *persons is* void of understanding.

12 The wicked [m]desireth the [3]net of evil *men:* but [n]the root of the righteous yieldeth *fruit.*

13 The [4]wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 A man shall be [o]satisfied with good by the fruit of *his* mouth; [p]and the recompence of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A [q]fool's wrath is [5]presently known; [r]but a prudent *man* covereth shame.

17 *He* [s]*that* speaketh truth sheweth forth righteousness: [t]but a false witness deceit.

18 There is [u]that speaketh like the piercings of a sword: [x]but the tongue of the wise *is* health.

19 The [y]lip of truth shall be established for ever: [z]but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the [6]slothful shall be under tribute.

B. C. 1000.

h 1 Cor. 3. 10-15. 2 Cor. 10. 18.
i Mal. 2. 8, 9. Matt. 27. 4, 5.
1 *Perverse of heart.*
2 *Bowels.*
k Gen. 3. 19. Eph. 4. 28.
l Pr. 26. 4. Tit. 1. 10, 11.
m Jer. 5. 26-28. Mic. 7. 2. Hab. 1. 15-17.
3 *Fortress.*
n Luke 8. 13-15. John 15. 5, 16. Rom. 6. 22.
4 *Snare of the wicked is in the transgression, &c.*
o Pr. 63. 5.
p Is. 3. 10, 11. Matt. 16. 27. Heb. 2. 2; 11. 26.
q 1 Kings 12. 1, 2.
5 *In that day.*
r Jam. 1. 19.
s 1 Sam. 22. 14, 15.
t Matt. 15. 19. 1 Pet. 3. 16.
u Pr. 52. 2; 57. 4. Jam. 3. 6-8.
x Dan. 11. 33. Rev. 22. 2.
y Zech. 1. 4-6.
z Job 20. 5.
6 *Deceitful.*

a Pr. 38. 6.
b Is. 60. 4.
7 *Abundant.*
c 26. 15.
d Pr. 37. 16.

CH. XIII.

a 1 Sam. 2. 25.
b 18. 20.
c John 6. 27.
d Ex. 36. 31.
e Zech. 11. 8. Rev. 21. 8.
1 *Sin.*
f Pr. 49. 6-10.
2 *Candle.*
g Jud. 12. 1-6. Luke 22. 24. 1 Tim. 6. 4. Jam. 3. 14-16.
h Luke 14. 28-32. Acts 6. 1-6.
i Pr. 128. 2.
3 *With the hand.*
k Gen. 21. 6, 7. Ps. 17. 15. John 16. 22.
l Rev. 22. 2.
4 *Be in peace.*
m Pr. 18. 5; 116. 3.

25 [a]Heaviness in the heart of man maketh it stoop: [b]but a good word maketh it glad.

26 The righteous *is* more [7]excellent than his neighbour: but the way of the wicked seduceth them.

27 The [c]slothful *man* roasteth not that which he took in hunting: [d]but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the path-way *thereof there is* no death.

CHAPTER XIII.

A WISE son *heareth* his father's instruction: [a]but a scorner heareth not rebuke.

2 A man shall [b]eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: [c]but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* [d]is loathsome, [e]and cometh to shame.

6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth [1]the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The [f]ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the [2]lamp of the wicked shall be put out.

10 [g]Only by pride cometh contention: but [h]with the well-advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but [i]he that gathereth [3]by labour shall increase.

12 Hope deferred maketh the heart sick: but [k]*when* the desire cometh, *it is* [l]a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall [4]be rewarded.

14 The law of the wise *is* a fountain of life, [m]to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

Every utterance of the wicked has been as the stab of a dagger! This chapter bears very strongly on the importance of diligence, which accounts, to a large extent, for the great diversities of human condition. That men may reap, they must sow; and between the measure of the one, and the measure of the other, there is an established connexion. "The hand of the diligent shall bear rule; but the slothful shall be under tribute." Let no man, therefore, complain against the arrangements of Providence, till he shall have been satisfied that he has performed his own part.

Chap. XIII. 1-19. The seat of happiness is in the heart, not in houses and lands, and bills and bonds. Even in the days of Solomon there were men very poor, who yet had great riches; and so it is still. It were well that, in this commercial age and country, all young men should familiarise themselves with this most precious book, which would teach them, that "wealth obtained by vanity will be diminished." Examples of this from time to time are everywhere occurring. Men, panting to be rich, are under the temptation of resorting to unrighteous means, and the result, in a vast majority of instances, is discovery, disgrace, and utter ruin; whereas, "he that gathereth by labour shall increase." Be his revenues ever so small, they were honestly realised: and, with the blessing of God, he can hold on his way. Ver. 20-25. Ver. 20 ought to be indelibly engraven on the heart of every young man. His company will form his character: associating with fools will result in folly; but walking with wise men, in wisdom; and the fruits of wisdom will rejoice the heart. A man may be very poor, and yet very good; and "a good man leaveth an inheritance to his children's children." A legacy of example, reputation, and prayer, is the best of all legacies; happy they who enjoy them! The matter of chastisement did

16 Every prudent *man* dealeth with knowledge: but a fool [5]layeth open *his* folly.

17 A [n]wicked messenger falleth into mischief: [o]but [6]a faithful ambassador *is* health.

18 Poverty and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 [p]The desire accomplished is sweet to the soul: but *it is* abomination to fools to [q]depart from evil.

20 He that walketh with wise *men* shall be wise: [r]but a companion of fools shall be [7]destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good *man* [s]leaveth an inheritance to his children's children; and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 He that [t]spareth his rod [u]hateth his son: [x]but he that loveth him chasteneth him betimes.

25 The [y]righteous eateth to the satisfying of his soul: but [z]the belly of the wicked shall want.

CHAPTER XIV.

EVERY [a]wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He [b]that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: [c]but much increase *is* by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7 Go [d]from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

B. C. 1000.

[5] *Spreadeth.*
[n] Jer. 23. 13-16, 28. Ez. 33. 7, 8. 2 Cor. 2. 17.
[o] 1 Cor. 4. 2. 2 Cor. 5. 20.
[6] *An ambassador of faithfulness.*
[p] Cant. 3. 4. 2 Tim. 4. 7, 8. Rev. 7. 14-17.
[q] Job 28. 28. 2 Tim. 2. 19.
[r] Gen. 13. 12, 13. 1 Cor. 15. 33, 34. Rev. 18. 4.
[7] *Broken.*
[s] Gen. 17. 7, 8. Ps. 25. 12, 13.
[t] 22. 15.
[u] John 12. 25.
[x] Heb. 12. 6-8.
[y] 1 Tim. 6. 6-8. Heb. 13. 5.
[z] Deut. 28. 48. Is. 65. 13, 14.

CH. XIV.
[a] Ruth 4. 11.
[b] 1 Kings 3. 6.
[c] 1 Cor. 9. 9-11.
[d] 1 Cor. 5. 11. Eph. 5. 7.

[e] 2 Tim. 3. 13.
[f] Job 34. 7-9.
[g] Rom. 14. 17, 18.
[h] John 12. 27.
[i] *The bitterness of his soul.*
[i] Job 8. 15.
[k] Matt. 7. 13, 14.
[l] Luke 16. 25. Jam. 4. 9.
[m] Heb. 3. 12.
[n] 11. 14.
[o] Eph. 4. 14. 1 John 4. 1.
[p] Acts 13. 7.
[q] John 9. 40.
[r] Ec. 7. 9.
[s] Jer. 5. 26-29.
[t] Matt. 23. 29-32.
[u] Is. 60. 14. Rev. 3. 9.
[2] *Many are the lovers of the rich.*
[x] Jam. 2. 5, 6.
[y] 12. 2.
[z] Matt. 5. 7. John 1. 17.
[a] 2 Chr. 6. 8.
[b] Heb. 6. 10, 11.
[c] 2 Thes. 3. 10-12. 1 Tim. 5. 13.
[d] 1 Tim. 4. 1-3.

8 The wisdom of the prudent *is* to understand his way: but [e]the folly of fools *is* deceit.

9 [f]Fools make a mock at sin: but [g]among the righteous *there is* favour.

10 The [h]heart knoweth [i]his own bitterness; and a stranger doth not intermeddle with his joy.

11 The [l]house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There [k]is a way which seemeth right unto a man; but the end thereof *are* the ways of death.

13 Even [l]in laughter the heart is sorrowful, and the end of that mirth *is* heaviness.

14 The [m]backslider in heart shall be [n]filled with his own ways; and a good man *shall be satisfied* from himself.

15 The [o]simple believeth every word: but [p]the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but [q]the fool rageth, and is confident.

17 *He* [r]*that is* soon angry dealeth foolishly; and [s]a man of wicked devices is hated.

18 The simple [t]inherit folly: but the prudent are crowned with knowledge.

19 The [u]evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but [2]the rich *hath* many friends.

21 He [x]that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not [y]err that devise evil? [z]but mercy and truth *shall be* to them that [a]devise good.

23 In [b]all labour there is profit: but the [c]talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches; *but* the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful *witness* [d]speaketh lies.

---

not escape the capacious mind of Solomon. An indiscreet affection would connect hatred with the use of the rod: but Solomon reverses the matter. "He that spareth the rod hateth his son." The term rod, however, must not be taken in a sense too literal. Anything that expresses parental dissatisfaction, disapproval, or indignation, to an ingenuous child, will be viewed and felt as the father's rod. But where the use of the rod, in its literal sense, is necessary, it will not be withheld, as "a wise father that loveth him, chasteneth him betimes." Much will depend on this; early punishments, wisely administered, rarely fail of good effects; whereas late punishments are scarcely ever productive of good. They only tend further to harden, to deprave, and to drive the object of them to more desperate courses. With proper government, whether in families or schools, as a rule, personal chastisement will very rarely be necessary. Moral means are incomparably the best, and, skilfully employed, they seldom fail.

Chap. XIV. 1-13. Great prominence is here given to woman as the source of prosperity; and experience shews that the principle is one of all time. The numbers of men are very great who ascribe their success to the wisdom and management of their wives. On the other hand, to an opposite, but a corresponding cause, the ruin of multitudes may be traced. Scorn is a poor preparation for the search of wisdom; amid much lofty talk and vain pretension, men will never attain to it. Sin is often a cause of levity with thoughtless men; but they will find, when too late, that it is no matter for mockery. They may boast that their way is right, but the end will be death. No man ever yet hardened himself against God and prospered. Ver. 14-25. The fool rages where the wise man trembles; the former advances and is destroyed, the other flees and is safe. Goodness is the only sure road to promotion; the path may seem to be long, but the desired end will come at last. For a season, the wicked may seem to be in advance of the righteous; but sooner or later they will change places. Ver. 20 presents a severe but just reproach against mankind. Men shun the poor, whatever their personal excellence, and cleave to the rich, however worthless. Were men like God, they would love as he loves, and hate as he hates; the heart, not the house—character, not fortune, would regulate their affections. Ver. 26-35. How uniform is the Divine testimony to the benefits and blessings which result from fearing the Lord! It is a

26 In the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 The fear of the LORD *is* [e]a fountain of life, [f]to depart from the snares of death.

28 In [g]the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* [h]slow to wrath *is* of great understanding: but *he that is* [3]hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but [i]envy the [k]rottenness of the bones.

31 He [l]that oppresseth the poor reproacheth his Maker: [m]but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom [n]resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is a* reproach to [4]any people.

35 The [o]king's favour *is* toward a wise servant: but his wrath is *against* [p]him that causeth shame.

CHAPTER XV.

A [1]SOFT answer turneth away wrath; but [b]grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools [1]poureth out foolishness.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 [2]A wholesome tongue *is* a tree of life: but perverseness therein *is* [c]a breach in the spirit.

5 A fool despiseth his father's instruction: [d]but he that regardeth reproof is prudent.

6 In [e]the house of the righteous *is* much treasure; but [f]in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* [g]an abomination unto the LORD: but [h]he loveth him that followeth after righteousness.

10 [3]Correction *is* [i]grievous unto him that forsaketh the way: [k]*and* he that hateth reproof shall die.

11 [l]Hell and destruction *are* before the LORD; how much more then the hearts of the children of men?

12 A [m]scorner loveth not one that reproveth him; [n]neither will he go unto the wise.

13 A [o]merry heart maketh a cheerful countenance: but [p]by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days [q]of the afflicted *are* evil: [r]but he that is of a merry heart *hath* a continual feast.

16 Better *is* [s]little with the fear of the LORD, than great treasure, and trouble therewith.

17 Better *is* [t]a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A [u]wrathful man stirreth up strife: but [x]*he that is* slow to anger appeaseth strife.

19 The [y]way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* [4]made plain.

20 A [z]wise son maketh a glad father: but a foolish man [a]despiseth his mother.

21 Folly *is* joy to *him that is* [5]destitute of wisdom: but a man of understanding walketh uprightly.

22 [b]Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word *spoken* [6]in due season, how good *is it!*

24 The way of life *is* above to the wise, that he may depart from hell beneath.

25 The LORD will [c]destroy the house of the proud: [d]but he will establish the border of the widow.

26 The [e]thoughts of the wicked *are* an abomination to the LORD: [f]but *the words* of the pure *are* [7]pleasant words.

B. C. 1000.

e Rev. 21. 6.
f Ec. 7. 26.
g 2 Kings 10. 32, 33.
h 1 Cor. 13. 4, 5.
3 *Short of spirit.*
i Rom. 1. 29.
k 12. 4.
l Matt. 25. 40-46.
m 2 Cor. 8. 7-9.
n Ec. 10. 3.
4 *Nations.*
o Matt. 24. 45-51.
p 19. 26.

CH. XV.

a Jud. 8. 1-3.
b 2 Sam. 19. 43.
1 *Belcheth, or bubbleth.*
2 *The healing of the tongue.*
c Ps. 52. 2-4; 109. 22.
d Ps. 141. 5.
e Ps. 112. 3.
f Ps. 37. 16.
g Hab. 1. 13.

h Is. 61. 1, 7.
3 *Instruction*
i John 3. 20; 7. 7.
k Is. 1. 5, 6.
l Ps. 139. 8. Rev. 1. 18.
m John 3. 18-21. 2 Tim. 4. 3.
n 2 Chr. 18. 7.
o 2 Cor. 1. 12.
p John 14. 1. 2 Cor. 7. 10.
q Gen. 37. 35.
r Rom. 5. 2, 3, 11. 2 Cor. 6. 10.
s Ps. 37. 16. 1 Tim. 6. 6.
t Phil. 2. 1. 1 John 4. 16.
u Jam. 3. 14-16.
x Ec. 10. 4. Acts 6. 1-5.
y Num. 14. 1-3, 7, 8.
4 *Raised up as a causeway.*
z 1 Kings 5. 7. Phil. 2. 22.
a Ex. 20. 12.
5 *Void of heart.*
b Ec. 8. 6.
6 *In his season.*
c Is. 2. 12. 1 Pet. 5. 5.
d Ps. 68. 5, 6.
e Matt. 15. 19.
f Matt. 12. 34-37.
7 *Words of pleasantness.*

refuge from danger, and a fountain of life. In a vain code of this world's honour, heat and haste of temper are identified with spirit, dignity, and manhood. The code of Scripture reverses the matter: he that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly. The oppression of the poor ranks with great crimes against God. In itself it is a proof of an evil heart. They who have tasted the mercy of God, never fail of compassion to their suffering fellow-creatures. The most advantageous place for comparing the wicked with the righteous is the brink of eternity; where desperation seizes the one, hope fills the other. Hitherto nations have sought exaltation by the extension of sovereignty through successful war; but, according to the Scriptures, not rule, but righteousness, exalts a nation. That in which they boast is really their reproach; it is unchrist-like, and therefore unchristian. Goodness is greatness, benevolence is glory, whether in an individual or in a kingdom. These principles will one day receive universal exemplification; and when that period shall arrive, the present will present a frightful commentary on the past, illustrating the wickedness and the folly of mankind.

Chap. XV. 1-12. The power of a soft answer in turning wrath away, can only be comprehended by those that have made the experiment. Multitudes who have erred might have averted the penalties which their folly brought upon them, by resorting to this expedient. Instead of this, however, they have frequently added to their offences by their deportment, and by the subterfuges to which they have had recourse. Human nature is so constituted, even in the breasts of ungodly men, that they cannot resist the force of a soft answer. The principle applies even to the Divine nature. With penitence, confession, and submission, men take hold of the strength of God; the rod falls from his hand, and they are accepted. The lesson is of infinite importance to all mankind, but especially to the young, and those who are still pushing their way up in society. Much favour has been forfeited, and many a valuable place has been lost, through pride prompting to the neglect of this rule. A man's position, whether as a superior or a subordinate, is intimately connected with the government of the tongue. It is the most efficient instrument in promoting loss or gain, in making friends or foes. "A wholesome

27 He [g]that is greedy of gain troubleth his own house: [h]but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but [l]he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart; *and* a good report maketh [k]the bones fat.

31 The ear that heareth the reproof of life [l]abideth among the wise.

32 He that refuseth [s]instruction despiseth his own soul: but he that [9]heareth reproof [1]getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; [m]and before honour *is* humility.

CHAPTER XVI.

[a]THE [1]preparations of the heart in man, [b]and the answer of the tongue, *is* from the LORD.

2 All [c]the ways of a man *are* clean in his own eyes: [d]but the LORD weigheth the spirits.

3 [2]Commit [e]thy works unto the LORD, and [f]thy thoughts shall be established.

4 The LORD hath made all *things* for himself; yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be [3]unpunished.

6 By mercy and truth iniquity is purged; and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, [g]he maketh even his enemies to be at peace with him.

8 Better [h]*is* a little with righteousness, than [l]great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.

10 [4]A [k]divine sentence *is* in the lips of the king; his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD'S; all the [5]weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 [l]Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death; [m]but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and [n]his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The [o]highway of the upright *is* to

B. C. 1000.

[g] Hab. 2. 9-11.
[h] Is. 33. 15, 16.
[i] Rom. 8. 26, 27. Jam. 5. 16-18.
[k] Is. 58. 11.
[l] 1 John 2. 19.
[s] *Correction.*
[9] *Obeyeth.*
[1] *Possesseth an heart.*
[m] 1 Pet. 5. 5.

CH. XVI.

[a] Ex. 36. 26, 27. Phil. 2. 13.
[1] *Dispositions.*
[b] Ex. 4. 11, 12. Luke 12. 11, 12.
[c] Luke 18. 9-11. Rom. 7. 7-9.
[d] Luke 16. 15. Rev. 2. 18, 23.
[2] *Roll.*
[e] Job 5. 8. Matt. 6. 25, &c.
[f] Job 22. 18.

[3] *Held innocent.*
[g] Jer. 15. 11. Acts 9. 1, 2.
[h] 1 Tim. 6. 6-9.
[l] Jer. 17. 11. Mic. 6. 10.
[4] *Divination.*
[k] Deut. 17. 18-20. Ps. 45. 6, 7. Jer. 23. 5, 6.
[5] *Stones.*
[l] Ps. 101. 5, 7.
[m] Ec. 10. 4. 2 Cor. 5. 20.
[n] Ps. 72. 6.
[o] Acts 10. 35.

tongue is a tree of life." There is a world of wisdom in the expression. If it be a privilege for men possessing wealth to disperse it, how much greater is that of the wise in dispersing knowledge! Sacrifice is a duty, but it is not the first duty; that it may be acceptable, it must flow from a believing, loving, grateful heart. Ver. 10 comprises a principle of great moment; it receives exemplification from every department of human society, and strikingly illustrates the depravity of man. So far from correction being grievous to him that forsaketh the way, it ought to be accepted with grateful joy. Is it not the discovery of danger, and a warning against destruction? Why, then, should a benefactor be viewed as an enemy? The words with which it is connected, "He that hateth reproof shall die, may well prevent men from falling into such an error. Ver. 13-24. Ver. 16, 17 present some of the first lessons of Scripture. Great treasure, happily, is not within the reach of the mass of mankind; but the fear of the Lord is, which is far better. Simple fare and sumptuous festivity have no necessary connexion with happiness, which wholly turns upon peace and love. Here again the poor and the rich are placed upon a level. A family that can afford nothing beyond vegetables for a dinner, may yet possess a happiness unknown in the mansions of nobility. The joy which springs from folly is delusion; understanding may excite less, but it will profit more. That counsel may be useful, those that give it must be wise, else the larger the multitude the greater the confusion. Ver. 25-33. Ver. 28 sets forth a principle of great importance in life. In all matters of moment it is expedient to think much, and to be sparing of words. The habit, more especially to hot temperaments, may be difficult of formation, but it will reward the trouble. In cases of importance, it will be expedient not only to study the answer, but to lift up the heart to God for guidance. Nehemiah presents a fine example of this: before answering the question of the king, he says, "So I prayed unto the God of heaven." Mind is quick, and can easily do two such things at the same time. It may be a pleasure to the mouth of the wicked to "pour out evil things," but that pleasure will be dearly purchased.

Chap. XVI. 1-15. The great secret of a holy life is an habitual recognition of the Divine presence. If man would look to God to prepare his heart, and to guide his tongue, he would rarely think or speak amiss. Such is human nature, that things the most important are the most difficult: it is far easier for a man to take his works into his own hand, or to intrust them to others, than to commit them to the Lord. Against this perilous wickedness, it behoves every man to be upon his guard, and also to offer frequent prayer. Ver. 7 shews the extent to which an unseen Hand operates on the minds of men, and points out a short and easy method of subduing opponents, and securing peace; but the human heart finds it more gratifying to give battle to its enemies than to seek to please its Lord. Wickedness is abominable in proportion to the prominence of the perpetrator: a minor offence in a humble subject, becomes a revolting outrage in a powerful sovereign. The position of kings, however, is a circumstance which supplies strong temptation. In no other situation is human nature so surrounded with circumstances favourable to its development, which may account for the fact alleged by Daniel the prophet, that they have been generally the "basest of men." All history but serves to confirm and illustrate this language. Ver. 13 rather shews what kings should be than what they are. When "righteous lips" become their delight, courts will be filled and sovereigns served by the wise and the upright. Ver. 16-33. The search for gold is seldom successful, while that for understanding, properly conducted, never fails. How is it, then, that man is so foolish as to sacrifice the greater to the less, the wheat to the chaff? Ver. 18 is a noted proverb, of which common life supplies daily illustrations. To be wise in heart is far better than to be what the world calls successful in life. That very wisdom, however, may obstruct a man's earthly promotion, but it will exalt his character, magnify his God, and prepare him for the service of heaven. Pleasant words may yet be words of danger, and that which is sweet as the honeycomb may yet be deadly poison. The flatterer pleases, but he destroys. The faithful friend often offends, but his words are as a medicine. It is not easy, in this world of

depart from evil: [p]he that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that [q]handleth a matter wisely shall find good; and whoso trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent; and [q]the sweetness of the lips increaseth learning.

22 Understanding *is* [r]a well-spring of life unto him that hath it: but [s]the instruction of fools *is* folly.

23 The heart of the wise [t]teacheth his mouth, and addeth learning to his lips.

24 [t]Pleasant words *are as* an honeycomb, sweet to the soul, and [u]health to the bones.

25 There is [x]a way that seemeth right unto a man; but the end thereof *are* the ways of death.

26 [s]He that laboureth, laboureth for himself; for his mouth [y]craveth it of him.

27 [1]An ungodly man [z]diggeth up evil; and in his lips *there is* as a burning fire.

28 A froward man [2]soweth strife; and [z]a whisperer separateth chief friends.

29 A [a]violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He [b]shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

31 The [c]hoary head *is* a crown of glory, [d]*if* it be found in the way of righteousness.

32 *He* [e]*that is* slow to anger *is* better than the mighty; [f]and he that ruleth his spirit than he that taketh a city.

33 The [g]lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAPTER XVII.

BETTER *is* [a]a dry morsel, and quietness therewith, than [b]an house full of [1]sacrifices [c]*with* strife.

2 A [d]wise servant shall have rule over a son [e]that causeth shame, and shall have part of the inheritance among the brethren.

3 The [f]fining-pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A [g]wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker; [h]*and* he that is glad at calamities shall not be [2]unpunished.

6 Children's children *are* [1]the crown of old men; and the glory of children *are* their fathers.

7 [3]Excellent speech becometh not a fool; much less do [4]lying lips a prince.

8 A gift *is as* a [5]precious stone in the eyes of him that hath it; [k]whithersoever it turneth, it prospereth.

9 He that covereth a transgression [6]seeketh love: [1]but he that repeateth a matter separateth *very* friends.

10 [7]A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion; therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water; therefore [m]leave off contention, before it be meddled with.

15 He that [n]justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* [o]a price in the hand of a fool to get wisdom, [p]seeing *he hath* no heart *to it?*

17 A friend [q]loveth at all times, and a brother is born for adversity.

18 A man void of [8]understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife; *and* [r]he that exalteth his gate seeketh destruction.

20 [9]He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief.

B.C. 1000.

[p] Heb. 10. 39.
[q] *Understanding a matter.*
[q] Is. 50. 4.
[r] John 5. 24; 6. 63, 68.
[s] Matt. 23. 16-26. Luke 6. 39, 40.
[t] *Maketh wise.*
[t] John 20. 19-21.
[u] 4. 22.
[x] Is. 28. 15-19.
[s] *The soul of him that.*
[y] *Boweth unto him.*
[1] *A man of Belial.*
[z] Is. 5. 18.
[2] *Sendeth forth.*
[a] Rom. 1. 29.
[b] 1 Sam. 19. 11-17.
[b] Matt. 13. 15.
[c] Lev. 19. 32.
[d] Gen. 47. 7-10.
[e] Ps. 103. 8.
[f] Rom. 12. 21.
[g] Josh. 7. 14.

CH. XVII.

[a] Pr. 37. 16.
[b] 7. 14.
[1] *Good cheer.*
[c] 21. 9, 19.
[d] 14. 35.
[e] 29. 15.

[f] Jer. 17. 10.
[g] 2 Tim. 4. 3, 4.
[h] Rom. 12. 15.
[2] *Held innocent.*
[i] 12. 4.
[3] *A lip of excellency.*
[4] *A lip of lying.*
[5] *Stone of grace.*
[k] Gen. 33. 9-11
[6] *Procureth.*
[l] 16. 28.
[7] *A reproof availeth more a wise man, than to strike a fool an hundred times.*
[m] Matt. 5. 38-41.
[n] Is. 55. 8, 9.
[o] Is. 55. 1-3.
[p] Deut. 5. 29.
[q] 2 Sam. 1. 26. John 15. 13, 14. Heb. 2. 11.
[8] *Heart.*
[r] Jer. 22. 13-15. Dan. 4. 30, 31.
[9] *The froward of heart.*

wickedness, to combine the pleasing with the true; but in a world of perfect men all words will be pleasant, the expressions of purity and love addressed to love and purity. There, needful reproof will be unknown, because unnecessary, and the accents of the flatterer will never be heard. Piety is beautiful in early youth, and not less beautiful in old age. No crown of glory is comparable to the hoary head, if found in the way of righteousness. Among the many studies which it behoves man to cultivate, a chief place is due to the rule of their own spirit. The achievement, to the carnal eye, may seem a humble one, and even be despised as cowardice; but it is better than the courage which takes a city. The hand of the Lord extends to the least as well as the greatest—the casting of a lot, and the elevation of a king.

Chap. XVII. 1-26. In every age people have been but too ready to identify happiness with rank. Solomon, throughout this Book, incessantly combats the idea, shewing that there is no connexion between poverty and misery, wealth and felicity. All the happiness of which humanity is capable is within the reach of every creature. Men have only to turn from iniquity, to receive the Gospel, and to consecrate themselves to the Son of God, that the peace that passeth all understanding may keep their hearts and minds. A wise servant has frequently become the employer of his master's son. Money inherited is often recklessly spent; and in this way the position of parties becomes changed. The light in which men look upon the poor may be taken as a fair test of character; he who mocks them reproaches his Maker, who will visit him in due season with the chastisement due to his conduct. The feelings with which men view calamities reveal the true state of their hearts. No really good man can be glad at such events; but if such a man rejoice not at calamity, much less will he rejoice in iniquity, which, while it brings evil upon a fellow-creature, also dishonours the God of truth. The heart of the wise is susceptible; that of the fool is a stone; and hence the former feels one reproof more than the latter a hundred stripes. If mere money could procure wisdom, a wealthy fool might become a profound philosopher; but "he who hath no heart to it" will surround himself with tutors and professors to no pur-

21 He [a]that begetteth a fool *doeth it* to his sorrow; and the father of a fool [t]hath no joy.

22 A merry heart doeth good [1]*like* a medicine: but [u]a broken spirit drieth the bones.

23 A wicked *man* taketh a gift [x]out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* [y]to strike princes for equity.

27 He that hath knowledge spareth his words; *and* a man of understanding is of [2]an excellent spirit.

28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAPTER XVIII.

[1]THROUGH desire a man, having separated himself, [a]seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, [b]but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-spring of wisdom *as* a flowing brook.

5 *It is* [c]not good to accept the person of the wicked, [d]to overthrow the righteous in judgment.

B. C. 1000.

[a] Gen. 26. 34, 35.
[t] 2 Cor. 2. 3. 3 John 4.
[1] *To a medicine.*
[u] Pr. 32. 3, 4. 2 Cor. 7. 7; 7. 10.
[x] 21. 14.
[y] Job 34. 18, 19. John 18. 22, 23.
[2] *A cool spirit.*

CH. XVIII.

[1] *He that separateth himself seeketh according to his desire, and intermeddleth in every business.*
[a] Eph. 5. 15-17.
[b] Phil. 1. 15. 2 Pet. 2. 15-19
[c] Deut. 16. 19. Matt. 22. 16.
[d] Is. 59. 14.

[c] 27. 3.
[f] Ec. 10. 11-14.
[g] Lev. 19. 16.
[2] *Whisperer.*
[3] *Like as when men are wounded.*
[4] *Chambers.*
[h] Pr. 61. 3, 4.
[5] *Set aloft.*
[i] Is. 6. 5, &c. Dan. 9. 20-23. 1 Pet. 5. 5.
[k] Deut. 13. 14. Dan. 6. 0, 14. John 7. 51.
[6] *Returneth a word.*
[l] 2 Sam. 16. 1-3. Acts 24. 12, 13.
[m] Josh. 14. 2.
[n] 2 Sam. 13. 22, 28. Acts 15. 39.
[o] 16. 32.

6 A [c]fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* [f]his destruction, and his lips *are* the snare of his soul.

8 The [g]words of a [2]talebearer *are* [3]as wounds, and they go down into the [4]innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD *is* [h]a strong tower: the righteous runneth into it, and is [5]safe.

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty; [i]and before honour *is* humility.

13 He [k]that [6]answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He* [l]*that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The [m]lot causeth contentions to cease, and parteth between the mighty.

19 A [n]brother offended *is harder to be won* [o]than a strong city; and *their* contentions *are* like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

pose, whereas with a heart to it he may make vast progress even under a complication of appalling difficulties. Schools and colleges in every country have supplied illustrations. In this as much as in anything the proverb is exemplified, "Where there is a will there is a way." A cheerful disposition has in every age been favourable to health, whereas a drooping spirit has ever been injurious. Thus true piety, even in regard to the body, is fraught with benefit. The instances have been numerous of individuals pining away for months under a sense of sin, who, on coming to a knowledge of the truth, and obtaining peace with God, that moment began to improve in health. Ver. 27, 28. These verses comprise principles of great importance in personal conduct. The history of human kind, in every age and country, is exemplified in them. Men of the profoundest wisdom are rarely the first to offer their opinions, and can afford to wait; but people of an opposite character are ever impatient to command a hearing. Many a man would retain the respect of his neighbours by simply holding his peace. That he who waits in silence should be esteemed a man of understanding is remarkable, since the proof is purely negative, and it can only arise from the fact, that men of understanding have been ever remarkable for so doing.

Chap. XVIII. 1-16. The circuit of human knowledge is too vast for the bulk of mankind to compass it, but although few can attain the whole, many may a part; and in order to this, they must be the subjects of a strong desire, which is the foundation of success. In the absence of this, no man will comply with the conditions, or adopt the means indispensable to it. But if the desire be strong, he will bestir himself, and gird up the loins of his mind for the accomplishment of his object. From the constancy and the emphasis with which Solomon, throughout this Book, condemns sloth and waste, we are impressively taught that this is one of the tendencies of human nature. A man of property, by continual waste, will inevitably descend to the lowest point of poverty; and a man with a productive business, which he neglects to cultivate, can never rise to competency. Such men, therefore, bid fair, ultimately, to become brothers in penury and misery. Humility is an important grace in personal character, which is fraught with the best results. Never yet did it bring any man to destruction, although it has conducted multitudes to honour. Ver. 17-24. Few Scriptures have been more frequently quoted than the opening verse in the affairs of the world. No day passes without countless instances of illustrations. Selfishness tends to bias the mind, as well as to dim the eye, or distort the vision. This holds alike in temporal and spiritual things, which accounts for the prayer of the Psalmist, that the Lord would search him, and try him, and see whether there were any wicked way within him. He that knows his own heart will least confide in its decisions, ever remembering its unparalleled deceitfulness. Among the many proofs which Solomon adduces of the deep depravity of man, not the least is contained in ver. 19. It were surely natural to infer, that of all offended men, a brother would be the most easily won, the most forward to overlook the failings of a brother, and the least disposed to exact from him with severity; but Solomon tells us it is not so, and universal experience confirms the statement. If the tongue possess such power for good or evil, surely the government of it ought, with all men, to be a matter of study and of prayer. The last verse is another of those precious maxims which are extensively in use: many a man has diminished, if not annihilated, the circle of his friends by his selfish coldness; whereas many others, starting in comparative isolation, by their frank-

21 Death and life *are* in the power of the tongue; [p]and they that love it shall eat the fruit thereof.

22 *Whoso* [q]findeth a wife findeth a good *thing*, [r]and obtaineth favour of the LORD.

23 The poor useth entreaties: but [s]the rich answereth roughly.

24 A man *that hath* friends must shew himself friendly; and [t]there is a friend *that* sticketh closer than a brother.

CHAPTER XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, [a]*that* the soul *be* without knowledge, *it is* not good; [b]and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 Wealth [c]maketh many friends: but [d]the poor is separated from his neighbour.

5 A false witness shall not be [1]unpunished; and *he that* speaketh lies shall not escape.

6 Many [e]will entreat the favour of the prince: [f]and every man *is* a friend to [2]him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, [g]*yet* they *are* wanting *to him*.

8 He that getteth [3]wisdom loveth his own soul: [h]he that keepeth understanding shall find good.

9 A [i]false witness shall not be unpunished; and *he that* speaketh lies shall perish.

10 [k]Delight is not seemly for a fool; [l]much less for a servant to have rule over princes.

11 The [4]discretion of a man deferreth his anger; [m]and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father; and [n]the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers; [o]and a prudent wife *is* from the LORD.

15 Slothfulness [p]casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment [q]keepeth his own soul; *but* [r]he that despiseth his ways shall die.

17 He [s]that hath pity upon the poor [t]lendeth unto the LORD; and [5]that which he hath given will he pay him again.

18 [u]Chasten thy son while there is hope, and let not thy soul spare [6]for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must [7]do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* [x]many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness; and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life; and *he that hath it* [y]shall abide satisfied; [z]he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 [a]Smite a scorner, and the simple will [8]beware; and [b]reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 [c]Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

B. C. 1000.

[p] Ec. 10. 12-14.
[q] Ec. 9. 9. 1 Cor. 7. 2.
[r] 8. 35.
[s] Jam. 2. 3.
[t] Matt. 26. 49, 50.

CH. XIX.

[a] John 16. 3. Rom. 10. 2. Phil. 1. 9.
[b] Ec. 7. 9. Is. 28. 16.
[c] Luke 15. 13-15.
[d] Job 6. 15-23; 19. 13-17.
[1] *Held innocent.*
[e] Gen. 42. 6. Matt. 2. 11.
[f] Gen. 33. 20.
[2] *A man of gifts.*
[g] Jam. 2. 15, 16. 1 John 3. 17, 18.
[3] *An heart.*
[h] Ps. 19. 11. John 14. 21.
[i] 6.
[k] Hos. 7. 3-5. Jam. 4. 9.
[l] 2 Sam. 3. 34, 35.
[4] *Prudence.*
[m] Rom. 12. 18-21. Eph. 4. 32; 5. 1.

[n] Job 14. 19.
[o] 18. 22.
[p] 6. 9, 10.
[q] 21. 23.
[r] 15. 32.
[s] 14. 21.
[t] Deut. 15. 7-14. 2 Cor. 9. 6-8. Phil. 4. 17.
[5] *His deed.*
[u] 23. 13, 14.
[6] *To his destruction*, or *to cause him to die.*
[7] *Add.*
[x] Ps. 33. 10, 11. Ec. 7. 29.
[y] Is. 58. 10, 11. 1 Tim. 4. 8; 6. 6-9. Heb. 13. 5, 6.
[z] Rom. 8. 28.
[a] Deut. 13. 11; 21. 21.
[8] *Be cunning.*
[b] Rev. 3. 19.
[c] Matt. 7. 15.

ness and generosity have increased their friends from one to a multitude. Friendships, based on similarity of tastes, views, pursuits, and objects, are often indestructible. The bond that binds such men together is far stronger than that of common brotherhood. Frequently, indeed, a friend will make sacrifices of time, and labour, and substance, for a friend, to an extent that few brothers would go. This fact, which reflects little credit on human nature, is yet wonderfully overruled for breaking up family monopolies; and if fraught with individual discomfort, it is largely promotive of the common good.

Chap. XIX. 1-16. Fretfulness against the Lord is always a proof of foolishness. No living man has a right to complain of any part of the Lord's dealings towards him. Ver. 4 is a heavy reproach on the sons of Adam. The language ought not to be thrown away upon rich men, who are but too ready to forget that their friends are attached, not by their worth but their substance. A change of circumstances would reveal to them the true state of the case. "The poor is separated from his neighbour." This ought not to be: friendship ought to be based on personal worth, and in no degree affected by the scale of earthly opulence. One may become richer without being better, and another poorer without being worse; the estimate ought not, therefore, to rest upon what men have or have not, but upon what they are in mind and morals, in knowledge and piety. "All the brethren of the poor do hate him; how much more do his friends go far from him," is language which ought to be a libel on mankind; but, unhappily, it is justified by fact. Men, even in moderate circumstances, are backward to claim poor relations, but it is not so where there is rank and opulence; in that case it is often the subject of ridiculous boast, and ostentatious publicity. The influence of true religion is to destroy this selfish principle, leading men to estimate themselves and each other by a higher standard. When Solomon says, "He that findeth a wife findeth a good thing, and obtaineth favour of the Lord," his language must be taken, not absolutely, but with the limitation that she be wise and good, otherwise the relation is a source of distress, not of comfort. It is a "prudent wife" that is "from the Lord." A "contentious wife," who is compared to a "continual dropping," is one of the heaviest calamities that can overtake a man. The expression may seem to indicate little, but the thing has a deadly power. This was one of the most cruel methods devised by the Inquisition for the destruction of heretics. This dropping for a given period on the head never failed to destroy life with the most intense torture. Ver. 17-29. Many are the encouragements which are given to the wealthy to exercise benevolence to the poor; but no Scripture sets the matter more strongly forth than does ver. 17. There are few exercises of Christian generosity that will prove a better investment than discreet benevolence to the poor.

28 [9]An ungodly witness [d]scorneth judgment; and [e]the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, [f]and stripes for the back of fools.

CHAPTER XX.

WINE *is* [a]a mocker, strong drink *is* raging; and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion; *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* [b]an honour for a man to cease from strife: [c]but every fool will be meddling.

4 The sluggard will not plow by reason of the [1]cold; [d]*therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water: but a man of understanding will draw it out.

6 Most men will [e]proclaim every one his own [2]goodness: [f]but a faithful man who can find?

7 The just *man* walketh in his integrity; his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 [3]Divers weights, *and* divers measures, [g]both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty: open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, [h]*it is* naught, saith the buyer; but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies; but the lips of knowledge *are* a precious jewel.

16 [i]Take his garment that is surety *for* a stranger; and take a pledge of him for a strange woman.

17 Bread of [4]deceit [k]*is* sweet to a man; but afterwards [l]his mouth shall be filled with gravel.

18 *Every* [m]purpose is established by counsel; [n]and with good advice make war.

19 He [o]that goeth about *as* a talebearer revealeth secrets; therefore [p]meddle not with him that [5]flattereth with his lips.

20 Whoso curseth his father or his mother, his [6]lamp shall be put out in obscure darkness.

21 An inheritance *may be* [q]gotten hastily at the beginning; [r]but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers [s]weights *are* an abomination unto the LORD; and [7]a false balance *is* not good.

24 [t]Man's goings *are* of the LORD; [u]how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and [x]after vows to make enquiry.

26 A wise king scattereth the wicked, and [y]bringeth the wheel over them.

27 The [z]spirit of man *is* the [8]candle of the LORD, [a]searching all the inward parts of the belly.

28 Mercy and truth preserve the king; and his throne is upholden by mercy.

29 The glory of young men *is* their strength; and [b]the beauty of old men *is* the gray head.

30 The blueness of a wound [9]cleanseth away evil; so *do* stripes the inward parts of the belly.

CHAPTER XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

B. C. 1000.

9 *A witness of Belial.*
d Is. 28. 14-18. Luke 18. 2-4.
e Job 15. 16.
f Heb. 12. 6.

CH. XX.

a Gen. 9. 21-23. 1 Cor. 6. 10. Gal. 5. 21. Eph. 5. 18.
b Eph. 1. 6-8.
c 2 Kings 14. 9, 10.
1 *Winter.*
d Matt. 25. 3-10. 2 Pet. 1. 5-11.
e Luke 18. 11-28. 2 Cor. 12. 11.
2 *Bounty.*
f Mic. 7. 2. Luke 18. 8. John 1. 47.
3 *A stone and a stone; an ephah and an ephah.*
g Deut. 25. 13, 16.
h Ec. 1. 10. 1 Thes. 4. 6.

i Ex. 22. 26, 27.
4 *Lying,* or *falsehood.*
k Gen. 3. 6, 7. Heb. 11. 25.
l Lam. 3. 15, 16.
m 24. 6.
n 2 Sam. 2. 26, 27. Luke 14. 31.
o Lev. 19. 16.
p 24. 21.
5 *Enticeth.*
6 *Candle.*
q 1 Tim. 6. 9.
r Hab. 2. 6.
s Ex. 45. 10.
7 *Balances of deceit.*
t Ps. 37. 23. Acts 17. 28.
u Ps. 25. 4, 12.
x Ec. 5. 4-6. Matt. 5. 33.
y 2 Sam. 12. 31.
z Gen. 2. 7. 2 Cor. 4. 2-6. 1 John 3. 19-21.
8 *Lamp.*
a Heb. 4. 12, 13.
b Lev. 19. 32.
9 *Is a purging medicine against evil.*

Early chastisements of children would save much heart-breakings and hopeless sorrow in later life. An indiscreet tenderness indulged in will engender the strongest passions, which, in the end, will prove the ruin of the individual, as well as a curse to his family and connexions.

Chap. XX. 1-16. While it is an honour for a man to cease from strife, it is sometimes difficult to determine the precise point, where it may be safely left off. Men engaged in the defence of truth or liberty, things in which the honour of God, and the welfare of men are concerned, are frequently compelled to proceed, when, were they to be governed by their own feelings, they would desist. In such cases, they will also have to contend with the disapprobation, perhaps the remonstrances, of the ill-judging, who are prepared to sacrifice the highest interests of earth and heaven to peace. Descent from just men that walk in their integrity involves very high responsibility, since it is both an honour and advantage. God is an example to men of equity; the Divine dispensations know nothing of divers weights and measures. As with men, so with children, they are known by their doings. Poverty, in all ages, and throughout the earth, has been the fruit of idleness. Ver. 14 presents a most unlovely aspect of human nature. As the world stands, it is needful for the buyer to be on his defence against the seller, and in turn the seller is to maintain a warfare with the buyer; but perfect truth and a right spirit would banish such things from the region of commerce. Nothing is wanted but to introduce the Royal Law, to set everything right there and everywhere. Ver. 17-30. The morrow will be the time to test the doings of to-day, as the hour of death will be the time to test the doings of a life-time. If the bread of deceit, however sweet at the moment, afterwards turn into gravel in the mouth, reflecting men will hesitate to eat it. Seeing that so much turns upon war, it of all things requires good advice before making it; and were such advice to be had by both parties, the wars of our world would be but few. The very climax of transgression is to defame or to imprecate judgment on a parent. He who is so lost to truth, love, and duty as to do so, is undone and ready for destruction. The spirit of man, undarkened by sin, is the candle of the Lord, which would never fail to conduct correct inquiries even in the deepest recesses of the soul. In proportion as that spirit is pure, it will be luminous, serving as a guide to itself, in the most intricate paths. "Blessed are the pure in heart, for they shall see God."

Chap. XXI. 1-17. The moral, as a thing of all times and places, should always take precedence of the ritual. It was, therefore, to no purpose that men abounded in sacrifice, while they neglected to do justice and judgment. The tendency of human nature is still to err in

2 Every way of a man *is* [a]right in his own eyes; but [b]the LORD pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [1]An [c]high look, and a proud heart, [d]*and* the [2]plowing of the wicked, *is* sin.

5 The [e]thoughts of the diligent *tend* only to plenteousness; but [f]of every one *that is* hasty, only to want.

6 The [g]getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall [3]destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* [h]better to dwell in a corner of the house-top, than with a [4]brawling woman in a wide house.

10 The soul of the wicked desireth evil; his neighbour [5]findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise; and [i]when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked; *but God* overthroweth the wicked for *their* wickedness.

13 Whoso [k]stoppeth his ears at the cry of the poor, he also shall [l]cry himself, but shall not be heard.

14 A gift [m]in secret pacifieth anger, and a reward in the bosom strong wrath.

15 *It is* [n]joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall [o]remain in the congregation of the dead.

17 He that [p]loveth [6]pleasure *shall be* a poor man; he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the [7]wilderness, than with a contentious and an angry woman.

20 *There is* [q]treasure to be desired and [r]oil in the dwelling of the wise: [s]but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso [t]keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud *and* [u]haughty scorner *is* his name who dealeth in [8]proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He [x]coveteth greedily all the day long; but [y]the righteous giveth, and spareth not.

27 The sacrifice of the wicked *is* abomination; how much more *when* he bringeth it [9]with a wicked mind?

28 A [1]false witness shall perish: but [z]the man that heareth speaketh constantly.

29 A wicked man [a]hardeneth his face: but *as for* the upright, he [2]directeth his way.

30 *There is* no wisdom, nor understanding, nor counsel, against the LORD.

31 The horse is prepared against the day of battle: but [3]safety *is* of the LORD.

CHAPTER XXII.

A *GOOD* [a]name *is* rather to be chosen than great riches, *and* [1]loving favour rather than silver and gold.

2 The rich and poor meet together; the LORD *is* the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 [2]By humility, *and* the fear of the LORD, *are* riches, honour, and life.

5 [b]Thorns *and* snares *are* in the way of the froward: [c]he that doth keep his soul shall be far from them.

6 [3]Train up [d]a child in [4]the way he should go; and [e]when he is old, he will not depart from it.

7 The rich ruleth over the poor, and [f]the borrower *is* servant to the [5]lender.

B. C. 1000.

CH. XXI.

[a] Luke 18. 11, 12. Gal. 6. 3. Jam. 1. 22.
[b] Jer. 17. 10.
[1] *Haughtiness of eyes.*
[c] Is. 3. 16. 1 Pet. 5. 5.
[d] Rom. 14. 23.
[2] *Light.*
[e] Eph. 4. 28.
[f] 28. 22.
[g] Jer. 17. 11.
[3] *Save them, or dwell with them.*
[h] 27. 15, 16.
[4] *Woman of contentions in an house of society.*
[5] *Is not favoured.*
[i] 18. 1, 15.
[k] Pr. 28. 4.
[l] Luke 13. 25.
[m] Matt. 6. 3, 4.
[n] Ps. 40. 8.
[o] Eph. 2. 1. Jude 12.
[p] Luke 15. 13-16. 1 Tim. 5. 6. 2 Tim. 3. 4.
[6] *Sport.*
[7] *Land of the desert.*

[q] Ps. 112. 3.
[r] Ps. 23. 5. Matt. 25. 3, 4.
[s] Matt. 25. 8.
[t] Jam. 1. 26; 3. 2, &c.
[u] Ec. 7. 8, 9. Matt. 2. 16.
[8] *Wrath of pride.*
[x] Acts 20. 33-35. 1 Thes. 2. 5-9.
[y] Ps. 37. 26.
[9] *In wickedness.*
[z] *Witness of lies.*
[a] Acts 12. 15.

CH. XXII.

[a] Ec. 7. 1.
[1] *Favour is better than, &c.*
[2] *The reward of humility, &c.*
[b] Ps. 11. 6.
[c] 1 John 5. 18.
[3] *Catechise.*
[d] Deut. 6. 7.
[4] *His way.*
[e] 1 Sam. 12. 2, 3.
[f] Matt. 18. 25.
[5] *Man that lendeth.*

this direction, which renders it necessary for the soul to be constantly upon its watch. Treasures got by a lying tongue are but a light possession, and they frequently go as they come. The faith and patience of righteous men are sometimes tried by the prosperity of the wicked around them; but a little consideration of the source of their prosperity, with its accompaniments and results, will always suffice to relieve anxiety. Although he may prosper as the green bay-tree, the approaching winter will work desolation. When the righteous poor lift up their voice to cry for help, it behoves the hearer who has the means of relief to think twice before he turns a deaf ear, lest at a future day he himself may occupy their place. The pursuit of pleasure is a wasteful occupation even to the opulent; but for those whose subsistence is to be derived from industry, it is utter ruin. The love of wine and oil is unfavourable to the increase of property. Without frugality and economy, even an ample income will not suffice to realise a competence. Ver. 18-31. Solomon in this chapter glances more than once at the female sex, pointing out the misery of union or association with women of ungovernable tempers. The wise man teaches that anything is better, even dwelling in a corner of the house-top or in a wilderness, than with a "brawling, contentious, and angry woman." Experience and observation unite to confirm, that he who keepeth his mouth and his tongue, keepeth his soul from troubles. Motive is everything. The sacrifice of the wicked, under any circumstances, is an abomination; but when it is actually offered with a view to further the purposes of iniquity, the wickedness is indefinitely enhanced.

Chap. XXII. 1-15. "A good name" does not mean celebrity, but esteem, respectability, confidence, which, to the truly upright and devout mind, is more precious than riches, since it is connected with a good conscience and a humble hope, that while the people of God approve, so will the common Father. Spirituality and the fear of the Lord are riches, and honour, and life. Ver. 6 has ever been celebrated as full of encouragement to careful domestic training. The commandment is explicit, and the promise is absolute. There is therefore the utmost reason to conclude, that, as a rule, wherever the train-

8 He [g]that soweth iniquity shall reap vanity; and [6]the [h]rod of his anger shall fail.

9 [7]He that [i]hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, [8]*for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge; and [k]he overthroweth the [9]words of the transgressor.

13 The [l]slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women *is* a deep pit: he that is [m]abhorred of the LORD shall fall therein.

15 [n]Foolishness *is* bound in the heart of a child; [o]*but* the rod of correction shall drive it far from him.

16 He [p]that oppresseth the poor to increase his *riches, and* [q]he that giveth to the rich, *shall* surely *come* to want.

17 [r]Bow down thine ear, and hear the words of the wise, and [s]apply thine heart unto my knowledge:

18 For [t]*it is* a pleasant thing if thou keep them [1]within thee; they shall withal be [u]fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, [2]even to thee.

20 Have not [x]I written to thee excellent things in counsels and knowledge;

21 That [y]I might make thee know the certainty of the words of truth; that thou mightest [z]answer the words of truth to them that [3]send unto thee?

22 [a]Rob not the poor, because he *is* poor; neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 [b]Make no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest [c]thou learn his ways, and get a snare to thy soul.

B. C. 1000.

[g] Gal. 6. 7, 8.
[6] *With the rod of his anger he shall be consumed.*
[h] Is. 9. 4.
[7] *Good of eye.*
[i] 1 Tim. 6. 18, 19.
[8] And hath *grace in his lips.*
[k] 2 Thes. 2. 8.
[9] *Matters.*
[l] Num. 13. 22, 33.
[m] Deut. 32. 19.
[n] John 3. 6.
[o] Heb. 12. 10, 11.
[p] Zech. 7. 9-14.
[q] Luke 14. 12-14.
[r] 5. 1, 2.
[s] Ec. 8. 9, 16.
[t] Ps. 119. 103, 111.
[1] *In thy belly.*
[u] Mal. 2. 7.
[2] Trust *thou also.*
[x] 2 Tim. 3. 15-17.
[y] John 20. 31.
[z] 1 Pet. 3. 15.
[3] *Send thee.*
[a] Ex. 22. 22.
[b] 2 Cor. 6. 14-17.
[c] 1 Cor. 15. 33.

[d] 27. 13.
[e] Ex. 22. 26, 27.
[f] Deut. 27. 17.
[4] *Bound.*
[g] Rom. 12. 11. 2 Tim. 4. 2.
[5] *Obscure men.*

CH. XXIII.
[a] Gen. 43. 32-34.
[b] Matt. 18. 8, 9.
[c] Dan. 1. 8.
[d] John 6. 27.
[e] Is. 5. 21.
[f] Jer. 22. 17.
[1] *Cause thine eyes to fly upon, &c.*
[g] Deut. 28. 56.
[h] Dan. 1. 8-10.
[i] Luke 7. 39.
[k] Matt. 7. 6.
[l] Luke 16. 14.
[m] Deut. 27. 17.
[2] *Bound.*
[n] Mal. 3. 5.
[o] Ex. 22. 22-24. Jer. 50. 33, 34.
[p] Matt. 13. 52. Jam. 1. 21-25.
[q] 29. 15, 17.
[r] 1 Cor. 5. 5; 11. 32.
[s] 2 John 4.
[3] *Even I will rejoice.*
[t] Col. 4. 4.

26 Be not thou [d]*one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, [e]why should he take away thy bed from under thee?

28 [f]Remove not the ancient [4]land-mark, which thy fathers have set.

29 Seest thou [g]a man diligent in his business? he shall stand before kings; he shall not stand before [5]mean *men*.

CHAPTER XXIII.

WHEN thou [a]sittest to eat with a ruler, consider diligently what *is* before thee;

2 And [b]put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not [c]desirous of his dainties: for they *are* deceitful meat.

4 [d]Labour not to be rich; [e]cease from thine own wisdom.

5 Wilt [f]thou [1]set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* [g]an evil eye, neither [h]desire thou his dainty meats:

7 For [i]as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 [k]Speak not in the ears of a fool; for [l]he will despise the wisdom of thy words.

10 [m]Remove not the old [2]land-mark; and enter not into the fields of the [n]fatherless:

11 For [o]their Redeemer *is* mighty; he shall plead their cause with thee.

12 [p]Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold [q]not correction from the child; for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt [r]beat him with the rod, and shalt deliver his soul from hell.

15 My son, [s]if thine heart be wise, my heart shall rejoice, [3]even mine;

16 Yea, my reins shall rejoice when [t]thy lips speak right things.

ing is properly conducted, the happy results will follow. The constitution of human society is such, that the rich naturally rule over the poor. This is the effect of circumstances rather than of any preconcertion on the part of the rich invading the rights of the poor. Were these rich men to lose their wealth, so that they should sink among the poor, the sceptre would speedily pass from their hands; and were the poor in turn to become wealthy, they would occupy the vacant place. Nothing can produce the social equality which a certain class of people are constantly clamoring for, but that which produces an equality of intelligence, integrity, industry and frugality. The same principle is comprised in the words, "The borrower is servant to the lender." If mere poverty involve inferiority and subservience to wealth, how much more the element of debt? This places the rich man still higher, and the poor man still lower. Happy he who "loveth pureness of heart!" From its abundance the mouth will speak, and the utterance will conciliate even the favour of the great. To activity, industry, and perseverance, there are no lions in the way, or if they be, they will be slain or put to flight. Ver. 16-23. Multitudes of fortunes have been built up by oppressing the poor, but the result has never been satisfactory; there has been no blessing in the acquisition. Ver. 24-29. These are precious verses for the youthful reader. Friendships with such parties as are here pointed out are neither satisfactory nor safe. They will never fail to prove a snare. It behoves a man to be on his guard against an excess of benevolence in the matter of surety, lest his heart prompt him to deeds which may prove his ruin. Where there is the slightest danger, no man should become surety for another unless he possess the means, and be disposed, in the event of necessity, to bear the consequences. Nothing can be more foolish than to do it with the possibility of having to pay by suffering his bed to be taken from under him.

Chap. XXIII. 1-21. Festivity is not condemned; but it behoves the guests to guard against the temptations of luxury. There is a class of men, however, with whom it is not permitted the righteous to eat—the masked

17 Let [u]not thine heart envy sinners; but *be thou* in the fear of the LORD all the day long.

18 For [x]surely there is an [4]end; and [y]thine expectation shall not be cut off.

19 Hear thou, my son, and be wise; and guide thine heart in the way.

20 Be [z]not among wine-bibbers; among riotous eaters of [5]flesh:

21 For [a]the drunkard and the glutton shall come to poverty; and [b]drowsiness shall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not: *also* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice; and he that begetteth a wise *child* [c]shall have joy of him.

25 Thy father and thy mother shall be glad, [d]and she that bare thee shall rejoice.

26 [e]My son, give me thine heart, and [f]let thine eyes observe my ways.

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait [6]as *for* a prey, and [g]increaseth the transgressors among men.

29 [h]Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath [i]redness of eyes?

30 They that [k]tarry long at the wine; they that go to seek [l]mixed wine.

31 [m]Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright:

32 At the last it biteth like a serpent, and stingeth like [7]an adder.

33 Thine [n]eyes shall behold strange women, and thine heart shall utter perverse things:

34 Yea, [o]thou shalt be as he that lieth down in the [8]midst of the sea, or as he that lieth upon the top of a mast.

35 They have [p]stricken me, *shalt thou say, and* I was not sick: they have beaten me, *and* [9]I felt *it* not: when shall I awake? [q]I will seek it yet again.

B. C. 1000.

[u] 24. 1.
[x] Ps. 37. 37. Rom. 6. 21, 22.
[4] *Reward.*
[y] Jer. 29. 11. Phil. 1. 20.
[z] Eph. 5. 18. 1 Pet. 4. 3.
[5] *Their flesh.*
[a] Deut. 21. 20. Gal. 5. 21.
[b] 6. 9-11.
[c] Philem. 19, 20.
[d] 1 Chr. 4. 9, 10.
[e] 15.
[f] Hos. 14. 9. 2 Pet. 1. 19.
[6] *As a robber.*
[g] 1 Cor. 10. 8. Rev. 17. 1, 2.
[h] Luke 12. 45, 46. Eph. 5. 18.
[i] Gen. 49. 12.
[k] Gen. 9. 21.
[l] Ps. 75. 8.
[m] Matt. 5. 28-30. 1 John 2. 16.
[7] *A cockatrice.*
[n] Gen. 19. 32, &c.
[o] Joel 1. 5. 1 Thes. 5. 2-7.
[8] *Heart.*
[p] Jer. 31. 18.
[9] *I knew it not.*
[q] 1 Cor. 15. 32-34.

CHAPTER XXIV.

BE [a]not thou envious against evil men, [b]neither desire to be with them;

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded, and by understanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is* [1]strong; yea, a man of knowledge [2]increaseth strength.

6 For [c]by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 Wisdom *is* [d]too high for a fool; he [e]openeth not his mouth in the gate.

8 He [f]that deviseth to do evil shall be called a mischievous person.

9 The [g]thought of foolishness *is* sin; and [h]the scorner *is* an abomination to men.

10 *If* [i]thou faint in the day of adversity, thy strength *is* [3]small.

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?

13 My son, [k]eat thou honey, because *it*

CH. XXIV.
[a] Gal. 5. 19-21. Jam. 4. 5, 6.
[b] Gen. 13. 10-13.
[1] *In strength.*
[2] *Strengtheneth might.*
[c] 1 Cor. 9. 25-27.
[d] Ps. 10. 5. 1 Cor. 2. 14.
[e] Job 29. 7, &c.
[f] Nah. 1. 11. Rom. 1. 30.
[g] Gen. 6. 5. Acts 8. 22.
[h] 22. 10.
[i] Jon. 4. 8. Heb. 12. 3, 4. Rev. 2. 3, 13.
[3] *Narrow.*
[k] Is. 7. 15.

---

hypocrite, who, amidst professions of friendship, is hostile: "Eat and drink, saith he; but his heart is not with thee." Under such circumstances, the choicest viands could hardly yield satisfaction even to a hungry man. Of all pursuits, that of wealth, in itself considered, is the least worthy of an immortal spirit; even when successful, they may, in a moment, fly away. Solomon, in these utterances of wisdom, is not forgetful of the widow and the fatherless, whom he represents as under the special protection of the Most High, who will plead their cause with their oppressors. The children of pious and well-governed families sometimes envy the offspring of the ungodly who are permitted to indulge their passions and propensities at pleasure, and look upon themselves as hardly dealt with. Such envy, however, is without just foundation. It behoves them rather to pity such, while it will be their own wisdom to be in "the fear of the Lord all the day long." This, in the end, they will find to be the source of all true pleasure and lasting peace; for there will be an end to earth and its gaieties, to man and his follies, and the expectation of the righteous shall not be cut off. Drunkenness and gluttony are incompatible with industry, and never fail, sooner or later, to plunge both individuals and families into the depths of misery. Ver. 22-28. No joy is so great as that which springs from wise and God-fearing children. Every parent may, in the highest sense, say with the apostle, I have no greater joy than this, to see my children walking in the truth. Ver. 29-35. This is a deeply affecting picture. Would that it might be indelibly impressed on the mind of every youthful reader! It is a portraiture of a thing that has been realised in every age of the world. Seed and crop, cause and effect, have not more uniformly been connected than these evils with addictedness to wine. The passage is so forcible and vivid, that any attempt at a comment would only impair its beauty and its power. May God by his Spirit impress it on the heart of every reader!

Chap. XXIV. 1-10. The modern maxim, that "knowledge is power," is very remarkably illustrated in these verses, and throughout this Book. Through wisdom a house is built; by knowledge its chambers are filled with pleasant and precious riches. A wise man is strong, and a man of knowledge increaseth strength. Thus, then, our wise men are, after all, indebted for this celebrated saying to the king of Israel. Ver. 11, 12. Nowhere is a more important doctrine enunciated concerning the duty of the Church to a perishing world. All flesh are being drawn unto death, and ready to be slain; and it behoves the Church to know it. It was the command of her departing Lord, that she should forthwith betake herself to the great enterprise of the world's salvation. The doctrine now begins to be understood, and to be feebly recognised; but the Church of Christ, in all her sections, is still but imperfectly awakened to it. How different the scale on which nations wage war against each other, and that on which the children of the kingdom conduct their spiritual campaign for a world's subjugation to the King of Zion! Ver. 13-29. The knowledge of wisdom is meetly compared to the honey-comb; no satisfaction is so exquisite. The exhortation, "Meddle not with them

is good; and the honey-comb, *which is* sweet [4]to thy taste:

14 So [1]*shall* the knowledge of wisdom *be* unto thy soul: [m]when thou hast found *it*, then [n]there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; [o]spoil not his resting-place:

16 For [p]a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth;

18 Lest the LORD see *it*, and it [5]displease him, [q]and he turn away his wrath from him.

19 [6]Fret not thyself because of evil *men*, [r]neither be thou envious at the wicked:

20 For there shall be no reward to the evil *man*; [s]the [7]candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king; *and* [t]meddle not with them that are [8]given to change:

22 For [u]their calamity shall rise suddenly; and [x]who knoweth the ruin of them both?

23 These [y]*things* also *belong* to the wise. [z]*It is* not good to have respect of persons in judgment.

24 He [a]that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him.

25 But to them that rebuke *him* shall be delight, and [9]a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that [1]giveth a right answer.

27 [b]Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 [c]Say not, [d]I will do so to him as he hath done to me; I will render to the man according to his work.

30 I [e]went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, [f]it was all grown over with thorns, *and* nettles had covered the face thereof, [g]and the stone-wall thereof was broken down.

32 Then I saw, *and* [2]considered *it* well; I looked upon *it*, *and* received instruction.

B. C. 1000.

[4] *Upon thy palate.*
[l] Ps. 19. 10, 11.
[m] 3. 13-18.
[n] Matt. 19. 21, 29.
[o] Is. 32. 18.
[p] Ps. 34. 19.
[5] *Be evil in his eyes.*
[q] Lam. 5. 21, 22.
[6] *Keep not company with the wicked.*
[r] Ps. 37. 1.
[s] Job 21. 17.
[7] *Lamp.*
[t] Num. 16. 1-3.
[8] *Changers.*
[u] Num. 16. 31-35.
[x] Ps. 90. 11.
[y] Ps. 107. 43. Jam. 3. 17.
[z] Jam. 2. 4-6. 1 Pet. 1. 17.
[a] Ex. 23. 6, 7.
[9] *A blessing of good.*
[1] *Answereth right words.*
[b] Luke 14. 28-30.
[c] Matt. 5. 39-44. 1 Thes. 5. 15.
[d] Jud. 15. 11. 2 Sam. 13. 22-28.
[e] Ps. 37. 25. Ec. 4. 1-8; 8. 9-11.
[f] Gen. 3. 17-19. Jer. 4. 3. Heb. 6. 8.
[g] Ec. 10. 18.
[2] *Set my heart.*

[3] *A man of shield.* B. C. 700.

CH. XXV.

[a] Is. 36. 22. Hos. 1. 1.
[1] *There is no searching.*
[b] Is. 1. 25-27. 2 Tim. 2. 20, 21. 1 Pet. 1. 7.
[2] *Set not out thy glory.*
[c] 1 Sam. 15. 18-23. Jer. 1. 6-10. Am. 7. 12-15.
[d] Rev. 4. 1.
[e] Luke 18. 14. 1 Pet. 5. 5.
[f] Jer. 5. 31. Matt. 5. 25.
[3] *The secret of another.*
[g] Ps. 119. 39.
[h] Ec. 12. 10.
[4] *Spoken upon his wheels.*
[i] Job 42. 11.
[k] 1 Sam. 25. 31-34.
[l] 13. 17.
[5] *In a gift of falsehood.*
[m] Luke 21. 34. 1 Cor. 9. 25.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as [3]an armed man.

CHAPTER XXV.

1 *Observations about kings; 8 and about avoiding of quarrels, and sundry causes thereof.*

THESE *are* also proverbs of Solomon, [n]which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings [1]*is* unsearchable.

4 Take [b]away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 [2]Put not forth thyself [c]in the presence of the king, and stand not in the place of great *men:*

7 For better *it is* that it be said unto thee, [d]Come up hither; [e]than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* [f]what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*, and discover not [3]a secret to another;

10 Lest he that heareth *it* put thee to shame, and [g]thine infamy turn not away.

11 A [h]word [4]fitly spoken *is like* apples of gold in pictures of silver.

12 *As* [i]an ear-ring of gold, and an ornament of fine gold, *so is* [k]a wise reprover upon an obedient ear.

13 As [l]the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him; for he refresheth the soul of his masters.

14 Whoso boasteth himself [5]of a false gift *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, [m]lest thou be filled therewith, and vomit it.

that are given to change," is well deserving of the attention of every young man. While an unsettled disposition is but too natural to youth, its indulgence often blights their prospects. The calamity of such frequently rises suddenly, and ruin is the result of restlessness. Ver. 30-34. Solomon here supplies a very severe reproof to indolence. These words are eminently calculated to awaken stupor, and to prompt men to honourable exertion. As a warning, the portraiture is perfect; and it well deserves the consideration of those whose life is spent in ignoble sloth, and whose short day is but an idle dream.

Chap. XXV. 1-16. It is supposed, and not without reason, that in the course of purging and cleansing the Temple, the men of Hezekiah discovered this part of Solomon's Proverbs, which was copied and made public. It would also seem that they had collected, from traditionary sayings of Solomon, the gems of wisdom which are here presented to us. Ver. 9 embodies one of the most important principles of personal conduct. It is the same as that contained in the Saviour's injunction touching offences, in the Gospel of Matthew; and were it to be universally acted upon, it could not fail to be productive of the happiest consequences in families, in society, and in the world at large. Ver. 15 illustrates the power of petition persevered in. It seems indeed a means very unlikely to accomplish the end; but it is incomparably the most potent, alike on earth and in heaven. Ver. 17-28. The violation of propriety amongst neighbours

17 [6]Withdraw thy foot from thy neighbour's house; lest he be [7]weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 [p]Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he [o]that taketh away a garment in cold weather, *and as* [p]vinegar upon nitre, [q]so *is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The [r]north wind [8]driveth away rain: [s]so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

25 *As* [t]cold waters to a thirsty soul, [u]so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* [z]not good to eat much honey; [y]so *for men* to search their own glory *is not* glory.

28 He [z]that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

CHAPTER XXVI.

1 *Observations about fools,* 13 *sluggards,* 17 *and contentious busybodies.*

AS snow in summer, and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying; so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer [a]not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that [b]sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh [1]damage.

B. C. 700.

[6] *Let thy foot be seldom in, &c.*
[7] *Full.*
[n] Job 6. 14-20.
[o] Deut. 24. 12-17.
[p] 10. 26.
[q] Ec. 3. 4.
[r] Job 37. 22.
[8] *Bringeth forth rain; so doth a backbiting tongue an angry countenance.*
[s] Rom. 1. 30. 2 Cor. 12. 20.
[t] Gen. 21. 16-19. John 7. 37. Rev. 21. 6; 22. 17.
[u] Is. 52. 7. Rom. 10. 15. 1 Tim. 1. 15.
[z] 16.
[y] John 5. 44. Phil. 2. 3.
[z] 1 Sam. 20. 30; 25. 17.

CH. XXVI.

[a] Jud. 12. 1-6. 1 Pet. 2. 21-23; 3. 9.
[b] Num. 13. 31.
[1] *Violence.*

[2] *Lifted up.*
[3] *Putteth a precious stone in a heap of stones.*
[4] *A great man grieveth all: and he hireth the fool, he hireth also transgressors.*
[c] Rom. 2. 6.
[5] *Iterateth.*
[d] 22. 13.
[e] Heb. 6. 12.
[f] 19. 24.
[6] *He is weary.*
[g] Luke 12. 14. 2 Tim. 2. 23, 24.
[7] *Is enraged.*
[8] *Flames,* or *sparks.*
[9] *Without wood.*
[1] *Whisperer.*
[2] *Is silent.*
[h] Ez. 22. 9.
[3] *Chambers.*
[i] Ez. 33. 31.
[4] *Is known.*
[k] Ps. 28. 3.
[5] *Maketh his voice gracious.*
[l] Matt. 24. 23.
[m] 6. 16-19.
[6] *Hatred is covered by secret.*

7 The legs of the lame are [2]not equal; so *is* a parable in the mouth of fools.

8 As he that [3]bindeth a stone in a sling; so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard; so *is* a parable in the mouth of fools.

10 [4]The great *God*, that formed all *things*, [c]both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit; *so* a fool [5]returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The [d]slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* [e]the door turneth upon his hinges; so *doth* the slothful upon his bed.

15 The [f]slothful hideth his hand in *his* bosom; [6]it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that [g]passeth by, *and* [7]meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man*, who casteth [8]firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 [9]Where no wood is, *there* the fire goeth out; so where *there is* no [1]talebearer, the strife [2]ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The [h]words of a talebearer *are* as wounds, and they go down into the [3]innermost parts of the belly.

23 [1]Burning lips, and a wicked heart, *are like* a potsherd covered with silver dross.

24 He that hateth [4]dissembleth with his lips, and layeth up deceit within him:

25 When [k]he [5]speaketh fair, [1]believe him not: for *there are* [m]seven abominations in his heart.

26 [6]*Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall there-

is always attended with unhappy consequences. Familiarity is dangerous, as tending to impair respect, and produce contempt. The first verse, therefore, might be advantageously engraven on the heart of every man who has a neighbour. Good sense and right feeling will prevent those ruptures of friendship which terminate in enmity and alienation, rendering neighbourhood less a comfort than a calamity. This mode of conquering an enemy, wherever it is practicable, will be found successful. The metaphor is taken from the smelting of ores, where the fuel is placed on the top of the metal. True greatness thinks little about its own glory; it is satisfied with deserving well, and leaving the result to time and Providence. The highest deeds, moreover, of which man is capable, are often but imperfectly appreciated by his fellow-creatures. They may even bring upon him reproach and injury. It is enough, that, having acted, he should also suffer for the Son of God, from whom, in due season, he will receive glory.

Chap. XXVI. 1-16. Wherever men are indisposed to act, they will be at no loss for reasons. If they are bid go forth, and walk through the city, they will fortify themselves in their neglect by assuming that there is a lion in the streets. If, indeed, a lion were there, the fact would be sufficient cause; but these lions of imagination have been the ruin of millions. There is no hope of a lazy man: the sluggard will be, and he deserves to be, a beggar. Ver. 17-28. There is not much room for sport in the affairs of men; both life and death are serious matters; but to deceive our fellow-creatures, and then, when discovered, to pretend that we were in sport, is to act the part of a madman, casting about firebrands, arrows, and death! Nothing is to be deemed sport which is in the smallest degree dangerous or mischievous. This sport has been the fountain of much mischief, more especially among young people and children. Talebearing is the cause of much disturbance to society. There may be difficulty in always determining the exact import

in; and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAPTER XXVII.

2 *Observations of self-love; 5 of true love; 11 of care to avoid offences; 23 and of the household care.*

[a]BOAST not thyself of [1]to-morrow; [b]for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* [2]heavy, and the sand weighty; [c]but a fool's wrath *is* heavier than them both.

4 Wrath *is* [3]cruel, and anger *is* outrageous; but who *is* able to stand before [4]envy?

5 Open rebuke *is* better than secret love.

6 Faithful *are* [d]the wounds of a friend: but the kisses of an enemy *are* [5]deceitful.

7 The full soul [6]loatheth an honeycomb: but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest; so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart; [e]so *doth* the sweetness of a man's friend [7]by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; [f]neither go into thy brother's house in the day of thy calamity: *for* [g]better *is* a neighbour *that is* near, than a brother far off.

11 My son, be wise, and make my heart glad, [h]that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself: *but* the simple pass on, *and* are punished.

B. C. 700.

CH. XXVII.

[a] Ps. 94. 7. Luke 12. 19, 20. 2 Cor. 6. 2. Jam. 4. 13-16.
[1] *To-morrow day.*
[b] 1 Sam. 28. 19.
[2] *Heaviness.*
[c] Gen. 49. 7. 1 John 3. 12.
[3] *Cruelty, and anger an overflowing.*
[4] *Jealousy.*
[d] Heb. 12. 10. Rev. 3. 19.
[5] *Earnest, or frequent.*
[6] *Treadeth under foot.*
[e] Ex. 18. 17-24.
[7] *From the counsel of the soul.*
[f] Job 6. 21-23. Ob. 12-14.
[g] Luke 10. 30-37. Acts 23. 12, 23, &c.
[h] Ps. 119. 42; 127. 4, 5.

[i] John 12. 3.
[k] 1 Sam. 13. 20, 21.
[l] Josh. 2. 24. Is. 35. 3, 4. 1 Thes. 5. 3, 4. Heb. 10. 24. Jam. 1. 2. 1 Pet. 4. 12, 13.
[m] Cant. 8. 12. 1 Cor. 9. 7.
[n] Ps. 128. 2. Luke 12. 37, 43, 44.
[8] *Not.*
[o] 1 Sam. 18. 7, 8.
[p] Ex. 12. 30; 14. 5; 15. 9. Is. 1. 5. Rev. 16. 10, 11.
[9] *Set thy heart.*
[1] *Strength.*
[q] Ps. 89. 36.
[2] *Generation and generation.*
[r] Ps. 104. 14.
[s] *Life.*

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and [i]the ointment of his right hand, *which* bewrayeth *itself.*

17 [k]Iron sharpeneth iron; [l]so a man sharpeneth the countenance of his friend.

18 Whoso [m]keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master [n]shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are [8]never full; so the eyes of man are never satisfied.

21 *As* the fining-pot for silver, and the furnace for gold; [o]so *is* a man to his praise.

22 Though [p]thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* [9]look well to thy herds:

24 For [1]riches *are* not for ever; and [q]doth the crown *endure* to [2]every generation?

25 The [r]hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered;

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the [s]maintenance for thy maidens.

---

of the term. There are many occasions when it is proper and necessary to report things that have been seen and heard; but that is not to be considered talebearing, which is the work of busybodies, who love neither those that utter the tale, nor those that are receiving it, and who are intent rather on fomenting strife than on bringing friends together, and restoring a good understanding. When dissimulation is the offspring of hatred, it becomes doubly detestable. The man with seven abominations in his heart is not to be trusted, however fair his speech may be. The covering of hatred by deceit is a special offence against society, deserving public exposure. Such incidents are seldom successful in accomplishing their object, although they generally recoil on their authors. The idea of a man's falling into a pit, dug with his own hand for his neighbour, is most expressive; and it is amongst the universal proverbs supplied by holy Scripture. There is great depth in the closing verse—"A lying tongue hateth those that are afflicted by it." Human nature is such, that in proportion as men injure, they hate the object of their injury.

Chap. XXVII. 1-11. Vanity, in every age, has been prone to self-praise, which is sure to defeat its own object. It is the province of friendship, by fidelity, to wound; but such wounds are the expressions of love. The flatterer, on the contrary, pleases at the expense alike of truth and benefit; and by so doing he works the ruin of his victim. Fidelity of friendship is a choice virtue. A man's own friends, as a matter of course, he should not forsake in the day of adversity, which furnishes an opportunity of shewing his friendship; but if he love his father, he cannot but feel regard for his father's friends, and will be forward to do them a kindness. There is something mournful in the counsel given in the latter part of ver. 10, not to go into a brother's house in the day of calamity. It might be thought that that was the first house into which a man should go, and that there, if anywhere, he might look for sympathy and succour. Such, however, as bitter experience shews, is not always the fact: a neighbour will sometimes display a compassion and a generosity not to be found in a brother, whether near or at a distance. Ver. 12-27. Prudence is a virtue which, if duly exercised, will go far to preserve men from danger. Cordiality in friendship is not only proper, but necessary; yet it must not rise to adulation, which would subject it to a suspicion as proceeding either from weakness, or some sinister motive. If a man would walk securely touching his own affairs, it behoves him to watch them with his own eyes. "Be thou diligent to know the state of thy flocks, and look well to thy herds," is language applicable to every department of business. Riches are not for ever; and it is perilous even for men of opulence to repose too much confidence in those that have the command of their property. But if the principle is so important in business, how much more in religion! The benighted Papist may find, that by giving up the concerns of his soul to his priest, he is delivered from all further solicitude; but it does not follow that because he confides, he is

CHAPTER XXVIII.

General observations of impiety and religious integrity.

THE [a]wicked flee when no man pursueth; but [b]the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: [c]but [1]by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain, [2]which leaveth no food.

4 They that forsake the law praise the wicked: [d]but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: [e]but he that [3]is a companion of riotous *men* shameth his father.

8 He [f]that by usury and [4]unjust gain increaseth his substance, he shall gather it for him that will [g]pity the poor.

9 He that turneth away his ear from hearing the law, [h]even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good *things* in possession.

11 The rich man *is* wise in [5]his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: [i]but when the wicked rise, a man is [6]hidden.

13 He [k]that covereth his sins shall not prosper; but whoso confesseth [l]and forsaketh *them* shall have mercy.

14 [m]Happy *is* the man that feareth alway: [n]but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit: let no man stay him.

18 Whoso walketh uprightly shall be saved: [o]but *he that is* perverse *in his* ways shall fall at once.

19 He [p]that tilleth his land shall have plenty of bread: [q]but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be [7]innocent.

21 To have respect of persons *is* not good; for, for a piece of bread *that* man will transgress.

22 He that [8]hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He [r]that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso [s]robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of [9]a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be [t]made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that [u]hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves; but [x]when they perish, the righteous increase.

CHAPTER XXIX.

1 *Observations of public government, 15 and of private.*
22 *Of anger, pride, thievery, cowardice, and corruption.*

[1]HE [a]that, being often reproved, hardeneth *his* neck, shall sud-

B. C. 700.

CH. XXVIII.
[a] Lev. 26. 17, 36.
[b] Ps. 46. 2, 3.
[c] Job 22. 28-30.
[1] *By men of understanding and wisdom shall they likewise be prolonged.*
[2] *Without food.*
[d] 1 Sam. 15. 14-24.
[e] Luke 15. 13, 30. 1 Pet. 4. 3, 4.
[3] *Feedeth gluttons.*
[f] Job 27. 16, 17. Ec. 2. 26.
[4] *By increase.*
[g] 2 Sam. 12. 6.
[h] Ps. 66. 18. Luke 18. 28-27.
[5] *His eyes.*
[i] Ec. 10. 6. Heb. 11. 37, 38.
[6] *Sought for.*
[k] Gen. 3. 12, 13; 4. 9. Matt. 23. 25-28.
[l] Matt. 3. 6-10.
[m] Jer. 32. 40. Rom. 11. 20. Heb. 4. 1. 1 Pet. 1. 17.
[n] Ex. 7. 22, 23. Rom. 2. 4, 5.
[o] Ps. 73. 18-20. 2 Pet. 2. 1-3. Rev. 3. 3.
[p] 27. 23-27.
[q] Luke 15. 13-17.
[7] *Unpunished.*
[8] *Hath an evil eye, hasteth to be rich.*
[r] Ps. 141. 5. Gal. 2. 11. 2 Pet. 3. 16.
[s] Jud. 17. 2. Matt. 15. 4-6.
[9] *A man destroying.*
[t] Is. 58. 11.
[u] Is. 1. 15.
[x] Esth. 8. 17. Acts 12. 23, 24.

CH. XXIX.
[1] *A man of reproofs.*
[a] 1 Kings 17. 1. Matt. 26. 21-25. John 6. 70, 71.

right. It therefore behoves every man to examine himself, whether he be in the faith, and whether the work of God is advancing in his soul.

Chap. XXVIII. 1-7. Guilt awakens fear, and integrity begets courage. The existence of a single wise man in the government of a nation, may be the means of its preservation from the direst calamities; and such men ought to be viewed as instruments provided by God for the good of mankind. The reason why they that forsake the law praise the wicked is obvious: they are happy in having associates in transgression; but foolishly so, since it will bring them no safety. Though hand join in hand, judgment will overtake iniquity. Ver. 8-11. There is a tendency in wealth to beget conceit in its possessor; and the worship with which he is surrounded operates unhappily on his understanding. The consequence which he derives from mere material circumstances, he naturally transfers to mind and to morals, deeming himself a wiser and a better man than he is. Ver. 12-28. Impatience to attain wealth has often driven men to dishonest practices; so that, even when success has followed endeavours, a consciousness that it had not been procured by just means haunts the possessor, embittering the cup which might otherwise have been sweet. Ver. 24-28. Instances of the robbery of parents are far from few; and there is reason to fear that the perpetration has been deemed but a slight offence. The infatuated evil doer has said, "It is no transgression;" but Solomon pronounces such a man the companion of a destroyer. The state of mind compatible with such a proceeding, is a meet preparation for transgression abroad, which, in due season, will be followed by appropriate penalties. The rise of wicked men to power has operated as a blight upon piety and goodness wherever their influence extended. The downfall of such men is not only not an object of pity, but of rejoicing. Their death redounds to the welfare of society.

Chap. XXIX. 1-9. The history of judgments abundantly exemplifies the opening verse. Notwithstanding the overflow of the Divine mercy to mankind in the glorious Gospel, and the marvellous patience exercised towards the wicked, there is yet a limit beyond which justice takes the place of mercy, and none can hinder it. The authority of the world has rarely been exercised by the righteous. The bulk both of the Jewish and Gentile kings were wicked, and under their respective reigns the people were wretched; but when a good king arose, the benefit was speedily felt, and a grateful people rejoiced. The death of the bad was not lamented; while that of the good was the signal for national mourning. In every rank of life real goodness has been matter for satisfaction to all that had to do with the subject of it,

denly be destroyed, and that without remedy.

2 When the righteous are [2]in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but [b]he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but [3]he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 The righteous [c]considereth the cause of the poor: [d]*but* the wicked regardeth not to know *it*.

8 [e]Scornful men [4]bring a city into a snare: but [f]wise *men* turn away wrath.

9 *If* [g]a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 [5]The blood-thirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and [6]the deceitful man [h]meet together; the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 [1]Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

B. C. 700.

[2] *Increased.*
[b] Luke 15. 30.
[3] *A man of oblations.*
[c] Ps. 31. 7. Gal. 6. 1.
[d] 1 Sam. 25. 9-11. Jer. 22. 15-17. Mic. 3. 1-4.
[e] Is. 28. 14-22. Matt. 27. 39-43. John 11. 47-50. 1 Thes. 2. 15, 16.
[4] *Set a city on fire.*
[f] Ex. 32.10-14. Deut. 9. 18-20. Ex. 32. 30. Amos 7. 2-6. Jam. 5. 15-18.
[g] Ec. 10. 13. Matt. 11. 17-19.
[5] *Men of blood.*
[6] *The usurer.*
[h] Lev. 25. 35-37. Neh. 5. 5-7.
[i] 23. 13, 14.

[k] 1 Sam. 3. 1. Rom. 10. 13-15.
[7] *Is made naked.*
[l] Job 19. 16.
[8] *Matters.*
[m] Jam. 3. 16.
[n] Is. 2. 11, 12, 17.
[o] 20. 2.
[p] Jud. 17. 2.
[q] Ps. 118. 8.
[9] *Set on high.*
[r] 19. 6.
[1] *Face of a ruler.*
[s] Gen. 43. 14.
[t] Ps. 119. 115.

CH. XXX.

[a] 2 Pet. 1. 19-21.
[b] Am. 7. 14, 15.
[c] Matt. 11. 27. John 17. 8.
[1] *Know.*
[d] Deut. 30. 12. John 3. 13.

18 Where [k]*there is* no vision, the people [7]perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words; for [l]though he understand he will not answer.

20 Seest thou a man *that is* hasty in his [8]words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

22 An angry man stirreth up strife, and [m]a furious man aboundeth in transgression.

23 A [n]man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief [o]hateth his own soul: [p]he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but [q]whoso putteth his trust in the LORD shall be [9]safe.

26 Many [r]seek the [1]ruler's favour: [s]but *every* man's judgment *cometh* from the LORD.

27 An [t]unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER XXX.

1 *Agur's confession of his faith.* 11 *Four wicked generations.* 15 *Four things insatiable.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.*

THE words of Agur the son of Jakeh, [a]*even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I [b]neither learned wisdom, [c]nor [1]have the knowledge of the holy.

4 [d]Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters

and the death of such, even in the humblest walks, has been cause of sincere lamentation. Among the evils condemned throughout this Book, an important place is assigned to flattery. The act always originates in evil, and its constant tendency is to injure the object of it. The human heart little requires the presentation of such incense. It has in itself sufficient vanity, pride, and conceit, even without external stimulation; but when the breath of flattery blows the fire of corruption into a flame, the danger is greatly increased. Ver. 10-17. How great the contrast between good and bad men! The bad seek to destroy the life of the good, and the good to save the soul of the bad. The ruler who encourages falsehood, will always find parties disposed to supply it. There are few who will not resort to deceit to depreciate their neighbours and exalt themselves. Human nature is so constituted, that, as a rule, it is no easy work to train even one child for God. The rod and reproof give wisdom; but if a child be left to itself, evil, and not good, may be anticipated. By this means many a parent has been brought to shame, and many a heart broken. The voice of heavenly wisdom, therefore, to every parent is, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." An inquiry into the domestic condition of the nation for an ordinary lifetime, would illustrate the correctness of the allegation here laid down. Ver. 18-27. In the great economy of Providence, means are everywhere employed to accomplish ends. As, in the absence of vision, in the land of Palestine, the people perished, so now, where there is no proclamation of the Gospel, there can be no belief of it, and consequently no salvation. The operation of pride is not a little remarkable. Notwithstanding its all-devouring character, its constant tendency is to bring its subject down; whereas humility, which, to the carnal eye, is a low and a grovelling thing, conducts its subject to honour and dignity. It is much to be desired that ver. 25 might be deeply engraven on the heart of all youthful believers, and all recent converts. The fear of man brings a snare, which there is no means of resisting but by trust in the Lord. It is not a little strange, that people should be more afraid to do right in the presence of ungodly men, than to do wrong in the presence of the Eternal God himself!

Chap. XXX. 1-10. Mere opinion, in the absence of inspired testimony, is seldom of much value. Some think Agur was not a name, but a character, signifying a collector of sense,—a man who made abstracts of the writings of others. Some have even thought that Solomon himself was meant, but there is no authority for taking such a liberty with the inspired Word. It is enough that Agur was a wise man, through whom the Spirit of the Lord spoke for the instruction of mankind. He testifies "that every word of God is pure," and commands that men shall not add to his words, lest he reprove them, and they be found liars. Agur's prayer is not less precious than his counsels. It is a prayer

in a garment? who hath established all the ends of the earth? what *is* his name, [a]and what *is* his son's name, if thou canst tell?

5 Every word of God *is* [b]pure: he *is* a [c]shield unto them that put their trust in him.

6 [d]Add thou not unto his words, lest he reprove thee, [e]and thou be found a liar.

7 Two *things* [f]have I required of thee; [g]deny me *them* not before I die:

8 [h]Remove far from me vanity and lies; give me neither poverty nor riches; [i]feed me with food [k]convenient for me:

9 Lest [m]I be full, and [n]deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, [o]and take the name of my God *in vain*.

10 [p]Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation [q]*that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is [r]not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation whose teeth *are as* swords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The [s]horse-leach hath two daughters, *crying*, [t]Give, give. [u]There are three *things that* are never satisfied, *yea*, four *things* say not, [v]*It is* enough:

16 [w]The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the [x]valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are [y]too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the [z]midst of the sea, and the way of a man with a maid.

20 Such *is* [a]the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth, and a fool when he is filled with meat;

23 For an odious *woman* when she is married, and [b]an handmaid that is heir to her mistress.

24 There be four *things which are* [c]little upon the earth, but they *are* [d]exceeding wise:

25 The [e]ants *are* a people not strong, yet they prepare their meat in the summer;

26 The [f]conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them [g]by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* strongest among beasts, and turneth not away for any;

31 A [h]grey-hound; an he-goat also; and a king, [i]against whom *there is* no rising up.

32 If [k]thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [l]*lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; [m]so the forcing of wrath bringeth forth strife.

CHAPTER XXXI.

1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

THE words of king Lemuel, [a]the prophecy that [b]his mother taught him.

2 What, my son? and what, [c]the son of my womb? and what, [d]the son of my vows?

B. C. 700.

[a] Gen. 32. 29.
[b] *Purified.*
[c] Ps. 84. 11.
[d] Deut. 12. 32.
[e] Job 13. 7-9. 1 Cor. 15. 15.
[f] Ps. 27. 4.
[g] *Withhold not from me.*
[h] Ps. 62. 9, 10.
[i] Gen. 28. 20. Matt. 6. 11, 33. 1 Tim. 6. 6-8.
[k] *Of my allowance.*
[m] Deut. 6. 10-12.
[n] *Belie thee.*
[o] Ex. 20. 7.
[p] *Hurt not with thy tongue.*
[q] Matt. 15. 4-6 Mark 7. 10-13.
[r] Is. 1. 16. 1 Cor. 6. 11. 1 John 1. 7. Rev. 1. 5.
[s] Is. 57. 3, 4. John 8. 39, 44.
[t] Is. 58. 11, 12. Rom. 10. 13. Jude 11, 12.
[u] 6. 16.
[v] *Wealth.*
[w] Hab. 2. 5.
[x] Or, *brook.*
[y] Job 42. 3.

[z] *Heart.*
[a] 7. 13-23.
[b] 29. 21.
[c] Job 12. 7.
[d] *Wise made wise.*
[e] 6. 6-8.
[f] Lev. 11. 6. Ps. 104. 18.
[g] *Gathered together.*
[h] Or, *horse.* Heb. *girt in the loins.*
[i] Dan. 3. 13-18.
[k] Ec. 8. 3.
[l] Mic. 7. 16, 17. Rom. 3. 19.
[m] 28. 25; 29. 22.

CH. XXXI.

[a] 30. 1.
[b] 2 Tim. 3. 15.
[c] Is. 49. 15.
[d] 1 Sam. 1. 5, 11, 28.

adapted to every soul of the human race. He desires that vanity and lies may be far removed from him; that he may receive neither poverty nor riches, but have a sufficiency for the journey of life. He well knew that the tendency of wealth was to promote pride and impiety, and that poverty leads to envy, and the adoption of unjustifiable means to supply its necessities. Ver. 11-14. This is a fearful summary of the classes into which mankind may be divided. How fallen is the creature, who, at his creation, bore the image of his Maker, holy, harmless, undefiled, and perfect in every attribute—mental, moral, and physical! The description given is applicable to the entire family of man; there are none by nature exempt, and the grace of God alone can make the difference. The picture here drawn resembles the description given of men in the Book of Psalms, and adopted by the Apostle in the Epistle to the Romans. Such is the creature, who boasts of his dignity, and congratulates himself on his sufficiency, not knowing that he is poor, and miserable, and blind, and naked. Ver. 17-19. The Holy Scriptures ever delight in dwelling on the duties of children to their parents, thus building up the domestic constitution, and fortifying it by the Divine authority. Would that ver. 17 were engraven on the heart of every child and young person that reads this page! "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it!" Youthful reader! ponder the words, and tremble at the thought of a transgression that is to be visited with such a punishment! Say not, it is only a figure, forasmuch as the figure comes short of the fact. The punishment of a wicked and cruel child will be terrible in the extreme! Ver. 19, 20. The voracious eagle looking out for its prey, the cunning serpent winding along the rocks, and the ship ploughing her way through the ocean, leave no traces behind them; and hence the movements of these creatures are the points set forth to illustrate the conduct of those, who, having grievously sinned, think no more about it. Ver. 32. When men have erred towards their fellow-creatures, and committed sin against the God of heaven, the only way to set matters right, to appease conscience, and procure peace, is at once to lay the hand upon the mouth—that is, to confess, to be sorry, and, where it is necessary and practicable, to make reparation.

Chap. XXXI. 1-9. It is not certain who is meant by king Lemuel. Respectable writers have held that it was

3 Give not [e]thy strength unto women, nor thy ways [f]to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink;

5 Lest they drink, and forget the law, and [1]pervert the judgment of [2]any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be [3]of heavy hearts.

7 Let him [g]drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all [4]such as are appointed to destruction.

9 Open thy mouth, [h]judge righteously, and plead the cause of the poor and needy.

10 ¶ Who [i]can find a virtuous woman? for [k]her price *is* far above rubies.

11 The [l]heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She [m]will do him good, and not evil, all the days of her life.

13 She seeketh wool and flax, and [n]worketh willingly with her hands.

14 She [o]is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, [p]and giveth meat to her household, and a portion to her maidens.

16 She [q]considereth a field, and [5]buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and [r]strengtheneth her arms.

B. C. 1015.

e 7. 26, 27.
f Deut. 17. 17. Neh. 13. 26.
1 *Alter.*
2 *All the sons of affliction.*
3 *Bitter of soul.*
g Eph. 5. 18.
4 *The sons of destruction.*
h Deut. 1. 16. John 7. 24.
i Ec. 7. 28. Eph. 5. 25-33.
k 20. 15.
l 1 Pet. 3. 1-7.
m 1 Sam. 25. 14.
n Gen. 18. 6-8. 1 Thes. 4. 11.
o Es. 27. 3, &c.
p Luke 12. 42.
q Josh. 15. 18.
5 *Taketh.*
r Is. 44. 12.

6 *Tasteth.*
s Ps. 127. 2. 2 Thes. 3. 7-9.
t Ex. 35. 25, 26.
u Rom. 10. 21.
7 *Spreadeth.*
x 26. 20.
8 Or, *double garments.*
y 7. 16.
z 2 Thes. 3. 6-12. Tit. 2. 4, 5.
a Ps. 116. 16. 2 Tim. 3. 15-17.
b Cant. 7. 1-9.
9 *Gotten riches.*
c Eph. 5. 27.
d 1 Pet. 1. 24.
e Ps. 147. 11. 1 Pet. 3. 4, 5.
f Rom. 2. 29; 1 Pet. 1. 7; 3. 4.
g Rom. 6. 21, 22. Phil. 4. 17.
h 1 Tim. 5. 25. Heb. 6. 10. Rev. 14. 13.

18 She [6]perceiveth that her merchandise *is* good: [s]her candle goeth not out by night.

19 She [t]layeth her hands to the spindle, and her hands hold the distaff.

20 [u]She [7]stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not [x]afraid of the snow for her household: for all her household *are* clothed with [8]scarlet.

22 She maketh herself [y]coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She [z]looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her [a]children arise up, and call her blessed; [b]her husband *also,* and he praiseth her.

29 Many daughters have [9]done virtuously, but [c]thou excellest them all.

30 [d]Favour *is* deceitful, and beauty *is* vain: *but* [e]a woman *that* feareth the LORD, [f]she shall be praised.

31 Give her [g]of the fruit of her hands; [h]and let her own works praise her in the gates.

ECCLESIASTES; OR, THE PREACHER.

The Book of Ecclesiastes occupies a place not less distinct, original, and remarkable, in the Inspired Volume, than the Book of Proverbs. They are both quite unlike each other, and everything else. The Author earnestly inquires after the chief good, or that which is the source of happiness; and here he treats the subject both positively and negatively. In the first part of the Book, he proclaims the vanity of all earthly things apart from true piety. In his estimate, riches, splendour, and power, contribute nothing to the real felicity of man; on the contrary, it shews that it can only be found in the favour of the Most High, and in a walk of loving consecration to his service. Notwithstanding the subdued estimate formed by Solomon, there is nothing morose or misanthropic about him. He counsels mankind to use the world as not abusing it, inasmuch as the fashion of this world passeth away. It is quite sufficient for the purposes of its appointment, and is only worthless when men endeavour to put things created in the place of the Creator, and to derive from them the happiness which the Divine love and favour alone can impart.

Solomon; but there is no direct proof that such was the fact. That he was a sovereign is certain, but there is no evidence that he was a prophet. The language before us, moreover, was a lesson of wisdom taught him by his mother, who may have been inspired, or who repeated the words of some inspired man. Suppositions on the subject have abounded, but they all go for nothing. Suffice it to say, that the counsels are admirable, and that it will be a happy day when they shall be so impressed on the hearts of kings as to constitute the principles by which they shall govern their personal conduct. Ver. 10-31. This passage has ever been famous as presenting a beautiful portraiture of the wife, the mother, and the mistress. As a picture, it is perfect. There is no conceivable excellence which may not be found there. This is the inspired definition of a help-meet. We have but to conceive of an establishment at the head of which is such a woman, and to reflect on all she does and causes to be done, to form an idea of her worth and excellence. Truly happy is the man that finds such a companion; happy the children that have been reared around her; happy the maidens that live under her roof; and happy all, in any way related to her. The soul of a system, she moves, moulds, blesses, and adorns the whole. Favour is deceitful, and beauty is vain, but a woman such as is here described, is the glory of man and a prime ornament of human nature.

CHAPTER I.

1 The Preacher sheweth that all human courses are vain; 4 because the creatures are restless in their courses, 12 and because he hath found it so in the studies of wisdom.

THE words of [a]the Preacher, the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, [b]vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, [c]and [1]hasteth to his place where he arose.

6 The [d]wind goeth toward the south, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they [2]return again.

8 All things *are* [e]full of labour; [f]man cannot utter *it*: [g]the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ The thing [h]that hath been, it *is that* which shall be; and that which is done, *is* that which shall be done: [i]and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? [k]it hath been already of old time, which was before us.

11 *There* [l]*is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem;

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: [m]this sore travail hath God given to the sons of man, [3]to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That which is* [n]crooked cannot be made straight; and [4]that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, [o]Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem; yea, my heart had [5]great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: [p]I perceived that this also is vexation of spirit.

18 For [q]in much wisdom *is* much grief; and he that increaseth knowledge increaseth sorrow.

B.C. 977.

CH. I.
[a] Neh. 6. 7. Jon. 3. 2. 2 Pet. 2. 5.
[b] Ps. 39. 5, 6; 62. 9, 10; 144. 4. Rom. 8. 20.
[c] Josh. 10. 13, 14.
[1] *Panteth.*
[d] Jon. 1. 4. Matt. 7. 24-26. John 3. 8.
[2] *Return to go.*
[e] Matt. 11. 28. Rom. 8. 22, 23.
[f] 7. 24-26.
[g] Ps. 63. 5.
[h] 2 Pet. 2. 1.
[i] Rev. 21. 1, 5.
[k] Luke 17. 26-30. 1 Thes. 2. 14-16.
[l] Is. 41. 22-26.
[m] Gen. 3. 19.
[3] *To afflict them.*

[n] Job 34. 29. Matt. 6. 27.
[4] *Defect.*
[o] 1 Kings 4. 30.
[5] *Seen much.*
[p] 2. 10, 11.
[q] Job 28. 28. 1 Cor. 3. 18-20.

CHAPTER II.

1 The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom.

I [a]SAID in mine heart, Go to now, [b]I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, [c]*It is* mad; and of mirth, What doeth it?

3 I [d]sought in mine heart to [1]give myself unto wine, (yet acquainting mine heart with wisdom,) [e]and to lay hold on folly, [f]till I might see what *was* that good for the sons of men which they should do under the heaven [2]all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards;

5 I made [g]me gardens and orchards, and [h]I planted trees in them of all *kind of* fruits;

6 I made me pools of water, [i]to water therewith the wood that bringeth forth trees;

7 I got *me* [k]servants and maidens, [l]and had [3]servants born in my house; [m]also I had great possessions of great and small

CH. II.
[a] Ps. 10. 6; 27. 8; 30. 6, 7. Luke 12. 19.
[b] Is. 56. 5. Luke 16. 19, 23. Jam. 5. 5.
[c] Prov. 14. 13.
[d] 1 Sam. 25. 36.
[1] *Draw my flesh with wine.*
[e] Prov. 23. 29-35.
[f] 12. 13.
[2] *The number of the days of their life.*
[g] Cant. 4. 12-16.
[h] Gen. 2. 8, 9.
[i] Ps. 1. 3.
[k] 1 Kings 9. 20-22. Neh. 7. 57.
[l] Gen. 17. 12, 13.
[3] *Sons of my house.*
[m] Gen. 13. 2.

Chap. I. 1-11. It was no mean distinction to be descended of David, and something even greater to be king of Jerusalem; but in Solomon's estimation, to be a preacher of righteousness to mankind was greater than either. He gives special prominence to his character as a preacher; and probably for the reason that this was a principal element in the type of which he was the subject. The Lord Jesus Christ expressly stated, on his appearing among his countrymen, that he assumed this character, saying, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Man, in the mutable character of everything around him, sees constant and countless remembrances of his own mortality, from which he should learn that this is not his rest, but that one generation passeth away and another comes, in due season to follow. Ver. 12-18. When Solomon became a king, he did not cease to be a student; and notwithstanding his extraordinary gifts and special endowments, he exerted his faculties to the utmost as a means of accomplishing his intellectual purposes. The range of his inquiries was marvellous—it extended to all things that are done under heaven. Whatever be a man's gifts, and whatever his dependence upon a higher Power, one of the conditions of attainment, whether intellectual or religious, is labour. It is only by sore travail that mental power can be developed, and mental opulence acquired. The result of Solomon's great experience of wisdom and knowledge, was the conviction that nothing earthly is satisfying. As men advance in wisdom, they descend in grief. The more they know of themselves and their fellow-creatures, the more clearly they perceive their own corruption; and the more extended their views of the work of God, the more vivid are the conceptions of their own nothingness. It is matter for thankfulness that the salvation of the soul, and the happiness which springs from it, have no connexion with scientific attainments. It is eternal life to know the only true God, and Jesus Christ whom he has sent.

Chap. II. 1-11. Solomon speaks in strongly figurative language concerning laughter and mirth, both of which he pronounces vanity, even where they are not sinful. Notwithstanding his festive injunctions, Solomon never relaxed his studies; and he fully developed the resources of his country to promote the magnificence of royalty. Nothing that worth, talents, and genius could effect, was wanting; but the possessor felt constrained, in viewing the mighty aggregate, to pronounce the whole "vanity and vexation of spirit." Ver. 12-26. Solomon, with all his wisdom, made experiments in folly; and, when he had done, he recorded it as the result that

cattle above all that were in Jerusalem before me;

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me [n] men-singers and women-singers, and the delights of the sons of men, *as* [o] musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then [p] I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, [q] behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And [r] I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? [s] *even* that which hath been already done.

13 Then [t] I saw [u] that wisdom excelleth folly, as far as [v] light excelleth darkness.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that [w] one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth [x] even to me; [y] and why was I then more wise? [z] Then I said in my heart, that this also *is* vanity.

16 For [a] *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten: and how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, [b] I hated all my labour which I had [c] taken under the sun; because [d] I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about [e] to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man [f] whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he [g] leave it *for* his portion. This also *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should [1] make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good [2] in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

B. C. 977.

[n] 2 Sam. 19.35. Ezra 2. 65.
[o] *Musical instrument, and instruments.*
[p] Gen. 1. 31. Ex. 39. 43.
[q] Hab. 2. 13.
[r] 7. 25.
[s] *In those things which have been already done;* 25.
[t] Prov. 4. 5-7; 16. 16.
[u] *That there is an excellency in wisdom more than in folly.*
[v] Ps. 119. 105, 130. Matt. 6. 23.
[w] Ps. 49. 10.
[x] *To me, even to me.*
[y] 1 Kings 3. 12.
[z] 1. 2, 14.
[a] Ps. 88. 12; 103. 16. Mal. 3. 16.
[b] 2. 9.
[c] *Laboured.*
[d] Ps. 17. 14. Luke 16. 27, 28. Acts 20. 29, 30. 1 Cor. 3. 10.
[e] Job 17.11-15. 1 Cor. 15.19. 2 Cor. 2.8-10. 1 Thes. 3.3, 4.
[f] 2 Chr. 33.3-9. Jer. 22.15,17.
[g] *Give.*
[1] *Delight his senses.*
[2] *Before him.*

CH. III.

1 *By the necessary change of times, vanity is increased.* 11 *God's works are excellent.* 16 *From the abuse of human judicatures, God's judgment is inferred.*

TO [a] every *thing there is* a season, and a time to every purpose [b] under the heaven:

2 A [c] time to [1] be born, [d] and a time to die: [e] a time to plant, and a time to pluck up *that which is* planted:

3 A [f] time to kill, and [g] a time to heal: [h] a time to break down, and a time to build up:

[a] Prov. 16. 23.
[b] 2. 3, 17.
[c] 1 Kings 13. 2. Gal. 4. 4.
[1] *Bear.*
[d] Deut. 3. 23-26. Heb. 9. 27.
[e] Is. 5. 2-6.
[f] Deut. 32. 39.
[g] Jer. 33. 7. Acts 5. 16, 17.
[h] Is. 44. 26. Dan. 9.25-27.

wisdom excelled folly as much as light darkness. Solomon set an example to all wise men by calling in death to arbitrate between the contentions of rank and class. He clearly saw that, in the course of time, the fool and he would be alike low in the dust of death, and that the days would come when everything present would be forgotten. The candid confessions of Solomon commend themselves to the consciences of many of the opulent of the earth, whose enjoyment is embittered by the thought that it will soon come to an end. This is a feeling against which it behoves good men to guard, lest, like Solomon, they despair of all their labours which they take under the sun, and become depressed and selfish. Solomon soon recovered from his splenetic fit, and began again to look abroad with a cheerful countenance, satisfied that it was the will of God that the creature should be happy, and enjoy, in reasonable measure, the bounties with which his path is strewn. There is no profit in sullen or self-righteous mortification. The natural condition of every rational creature throughout the universe, whose mind has not been darkened, or his conscience hardened, by sin, is felicity. Man, at his creation, was happy, and when the Gospel shall have accomplished its mission, in producing a world of perfect men, happiness will be complete and universal, and sorrow and sighing will flee away.

Chap. III. 1-15. There is a time for everything, and the part of wisdom is to discover it. The six days of creation supply a beautiful example; each day had its own work, constituting a part of the glorious aggregate, the product of the week. There is nothing sour or cynical in the Divine philosophy of Solomon. He teaches, that it is the will of God, that every man should enjoy the good of all his labour. Ver. 16-22. The place of judgment, whatever be the scale of its exercise—whether the peasant's cottage, or the Imperial Court—ought to know nothing of wickedness. The dispenser of justice ought to think only of good. All the creatures, whether small or great, ought to be dealt with on a level, and the loftiest to sink into nothingness before the majesty of justice. Solomon, notwithstanding his incomparable intellectual power and regal glory, had yet an impressive view of the lowliness of man at his best estate. He reminds men, with all their pride, that they themselves "are beasts." They have much in common with the animals, and in consequence are subject to the same laws which guide them. "That which befalleth the sons of

4 A [l]time to weep, and [k]a time to
laugh: a time to mourn, and a time [l]to
dance:

5 A time [m]to cast away stones, and a
time to gather stones together: a time to
embrace, and a time to [2]refrain from
embracing:

6 A time to [3]get, and a time to lose: a
time to keep, and a time to cast away:

7 A time to rend, and a time to sew: a
[n]time to keep silence, [o]and a time to
speak:

8 A [p]time to love, and [q]a time to hate:
[r]a time of war, and a time of peace.

9 What profit hath he that worketh in
that wherein he laboureth?

10 I have seen the travail which God
hath given to the sons of men to be exer-
cised in it.

11 He hath made every *thing* beautiful
in his time: also he hath set the world in
their heart; [s]so that no man can find out
the work that God maketh from the
beginning to the end.

12 I know that *there is* no good in
them, [t]but for *a man* to rejoice, and to do
good in his life.

13 And also that every man should eat
and drink, and enjoy the good of all his
labour, it *is* the gift of God.

14 I know that [u]whatsoever God doeth,
it shall be for ever: [x]nothing can be put
to it, nor any thing taken from it; and
God doeth *it*, that *men* should fear before
him.

15 That [y]which hath been is now; and
that which is to be hath already been; and
God requireth that which is [4]past.

16 And, moreover, I saw under the sun
the place of judgment, *that* wickedness
was there; and the place of righteousness,
that iniquity *was* there.

17 I [5]said in mine heart, God shall
judge the righteous and the wicked: [a]for
there is a time there for every purpose, and
for every work.

18 I said in mine heart [b]concerning the
estate of the sons of men, [6]that God might
manifest them, and that they might see
that they themselves are beasts.

19 For that which befalleth the sons
of men befalleth beasts; even one thing
befalleth them: as the one dieth, so dieth

B.C. 977.

[l] John 16. 19, 20.
2 Cor. 7. 10.
[k] Gen. 21. 6. Luke 6. 21, 25.
[l] 2 Sam. 6. 16.
[m] Josh. 4. 3-9.
[2] *Be far from.*
[3] Or, *seek.*
[n] Am. 5. 3.
[o] Luke 19. 37-40.
[p] Tit. 2. 4.
[q] Luke 14. 26.
[r] Gen. 14. 14-17.
[s] Rom. 11. 33.
[t] Phil. 4. 4-6.
[u] Ps. 33. 11. Acts 4. 28. Rom. 11. 36. Tit. 1. 2.
[x] John 19. 23-37.
[y] 1. 9, 10.
[4] *Driven away.*
[5] 3. 1.
[a] 2 Pet. 3. 7, 8. Rev. 17. 12-17.
[b] Gen. 3. 17-19. Heb. 9. 27.
[6] *That they might clear God, and see, &c.*

[c] Gen. 25. 8, 17.
[d] *Of the sons of man that is ascending.*
[d] Rom. 12. 11, 12.
[e] Matt. 6. 34.

CH. IV.

[a] Prov. 28. 8.
[b] Mal. 2. 13. Jam. 5. 4.
[c] Job 16. 4. 2 Tim. 4. 16, 17.
[1] *Hand.*
[d] Job 3. 17-21.
[e] Job 3. 10-16. Luke 23. 29.
[2] *All the rightness of work, that this is the envy of a man from his neighbour.*
[f] Ps. 37. 16.
[g] Gen. 2. 18.
[h] Gen. 15. 2, 3.
[i] Is. 5. 8.
[k] Hab. 2. 5-9. 1 John 2. 16.
[l] Is. 44. 19, 20.
[m] Is. 55. 2. Matt. 11. 28.
[n] Gen. 2. 18. Prov. 27. 17.
[o] Deut. 9. 19, 20. Gal. 2. 11-14. 1 Thes. 4. 13.

the other; yea, they have all one breath:
so that a man hath no pre-eminence above
a beast: for all *is* vanity.

20 All [c]go unto one place: all are of
the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit [6]of man
that goeth upward, and the spirit of the
beast that goeth downward to the earth?

22 Wherefore I perceive that *there is*
[d]nothing better, than that a man should
rejoice in his own works; for that *is* his
portion: for [e]who shall bring him to see
what shall be after him?

CHAPTER IV.

1 *Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 and by wilfulness.*

SO I returned, [a]and considered all the
oppressions that are done under the
sun: and behold [b]the tears of *such as*
were oppressed, and [c]they had no com-
forter; and on the [1]side of their oppressors
there was power; but they had no com-
forter.

2 Wherefore [d]I praised the dead which
are already dead, more than the living
which are yet alive.

3 Yea, [e]better *is he* than both they
which hath not yet been, who hath not
seen the evil work that is done under the
sun.

4 ¶ Again, I considered all travail, and
[2]every right work, that for this a man is
envied of his neighbour. This *is* also
vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together,
and eateth his own flesh.

6 Better *is* [f]an handful *with* quietness,
than both the hands full *with* travail and
vexation of spirit.

7 ¶ Then I returned, and I saw vanity
under the sun.

8 There is [g]one *alone*, and *there is* not
a second; yea, [h]he hath neither child nor
brother: yet *is there* [i]no end of all his
labour; neither [k]is his eye satisfied with
riches; neither *saith he*, [l]For whom do I
labour, and bereave my soul of good?
This *is* also vanity, yea, [m]it *is* a sore
travail.

9 ¶ Two [n]*are* better than one; because
they have a good reward for their labour.

10 For [o]if they fall, the one will lift up

men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other. All are of the dust, and all turn to dust again." There is yet a wonderful and a glorious difference,—since the spirit of the one goeth upwards, and that of the other downwards. It is the prerogative of man alone, in this lower world, to bear the image of the living God, and, by the aid of His grace and spirit, to attain to glory, honour, and immortality.

Chap. IV. 1-3. The affections of Solomon were upon a scale as vast as his intellectual attributes. The thought of the sufferings of mankind oppressed him. Nowhere in the Old Testament Scripture have we so striking a burst of benevolence as in the opening verses of this chapter. The pathos is perfect. The same comprehensive vision as that which was exercised by Solomon would still produce the same effects. On whatever continent or island of the world we live, we behold tears, oppression, and desperation, the sight of which would awaken intolerable anguish, but for the remembrance that the Gospel of salvation will put an end to every evil. Ver. 4-6. The same sentiment which so frequently appears in the Book of Proverbs, comes forth again in these verses. The envy of the human heart, the superior value of the quietness arising from well-balanced judgment and rightly-regulated affections, are forcibly expressed. Ver. 7-12. In the days of Solomon, as now, there were multitudes of men of an earth-born spirit, who sought good in the things of time, and who confounded the means with the end. Although they had neither child nor brother to inherit their substance, there was no end of their exertions to accumulate. The portraiture is a very humbling one, and yet every age and country has presented it in the person of multitudes. Solomon had a clear view of the power of unity in furthering the welfare of man. The first step in the formation of companies, tribes, kingdoms, and empires is the

his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, [p]if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; [q]and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, who [3]will no more be admonished.

14 For out of prison he cometh to reign; whereas [r]also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* [s]no end of all the people, *even* of all that have been before them: [t]they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAPTER V.

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

2 Be [a]not rash with thy mouth, and let not thine heart be hasty to utter *any* [1]thing before God: for God *is* in heaven, and thou upon earth; therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou [b]vowest a vow unto God, defer not to pay it; [c]for *he hath* no pleasure in fools: [d]pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that [e]it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the [2]matter: [f]for *he that is* higher than the highest regardeth; and *there be* [g]higher than they.

9 ¶ Moreover, [h]the profit of the earth is for all: [i]the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This *is* also vanity.

11 When goods increase, [k]they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is [l]a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But [m]those riches perish by evil travail; [n]and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* [o]a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also [p]he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [3]*it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all [4]the days of his life, which God giveth him; for it *is* his portion.

B. C. 977.

p 1 Kings 1. 1, 2.
q Dan. 3. 16, 17. Eph. 4. 3.
3 *Knoweth not to be.*
r Dan 4. 31.
s 1 Kings 1. 5-7.
t Jud. 9. 19, 20.

CH. V.

a Gen. 28. 20-22. Num. 30. 2-5. 1 Sam. 14. 24-45. Mark 6. 23.
1 *Word.*
b Gen. 28. 20. Ps. 50. 14. Matt. 5. 33.
c Ps. 147. 10, 11. Heb. 10. 6.
d Ps. 66. 13, 14. Jonah 2. 9.
e Lev. 5. 4-6.

2 *Will,* or *purpose.*
f Is. 57. 15. Luke 1. 32, 35, 76.
g Is. 37. 36. Acts 12. 7-10.
h Gen. 3. 17-19. Ps. 104. 14, 15. Prov. 13. 23.
i 1 Kings 4. 7-23. 1 Chr. 27. 26-31.
k Gen. 13. 2, 5-7. 1 Kings 5. 13-16. Neh. 5. 17, 18. Ps. 119. 36, 37.
l 6. 1, 2.
m Job 5. 5. Prov. 23. 5. Hag. 1. 6, 17. Matt. 6. 19, 20.
n 1 Sam. 2. 6-8, 36. Ps. 109. 9-12.
o 2. 22, 23.
p Gen. 3. 17. Job 21. 25. Ps. 102. 9. Ex. 4. 16, 17.
3 *There is a good which is comely,* &c.
4 *The number of the days.*

union of two, and the principles which govern them, to keep matters right, ought to govern the aggregate, whether composed of thousands or of millions. Ver. 13-16. The Christian moralist does not estimate mankind according to their circumstances: a poor child may yet be wise, and a great king foolish; and if the choice were given to a judicious pilgrim travelling to eternity, he would prefer the hut of the sagacious peasant to the palace of the imbecile monarch. Friendship is the foundation of happiness; but as man is now constituted, most friendships are imperfect, and the cords which appear to bind men together, for better or for worse, have soon been snapped by the intervention of the talebearer, or the liar, or consumed by the fires of selfishness or jealousy.

Chap. V. 1-7. The opening verse clearly refers to the Jewish custom of keeping the foot, or taking off their sandals, thus preserving their feet uncovered on going into the sanctuary, or worshipping the Most High barefooted, in token of holy fear, as set forth in Exod. iii. 5. Great reverence is due unto God in meeting of his saints, and it therefore behoves them, in his house, to think before they speak, that their hearts may not be hasty to utter anything before God. Nothing is more irrational and revolting than the rapidity of a rhapsodical utterance in public prayer. It can neither edify the party himself nor the hearer. In prayer the affections ought to harmonise with the language! every utterance *should be felt.* There should be no speaking in the air; no expressions without an aim or an object, amounting to mere sound unaccompanied by the heart. They who are intimately conversant with the workings of their own souls, will testify to the extreme difficulty of keeping the mind fixed, seeing God through every expression, and putting reality into every part of the exercise. This only is prayer; and if so, how much need have the best of men to implore forgiveness for the sins of their holy things! Ver. 8-20. The Sacred Scriptures throughout, uniformly denounce the oppression of the poor; and yet a class of professed patriots and philanthropists have laboured hard to convince the multitudes that the ministers of the Gospel and the Sacred Scriptures are the enemies of liberty, and the abettors of despotism. All the genuine humanity as well as true liberty to be found in the world have sprung from the writings of the Prophets and the Apostles. It is a humbling sight to see men toiling, day and night, to heap up riches which, in

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 [5]For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAPTER VI.

1 *The vanity of riches without use; 3 of children; 6 and old age without riches. 9 The vanity of sight, and wandering desires. 11 The conclusion of vanities.*

THERE is [a]an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, [b]so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, [c]and also *that* he have no burial; I say, *that* an untimely birth *is* better than he:

4 For he cometh in with vanity, and departeth in darkness, and [d]his name shall be covered with darkness.

5 Moreover, he hath not seen the sun, nor known *any thing:* [e]this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, [f]yet hath he seen no good: [g]do not all go to one place?

7 ¶ All the labour of man *is* for his mouth, and yet the [1]appetite is not filled.

B. C. 977.

[5] *Though* he give not much, yet he *remembereth*, &c.

CH. VI.

[a] 5. 13.
[b] Deut. 8. 7-10. Luke 12. 19, 20.
[c] Esth. 7. 10.
[d] Ps. 109. 13.
[e] Job 14. 1.
[f] Job 7. 7.
[g] Job 30. 23. Heb. 9. 27.
[1] *Soul.*

[b] 2. 14-16.
[1] Gen. 17. 1. Ps. 116. 9. Prov. 19. 1. 1 Tim. 6. 17.
[k] 5. 18.
[2] *Walking of the soul.*
[l] 4. 4.
[m] 3. 15.
[n] Gen. 3. 9, 17-19. Job 14. 1-4. Ps. 103. 15.
[o] Is. 45. 9, 10. Rom. 9. 19, 20.
[3] *The number of the days of the life of his vanity.*
[p] Job 14. 21.

CH. VII.

[a] Prov. 22. 1. Heb. 11. 2, 39. Phil. 1. 21-23.
[b] Rom. 6. 21, 22. Phil. 3. 19. Heb. 9. 27.
[1] *Anger.*
[c] Rom. 5. 3, 4. 2 Cor. 4. 17. Heb. 12. 10, 11.
[d] Prov. 13. 18; 27. 6. Rev. 3. 19.
[e] Ps. 69. 12.
[2] *Sound.*

8 For [h]what hath the wise more than the fool? what hath [1]the poor, that knoweth to walk before the living?

9 [k]Better *is* the sight of the eyes than the [2]wandering of the desire: [1]this *is* also vanity and vexation of spirit.

10 ¶ That [m]which hath been is named already, [n]and it is known that it *is* man: [o]neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all [3]the days of his vain life which he spendeth as a shadow? [p]for who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 *Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of getting wisdom. 25 The result of the Preacher's researches.*

A *GOOD* [a]name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning than to go to the house of feasting: for [b]that *is* the end of all men; and the living will lay *it* to his heart.

3 [1]Sorrow *is* better than laughter: for [c]by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning: but the heart of fools *is* in the house of mirth.

5 *It is* [d]better to hear the rebuke of the wise, than for a man to hear [e]the song of fools.

6 For as the [2]crackling of thorns under

---

the end, are to prove their destruction. In no part of the world are men exposed to this danger so much as in Great Britain. In proportion as wealth is the standard of human value, and the chief mark of distinction in general society, will be the peril of men. The best corrective of this reigning vice is the prayerful study of the Word of God. Both the Old and the New Testament abound in the means of instruction, shewing that it is both the duty and the wisdom of men to weigh everything in the balances of the sanctuary: and to estimate its value by its bearing on peace of conscience, purity of character, and future hope, when earth with its opulence shall have passed away.

Chap. VI. 1-12. The love of the world has been a principal vice in every age. Solomon, in his day, represents it as common among men; they had riches, wealth, and honour, wanting nothing the soul could desire, and yet they had no power to enjoy it. Such men, like an untimely birth, come in with vanity, and depart in darkness, and they are soon forgotten in the generation they had not blessed. It is here distinctly taught, that God gives not only good, but the heart to enjoy it—a circumstance which ought greatly to enhance the benefaction. Most great principles in Scripture have been shadowed forth in Heathen literature: so it is in the present instance. One of the chief of the Roman Poets, addressing a ruler, distinguished for opulence, generosity, and hospitality, says, "The gods have given thee riches, and the heart to enjoy them."

Chap. VII. 1-10. A good name has ever been prized by virtuous men as valuable. The day of death is better than that of birth to every good man. It was, in fact, pronounced by an enlightened heathen who had a notion of immortality, as the gate of life. The house of mourning ought to be the school of wisdom. It is calculated to furnish materials for profitable meditation. No man was ever yet made the worse by the sigh of the mourner, and the sight of distress. The house of feasting, on the contrary, may be innocent, but it has frequently furnished occasion to sin. It is altogether lawful, and under the guidance of the judgment and the conscience it may be always safe. The Saviour appeared in both—feasting in Cana, and weeping in Bethany. The nature of oppression is to exasperate, and the oppressor is the source of all the evil that oppression may produce. Patience is a virtue, which depraved men rarely covet; but pride of spirit they admire. There seems in every age to have been a tendency amongst mankind to extol the past as superior to the present. This has often been done at the expense of justice, yet not uniformly. Looking back to the Patriarchal age we find a simplicity and a humanity, a piety and a general excellence, for which we look in vain in later times. The first generation of the Jews in Palestine, too, was incomparably the best. The first Church in Jerusalem also, displayed a measure of love and liberality such as we look for in vain at a subsequent period. So, too, at the Reformation from Popery, there was a clearness of conception, a strength of faith, and a force of character, not often found among after generations. The fact seems to be this: in religious things there is a tendency to decline; but in things temporal, as a matter of course, the tendency, from age to age, is to improve. Provision, however, is made for the increase, and ultimate universality of religion, by means of periodical Revivals, with increased vitality, purity, power, and diffusiveness. The last great Revival in our own country, which commenced about a century ago, presents a striking illustration. Ver. 11-22. Worth and property mutually adorn each other. Wisdom with poverty is a good thing, as

a pot, so *is* [f]the laughter of the fool. This also *is* vanity.

7 ¶ Surely [g]oppression maketh a wise man mad; and [h]a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof; *and* the patient in spirit *is* better than the proud in spirit.

9 Be not [1]hasty in thy spirit to be angry: for [k]anger resteth in the bosom of fools.

10 Say not thou, [l]What is *the cause* that the former days were better than these? for thou dost not enquire [3]wisely concerning this.

11 ¶ Wisdom *is* [4]good with an inheritance; and *by it there is* profit to [m]them that see the sun.

12 For wisdom *is* [5]a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

13 [n]Consider the work of God: for [o]who can make *that* straight which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath [6]set the one over against the other, [p]to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: [q]there is a just *man* that perisheth in his righteousness, and [r]there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be [s]not righteous over-much; [t]neither make thyself over-wise: why shouldest thou [7]destroy thyself?

17 Be [u]not over-much wicked, neither be thou foolish: why shouldest thou die [8]before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: [x]for he that feareth God shall come forth of them all.

19 Wisdom [y]strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

B. C. 977.

f Prov. 29. 9.
g Deut. 28. 33, 34, 65.
h Ex. 23. 8.
1 Jon. 4. 9. Eph. 4. 26, 27. Jam. 1. 19.
k Gen. 4. 5, 6, 8. Mark 6., 19, 24.
l Jud. 6. 13.
3 *Out of wisdom.*
4 *As good as an inheritance, yea, better too.*
m 11. 7.
5 *A shadow.*
n Job 37. 14.
o Is. 46. 10, 11. Rom. 9. 15, 19. Eph. 1. 11.
6 *Made.*
p Hos. 2. 6, 7.
q 1 Sam. 22. 18, 19. Acts 7. 52.
r Ps. 73. 3-13.
s Matt. 6. 1-7. Phil. 3. 6.
t Gen. 3. 6. Rom. 11. 25. 1 Cor. 3. 18, 20. Col. 2. 18, 23.
7 *Be desolate.*
u Ex. 16. 20. Jam. 1. 21.
8 *Not in thy time.*
x Ps. 25. 12-14.
y Col. 1. 9-11.

9 *Give not thine heart.*
z Deut. 30. 11-14.
1 *I and my heart compassed.*
a Prov. 5. 3-5.
2 He that is *good before God.*
b 13. 8. 10.
3 Weighing *one thing after another to find out the reason.*
c Is. 26. 9.
d Job 33. 23.
e 1 Kings 11. 1-8.
f Gen. 1. 26, 27; 5. 1.
g Gen. 3. 6, 7.

CH. VIII.

a 1 Cor. 2. 13-16.
b Prov. 1. 6.
1 *Strength.*

21 Also [9]take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That [z]which is far off, and exceeding deep, who can find it out?

25 ¶ [1]I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And [a]I find more bitter than death the woman whose heart *is* snares and nets, *and* her hands *as* bands: [2]whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, ([b]saith the Preacher,) [3]*counting* one by one, to find out the account;

28 Which [c]yet my soul seeketh, but I find not: [d]one man among a thousand have I found; [e]but a woman among all those have I not found.

29 Lo, this only have I found, that [f]God hath made man upright; but [g]they have sought out many inventions.

CHAPTER VIII.

2 *Kings are greatly to be respected.* 6 *The divine providence is to be observed.* 12 *It is better with the godly in adversity than with the wicked in prosperity.* 16 *The work of God is unsearchable.*

WHO *is* [a]as the wise *man?* and [b]who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the [1]boldness of his face shall be changed.

2 ¶ I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power; and who may say unto him, What doest thou?

likewise is property with ignorance; but to be seen to the fullest advantage, both must be combined. In our land, we have much intelligence without property; much property without intelligence. The day will come when this state of things will gradually disappear. As society is now constituted, money is within the reach of comparatively few; but wisdom may be attained by all; and if money be a defence, so is wisdom, and the better defence of the two. There is nothing fanatical in the Word of God; reason is never outraged. Men are permitted to be joyful in the day of prosperity; and in the day of adversity they are invited to consider. Now human nature is such, that it is natural to do both the one and the other, when placed in the circumstances specified. In every age the attention of thinking man has been directed to the circumstance, that the best men are often short-lived, whereas the wicked are frequently permitted, as if in judgment, to drag out their miserable and useless existence to an extreme old age Ver. 16 has frequently been perverted by unhallowed readers. It clearly refers to the foregoing verse, and the reason seems to be, that we must not judge of character by either early removal or prolonged existence. There are reasons for this order of things, which, in due season, will appear, when it will be seen that in this, as in every arrangement, the Judge of all the earth has done right. Ver. 28-29. These verses set forth an awful fact. That sex which was expressly created to be a helpmeet to man, when perverted, becomes the greatest hinderance and the heaviest curse. Of all men, Solomon had the largest experience in this matter, and the testimony he has left behind him is humbling in the highest degree.

Chap. VIII. 1-7. It is to be noted that Solomon, at every turn, represents piety as beautiful, honourable, and glorious. A man's wisdom, that is, his piety, maketh his face to shine. It reflects honour upon its possessor, and dignifies the whole of his deportment. Where religion is genuine and deep, it produces in the heart a contentment, a happiness, and a benevolence, which beams forth from the very countenance. Nor is this strange: do not men of deep depravity, desperate character, and hardened villany, in the same way, reflect the condition of their souls? Society in every age has exemplified these facts. Ver. 8-11. These verses set forth a great and affecting truth, which it behoves every creature to lay to heart. In the days of Solomon, as now, there were multitudes who had the form of godli-

5 Whoso [c]keepeth the commandment shall [2]feel no evil thing: and [d]a wise man's heart discerneth both time and judgment.

6 ¶ Because [e]to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For [f]he knoweth not that which shall be: for who can tell him [3]when it shall be?

8 *There* [g]*is* no man that hath power over the spirit, to retain the spirit; neither *hath he* [h]power in the day of death: and *there is* no [4]discharge in *that* war; [i]neither shall wickedness deliver those that are given to it.

9 All [k]this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And [l]so I saw the wicked buried, who had come and gone from the place of the holy, and [m]they were forgotten in the city where they had so done. This *is* also vanity.

11 Because [n]sentence against an evil work is not executed speedily, therefore the heart of the sons of men is [o]fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But [p]it shall not be well with the wicked, [q]neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked: again, there be wicked *men*, to whom it happeneth according to the work of the righteous. I said, that this also *is* vanity.

15 ¶ Then [r]I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When [s]I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also [t]*there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, [u]that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea farther, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAPTER IX.

1 *Like things happen on earth to good and bad men.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*

FOR all this I [1]considered in my heart, even to declare all this, that [a]the righteous, and the wise, and their works, *are* in the hand of God: [b]no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* [c]alike to all: *there is* one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: [d]as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that [e]feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, [f]also the heart of the sons of men is full of evil, [g]and madness *is* in their heart while they live, and [h]after that *they go* to the dead.

4 ¶ For [i]to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but [k]the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also [l]their love, and their hatred, and

B. C. 977.

[c] 2. Ex. 1. 17, 20, 21. Acts 4. 19.
[2] *Know.*
[d] Prov. 17. 24. 1 Cor. 2. 14, 15. Phil. 1. 9, 10. Col. 1. 9. Heb. 5. 14.
[e] 7. 13, 14.
[f] Prov. 24. 22. Matt. 25. 8-13. 1 Thes. 5. 1-3.
[3] Or, *how it shall be.*
[g] Job 14. 5. Heb. 9. 27.
[h] 1 Cor. 15. 43. 2 Cor. 13. 4.
[4] *Casting off* weapons.
[i] Ps. 52. 5-7.
[k] 7. 25.
[l] Job 21. 13, 32, 33. Luke 16. 22.
[m] Ps. 31. 12.
[n] Ex. 8. 15, 32. Rom. 2. 4, 5. 2 Pet. 3. 3-10.
[o] Jer. 42. 15.
[p] Ps. 11. 5. John 5. 29.
[q] Is. 30. 13. 2 Pet. 2. 3.
[r] 9. 7-9.

[o] 7. 25.
[t] Gen. 31. 40.
[s] Job 5. 9. Rom. 11. 33.

CH. IX.

[1] *Gave, or set to my heart.*
[a] Deut. 33. 3. John 10. 27-30. 1 Cor. 3. 5-15. 2 Tim. 1. 12. 1 Pet. 1. 5.
[b] Ps. 73. 11-13.
[c] Job 21. 7, &c
[d] 8. 12-14.
[e] Josh. 2. 17-20.
[f] Gen. 6. 5. Mark 7. 21-23. Rom. 1. 29-31.
[g] Luke 15. 17. 2 Pet. 2. 16.
[h] Prov. 14. 32. Acts 12. 23.
[i] Job 14. 7-12. Is. 38. 18. Luke 16. 26-29.
[k] Job 14. 21.
[l] Job 3. 17, 18.

ness, while they denied the power of it; they came and went from "the place of the holy," and they were "forgotten in the city where they had so done." It is an awful thing to look on the corpse of a human being who has never heard the gospel of the grace of God, but it is something inexpressibly more awful to look on that of a man who had spent all his days in hearing the glad tidings of salvation, and at length died an impenitent unbeliever. In the last verse, Solomon dives deeply into human nature, and reveals a character peculiar to the race. It is strange that patience should only increase impenitence; but so it is! The crime, however, is peculiarly aggravated, and the punishment in proportion to the guilt. Ver. 12-17. One thing is sure, that whatever seeming contradictions an inscrutable Providence may permit in this present life, justice at last will be done, when it will be well with them that fear God, and walk in his holy ways; but ill with the wicked, because he feared not God, and trampled under foot the blood of the covenant! Let not devout readers, therefore, be stumbled by the prosperity of the wicked, or by his own afflictions. The time will come when countless millions will have to rejoice that they were not rich, but had simply food and clothing suitable for them. Let all, therefore, who possess these, thank the Lord, and be content, believing that their lot is the best that Infinite Wisdom could have devised for them.

Chap. IX. 1-10. Men must not judge of the ways of Providence according to appearances. It is but too common to estimate love by indulgence, but "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Prosperity is no sure sign of Divine approbation, neither is affliction of displeasure: nay, the prosperity of the wicked is frequently a preparation for judgments. Meanwhile matters present a very mingled and conflicting aspect, but the day which is to declare all things, will adjust and harmonise the whole; and it will then be seen that there is a difference between him that sweareth, and him that feareth an oath. The present condition of things is such, that even the more sagacious ancients argued, that there must of necessity either be no gods presiding over the present scene, or there must be another state in which virtue shall be rewarded and vice punished. It is enough for the good man that God accepts his works; this done, all is secure for eternity. True faith always works by love; and, wherever the works are present, there will be no dispute as to principle. Ver. 10 is one of those passages which come home with great power to the hearts of men. Life is the time for working. After death, the body of the righteous will rest long in the tomb, and the spirit of the just in the paradise of God. Ver. 11, 12. Solomon's mind was deeply impressed with the fact, that there was an all-pervading sovereignty in the affairs

their envy, is now perished; neither [m] have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let [n] thy garments be always white; and let thy head lack no ointment.

9 [2] Live joyfully [o] with the wife whom thou lovest [p] all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [q] for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; [r] for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, [s] that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; [t] but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This [u] wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words [x] of wise *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wisdom *is* [y] better than weapons of war: but [z] one sinner destroyeth much good.

CHAPTER X.

1 *Observations on wisdom and folly:* 16 *on the defects and virtues of governors;* 18 *on sloth, fulness, and on money.*

1 [1] DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his [2] wisdom faileth *him*, [a] and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, [b] leave not thy place; [c] for yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, [d] as an error *which* proceedeth [3] from the ruler;

6 Folly is set in great [4] dignity, and [e] the rich sit in low place.

7 I [f] have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom *is* profitable to direct.

11 Surely [g] the serpent will bite without enchantment; and [5] a babbler is no better.

12 The [h] words of a wise man's mouth *are* [6] gracious: [i] but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness; and the end of his [7] talk *is* mischievous madness.

14 A [k] fool also [8] is full of words: [l] a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, [m] when thy king *is* a child, [n] and thy princes eat [o] in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A [p] feast is made for laughter, [q] and wine [9] maketh merry: [r] but money answereth all *things*.

B. C. 977.

[m] 2. 18-23.
[n] 2 Sam. 19. 24. Rev. 7. 9, 13, 14; 19. 8, 14.
[2] *See, or enjoy life.*
[o] Prov. 18. 22. Mal. 2. 15.
[p] Ps. 39. 5.
[q] 3. 13, 22.
[r] Ps. 88. 10-12. Acts 20. 25-31.
[s] Ps. 147. 10, 11. Jer. 9. 23. Am. 2. 14-16.
[t] 1 Sam. 2. 3-10. Prov. 21. 30, 31.
[u] 8. 9.
[x] Is. 42. 2-4. Jam. 3. 17, 18.
[y] 16.
[z] Josh. 7. 5, 11, 12. 2 Thes. 2. 8-12. 2 Tim. 2. 16-18. Tit. 1. 10, 11. Heb. 12. 15, 16.

CH. X.

[1] *Flies of death.*

[2] *Heart.*
[a] Prov. 13. 16. 1 Pet. 4. 4.
[b] 8. 3.
[c] Prov. 25. 15.
[d] 4. 1.
[3] *From before.*
[4] *Heights.*
[e] Jam. 2. 3-6.
[f] Prov. 19. 10.
[g] Ps. 58. 4, 5.
[5] *The master of the tongue.*
[h] Prov. 12. 14, 18; 25. 11, 12. Luke 4. 22. Eph. 4. 29. Col. 4. 6.
[6] *Grace.*
[i] 2 Sam. 1. 16. Prov. 18. 6-8. Luke 19. 22.
[7] *Mouth.*
[k] Prov. 15. 2.
[8] *Multiplieth words.*
[l] Jam. 4. 13, 14.
[m] 2 Chr. 13. 7. Is. 3. 4, 5, 12.
[n] Prov. 20. 1, 2. Hos. 7. 5-7.
[o] Jer. 21. 12.
[p] Dan. 5. 1, &c. 1 Pet. 4. 3.
[q] Ps. 104. 15. Eph. 5. 18, 19.
[9] *Maketh glad the life.*
[r] Neh. 5. 8. Phil. 4. 15-19. 1 Tim. 6. 17-19.

of men; so that sometimes the slow won the race, and the weak the battle. "Time and chance" are terms which must be understood according to the analogy of faith. There is a time for every purpose; everything which is to be is foreseen by Omniscience, and forms a part of the complex and mighty whole. Ver. 13-18. These verses present an affecting picture of what has frequently occurred, and exhibit a principle in daily operation. Poverty and sagacity are frequently found united together; wisdom in most things is better than strength; and that strength may be used to the best purposes, it must be exercised under the guidance of wisdom; nevertheless, the poor man's wisdom is despised, and his words are not heard. The question generally is, less, what is said? than, who says it? If uttered by the poor, it is despised; if by the rich, an oracle. No matter: "wisdom is better than weapons of war;" and the judicious man, pursuing his quiet and useful path, is more an object of respect, than the foolish ruler of foolish men.

Chap. X. 1-15. The wisest and the best man, by a single act, may incur an odium which will cleave to him through life. This is well exemplified by the simile of dead flies, which cause putrefaction and spoil the most precious ointment. Ver. 4 supplies a lesson of great importance to young persons entering into life, and to all that occupy subordinate positions in society. The neglect of this has subjected multitudes to tribulation. Acting on this Divine lesson, many a difference would easily have been adjusted which has led to unhappy results. There are few maxims more important to society. Where people are competent to their duties, and their employers are reasonable and just, connexions will

20 ¶ [s]Curse not the king, no not in thy [1]thought; and curse not the rich [t]in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

1 Directions for charity. 7 Death ought to be remembered in life, 9 and the day of judgment in the days of youth.

CAST thy bread upon the [1]waters: [a]for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He [b]that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As [c]thou knowest not what *is* the way of the spirit, [d]*nor* how the bones *do grow* in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall [2]prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly [e]the light *is* sweet, and [f]a pleasant *thing it is* for the eyes to behold the sun:

8 But [g]if a man live many years, *and* rejoice in them all, yet let him remember the days of darkness; for they shall be many. [h]All that cometh *is* vanity.

9 ¶ [i]Rejoice, O young man, [k]in thy youth, and let thy heart cheer thee in the days of thy youth, and [l]walk in the ways of thine heart, and [m]in the sight of thine eyes: but [n]know thou, that for all these *things* God will bring thee into judgment.

10 Therefore [o]remove [g]sorrow from thy heart, [p]and put away evil from thy flesh: [q]for childhood and youth *are* vanity.

B. C. 977.

[a] Is. 8. 21. Acts 23. 5.
[1] *Conscience.*
[t] Luke 12. 2, 3.

CHAPTER XII.

1 The Creator is to be remembered in due time. 8 The Preacher's care to edify. 13 The general conclusion, that man's chief concern is to fear God, and to obey his laws.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, [a]when thou shalt say, I have no pleasure in them:

2 While [b]the sun, or the light, or the moon, or the stars, be not darkened, [c]nor the clouds return after the rain:

3 In the day when [d]the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders [1]cease, because they are few, [e]and those that look out of the windows be darkened;

4 And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and [f]all the daughters of musick shall be brought low:

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the [g]almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; [h]because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

7 Then shall the dust return to the earth as it was; and [i]the spirit shall return unto God who gave it.

8 ¶ Vanity [k]of vanities, saith the Preacher; all *is* vanity.

9 And [2]moreover, because the Preacher was wise, [l]he still taught the people knowledge; yea, [m]he gave good heed, and sought out, *and* set in order many proverbs.

10 The [n]Preacher sought to find out

[s] 2 Tim. 2. 22.
[t] Prov. 22. 15.

[a] 2 Sam. 19. 35.
[b] Gen. 27. 1; 48. 10.
[c] Ps. 42. 7; 71. 20; *Ir.* 16-20.
[d] 2 Sam. 21. 15-17. Ps. 71. 9; 102. 23.
[1] *Fail, because they* grind *little.*
[e] 2.
[f] 2 Sam. 19. 35.
[g] Jer. 1. 11.
[h] Job 17. 13.
[i] 8. 21.
[k] Ps. 62. 9.
[2] *The more wise the preacher was, &c.*
[l] 1 Kings 8. 12, &c.; 10. 8.
[m] 1 Kings 4. 32.
[n] 1. 1, 12.

be generally lasting. Constant change is alike disadvantageous both to the one and to the other. In the East, as in many parts of Europe, walls of stone were reared as land-marks, and, becoming the nests of vipers, the man who removed them was exposed to danger. Ver. 16-20. To eat early in the morning, is considered by the Hindus as gross, disgraceful, and ruinous. All festivity is not forbidden; only the excess which unfits man for the duties of his office. Princes are to eat in due season for "strength, and not for drunkenness." Viewing society as a whole, those rule best who are born to it. Whatever objections may be made to hereditary sovereignty, it will for the most part be found to work better than popular election. Noble descent, as a rule, supplies a greater guarantee for dignity, propriety, and public spirit, than plebeian origin.

Chap. XI. 1-6. In India the principal article of human food is rice, which is, therefore, a staple commodity. The best crop is obtained by sowing the seed in a fruitful spot, and when the plants have risen a few inches, by taking them up with a ball of earth and dropping them into the fields, well overflowed with water. In Egypt the rice grounds are inundated from the time of sowing nearly till harvest. While the duty of employing proper means to accomplish desired ends is strongly inculcated, man is impressively taught his entire dependence on the Father of all. Ver. 7, 8. Light is the most beautiful object in creation: it and the eye are alike adapted to each other, and each depends for its utility on the other. Light without eyes, and eyes without light, would be alike valueless. It is proper that the young and strong should habitually remember, that in the event of life being preserved, they will be overtaken by age and frailty, and that, therefore, they ought to turn their strength to the best account while they have it. Ver. 9, 10. These are solemn words! "God will bring thee into judgment," is language which ought to penetrate the young man to whom it is addressed to his innermost soul. The proper plan to prepare for that judgment is to put away evil of every kind in thought, and speech, and behaviour, to follow the Lord fully, and by the strength of his grace, to walk in his holy ways.

Chap. XII. 1-7. Solomon in this Book, as in that of Proverbs, addresses himself particularly to young men. These verses present a very affecting representation of the condition of old age. The heavenly bodies, the sun and moon, signify the faculties of the soul, judgment, will, and affections. The sum of the whole is, the coming decay for which humanity should stand prepared. Each of the points here specified has a meaning, which will readily present itself to the reflecting reader.

[s]acceptable words; and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, [o]by these, my son, be admonished: of making many books *there* *is* no end; and much [4]study *is* [p]a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

B. C. 977.

[s] *Words of delight.*
[o] Luke 16. 29-31. John 5. 39. 2 Pet. 1. 19-21.
[4] *Reading.*
[p] 1. 18.

THE SONG OF SOLOMON.

Some diversity of opinion has prevailed concerning this book. Although not expressly quoted in the New Testament, its strain and spirit strikingly coincide with many portions of the Bible. It is to be considered as a pastoral allegory representing the mutual love of Christ and his Church, under figures derived from the affections which obtain in human society. Our great concern, however, is to ascertain its spiritual import. It refers to times so distant, and to usages and habits so different from ours, that we can form but an imperfect conception of its literal bearing. But, under the teaching of the Divine Spirit, it may prove a source of abundant refreshment, comfort, and encouragement to the people of God. There is much in it descriptive of the most matured experience of the believer, illustrative of adoration, gratitude, and love to Him who is altogether lovely.

CHAPTER I.

1 *The church's love unto Christ;* 7 *she prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds' tents,* 11 *and giveth her gracious promises.* 12 *The church and Christ congratulate one another.*

THE [a]Song of songs, which *is* [b]Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy [1]love *is* better than wine.

3 Because of the savour of thy good ointments, thy name *is as* ointment poured forth, therefore do [c]the virgins love thee.

4 [d]Draw me, [e]we will run after thee. The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: [2]the upright love thee.

5 ¶ I *am* black, but comely, [f]O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

B. C. 1014.

CH. I.

[a] Is. 5. 1.
[b] 1 Kings 4. 32.
[1] *Loves.*
[c] 2 Cor. 11. 2. Rev. 14. 4.
[d] Jer. 31. 3.
[e] Ps. 119. 32, 60. Heb. 12. 1, 2.
[2] *They love thee uprightly.*
[f] Ps. 45. 9. Gal. 4. 26.

[g] Jer. 8. 21. Acts 14. 22.
[h] Ps. 69. 8.
[i] Ps. 23. 1, 2. John 10. 11, 28, 29. Rev. 7. 17.
[3] *Is veiled.*
[k] Ps. 45. 11, 13. Eph. 5. 27. Rev. 19. 7, 8.
[l] 2 Chr. 1. 14-17.
[m] Gen. 1. 28. Eph. 5. 25-27. Phil. 3. 21.

6 Look not upon me, [g]because *I am* black, because the sun hath looked upon me: [h]my mother's children were angry with me; they made me the keeper of the vineyards: *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where [i]thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that [3]turneth aside by the flocks of thy companions?

8 ¶ If thou know not, [k]O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, [l]to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will [m]make thee borders of gold, with studs of silver.

Few things are more calculated to humble pride, and to keep alive a constant remembrance that men dwell in houses of clay. Ver. 8-12. As Solomon opened in the character of a Preacher, so here at the close he claims the same high office. Great prominence is given to teaching; he was less intent on persuading than on illuminating, and he persuaded only through enlightening: he still taught the people knowledge. Nothing else can nourish the soul but words of sound doctrine. Solomon, notwithstanding his matchless gifts, and Divine tuition, felt the need of study; and, accordingly, "he gave good heed, and sought out and set in order many proverbs." The example has the force of a rule to all instructors, and especially to those in comparative youth, and of but limited experience. Great prominence is given to the matter of studious endeavour; "The Preacher sought to find out acceptable words." Here, again, is a lesson; truth itself is sufficiently offensive to the human heart, so that it is very inexpedient to make it more so by the mode of its exhibition. So far as is compatible with integrity, it should be set forth in terms the most winning and persuasive. The goads were the pikes with which draught oxen were pricked forward. The nails or pins were firmly fixed to the walls in buildings, so that garments and utensils might be suspended from them. These things aptly indicate the pungency of truth. The masters of assemblies may be understood as meaning those who ruled by reason, swaying the judgments and the passions of multitudes, by fixing in their minds, and in their hearts, doctrines and arguments. Men in general were not meant to be students, or students only so far as is necessary to the due discharge of the duties of life. Severe intellectual application is hurtful, and carried to excess in delicate constitutions has often destroyed life. Ver. 13, 14. It is the province of wisdom to exemplify truth, and in this Solomon excelled all his predecessors. The rule of life is here furnished in a few words—"Fear God, and keep his commandments: for this is the whole duty of man." This fear comprises love, which alone can produce filial obedience. It is the result of a regenerated heart, and an indwelling Spirit.

Chap. I. 1-4. The love of the Saviour to his people is the life of their souls; and the reciprocation of that love in its higher degrees is even begun on earth. It is a pleasure wholly different from all other pleasures, and such as can be comprehended only by those who experience it. In praise, prayer, and preaching, His name is everything; it may be fitly likened to the most precious "ointment poured forth." Without it, poetry, song, and sermon, whatever their other qualities, are dry and useless. They who love most are least satisfied

12 ¶ While the King *sitteth* at his table, [n]my spikenard sendeth forth the smell thereof.

13 ¶ A bundle of myrrh *is* my well-beloved unto me; [o]he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of [4]camphire in the vineyards of Engedi.

15 Behold, thou *art* fair, [5]my love; behold, thou *art* fair; [p]thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant; also our bed *is* green.

17 The [q]beams of our house *are* cedar, *and* our [6]rafters of fir.

CHAPTER II.

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I *AM* [a]the rose of Sharon, *and* the [b]lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As [c]the apple-tree among the trees of the wood, so *is* my beloved among the sons. [1]I [d]sat down under his shadow with great delight, and [e]his fruit *was* sweet to my [2]taste.

4 He [f]brought me to the [3]banqueting-house, and [g]his banner over me *was* love.

5 [h]Stay me with [i]flagons, [4]comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

B. C. 1014.

[n] John 12. 3.
[o] Eph. 3. 17.
[4] *Cypress.*
[5] *My companion.*
[p] Eph. 1. 17, 18.
[q] Ps. 92. 12.
[6] *Galleries.*

CH. II.

[a] Ps. 85. 11.
[b] Is. 57. 15.
[c] John 15. 1-8.
[1] *I delighted and sat down, &c.*
[d] Is. 4. 6. 1 John 1. 3, 7.
[e] Gen. 3. 22-24. Rev. 22. 2.
[2] *Palate.*
[f] Ps. 63. 2-5. Rev. 3. 20.
[3] *House of wine.*
[g] Rom. 5. 8-10.
[h] Ps. 4. 6, 7. Phil. 1. 23.
[i] 2 Sam. 6. 19.
[4] *Straw me.*

[5] *Adjure.*
[k] Prov. 5. 19.
[l] Eph. 5. 23-33.
[6] *Flourishing.*
[m] Is. 42. 10-12. Eph. 5. 18-20. Col. 3. 16.
[n] Eph. 1. 13, 14.
[o] Is. 60. 8. Matt. 10. 16.
[p] Ex. 4. 11-13.
[q] Prov. 15. 8.
[r] Ps. 22. 3; 50. 23. Rev. 4. 8-10.
[s] 2 Pet. 2. 1-3. Rev. 2. 2.
[t] Rom. 13. 12. 2 Pet. 1. 19.
[u] Heb. 8. 5; 10. 1.

7 I [5]charge you, O ye daughters of Jerusalem, [k]by the roes, and by the hinds of the field, that [l]ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, [6]shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the [m]time of the singing *of birds* is come, and the voice of [n]the turtle is heard in our land;

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O [o]my dove, [p]*that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, [q]let me hear thy voice; [r]for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us [s]the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his; he feedeth among the lilies.

17 Until [t]the day break, and [u]the sha-

with their own attainments; they desire to love him with all their soul, and heart, and strength, and mind. It is grace that desires grace, and the desire is strong for more in proportion to the measure already enjoyed. Ver. 5-8. As the Saviour rises in his people's estimation, they themselves sink; the highest excellence of the creature is not merely eclipsed, but lost in the splendour of his glory. The holiest of his people have sometimes been hardly dealt with by their brethren; their very zeal and spirituality have been treated as something culpable. But, under the circumstance, the remembrance of his love and tenderness will suffice to console and support them. The greatest of all errors is men's attending to the vineyards of others while they neglect their own. To promote the salvation of our fellow-men cannot compensate for our own perdition. Men are known by their company; the sheep naturally draw to the fold; they cannot rest at a distance from the Shepherd and Bishop of their souls. He only can guide, protect, and conduct to pastures green and streams refreshing. Ends can only be accomplished by means, and they who would grow in grace must wait on God in the ordinances of the Gospel. Ver. 9-17. The Lord Jesus always approves his own work, and delights in the graces he bestows on his people. Deep and habitual communion with him will, by degrees, transform them to his own glorious image. As the work advances pleasure will increase; every gift will grow, and every grace be developed, till the soul be filled with the fulness of God.

Chap. II. 1-4. The Saviour is alike beautiful and glorious to the spiritual eye in his humiliation and in his exaltation; and his people are, in this respect, like himself. However contemned by a wicked world, there is yet a beauty in their humility which renders them lovely to angels. The lily and the thorn are most expressive emblems of the righteous and the wicked, the children of God and the children of Belial. No two objects can be less like each other; and the difference is fraught with impressive lessons to the faithful. All the offices of the Saviour are alike necessary to his saints: there is nothing superfluous, and nothing defective. To the conscience burdened with sin, however, his priestly character is the first thing that presents itself: his atonement alone can bring peace; and that obtained, the soul is in a position to receive the lessons of her Prophet, and to obey the mandates of her King. Resting before his cross, and surrounded with the promises, which in him are yea and amen, his fruit will be sweet to his people's taste, and they will magnify his salvation. The Pharisee has no conception of what is meant by the "banqueting-house;" but to such as are quickened anew, enlightened, taught, and adopted into the Divine family, the expression is full of significance. God's ordinances ought always to prove a banqueting-house, strengthening and refreshing his people amid their trials and labours, and meetening them for future service and conflict. Ver. 5-9. While the Law is never to be forgotten, it must occupy but a secondary place as compared with the Gospel. While it convinces of sin, and guides in duty, yet nothing can feed and nourish the immortal spirit but the Gospel. Dead professors may treat with scorn Christian consolation, and affect to despise the comfort of love; but the true children of God, to their own blessed experience, know it to be a golden reality. Ver. 10-14. Unconverted men can make nothing of such language as this; but they who have passed from death unto life have been endowed with a disposition which responds to the voice of the Saviour in his Word, and ordinances, and providences. They know his voice, and are prompt to heed his bidding. To them even the last call which summons them home to grace and glory, although made through the medium of death, is not terrible, but the contrary; their response is, "Even so, come, Lord Jesus; come quickly!" Ver. 15-17. There is much spiritual import contained in ver. 15. As little foxes have yet the power of doing great mischief among the tender vines, so small neglects and small transgressions will deaden conscience, grieve the spirit, lower the tone of piety, and prepare the soul for great transgression. The enemy is too experienced in the work of destruction to urge the

dows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of [r] Bether.

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY [a] night on my bed I sought him whom my soul loveth: [b] I sought him, but I found him not.

2 I will rise now, and go about the city in [c] the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The [d] watchmen that go about the city found me: *to whom I said,* [e] Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I [f] charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who *is* [g] this that cometh out of the wilderness [h] like pillars of smoke, [i] perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold [k] his bed, which *is* Solomon's; [l] threescore valiant men *are* about it, of the valiant of Israel.

8 They [m] all hold swords, *being* expert in war: every man *hath* his sword upon his thigh, [n] because of fear in the night.

9 King Solomon made himself [l] a chariot of the wood of Lebanon.

B. C. 1014.

[r] *Division.*

CH. III.

[a] Ps. 63. 6-8.
[b] Ps. 130. 1, 2. Luke 13. 24.
[c] Prov. 8. 3, 4, 34. Luke 14. 21-23.
[d] Is. 21. 6-8. Heb. 13. 17.
[e] John 20. 15.
[f] 8. 4.
[g] Rev. 12. 6,14.
[h] Acts 2. 18-21. Col. 3. 1, 2.
[i] 2Cor. 2. 14-16. Phil. 4. 18.
[k] 1. 16.
[l] 1 Sam. 8. 11. Heb. 1. 14.
[m] Ps. 45. 3. Eph. 6. 10-18.
[n] Neh. 4. 21, 22. 1 Thes. 5. 6-8.
[l] Or, *a bed.*

[o] 1 Tim. 3. 15, 16. Rev. 3. 12.
[p] Heb. 13. 13.
[q] Is. 62. 5. Jer. 2. 2. Rev. 19. 7.

CH. IV.

[a] Ps. 45. 11. 2 Cor. 3. 18.
[b] Matt. 11. 29. Phil. 2. 3-5.
[l] Or, *eat of.*
[c] John 15. 7.
[d] Lev. 14. 4-6. Heb. 9. 19.
[e] Gen. 32. 10.
[f] Eph. 4. 15, 16. Col. 2. 19. 1 Pet. 1. 5.
[g] Neh. 3. 19.
[h] 2Chr. 12. 9-11.
[i] Prov. 5. 19. 1 Pet. 2. 2.
[k] 6. 3.
[z] *Breathe.*
[l] Ex. 20. 24. Mal. 1. 11. Rev. 5. 8.

10 He made [o] the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple; the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 [p] Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him [q] in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER IV.

1 Christ setteth forth the graces of the church. 8 He sheweth his love to her. 16 The church prayeth to be made fit for his presence.

BEHOLD, [a] thou *art* fair, my love; behold, thou *art* fair; [b] thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that [l] appear from mount Gilead.

2 Thy [c] teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of [d] scarlet, and thy speech *is* comely: [e] thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy [f] neck *is* like the tower of David, builded for [g] an armoury, whereon there [h] hang a thousand bucklers, all shields of mighty men.

5 Thy [l] two breasts *are* like two young roes that are twins, which [k] feed among the lilies.

6 Until the day [z] break, and the shadows flee away, I will get me [l] to the mountain of myrrh, and to the hill of frankincense.

---

saint to great iniquities without having previously prepared him. It was a maxim even of Heathen wisdom, that no man becomes supremely wicked all at once. There are steps each an advance on its predecessor, and all conducting to the precipice. The Christian's safety, therefore, depends on his vigilance. To confide is to be surprised, perhaps destroyed! With watchfulness and prayer, and reliance on the strength of Heaven, there are no difficulties which may not be surmounted, no adversaries that may not be vanquished.

Chap. III. 1-3. Even the true Christian falls into negligence, which, before he is aware, brings darkness into his soul, and interrupts his communion with the Saviour. The result of this is, necessarily, distress; and it is matter for thanksgiving that it is so. Could danger be incurred without anything to apprise him of its approach, the peril would be great indeed! But happiness is suspended on holiness. Misery is the fruit of sin. Departing from the Lord, deadness and distress must ensue, and nothing can restore peace but a return. In such a case as this, deep humiliation is required, with careful searchings of heart, penitence for every ascertained evil, and a fresh application to the blood of sprinkling. In such circumstances, it is proper to repair to the watchmen of the city, who will be able to answer such questions as the case may suggest. Ver. 4-8. The loss of peace is frequently a thing of gradation; the restoration of it may be long in coming, or even come in portions. It is well for those who have culpably forgotten that they were purged from their old sins to be kept, for a season, at a distance, sorrowing for the past, and pondering over their folly. This is much fitted to impress their hearts with a sense of the danger of returning again to those ways from which they had clean escaped. The true penitent will be forward to confess his error, and to humble himself under the mighty hand of God, who will exalt, if not immediately, yet in due time. When grace is reigning through righteousness, ver. 6 is beautifully exemplified. All the elements of a new nature, love, joy, peace, patience, and hope, will thrive abundantly, and display themselves in all appropriate ways. Every service will be an offering to the Saviour, and life itself one acceptable sacrifice. These military figures, though strongly expressive, are but an imperfect emblem of the thing described. The protection of faithful guards and armed hosts may yet fail in the hour of danger; but they that trust in the Lord shall be as Mount Zion, nothing can move them. Ver. 9-11. The new covenant provides for all that is required by God's elect. Believers are born to privileges, of which nothing can deprive them. Objects of the Divine love, nothing can sever them from it. He who has begun the good work in them will carry it on to the day of Christ. If despised, and wronged by the world, they may with confidence look forward to a day of gladness, when their Master in heaven will avenge their cause, and humble their adversaries.

Chap. IV. 1-7. In the case of these opening verses, the figure comes far short of the fact. Not only is the Church of Christ the object of his love—she herself, through the grace of his Spirit, reflects his holiness, and adorns the truth. The mind enlightened, the will subdued, the affections purified and fixed on their proper objects, and the walk and conversation resembling his own—all unite to demonstrate that if any one be in Christ Jesus he is a new creature. Their habitual reliance on the finished work, and the promised assistance of his Spirit, their delight in his ordinances, and the imitation of his holy example, are all honourable to the Lord, contributing to the diffusion of his truth, and to the extension of his kingdom. That the real state of the case as to the power of the truth in renovating the soul of man may be fully understood, the entire Church

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me [m]from Lebanon: look from the top of Amana, from the top of [n]Shenir and Hermon, [o]from the lions' dens, from the mountains of the leopards.

9 Thou hast [3]ravished my heart, my sister, [p]*my* spouse; thou hast ravished my heart with one of thine eyes, with [q]one chain of thy neck.

10 How fair is thy [4]love, my sister, *my* spouse! [r]how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy [s]lips, O *my* spouse, drop *as* the honey-comb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden [5]inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants [t]*are* an orchard of pomegranates, with [u]pleasant fruits; [6]camphire with [x]spikenard;

14 Spikenard and saffron; [y]calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A [z]fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 *Christ awaketh the church with his calling.* 2 *The church, having a taste of Christ's love, is sick of love.* 9 *A description of Christ by his graces.*

I AM come into my garden, my sister, *my* spouse: [a]I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: [b]eat, O friends; drink, [1]yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that [c]knocketh, *saying*, [d]Open to me, my sister, my love, [e]my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I [f]have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved [g]put in his hand by the hole of *the door*, and my bowels were moved [2]for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* [3]sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, [h]they smote me, they wounded me; the keepers of the walls [i]took away my vail from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, [4]that ye tell him, that [k]I *am* sick of love.

9 ¶ What [l]*is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, [5]the chiefest among ten thousand.

11 His [m]head *is as* the most fine gold; his locks *are* [6]bushy, *and* black as a raven:

12 His eyes *are* as *the eyes* of doves by

B. C. 1014.

[m] Deut. 3. 25.
[n] Deut. 3. 9.
[o] Ps. 76. 1, 4.
[3] Or, *taken away.*
[p] Ps. 45. 9. John 3. 29. Rev. 19. 7, 8.
[q] 1. 10.
[4] *Loves.*
[r] 1. 2, 4.
[s] Hos. 14. 2. Heb. 13. 5.
[5] *Barred.*
[t] Is. 60. 21. John 15. 1-8. Phil. 1. 11.
[u] 6. 2.
[6] *Cypress.*
[x] John 12. 3.
[y] Ex. 30. 23. Ez. 27. 19.
[z] Ec. 2. 6.

CH. V.

[a] Is. 53. 11.

[b] Ps. 16. 3. 2 Cor. 9. 11-15. 1 Thes. 3. 8, 9.
[1] *And be drunken with loves.*
[c] Rev. 3. 20.
[d] Ps. 24. 7-10.
[e] Rev. 3. 4.
[f] Rom. 7. 22, 23.
[g] Ps. 110. 3. Phil. 2. 13.
[2] Or (as some read), *in me.*
[3] *Passing*, or *running about.*
[h] Phil. 3. 6. Rev. 17. 5, 6.
[i] 1 Pet. 4. 14-16.
[4] *What.*
[k] Ps. 63. 1-3.
[l] Is. 53. 2.
[5] *A standard-bearer.*
[m] Eph. 1. 21, 22.
[6] Or, *curled.*

must be compared with the entire world. In this way it will be seen how much mankind owe to the law of the Lord, that converts the soul, and his testimony, which makes wise the simple. The personal history of the faithful in Christ Jesus, of all ranks and conditions, of every nation, kindred, tongue, and people, is the best commentary on the Gospel. Ver. 8-16. When he summons them, forsaking earthly things, to look upward, it behoves them, with all possible promptness, so to do. The path is surrounded with peril. They are often beset with adversaries, of whom lions and leopards are but too expressive emblems. Nor is this all; they have also to contend with one who is far more terrible than these ferocious creatures. Their consolation is, that their Lord and Master sees everything, and controls everything, checking their adversaries, and making even their enemies to promote their spiritual interests. These verses are rich in a very high degree, so much so that they can only find their development in the treasures of the Gospel. Salvation is, from first to last, a work of pure mercy. But while it blesses the creature, it also glorifies the Saviour. He is not ashamed to acknowledge his people as his friends, and to confess them under all circumstances. His Church is fitly likened to a garden enclosed in the wilderness of human nature, and adorned with the plants of paradise. The "fountain sealed" is a precious idea: that seal the world cannot break; and the choice waters of felicity are shut up, and none can share them but through the Lord the Lamb. With such privileges, what returns should the people of God make! Nothing is more calculated at once to humble the saints and to quicken them than his abounding mercy, and the rich provisions of the everlasting covenant.

Chap. V. 1-3. The Saviour is here represented as blessing his Church, and conferring upon her special gospel privileges and consolation. Happy the saint, and happy the fellowship that is prepared to receive him! His visits leave behind them a satisfaction which the world can neither give nor take away, cheering the sorrowful, and preparing for conflict those who are called to fight the good fight of faith with spiritual enemies. Such visits, however, are less frequent than they might be, were the saints more desirous of them, and more concerned to be always ready for the coming of the Lord. They are too frequently asleep, and their lamps all but out, while they ought to be waking, looking and longing for the appearance of their Divine Benefactor. There is presented an idea of great moment, in connexion with Christian experience, in the expression, that while the bride "slept, her heart was awake." Notwithstanding the spiritual dulness and the darkness that had descended on her, she heard and knew his voice in conscience, in the Scriptures, and in Providence, having no doubt that it was her Beloved who knocked and sought admission. The condition, however, is a dangerous one, and happy they who know nothing of it by experience. But it is matter for thankfulness that if asleep, that sleep is not unto death; the heart waketh, and the whole being, by the touch of the Divine Spirit, admits of a speedy resuscitation. People in a drooping condition are at no loss for excuses for the neglect of holy

the rivers of waters, washed with milk, *and* [7]fitly set:

13 His cheeks *are* as a bed of spices, *as* [8]sweet flowers; [n]his lips *like* lilies, dropping sweet-smelling myrrh:

14 His hands *are as* gold rings set with the beryl; his belly *is as* bright ivory overlaid *with* sapphires:

15 His [o]legs *are as* pillars of marble set upon sockets of fine gold; his countenance *is* [p]as Lebanon, excellent as the cedars:

16 His [9]mouth *is* [q]most sweet; yea, he *is* altogether lovely. This *is* [r]my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAPTER VI.

1 *The daughters of Jerusalem purpose to seek Christ; the spouse answers them, and professeth her faith in him.* 4 *Christ repeats his commendations, declares his fervent love, shews his conduct, and describes her character.*

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? [s]that we may seek him with thee.

2 My beloved is [b]gone down into his garden, to the beds of spices, to [c]feed in the gardens, [d]and to gather lilies.

3 I *am* [e]my beloved's, and my beloved *is* mine; he feedeth among the lilies.

4 ¶ Thou *art* [f]beautiful, O my love, as Tirzah, [g]comely as Jerusalem, [h]terrible as *an army* with banners.

5 Turn [i]away thine eyes from me, for they have [1]overcome me: thy hair *is* as a flock of goats that appear from Gilead:

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

B. C. 1014.

7 *Sitting in fulness,* that is, *fitly placed, and set as a precious stone in the foil of a ring.*
8 *Towers of perfumes.*
n Ps. 45. 2.
o Rev. 1. 15.
p Hos. 14. 7.
9 *Palate is sweetness.*
q Is. 9. 6, 7. 1 Pet. 2. 6, 7.
r Gal. 2. 20.

CH. VI.

s Is. 2. 5. Acts 5. 11-14.
b Is. 61. 11. Matt. 28. 20.
c John 4. 34, 35. Rev. 7. 17.
d Is. 57. 1.
e Rev. 21. 2-4.
f Eph. 5. 27.
g Rev. 21. 2.
h Num. 24. 5-9. 2 Cor. 10. 4.
i Gen. 32. 26-28. Matt. 15. 27, 28.
1 *Puffed me up.*

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are [k]threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* [1]one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her: [m]the daughters saw her, and blessed her; *yea,* the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, [n]clear as the sun, *and* [o]terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 [2]Or ever I was aware, [p]my soul [3]made me *like* the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the [q]Shulamite? [r]As it were the company of [4]two armies.

CHAPTER VII.

1 *A further description of the church's graces.* 10 *The church professeth her faith and desire.*

HOW beautiful are [s]thy feet with shoes, [b]O prince's daughter! [c]the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman:

2 Thy [d]navel *is like* a round goblet, *which* wanteth not [1]liquor; thy belly *is like* an heap of wheat set about with lilies:

3 Thy two breasts *are* like two young roes *that are* twins:

k 2 Chr. 11. 21.
l Eph. 4. 3-6.
m Deut. 33. 29.
n Mal. 4. 2.
o Rom. 8. 37.
2 *I knew not.*
p Luke 15. 20.
3 *Set me on the chariots of my willing people.*
q Is. 8. 6.
r Rom. 3. 29.
4 *Mahanaim.*

CH. VII.

s Eph. 6. 15.
b 2 Cor. 6. 18.
c Dan. 2. 32.
d Prov. 3. 8.
1 *Mixture.*

exercises. They will now plead this, and that, and the other thing, as an apology for negligence concerning the preaching of the Word, and the ordinances of the Gospel. Such apologies, however, will be of no avail. God will not be mocked; whatever men sow, that they will certainly reap. Ver. 4-8. Although the Lord Jesus will not cast off his people, if they depart from him he will chasten them; sin must be followed by punishment, either in this world or in the next, unless through penitence it shall have been mercifully pardoned. It is our duty to avail ourselves of the privilege of the prayers of the faithful. It hath pleased God to constitute men mutual intercessors, and thus to bind them together by the tie of mutual obligation. Ver. 9-16. With more faith and love we should have more fervour of expression both in praise and prayer. These are exercises which cannot be devolved on others. Salvation is a personal thing, and it can only be suitably acknowledged by its receivers. The great end for which believers ought to live, is to shew forth his praise, and to magnify his goodness. Silence here is treason. So great is his beauty, that to see is to desire; so great is his bounty, that to receive is to magnify. The variety of aspects in which his glory presents itself is very great. Whoso offereth praise glorifieth him, and to all who order their conversation aright will he shew the salvation of God.

Chap. VI. 1-13. The knowledge of believers is frequently greater than their experience; while the heart languishes, the understanding may be unimpaired. The Christian, although himself deficient in the consolations of the Word, may yet be useful in sending inquirers to the Cross. The gathering of the lilies, while a beautiful expression, as implying severance, is productive of sorrow. The deaths of Christians, ripe for glory, is to be viewed as simply the removal from earth of the chosen, and their transfer to paradise. No process will so much conduce to the revival of the drooping affections, as dwelling on the excellence of the Saviour. While believers think on his finished work, and, by faith, gaze on his glorious person, their souls are stirred within them, and they are constrained to exclaim, "I am my beloved's, and my beloved is mine!" Such, satisfied that they belong to him, bear his image, and breathe his spirit, and have but little doubt of a personal interest in his love and favour. When the Church shall appear in her beauty, and extensively cover the earth, she will be to the world as an "army terrible with banners." Piety is power; purity is awful! The faithful, spiritually viewed, are both disciplined, and armed, and commanded by their all-wise, all-powerful, and victorious Lord. In his strength they will go forth, conquering and to conquer. Their weapons are not carnal, but spiritual; and although, on that account, they seem to be as nothing, they are yet mighty, through God, to the pulling down of strongholds. Nothing can stand before the true believer, who becomes clothed with the power of Omnipotence. Thus armed, victory is sure; of all glorious things, the beauty of holiness is incomparably the most glorious, although the eye of the world sees it not. Washed in the blood of the Lamb, and sanctified by his Spirit, believers shine as lights in the earth. The Lord Jesus never fails to distinguish between things that differ. He knows when the spirit is willing and yet the flesh is weak, and is prepared with all the allowance of love, wisely exercised, for the defects of his children.

Chap. VII. 1-9. The Son of God is the sole fountain of honour in earth and heaven. It is his province to bestow not merely nobility, but royal dignity. He constitutes the objects of his love the sons and daughters of the Lord God Almighty. Such honour have all his

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim; thy nose *is* as the tower of Lebanon, which looketh toward Damascus:

5 Thine head upon thee *is* like [2]Carmel, and the hair of thine head like purple: the king *is* [3]held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This [e]thy stature is like to a palm-tree, and [f]thy breasts to clusters *of grapes*.

8 I said, [g]I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and [h]the smell of thy nose like apples;

9 And the roof of thy mouth like [i]the best wine for my beloved, that goeth *down* [4]sweetly, causing the lips of [5]those that are asleep to speak.

10 ¶ I *am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, [k]let us go forth into the field; let us lodge in the villages.

12 Let us [l]get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape [6]appear, *and* the pomegranates bud forth: there [m]will I give thee my loves.

13 The [n]mandrakes give a smell, and [o]at our gates *are* all manner of pleasant *fruits*, [p]new and old, *which* [q]I have laid up for thee, O my beloved.

CHAPTER VIII.

1 *The love of the church to Christ.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *The church prayeth for Christ's coming.*

OH [a]that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; [b]yea, [1]I should not be despised.

B. C. 1014.

2 Or, *crimson.*
3 *Bound.*
e Ps. 92. 12. Eph. 4. 13.
f Is. 66. 10, 11. Eph. 3. 17-19.
g Jer. 32. 41.
h 2 Cor. 2. 14.
i Is. 62. 8, 9.
4 *Straightly.*
5 The *ancient.*
k 2. 10-13.
l Prov. 8. 17.
6 *Open.*
m Ps. 63. 3-8.
n Gen. 30. 14.
o Gal. 6. 22, 23. Eph. 5. 9. Phil. 1. 11.
p Matt. 13. 52.
q Is. 60. 6, 7. Col. 3. 17.

CH. VIII.

a Is. 7. 14; 9. 6.
b Mark 12. 42-44.
1 *They should not despise me.*

2 I would lead thee, *and* [c]bring thee into my mother's house, [d]*who* would instruct me: I would cause thee to drink of [e]spiced wine of the juice of my pomegranate.

3 His [f]left hand *should be* under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, [2]that ye stir not up, nor awake *my* love, until he please.

5 Who *is* this that cometh up from the wilderness [g]leaning upon her beloved? [h]I raised thee up under the apple-tree: there thy mother brought thee forth; [i]there she brought thee forth *that* bare thee.

6 ¶ Set me [k]as a seal upon thine heart, as a seal upon thine arm: for [l]love *is* strong as death; [m]jealousy *is* [3]cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have [n]a little sister, and [o]she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, [p]we will build upon her a palace of silver; and if she *be* [q]a door, we will inclose her with boards of cedar.

10 I *am* a wall, and [r]my breasts like towers: [s]then was I in his eyes as one that found [4]favour.

11 Solomon [t]had a vineyard at Baal-hamon; [u]he let out the vineyard unto keepers: every one for the fruit thereof was to bring [x]a thousand *pieces* of silver.

c Gal. 4. 26.
d 1 Pet. 1. 10-12.
e Prov. 9. 2.
f Deut. 33. 27.
2 *Why should ye stir up;* or, *why awake,* &c.
g Is. 26. 3, 4. Eph. 1. 12, 13.
h John 1. 48-51.
i Gal. 4. 19.
k Is. 49. 16.
l John 21. 15-19.
m Num. 5. 14.
3 *Hard.*
n Rom. 15. 9-12.
o Rom. 3. 1, 2.
p Acts 15. 16.
q Acts 14. 27.
r Ez. 16. 7.
s Gen. 6. 8.
4 *Peace.*
t Is. 5. 1, 7. Matt. 21. 23-43.
u Luke 20. 9, &c.
x Is. 7. 23.

saints, and none can take it from them. In the world to come, there will be a mighty reverse; multitudes now dignified and powerful will sink into contempt and nothingness, while the countless hosts of God's elect will be raised to title and glory, fitting them for the eternal fellowship of their Almighty Lord. The loving converse of believers is peculiarly pleasing to the Saviour, as well as refreshing and edifying to themselves. In this way they strengthen each others' hands, and comfort each others' hearts. Ver. 10-13. When the soul has come to enjoy the full assurance that it has laid hold of Christ, and is interested in his work and mediation, it has entered into rest: this is the foundation of a hope which nothing can shake, and which, like an anchor, enables it to outride every storm. But even this happy state does not render unnecessary self-examination, watchfulness, and prayer. It will be often needful to "see when the vines flourish, and the tender grape appears." Believers are subjected to constant temptations, and all the external influences which act upon them tend, not to impel, but to retard. Whatever self-indulgence may deem to the contrary, religion is a warfare; and they who imagine it to be a life of sloth and luxury will find to their sad surprise, when too late, that they were mistaken. The light in which men look on the cause of Christ, serves to test their real character. If they rejoice in the spread of his triumphs, and the extension of his kingdom, it is an evidence in their favour; but if they be indifferent thereto, and concerned only with their own spiritual interests, the presumption is strong that they are still in the gall of bitterness and the bond of iniquity, even should they speak with tongues and perform miracles.

Chap. VIII. 1-5. The ancient Church looked forward with eager hope to the coming of the Messiah as the event which would supply all their wants, soothe all their sorrows, rectify whatever was wrong, and establish the reign of love. That which they had so long looked for, and which both kings and prophets desired to see, without realising their desire, was in the fulness of time accomplished, when He appeared in human flesh, finishing transgression and making an end of sin. Having done this, he ascended, that he might carry on what remained of his Mediatorial work in heaven; but he left his people a rich legacy of peace, and appointed them those ordinances in which it is their duty to seek, and their privilege to find him. The path to the mercy-seat is ever open, and all who approach are sure of blessing. Ver. 6-10. Of all principles, love is by far the most powerful and active; it received from the Lord Jesus himself its primary and its only perfect exemplification; but, in diminished and various degrees, it is still displayed among his people. True faith always produces love, and love uniformly labours to glorify the Lord. This Song presents an extraordinary resemblance to the apostolic exhibitions of this Divine affection. The supreme desire of the believer's heart is for grace to be faithful, to be established in the truth, and fixed as a "seal on his heart, and on his arm;" thus each will become a pillar in the temple of God, to go no more out for ever. Ver. 11-14. In proportion as men themselves prize the grace of the Gospel, they will pity such as remain in the valley of the shadow of death. That the lost should pity the lost is not to be expected; and, therefore, it is vain to look to them for great, generous, and continued efforts to diffuse the knowledge of salva-

12 My [y]vineyard, which *is* mine, *is* before me: [z]thou, O Solomon, *must have* a thousand, and [a]those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, [b]the companions hearken to thy voice: cause me to hear *it*.

14 ¶ [c]Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

B. C. 1014.

[y] Acts 20. 28.
[z] Ps. 72. 17-19.
[a] 1 Tim. 5. 17.
[b] Ps. 45. 14.
[c] *Flee away.*

THE BOOK OF THE PROPHET ISAIAH.

Isaiah, evangelically considered, occupies a high place among the ancient Prophets. So great was the light vouchsafed to him concerning the Lord Jesus, that he has been designated the Fifth Evangelist. No other Prophet has spoken so explicitly and copiously touching the Saviour's person, sufferings, atonement, righteousness, grace, reign, and glory. No other Prophet enjoyed so splendid a view of the Coming Kingdom.

CHAPTER I.

1 *Isaiah's complaint of Judah.* 10 *He upbraideth their services,* 16 *and exhorteth them to repentance.*

THE [a]vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in [b]the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens; and give ear, O earth: [c]for the LORD hath spoken, [d]I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: [e]*but* Israel doth not know, my people doth not consider.

4 [f]Ah sinful nation, a people [1]laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the LORD, they [g]have provoked the Holy One of Israel unto anger, they are [2]gone away backward.

5 ¶ Why [h]should ye be stricken any more? [i]ye will [3]revolt more and more. [k]The whole head is sick, and the whole heart faint.

6 From [l]the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, [m]and bruises, and putrifying sores: [n]they have not been closed, neither bound up, neither mollified with [4]ointment.

7 Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate, as [5]overthrown by strangers.

B. C. 760.

CH. I.

[a] Num. 12. 6.
[b] Hos. 1. 1.
[c] Jer. 13. 15.
[d] Deut. 1. 31.
[e] Deut. 32. 28, 29.
[f] Gen. 13. 13.
[1] *Of heaviness.*
[g] Deut. 32. 19.
[2] *Alienated, or separated.*
[h] Heb. 12. 5-8.
[i] Jer. 2. 3.
[3] *Increase revolt.*
[k] Dan. 9. 8-11.
[l] Luke 16. 20, 21.
[m] Ps. 77. 2.
[n] Jer. 33. 6. Luke 10. 34.
[4] *Oil.*
[5] *The overthrow of strangers.*

8 And the daughter of Zion is left [o]as a cottage in a vineyard, as a lodge in a garden of cucumbers, [p]as a besieged city.

9 Except the LORD of hosts had left unto us [q]a very small remnant, [r]we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To [s]what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of [6]he-goats.

12 When ye come to [7]appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more [t]vain oblations; [u]incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; [x]*it is* [8]iniquity, even the solemn meeting.

14 Your new-moons and your appointed feasts [y]my soul hateth: they are a trouble unto me; [z]I am weary to bear *them*.

15 And [a]when ye spread forth your hands, I will hide mine eyes from you; yea, when ye [9]make many prayers, I will not hear: your hands are full of [1]blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

[o] Lam. 2. 6.
[p] Luke 19. 43, 44.
[q] Ex. 6. 8.
[r] Luke 17. 29, 30. 2 Pet. 2. 6.
[s] Matt. 9. 13.
[6] *Great he-goats.*
[7] *Be seen.*
[t] Matt. 15. 9.
[u] 66. 3.
[x] 1 Cor. 11. 17.
[8] Or, *grief.*
[y] 61. 8.
[z] 43. 24.
[a] Luke 13. 25-28.
[9] *Multiply prayer.*
[1] *Bloods.*

tion. Every outward blessing is to be received simply as a talent, for which the receiver must give account: men's faith, in the end, will assuredly be tested by their works; and where these abound, no doubt will be entertained as to their sincerity. Every man has, then, in his own heart, a vineyard to cultivate, which it behoves him to tend with care, zeal, and diligence. The more labour he bestows in a right spirit, the greater the success which will attend him. "Those who dwell in the gardens"—that is, who enjoy an abundance of the means of grace—should see to it, that their advantages be not thrown away upon them, remembering, that "to whom much is given of them much will be required."

Chap. I. 1-15. The portrait here drawn of mankind is deeply humbling. They who are puffed up with exalted notions of the dignity of human nature, have only to look into these verses and their parallels to be undeceived. Man loses even by comparison with the ox and the ass, who manifest confidence in him who owns, works, and feeds them, while he, the boastful head of Creation, in this lower world, forgetful of his God, is intent only on self-gratification. He makes nothing of the Gospel, and sets light by the invitations of mercy. Here the utter worthlessness of mere profession is strikingly exemplified. It is to no purpose men call Jesus Lord, when they reject his authority, and trample under foot his commandments. The people whom the prophet addressed abounded in burnt-offerings; they shed the blood of sacrifice most copiously; they were studious of observing new-moons and Sabbaths; they even tithed the mint, and the anise, and the cummin, but neglected justice, mercy, and faith; even while they poured out their prayers in an uninterrupted stream, their hands were full of blood. Such statements ought to sink deep into the hearts of Christian professors. Let them carefully examine themselves, and see whether they be in the faith, whether Christ be found in them the hope of glory, whether they hate sin and love holiness, and whether they are now living lives of faith upon the Son of God, who loved them and gave himself for them. If they be in Christ, they are new creatures; old things are passed

17 Learn to do well; seek judgment; [2]relieve the oppressed; judge the fatherless; plead for the widow.

18 Come now, [b]and let us reason together, saith the LORD: [c]Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But [d]if ye refuse and rebel, ye shall be devoured with the sword: [e]for the mouth of the LORD hath spoken *it*.

21 ¶ How is [f]the faithful city become an harlot! [g]it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy [h]silver is become dross, [i]thy wine mixed with water:

23 Thy [k]princes *are* rebellious, [l]and companions of thieves: [m]every one loveth gifts, and followeth after rewards: [n]they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, [o]the mighty One of Israel, [p]Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and [3]purely purge away thy dross, and take away all thy tin:

26 And [q]I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward [r]thou shalt be called, The city of righteousness, The faithful city.

27 Zion shall be [s]redeemed with judgment, and [4]her converts with righteousness.

28 ¶ And [t]the [5]destruction of the transgressors and of the sinners *shall be* together, and [u]they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for [x]the gardens that ye have chosen.

30 For [y]ye shall be as an oak whose leaf fadeth, and as a [z]garden that hath no water.

31 And [a]the strong shall [b]be as tow, and [6]the maker of it as a spark, and [c]they shall both burn together, and none shall quench *them*.

CHAPTER II.

1 *Predictions of the establishment of the church in Messiah's days; 6 of the rejection of the Jews; 16 of divine judgments, which would be employed to humble their pride, and cause them to cease from confidence in man.*

THE word that Isaiah the son of Amoz [a]saw concerning Judah and Jerusalem.

2 And [b]it shall come to pass in the last days, *that* the mountain of the LORD's house shall be [1]established in the top of the mountains, and shall be exalted above the hills; [c]and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people; [d]and they shall beat their swords into plow-shares, and their spears into [2]pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, [e]come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished [3]from the east, [f]and *are* soothsayers like the Philistines, [g]and they [4]please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; [h]their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And [i]the mean man boweth down, and the great man [k]humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; [l]and the LORD alone shall be exalted [m]in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all [5]pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.

18 And the idols [6]he shall utterly abolish.

B. C. 760.

2 Or, *righten.*
b Jer. 2. 5, &c.
c Ps. 51. 7. Rom. 5. 20. Eph. 1. 6-8. Rev. 7. 14.
d Heb. 2. 1-3.
e 58. 14.
f Ps. 46. 4. Heb. 12. 22.
g Mic. 3. 2, 3.
h Jer. 6. 28-30.
i 2 Cor. 2. 17.
k Dan. 9. 5, 6. Acts 4. 5-7.
l Luke 19. 46.
m Deut. 16. 19.
n Luke 18. 2-5.
o Rev. 18. 8.
p Deut. 32. 43.
q *According to pureness.*
r Num. 12. 3.
s Rev. 21. 27.
t Rom. 3. 24-26. 2 Cor. 5. 21. Tit. 2. 14. 1 Pet. 1. 18, 19.
u Or, *they that return of her.*
x 1 Thes. 5. 3. 2 Pet. 3. 7.
y *Breaking.*
z 1 Sam. 12. 25.
a 65. 3.
b 5. 6.
c 58. 11.
d Ex. 32. 21.
e 27. 4.
f *His work.*
g Matt. 3. 10.

CH. II.

a 1. 1; 13. 1.
b Mic. 4. 1-3.

1 *Prepared.*
c 49. 12; 60. 11, 12.
d Ps. 46. 9. Hos. 2. 18. Joel 3. 10. Zech. 9. 10.
2 *Scythes.*
e Luke 1. 79. John 12. 35, 36. Rom. 13. 12-14. Eph. 5. 8. 1 Thes. 5. 5, 6. 1 John 1. 7. Rev. 21. 23, 24.
3 *More than the east.*
f Ex. 22. 18. Lev. 20. 6. Deut. 18. 10-14. 1 Chr. 10. 13.
g Ex. 34. 16. 1 Kings 11. 1, 2. Ps. 106. 35. Jer. 10. 2.
4 *Abound with, &c.*
h Ps. 20. 7. Hos. 14. 3.
i Ps. 49. 2. Rom. 3. 23. Rev. 6. 15-17.
k Col. 2. 18, 23.
l 2 Cor. 10. 17.
m Hos. 2. 16, 18, 21. Joel 3. 18. Zech. 9. 16.
5 *Pictures of desire.*
6 *Shall utterly pass away.*

away, and all things are become new. Ver. 16-31. While the prophet denounces the hypocrite, he opens to him the way of return by repentance towards God, and faith in the Lord Jesus Christ. There is no amount of sin which may not be forgiven, no defilement which may not be cleansed. The blood of Christ suffices for all the necessities of fallen man. The true Christian will ever pity the fatherless, and plead for the widow. Love to God invariably produces love to his people, and compassion for the suffering portion of the human race.

Chap. II. 1-9. There is here an exalted conception of the kingdom of Christ, and the happy effects it will produce among all nations. When the day arrives to which these verses point, the whole human family will be roused to consider the event which will then present itself. How greatly will things then be changed among every people! War, the present source of what the world calls glory, will have been extinguished. The nations will live in holy amity, and the only rivalship will be one of mutual good offices. Few things are more

19 And they shall go into the holes of the rocks, and into the caves of the [r]earth, [p]for fear of the LORD, and for the glory of his majesty, [o]when he ariseth to shake terribly the earth.

20 In that day a man shall cast [8]his idols of silver, and his idols of gold, which they made [9]*each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 [p]Cease ye from man, [q]whose breath *is* in his nostrils; for wherein is he to be accounted of?

CHAPTER III.

1 *The great confusion which cometh by sin.* 9 *The impudence of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem, and from Judah, [a]the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and [b]the ancient,

3 The [c]captain of fifty, and [1]the honourable man, and the counsellor, and the cunning artificer, and the [2]eloquent orator.

4 And I will give children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the [d]base against the honourable.

6 When a man shall take hold of his brother, of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he [3]swear, saying, I will not be [e]an [4]healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 The [f]shew of their countenance doth witness against them; [g]and they declare their sin as Sodom, they hide *it* not: [h]woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say [i]ye to the righteous, that *it shall be* well *with him;* for [k]they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him;* for the reward of his hands shall be given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they [5]which lead thee cause *thee* to err, and [6]destroy the way of thy paths.

13 The LORD [l]standeth up to plead, and standeth to judge the people.

14 The LORD will [m]enter into judgment with [n]the ancients of his people, and the princes thereof: for ye have [7]eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* [o]ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover, the LORD saith, Because the daughters of Zion [p]are haughty, and walk with stretched forth necks, [q]and [8]wanton eyes, walking and [9]mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will [r]smite with a scab the crown of the head of the daughters of Zion, and the LORD will [1]discover their secret parts.

18 In that day the Lord will take away the bravery of *their* [s]tinkling ornaments *about their feet*, and *their* [2]cauls, and *their* [t]round tires like the moon,

19 The [3]chains, and the bracelets, and the [4]mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the [5]tablets, and the ear-rings,

B. C. 760.

7 *Dust.*
n 2 Thes. 1. 9.
o Ps. 7. 6. Nah. 1. 3-6. Hab. 3. 3-13. Heb. 12. 26. Rev. 6. 12-14.
8 *The idols of his silver, &c.*
9 Or, *for him to, &c.*
p Ps. 146. 3, 4. Jer. 17. 5, 6.
q Gen. 2. 7; 7. 22. Job 27. 3.

CH. III.

a Lev. 26. 26. Ps. 105. 16. Ez. 4. 16, 17.
b Ex. 8. 12; 9. 5, 6.
c Deut. 1. 15. 1 Sam. 8. 12.
1 *A man eminent in countenance.*
2 *Skilful of speech.*
d Ec. 10. 5-7.
3 *Lift up the hand.*
e Jer. 14. 19.
4 *Binder up.*

f Prov. 30. 13.
g Gen. 13. 13.
h Hos. 13. 9.
i Jer. 15. 11. Rom. 2. 5-11.
k Gal. 6. 7, 8. Heb. 6. 10.
5 *Which call thee blessed.*
6 *Swallow up.*
l Prov. 22. 22, 23.
m Job 22. 4.
n 2, 3.
7 *Burnt.*
o Ez. 4. 14, 16.
p Prov. 16. 18.
q Prov. 7. 10, 11. 2 Pet. 2. 14.
8 *Deceiving with their eyes.*
9 *Tripping nicely.*
r Lev. 13. 29, 30.
1 *Make naked.*
s 16.
2 Or, *net-works.*
t Jud. 8. 21.
3 Or, *sweet-balls.*
4 *Spangled ornaments.*
5 *Houses of the soul.*

---

calculated to remove burdens from the hearts of thoughtful men, than the contemplation of these verses. The lesson here is clearly taught, that darkness is not to remain for ever; that the reign of sin and error is not to be permanent; that a time will come, when truth will triumph, when grace will subdue the rebellion of the world, and love reign triumphantly in every land. Ver. 10-22. Pride and piety cannot co-exist in the same bosom. Pride must be cast out to make room for humility. The grace of Christ never fails to produce resemblance to the character of Christ. Oneness of spirit and purpose produces oneness of walk and conversation. A day draws on, when it will be found a poor thing to be rich, and a little thing to be a king; when nothing will bring peace but righteousness, and inspire hope but faith in the blood of the Lamb.

Chap. III. 1-11. Nations, and even nations called Christian, still rely more on their Statesmen and Rulers, their Armies and their Navies, their Orators and their Philosophers, than upon the living God. Dust reposes on dust, to the forgetfulness of Him by whom all things exist, and are upheld, and for whose glory they were created. Such are not to be despised in their character of instruments for accomplishing the purposes of the Most High; but they must be kept in their place. Great statesmen and wise kings are to be viewed as blessings, and to be made the subjects of thankfulness and praise to the Giver: but the moment they are made to take his place, and receive his homage, the act may be viewed as the knell of their desolation. The Creator will not divide his glory with the creature; and they who are intent on accomplishing such an object should see to it, that they bring not upon themselves swift destruction. In the meantime, there is much seeming opposition in the affairs of men; the wicked often prosper, while the righteous are hungry and hard bestead. This state of things, however, will not last always. A day will assuredly come, when it will be seen that it is well with the righteous, and that they shall eat the fruit of their doings; while it is ill with the wicked, since they, too, will receive the reward of their deeds. Ver. 12-15. One of the heaviest judgments that can befall a land is to have children, in the guise of full-grown men, conducting their affairs, and when the female minions of a court possess the power to determine the fate of a people. Few works are more calculated to bring judgment on their authors than the "grinding of the faces of the poor." To an awful extent this has been done through every country, where the many have lived for one—when

21 The [u]rings, and [x]nose-jewels,
22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,
23 The [y]glasses, and the [z]fine linen, and the hoods, and the [a]vails.
24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair [b]baldness; and instead of a stomacher [c]a girding of sackcloth; *and* [d]burning instead of beauty.
25 Thy [e]men shall fall by the sword, and thy [6]mighty in the war.
26 And [f]her gates shall lament and mourn; and she, *being* [7]desolate, shall sit upon the ground.

CHAPTER IV.

1 *Predictions, that the women would irregularly seek to be married, as few men would be left; 2 and that glorious times, for holiness, peace, and security, should follow.*

AND in that day [a]seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only [1]let us be called by thy name, [2]to take away our reproach.
2 ¶ In that day shall [b]the branch of the LORD be [3]beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for [4]them [c]that are escaped of Israel.
3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [d]shall be called holy, *even* every one *that is* [e]written [5]among the living in Jerusalem:
4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.
5 And the LORD will create [f]upon every dwelling-place of mount Zion, and upon her assemblies, [g]a cloud and smoke by day, and the shining of a flaming fire by night: for [6]upon all the glory *shall be* [7]a defence.
6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAPTER V.

1 *A parable of a well-cultivated vineyard which bare corrupt fruit.* 8 *Israel's sins, and the judgments that were coming on them.* 26 *The invasion of the land by the Assyrians or Chaldeans.*

NOW [a]will I sing to my [b]well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in [1]a very fruitful hill:
2 And [c]he [2]fenced it, and gathered out the stones thereof, and [d]planted it with the choicest vine, [e]and built a tower in the midst of it, and also [3]made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?
5 And now [f]go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be [4]trodden down:
6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: [g]I will also command the clouds that they rain no rain upon it.
7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [5]his pleasant plant: and [h]he looked for judgment, but behold [6]oppression; for righteousness, but behold a cry.
8 ¶ Woe unto them that join house to house, *that* lay [i]field to field, till *there be*

B. C. 760.

[u] Luke 15. 22. Jam. 2. 2.
[x] Gen. 24. 47.
[y] Ex. 38. 8.
[z] Ez. 16. 10.
[a] Ruth 3. 15.
[b] Ez. 7. 18.
[c] Job 16. 15.
[d] Lev. 26. 16. Rev. 16. 9.
[e] 2 Chr. 29. 9.
[6] *Might.*
[f] Jer. 14. 2.
[7] *Emptied.* Heb. *cleansed.*

CH. IV.

[a] 13. 12.
[1] *Let thy name be called upon us.*
[2] *Take thou away.*
[b] Jer. 23. 5.
[3] *Beauty and glory.*
[4] *The escaping.*
[c] Ez. 7. 16. Matt. 24. 21.
[d] 60. 21. Col. 3. 12. 1 Pet. 2. 9.
[e] Luke 10. 20. Phil. 4. 3. Rev. 3. 5.
[5] *To life.*
[f] Ps. 89. 7. Matt. 28. 20.
[g] Ex. 13. 21, 22.
[6] *Above.*
[7] *A covering.*

CH. V.

[a] Deut. 31. 19-22.
[b] Cant. 2. 16.
[1] *The horn of the son of oil.*
[c] Ex. 33. 16.
[2] Or, *made a wall about it.*
[d] Jer. 2. 21.
[e] Mic. 4. 8.
[3] *Hewed.*
[f] Gen. 11. 4, 7.
[4] *For a treading.*
[g] Deut. 28. 23, 24.
[5] *Plant of his pleasures.*
[h] John 15. 2.
[6] *A scab.*
[i] 1 Kings 21. 16-24.

there has been mirth and song in the palace, sorrow and lamentation among the people! Ver. 16-26. This is a humbling picture of human vanity, shewing that as men are now, so they were in the days of Isaiah, nearly 800 years before the appearance of the Son of God upon the earth. Nowhere have we a more severe rebuke to the vanity of the world than these verses present. It is easy to plead rank, society, and circumstances as an apology for excess in the article of apparel; but there is a Searcher of hearts who will examine into the matter, and ascertain with perfect accuracy how far the course corresponds with the situation. There is no difficulty in dressing plainly in the midst of the most extravagant displays; no difficulty in being humble under the roof of pride, and of serving the Lord in the sight of those who hate him. The glittering baubles of this world are coveted only by its own children. They who have sacrificed everything to obtain the "pearl of great price," are unmoved by the vanities of earth. They have set their hearts upon the more precious and more enduring riches, and do not envy the trifles of the giddy multitude, who are unconcerned for anything beyond the present moment.

Chap. IV. 1-6. The Branch of the Lord, beautiful and glorious, is the "standard of his people." The fruits of his sacrifice and mediation are excellent above all price in the opinion of such as know the truth, and have experienced the power of it to make them free from the love and practice of sin. These are sons, citizens, temples of his Eternal Spirit, by whom they have been renewed after the image of the Lamb. These by faith have washed away their defilement in the "fountain opened for sin and for uncleanness." Possessing the Spirit of Christ, they walk in the Spirit, crucifying the flesh, with its affections and lusts. The Spirit of judgment, and the Spirit of burning alone can purge a polluted world from the filthiness of flesh and spirit, rendering it a meet offering for the Lord. The two last of the foregoing verses possess signal beauty, as setting forth the rich provision which the God of love has made for the comfort and safety of his people. The simile of the cloud and the flaming fire is clearly taken from the history of Moses, receiving a spiritual application full of comfort to God's elect. God will not abandon his people to the wicked; he will watch over them in all their ways, preserving them by his Almighty power, till they have finished their course, and become meet for the joy of their Lord.

Chap. V. 1-7. The Orientals delight in figures; things embody themselves in pictures, which, while they enlighten the understanding, captivate the fancy. The present parable exhibits the peculiar privileges enjoyed by Israel, and the consequent guilt of their abuse of special mercies. Such advantages involve a corresponding obligation; having received much of the Lord, they

no place, that [7]they may be [k]placed alone in the midst of the earth!

9 [8]In mine ears *said* the LORD of hosts, [9]Of a truth many houses shall be [l]desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield [m]one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine [l]inflame them!

12 And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but [n]they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, [o]because *they have* no knowledge; and [2]their honourable men *are* famished, and [p]their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [q]the mean man shall be brought down, and the mighty man shall be humbled, and [r]the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and [3]God, *that is* holy, shall be [s]sanctified in righteousness.

17 Then shall the lambs feed after their manner, and [t]the waste places of the fat ones shall [u]strangers eat.

18 ¶ Woe unto them that [x]draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 That say, [y]Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto [z]them that [4]call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [a]wise in their own eyes, and prudent [5]in their own sight!

B. C. 760.

7 *Ye.*
k Ez. 33. 24.
8 *This is in mine ears,* saith, &c.
9 *If not many houses,* &c.
l Matt. 23. 38.
m Lev. 27. 16.
l *Pursue.*
n Job 34. 27.
o Matt. 23. 16-27. John 3. 19, 20.
2 *Their glory* are *men of famine.*
p Jer. 14. 3.
q Ps. 62. 9.
r Ex. 9. 17.
3 *The holy God.* Heb. *the God the holy.*
s Lev. 10. 3.
t Deut. 32. 15.
u Deut. 28. 33. Luke 21. 24.
x John 16. 2.
y 2 Pet. 3. 3, 4.
z Prov. 17. 15. 2 Pet. 2. 1, 18, 19.
4 *Say concerning evil,* It is *good,* &c.
a John 9. 41. Rom. 11. 25. 1 Cor. 3. 18-20.
5 *Before their face.*

b Prov. 23. 19, 20.
c Ex. 23. 6, 9.
d Deut. 16. 19.
e Matt. 23. 35. Jam. 5. 6.
6 *Tongue of fire.*
f 1 Cor. 3. 12, 13.
g John 12. 48. Heb. 10. 28.
h Luke 10. 16. Acts 13. 41. 1 Thes. 4. 8.
i Deut. 31. 17. 1 Thes. 2. 16.
7 As *dung.*
k Zech. 10. 8.
l Ps. 72. 8.
m Joel 2. 7, 8.
n Deut. 33. 25.
o Ps. 120. 4.
p Gen. 49. 9.
q Ps. 93. 3, 4.
r Rev. 6. 12.
8 *Distress.*
9 *When it is light, it shall be dark in the destructions thereof.*

CH. VI.

a 2 Kings 15. 7.
b John 1. 13.

22 Woe unto *them that are* [b]mighty to drink wine, and men of strength to mingle strong drink;

23 Which [c]justify the wicked [d]for reward, and [e]take away the righteousness of the righteous from him!

24 Therefore as the [6]fire [f]devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have [g]cast away the law of the LORD of hosts, and [h]despised the word of the Holy One of Israel.

25 Therefore is [i]the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* [7]torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will [k]hiss unto them [l]from the end of the earth: and, behold, they shall come with speed swiftly.

27 None [m]shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, [n]nor the latchet of their shoes be broken:

28 Whose [o]arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

29 Their [p]roaring *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it.*

30 And in that day they shall roar against them [q]like the roaring of the sea: and [r]if *one* look unto the land, behold darkness *and* [8]sorrow; [9]and the light is darkened in the heavens thereof.

CHAPTER VI.

1 *Isaiah, in a vision of God's glory, being greatly dismayed, is confirmed for his message.* 9 *He sheweth the obduracy and ruin of the people.* 13 *A remnant shall be saved.*

IN [a]the year that king Uzziah died [b]I saw also the LORD sitting upon a

were bound to yield an appropriate return. Instead of this, however, they proved barren; the vineyard produced wild grapes of hypocrisy, carnality, and iniquity. Of all sins, the abuse of Gospel blessings is the greatest; and it will incur the most awful penalties. It is to no purpose that men have once run well, if they should afterwards deviate from the path of holy obedience; their past profession, so far from mitigating their guilt, will only tend to aggravate it. Ver. 8-17. The Prophet paid no court to the rich men, neither did he connive at iniquity. Prosperity had no power to propitiate his favour; he was only concerned to vindicate the honours of the Divine Government, and to inculcate obedience on the creatures. Intemperance of every kind is a heinous offence against God, and will not fail to be visited with appropriate chastisements. Ver. 18-25. The zeal of the wicked, in their endeavours to realise worldly profit, and to command the means of enjoying sinful pleasures, is very great. This is a prime object with the bulk of human kind. They desire nothing beyond, and are prepared to suffer the loss of all things to accomplish this. One transgression leads to another. Among young people, more especially, is this the case. Forming wicked associates, they are tempted to purloin, to lie, and even to kill. The depraved heart flies to the camp of Infidelity, feeling that it requires an opiate, which that system alone can supply. Ver. 26-30. These sublime words present an awful conception of the Divine Government when dealing with erring creatures. Everything existing becomes a minister of his pleasure, to punish the despisers of his Son, and the breakers of his commandments. When this object is to be brought about, friends become enemies, prospects are blighted, health gives place to sickness, gain to loss, one disaster follows on the back of another, till the cup of displeasure has been filled, which the transgressor must drink to the dregs thereof.

Chap. VI. 1-4. The discovery of the Divine glory, apart from the Lord Jesus Christ, would be terrible to the holiest man on earth! In him, however, it is veiled, and shaded, becoming the source of peace, joy, and hope. All creatures endowed with reason worship the Lord of hosts, according to their several measures of holiness

throne, [c]high and lifted up, and [1]his train filled the temple.

2 Above it stood the [d]seraphims: each one had six [e]wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And [2]one cried unto another, and said, [f]Holy, holy, holy *is* the LORD of hosts: [3]the whole earth *is* full of his glory.

4 And the [4]posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then [g]said I, Woe *is* me! for I am [5]undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, [6]having a live coal in his hand, [h]*which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for [1]us? Then said I, [7]Here *am* I; send me.

9 And he said, Go, and tell this people, [k]Hear ye [8]indeed, but understand not; and see ye indeed, but perceive not.

10 Make [l]the heart of this people fat, and make their ears heavy, and shut their eyes; [m]lest they see with their eyes, and hear with their ears, and understand with their heart, [n]and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be [9]utterly desolate,

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, [1]and *it* shall return, and shall be eaten: as a teil-tree, and as an oak, whose [2]substance *is* in them, when they cast *their leaves*, *so* the holy seed *shall be* the substance thereof.

B. C. 758.

[c] Eph. 1. 20, 21.
[1] *The skirts thereof.*
[d] Heb. 1. 7.
[e] Rev. 4. 8.
[2] *This cried to this.*
[f] Ex. 15. 11.
[3] *His glory is the fulness of the whole earth.*
[4] *Thresholds.*
[g] Dan. 10. 6-8.
[5] *Cut off.*
[6] *And in his hand a live coal.*
[h] Heb. 9. 22-26.
[i] Gen. 1. 26.
[7] *Behold me.*
[k] Rom. 11. 8.
[8] *Without ceasing, &c.* Heb. *Hear ye in hearing, &c.*
[l] 2 Cor. 2. 16.
[m] John 3. 19, 20.
[n] Matt. 13. 15.
[9] *Desolate with desolation.*

[1] *When it is returned and hath been browsed.*
[2] *Stock*, or *stem.*

CHAPTER VII.

1 *Ahaz, terrified with fear of the Syrians and Israelites, is comforted by Isaiah.* 10 *Ahaz refusing to ask a sign of God, Immanuel is promised.* 17 *A prophecy of judgments to come by Assyria.*

AND it came to pass, [a]in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* [b]Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, [c]but could not prevail against it.

2 And it was told [d]the house of David, saying, Syria [1]is confederate with Ephraim: [e]and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, [f]Go forth now to meet Ahaz, thou, and [2]Shearjashub thy son, at [g]the end of the conduit of the upper pool, in the [3]highway of the fuller's field;

4 And say unto him, [h]Take heed, and be quiet; [i]fear not, [4]neither be faint-hearted for [k]the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because [l]Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and [5]vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, [m]It shall not stand, neither shall it come to pass.

8 For [n]the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and

CH. VII.

[a] 2 Kings 16. 1-3.
[b] Ps. 83. 3-5.
[c] 8. 9, 10.
[d] Jer. 21. 12.
[1] *Resteth on Ephraim.*
[e] Matt. 2. 3.
[f] Ex. 7. 15.
[2] That is, *the remnant shall return.*
[g] 2 Kings 18. 17.
[3] *Causeway.*
[h] Lam. 3. 26.
[i] Matt. 10. 28; 24. 6.
[4] *Let not thy heart be tender.*
[k] Amos 4. 11.
[l] Ps. 2. 2.
[5] *Waken.*
[m] Dan. 4. 35. Acts 4. 25-28.
[n] 2 Sam. 8. 6.

and wisdom, with fervent love, zeal, and gratitude. Created by his power, and redeemed by the blood of the Lamb, regenerated by the Holy Spirit, and bearing the image of the first-born among many brethren, they are only concerned to please him; and while they live in loving fellowship, and love him in each other, there is, on the one hand, no idolatry, and on the other, no injury. As members of the same family, destined inhabitants of the same heavenly home, they walk as brethren in the hope of the rest which remains for all his people. Ver. 5-13. That which maketh manifest is light, and nothing is wanted but the Lord shining into the hearts of men to reveal to them their true character, which will constrain them to abhor themselves in dust and ashes. The creature, in his present state, although regenerated and reconciled, is incapable of bearing a full view of the justice, holiness, and glory of the Most High. He can only draw nigh to God through the Lord Jesus Christ, by whom he has received the Atonement; while the iniquity of even his holy things is removed, and the Eternal Spirit shed abroad in his heart as an earnest of the felicity which awaits him. They only are fitted for the service of the Lord, whose lips he has touched, taking away their iniquity, and purging their sin. None other will ever successfully testify to the Gospel of the grace of God, and win the wicked back again to Him from whom they have revolted. There may, however, be much preaching of the truth as it is in Christ, and in his own Spirit, with but little success. In spite of prayers and tears, the wicked may continue to do wickedly, and even augment their wickedness by their contempt of the message of salvation. But even in that case the labour is not lost; the Gospel will be "a savour of death unto death" to all those who despise and reject it. May the reader of these lines make no part of the miserable multitude!

Chap. VII. 1-12. The wicked are frequently employed to punish their fellow-transgressors, and they generally perform that service from motives of pride, revenge, or ambition; so that their deed is simply so much sin, to be punished in turn by others, or directly by the Lord himself. Human devices are vain, since the counsel of the Lord will stand, and the wisdom of the wise will be confounded. It is but rare that the wicked, when overtaken by judgments, think of their source and object. They resort to every method of deliverance before they think of Him from whom they have revolted. Sincere inquirers will never be rejected. The Lord is ever ready to satisfy the reasonable anxieties of his children; but they who hate light, and love darkness, will be left to their folly, and dealt with after their own devices. Ver. 13-25. Godly people are often wearied by the wicked, and their heavenly Father shares in the affliction: none can tell the sorrow of heart which has been endured by pious parents, loving teachers, and

[o] within threescore and five years shall Ephraim be broken, [6] that it be not a people.

9 And [p] the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [7] If ye [q] will not believe, surely ye shall not be established.

10 ¶ [8] Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee [r] a sign of the LORD thy God; [9] ask it either in the depth, or in the height above.

12 But Ahaz said, [s] I will not ask, [t] neither will I [u] tempt the LORD.

13 And he said, Hear ye now, [x] O house of David; [y] *Is it* a small thing for you [z] to weary men, but [a] will ye weary my God also?

14 [1] Therefore the LORD himself shall give you a sign; [b] Behold, a virgin shall conceive, and bear a son, and shall call his name [c] Immanuel.

15 [d] Butter and honey shall he eat, that he may [e] know to refuse the evil, and choose the good.

16 For [f] before the child shall know to refuse the evil, and choose the good, [g] the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall [h] bring upon thee, and upon thy people, and upon thy father's house, days that have not come, [i] from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall [k] hiss for the [l] fly that *is* in the uttermost part of the rivers of Egypt, and for the [m] bee that *is* in the land of Assyria:

19 And they shall come, and shall rest all of them in the desolate valleys, and [n] in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the LORD [o] shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, [p] the head, and the hair of the feet: and it shall also consume the beard.

B. C. 742.

[o] 2 Kings 17. 5, &c.
[6] *From a people.*
[p] 2 Kings 15. 37.
[7] Or, *Do ye not believe? it is because ye are not stable.*
[q] Rom. 11. 20.
[8] *And the LORD added to speak*
[r] Matt. 12. 38-40.
[9] *Make thy petition deep.*
[s] 2 Kings 16. 7, 8.
[t] Ex. 33. 31.
[u] 1 Cor. 10. 9.
[x] Luke 1. 69.
[y] Gen. 30. 15.
[z] Jer. 6. 11.
[a] Acts 7. 51.
[1] *Nevertheless.*
[b] Luke 1. 35.
[c] 1 Tim. 3. 16.
[d] Matt. 3. 4.
[e] Ps. 51. 5.
[f] Deut. 1. 39.
[g] 2 Kings 15. 29, 30.
[h] 2 Kings 18; 19.
[i] 2 Chr. 10. 16-19.
[k] 5. 26.
[l] Ex. 23. 28.
[m] 2 Kings 23. 33, 34.
[n] Jer. 16. 16.
[o] 2 Chr. 28. 20, 21.
[p] 9. 14-17.

[q] Jer. 39. 10.
[r] 2 Sam. 17. 29.
[s] Cant. 8. 11, 12.
[t] Heb. 6. 8.
[u] Gen. 27. 3.
[x] Zeph. 2. 6.

CH. VIII.

[a] Jer. 36. 2, 28-32.
[b] 30. 8.
[c] Rev. 13. 18.
[d] 2 Cor. 13. 1.
[e] 2 Kings 16. 10.
[f] Jud. 4. 4.
[g] Hos. 1. 3-6.
[h] 7. 3, 14.
[i] 1.
[k] Rom. 9. 11.
[l] 7. 10.
[m] 7. 6.
[n] Neh. 3. 15.
[o] Jer. 2. 13, 18.
[p] 7. 1, 2, 6.

21 And it shall come to pass in that day, *that* [q] a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give, that he shall eat butter: for [r] butter and honey shall every one eat *that is* left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were [s] a thousand vines at a thousand silverlings, it shall *even* [t] be for briers and thorns.

24 With [u] arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: [x] but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAPTER VIII.

1 *A prophecy against Syria and Israel, 5 and Judah. 9 God's judgments irresistible. 11 Comfort to them that fear God. 19 Great afflictions to idolaters.*

MOREOVER, the LORD said unto me, [a] Take thee a great roll, and [b] write in it with [c] a man's pen concerning Mahar-shalal-hash-baz.

2 And [d] I took unto me faithful witnesses to record, [e] Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto [f] the prophetess; and [g] she conceived, and bare a son: then said the LORD to me, [h] Call his name [1] Mahar-shalal-hash-baz:

4 For [k] before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.

5 ¶ The LORD [1] spake also unto me again, saying,

6 Forasmuch as this people [m] refuseth the waters of [n] Shiloah [o] that go softly, and [p] rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of

faithful ministers. Ver. 14-22. The spiritual portion of the ancient Church comforted themselves in the hope of the coming Saviour. Though our light they possessed not, nor our enjoyment, arising from the great fact that a Virgin conceived, and bare a son, whose name was Emmanuel, yet they had light sufficient to cheer their hearts, and to impart a ray of hope relative to the future. What was then prophecy is now history; it is our privilege to rejoice in a finished work, and to place implicit confidence in the mercy of our heavenly Father, through his Divine Son. Ancient history, both Inspired and Pagan, is full of lessons to mankind. Nations once mighty and prosperous, are now nothing more than vague and awful names. Full of power, and enriched by conquest, they looked for a perpetuity of dominion; but they passed away, to appear no more for ever. In these facts there is a lesson supplied both to nations and to individuals, which they will do well not to despise.

Chap. VIII. 1-10. Writing ranks with the most valuable inventions of human wit, or rather, it should be said, the best blessings of Heaven. It is an invaluable means of communication between minds the most remote from each other, and of transmitting knowledge from one generation to another. The fulfilment of prophecy constitutes an all-important element in the evidence of the Divine origin of the scheme of salvation. Nothing is more certain than that these predictions were written on the occasions to which they refer. The Jews, in this great matter, are witnesses against themselves; for the books are theirs, not ours, from which we produce the prophetic proofs, that God hath spoken, and that Christ the Lord has been revealed. Concerning the Divine origin of the Old Testament, there is no dispute between them and us; that turns solely upon the import of the written words. That a great personage, the Messiah, was to visit the earth, they hold as well as we: and the difference between them and the Christians is simply this; the one affirms that he has come and finished his work, and the other contends that his advent is still future. The subjects of Emmanuel have reason to rejoice in their King, who will watch over them, securing to them their privileges, and protecting them against all their foes. Ver. 11-14. It requires great faith in God's people not to walk in the ways of the world. Having to deal with the unseen, nothing can avail them but faith in the Divine testimony. In proportion as they walk by sight, they will be subject to the confusion and terrors of

Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over; he shall reach *even* to the neck: and [4]the stretching out of his wings shall fill the breadth of thy land, [q]O Immanuel.

9 ¶ [r]Associate yourselves, O ye people, [s]and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: [t]for God *is* with us.

11 ¶ For the LORD spake thus to me [6]with a strong hand, and instructed me, that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; [t]and *let* him *be* your fear, and *let* him *be* your dread.

14 And [u]he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall [x]stumble, and fall, and be broken, and be snared, and be taken.

16 [y]Bind up the testimony, seal the law [z]among my disciples.

17 And [a]I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

B. C. 742.

4 *The fulness of the breadth of thy land shall be the stretchings out of his wings.*
q 7. 14. Matt. 1. 23. *Emmanuel:* 28. 18.
r Mic. 4. 11-13. Rev. 17. 12-14.
s *Yet.*
t Deut. 20. 1.
6 *In strength of hand.*
u Matt. 10. 28. Rev. 15. 4.
x Ps. 46. 1, 2. Prov. 18. 10.
x Matt. 15. 14. John 6. 66. Rom. 11. 9. 1 Cor. 1. 23.
y Dan. 12. 4.
z Ps. 25. 14. Matt. 13. 11. 1 Cor. 2. 14. Rev. 2. 17.
a 2 Thes. 3. 5. Heb. 10. 36-39.

18 Behold, I and the children whom the LORD hath given me, *are* for signs and for wonders in Israel from the LORD of hosts, [b]which dwelleth in mount Zion.

19 And when they shall say unto you, [c]Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: [d]should not a people seek unto their God? for the living to the dead?

20 To [e]the law and to the testimony: if they speak not according to this word, *it is* because *there is* no [7]light in them.

21 And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and [f]curse their king and their God, and look upward.

22 And [g]they shall look unto the earth; and behold trouble and darkness, [h]dimness of anguish; and *they shall be* driven to darkness.

b Heb. 12. 22.
c Deut. 18. 11.
d 2 Pet. 2. 1.
e Luke 16. 26. 2 Pet. 1. 19.
7 *Morning.*
f Rev. 16. 11.
g 5. 30.
h 9. 1.

CHAP. IX.

a 8. 22.
b Matt. 4. 15.
1 *Populous.*
c Matt. 4. 16. John 8. 12. 1 John 1. 5-7.
d Job 10. 21.
2 *To him increased the joy.*
3 *When thou brakest.*
e Gen. 27. 40.

CHAPTER IX.

1 *Joy shall be in the midst of afflictions by the birth and kingdom of Christ.* 8 *Judgments upon Israel for their pride,* 13 *hypocrisy,* 18 *and impenitency.*

NEVERTHELESS, [a]the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* [b]*by* the way of the sea, beyond Jordan, in Galilee [1]of the nations.

2 The people that [c]walked in darkness have seen a great light: they that dwell [d]in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* [2]not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 [3]For thou hast [e]broken the yoke of

the children of this world. Weak believers cannot by possibility have strong consolation. When the floods of ungodly men come against them, they will not glorify their Divine Master, but rather bring discredit upon his holy religion, by shewing that his promise has no longer power to render them superior to danger, and to bid defiance to a wicked world. They who fear the Lord and hope in his mercy will, with David, not be afraid though a host encamp against them. Ver. 15-18. Our glorious Lord was a stumbling-stone and a rock of offence to his own people, as he continues to be to countless multitudes who profess to be his followers. The Cross is still contemptible to the pride of worldly wisdom. Its doctrines cannot be endured; and the character it forms, notwithstanding its purity and comeliness, is nearly as offensive as itself. To a fearful extent the Gospel of Christ is still sealed amongst mankind, and even in nations that call themselves Christians. They only who are taught by his Spirit know the mysteries of his kingdom, and believe with the heart unto righteousness. Without this teaching, none receive the truth, and enjoy the blessing; but it is abundantly provided for all his people. None who repent of their sins, and believe in him, go without the heavenly unction. No servant of Christ has been more contradicted and execrated than he was himself; he first drank the cup which has so generally been placed in the hands of his most devoted servants. Happy the parents who can present a saved and sanctified family to the Lord! Happy the teachers who have to rejoice over converted classes of young people! Happy the pastor, surrounded by adoring multitudes, who acknowledge him as the instrument of their salvation! Ver. 19-22. The wisdom of God's people is, to fix their eye steadily upon the Scriptures. They who do so will never err in the matter of salvation. The inspired word and the teaching of Scripture sufficiently provides for their necessities. In all matters of a secondary character, it is proper to keep close to the law and the testimony, trying everything by the unerring rule. The avowed opponents of Scripture are less to be feared than they who profess a reverence for it, while they labour to extinguish its light, and to extract from it everything vital and saving. Against these let every reader watch, and, from their evil ways, the Lord preserve his people!

Chap. IX. 1-5. There is difficulty about the precise import of ver. 3. Some expositors have thought the words ought to be rendered affirmatively—"Thou hast increased their joy," by the multiplication of their numbers; but this view does not harmonise with the context. The coming of the Saviour could not be said to increase the joy of Israel, seeing that they rejected him, and brought upon themselves destruction. The advent of Christ ought to have been matter of joy to all, as it really was to those who waited for the consolation of Israel; but the misguided multitude saw no beauty in the heavenly Visitor. Ver. 5 would seem to indicate an era which should be distinguished by universal and permanent peace. A more accurate translation would render comment useless. The exact import of the words amount to this: "Every weapon that warreth, and the garment rolled in blood, shall be for burning-fuel for the fire,"—that is, war having come to an end, the instruments of mutual destruction, as being no longer required, will be destroyed. Amongst the ancients it was common at the close of war to burn the weapons taken from the enemy. The burning of armour collected on the battle-field was often made an offering to the god that was ac-

his burden, and [f]the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 [4]For every battle of the warrior *is* with confused noise, and garments rolled in blood; [5]but *this* shall be with burning *and* [6]fuel of fire.

6 For [g]unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and [h]his name shall be called Wonderful, [i]Counsellor, [k]The mighty God, [l]The everlasting Father, The Prince of [m]Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And [n]all the people shall know, [o]*even* Ephraim, and the inhabitants of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and [7]join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with [8]open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, [p]neither do they seek the LORD of hosts:

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The [q]ancient and honourable, he *is* the head; and [r]the prophet that teacheth lies, he *is* the tail.

16 For [9]the [s]leaders of this people cause *them* to err; and *they that are* [1]led of them *are* [2]destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evil-doer, and every mouth speaketh [3]folly. [t]For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For [u]wickedness burneth as the fire: it shall devour the briers and thorns, and [x]shall kindle in the thickets of the forest; and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts [y]is the land darkened, and the people shall be as the [4]fuel of the fire: [z]no man shall spare his brother.

20 And [a]he shall [5]snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

CHAPTER X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.*

WOE unto [6]them that decree unrighteous decrees, and [1]that write grievousness *which* they have prescribed;

B. C. 740.

f Ps. 125. 3.
4 *When the whole battle of the warrior was, &c.*
5 *And it was, &c.*
6 *Meat.*
g Luke 1. 36.
h Jer. 31. 22. Matt. 1. 23.
i Zech. 6. 13. John 1. 16. 1 Cor. 1. 30. Col. 2. 3.
k Ps. 45. 3, 6. John 1. 1, 2. Acts 20. 28. Tit. 2. 13. 1 John 5. 20.
l John 6. 64. Heb. 2. 13.
m Rom. 5. 1-10. 2 Cor. 5. 19. Eph. 2. 14-18.
n Ez. 7. 9, 27; 33. 33.
o 10. 9-11.
7 *Mingle.*
8 *Whole mouth.*
p Deut. 4. 29.

q 1 Sam. 9. 6.
r Jer. 5. 31. Matt. 7. 15.
9 *They that call them blessed.*
s Matt. 15. 14.
1 *Called blessed of them.*
2 *Swallowed up.*
3 *Villany.*
t Ez. 30. 33.
u Num. 11. 1-3.
x Ez. 20. 47, 48.
y Matt. 27. 45.
4 *Meat.*
z Ez. 9. 5.
a Lev. 26. 26-29.
5 *Cut.*

CH. X.

a Dan. 6. 8, 9. John 19. 6.
1 *To the writers that write, &c.*

knowledged as the giver of the victory. Even the Romans adopted this course. Vespasian having finished his wars, both at home and abroad, struck a medal representing the goddess of Peace holding an olive branch in one hand, and with a lighted torch in the other setting fire to a heap of armour. The act was intensely significant, and it will find a beautiful accomplishment in the language of the Prophet, when the enemies of the Lord and his Church shall have disappeared, and all their power of mischief shall for ever have been annihilated, and the instruments of Satan consumed. Ver. 6, 7. We have here one of the most glorious predictions of the Sacred Scriptures. The incarnation of the Lord Jesus is most significantly set forth—"Unto us a Child is born." The child so born exhibits humanity; while in his Divine nature he was the Son of the Blessed. "A Son is given." The Lord Jesus is often represented as a gift proceeding from the Father's love. It could not be otherwise, since man had no claim either to him or to his work. From first to last it was a matter of sovereign grace. The Lord Jesus is wonderful alike in his person, preaching, miracles, grace, government, and glory. "The mighty God," is an expression which at once settles the question of the Divinity of the Lord Jesus. The person spoken of is "the Child born," "the Son given," the Governor of the universe. There is no getting rid of the high import and the decisive force of these words but by a direct violation of all the laws of language. The text, however, acquires additional importance from the frequency with which the term "God" in the New Testament is applied to the Lord Jesus. In this case no key is required as to the fact; but confirmation is in the highest degree satisfactory and assuring. In this we have an identical expression with "Immanuel, God with us." The Lord Jesus is here represented as "the Everlasting Father," or "the Father of Eternity," as if everlasting duration, with all that it comprises, flowed from him. It is impossible to conceive of language more emphatically expressive of one of the attributes of the Godhead—immortality. "The Prince of Peace" is a glorious distinction, lifting up the Lord Jesus above all kings and princes. He will give peace to the earth by establishing peace between God and his creatures. It is his exclusive province to give peace to the conscience by removing guilt, imputing righteousness, and reconciling sinners to God. The Prophetic empires which were the greatest that existed since the world began, had severally a limit and an end; but the increase of the government of Christ, and the peace thence arising, shall be co-extensive with the globe, and last for ever. Ver. 8-21. When God requires to punish the disobedient man, or the rebel nation, he has but to withdraw his protection, to stir up an adversary, and the work is done. When evil-doers turn not to Him that smiteth, and refuse to seek the Lord, nothing remains but an increase of judgment; and so long as every one is a hypocrite and an evil-doer, and every mouth pours out foolishness, nothing is to be expected but increased chastisements.

Chap. X. 1-34. A day will come when the proceedings of our world, from the first age to the last, will be reviewed, and when every individual, of all flesh, will receive according to the deeds done in the body. The kings and conquerors of the world are, after all, but instruments of Providence; they are a sword in the hand of God with which he slays the wicked; and when the work is done, he casts it aside. He has frequently em-

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, [b]that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and [c]in the desolation *which* shall come from far? [d]to whom will ye flee for help? and [e]where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ [2]O [3]Assyrian, the rod of mine anger, [4]and the staff in their hand is mine indignation.

6 I will send him against an [5]hypocritical nation, and against the people of my wrath [f]will I give him a charge, to take the spoil, and to take the prey, and to [6]tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not [g]Calno as [h]Carchemish? *is* not [i]Hamath as Arpad? *is* not [k]Samaria as Damascus?

10 As my hand hath found [l]the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that*, when the LORD hath performed his whole work upon mount Zion and on Jerusalem, [m]I will [7]punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like [8]a valiant *man*.

14 And [n]my hand hath found, as a nest, the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [o]the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if [9]the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up [1]*itself*, *as if it were* no wood.

16 Therefore shall the Lord, the LORD of hosts, send among his fat ones leanness; [p]and under his glory he shall kindle a burning like the burning of a fire.

17 And [q]the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, [2]both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be [3]few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; [r]but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, [s]*yet* a remnant [4]of them shall return: the consumption decreed shall overflow [5]with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, [t]O my people that dwellest in Zion, [u]be not afraid of the Assyrian: he shall smite thee with a rod, [6]and shall lift up his staff against thee, after the manner of Egypt.

25 For [x]yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

26 And the LORD of hosts shall [7]stir up a scourge for him, [z]according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* [a]his burden shall [7]be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed [b]because of the anointing.

28 ¶ He is come to [c]Aiath, he is passed to [d]Migron; at [e]Michmash he hath laid up his carriages:

B. C. 713.

[b] Jer. 7. 6. Matt. 23. 14.
[c] Deut. 28. 49.
[d] Hos. 5. 13.
[e] Prov. 11. 4. Zeph. 1. 18.
[2] *Woe to thee, &c.*
[3] *Asshur.*
[4] *Though.*
[5] *Profane.*
[f] Jer. 25. 9.
[6] *Lay them a treading.*
[g] Amos 6. 1, 2, *Calneh.*
[h] 2 Chr. 35. 20.
[i] Jer. 49. 23.
[k] 17. 3.
[l] 2 Kings 18. 33-35.
[m] 17. 12-14.
[7] *Visit upon the fruit of the greatness of the heart.*
[8] *Many people.*
[n] Hos. 12. 7, 8. Nah. 2. 9-13.
[o] Ps 17. 13, 14. Rom. 9. 20, 21.

[9] *A rod should shake them.*
[1] That which is not wood.
[p] 33. 10-14.
[q] Ps. 27. 1.
[2] *From the soul, and even to the flesh.*
[3] *Number.*
[r] 48. 1, 2.
[s] 6. 13.
[4] *In*, or *among.*
[5] Or, *in.*
[t] Heb. 12. 22-24.
[u] 33. 14-16.
[6] *But he shall lift up his staff for thee.*
[x] Heb. 10. 37.
[7] Ps. 35. 23.
[z] Ps. 83. 11.
[a] Nah. 1. 9-13.
[7] *Remove.*
[b] Dan. 9. 24-26. Acts 4. 27. 1 John 2. 20, 27.
[c] Josh. 7. 2, *Ai.* Neh. 11. 31, *Aija.*
[d] 1 Sam. 14. 2.
[e] 1 Sam. 13. 2, 5.

ployed idolatrous nations as a scourge to his own erring people. In ancient times the Assyrian was one of his principal rods with which he chastised rebellious Israel; and when the correction was accomplished, the rod was broken. The affairs of nations wonderfully exemplify the Divine wisdom. While this was manifold everywhere, it was more especially so in the Jewish history. The brethren of Joseph wished to get rid of him, but the Lord protected the injured youth, and ultimately made him their preserver. While full scope is given to the exercise of the understanding, and the operation of the passions of men, there is a wisdom that overrules the whole, so that where men are intent only on the accomplishment of their own ends, they are made subservient to those of the Most High. It is matter of comfort to the people of God that their enemies have a limit set to them, beyond which they cannot pass. When the chastisement has been completed, and by its means the heart has been made tender, so that they are prepared to return, he will receive them graciously, and love them freely. The dwellers in Zion, therefore, need not be afraid; their rock none can ascend, and their refuge none can enter. He that has begun a good work in them, will carry it on till the day of Christ. They have

29 They are gone over the passage: they have taken up their lodging at [f]Geba; [g]Ramah is afraid; [h]Gibeah of Saul is fled.

30 [g]Lift up thy voice, O daughter of [i]Gallim; cause it to be heard unto [k]Laish, O poor [l]Anathoth.

31 [m]Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at [n]Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror; and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall [o]by a mighty one.

CHAPTER XI.

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The restoration of Israel, and vocation of the Gentiles.*

AND [a]there shall come forth a rod out of the stem of Jesse, and [b]a Branch shall grow out of his roots:

2 And [c]the Spirit of the LORD shall rest upon him, [d]the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick [1]understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and [2]reprove with equity [e]for the meek of the earth: [f]and he shall smite the earth with the rod of his mouth, and [g]with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

B. C. 713.

f 1 Kings 15. 22.
g Josh. 18. 24, 25.
h Jud. 19. 12, 13.
g *Cry shrill with thy voice.*
i 1 Sam. 25. 44.
k Jud. 18. 7, 29.
l Josh. 21. 18.
m Josh. 15. 31, *Madmannah.*
n 1 Sam. 21. 1.
o *Mightily.*

CH. XI.

a Rev. 5. 5; 22. 16.
b Jer. 23. 5.
c John 1. 32, 33.
d Deut. 34. 9.
1 *Scent*, or *smell.*
2 Or, *argue.*
e Tit. 3. 2.
f Rev. 1. 16.
g Acts 9. 1.

h 1 Cor. 6. 9-11.
3 *Adder's.*
i Rom. 12. 17-21.
k Ps. 22. 27-31. Rev. 20. 2-6.
l Rom. 16. 12. Rev. 22. 16.
m John 3. 14, 15; 12. 32.
n Luke 2. 32. Rom. 15. 9-11.
o Jer. 6. 16. Matt. 11. 28-30. Heb. 4. 1, 9. 1 Pet. 1. 7-9.
4 *Glory.*
p Ez. 29. 14.
q Gen. 10. 6, 7.
r Gen. 10. 22.
s Gen. 10. 10; 11. 2.
t Jer. 49. 23.
u Rev. 5. 9.
5 *Wings.*
6 *Children of the east.*
7 *Edom and Moab* shall be the *laying on of their hand; the children of Ammon their obedience.*
x Zech. 10. 11.
8 Or, *bay.*
y Ex. 14. 21.
z 19. 16.

6 The [h]wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [3]cockatrice' den.

9 They shall [i]not hurt nor destroy in all my holy mountain: [k]for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And [l]in that day there shall be a root of Jesse, [m]which shall stand for an ensign of the people; [n]to it shall the Gentiles seek: and [o]his rest shall be [4]glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from [p]Pathros, and from [q]Cush, and from [r]Elam, and from [s]Shinar, and from [t]Hamath, and from the islands of the sea.

12 And he shall [u]set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four [5]corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the [6]east together: [7]they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall [x]utterly destroy the [8]tongue of the Egyptian sea; and [y]with his mighty wind shall [z]he shake his hand over the river, and shall smite

only to continue living faithfully, and none can sever between them and their God, who will be a very present help in trouble.

Chap. XI. 1-3. There can be no mistake as to the import of the first verse; it is a prophecy of the Lord Jesus, and of none other. He sprang from the root of Jesse, rather than from the root of David; for Jesse lived and died in a private station, whereas David was a mighty prince; but even the glory of his house had an end, and his descendants were reduced to the humblest circumstances. But although poor, they were in the covenant, so that a rod sprang forth from what might be likened to the stump of a tree, in which the glory of the family revived, and increased, and received permanent stability as a "plant of renown." The Holy Spirit, by whose power he was formed, after his birth rested upon him without measure, endowing him, in his human character, with every gift and every grace necessary to his mighty undertaking. Ver. 2 and 3 shew the marvellous extent to which the Divine Spirit wrought in the man Christ Jesus. Ver. 4-9. The effects of the Gospel are here set forth with great precision. "The rod of his mouth" means the word of the truth of the Gospel, the emblem of which is a rod of iron breaking in pieces potters' vessels. The "girdle of righteousness" is a phrase which very aptly illustrates the character of the Saviour in all his perfections as the Son of man. The results of the universal diffusion of the glad tidings in reconciling hostile parties, are depicted with a beauty which cannot be surpassed. The passage, viewed figuratively, would represent the harmony of the entire bestial creation, a thing in itself by no means impossible, or even improbable; but it certainly indicates that the passions of mankind shall be subdued, their animosities quenched, and a spiritual brotherhood everywhere established. This wondrous transformation is to be exclusively achieved by the diffusion of the knowledge of the Lord, in abundance, through every clime. This alone can produce it, and the truth and love of the Most High are pledged that it shall. Ver. 10-16. "An ensign to the people," around which the Gentile nations shall rally, and find glorious rest, is an idea full of magnificent beauty. Military standards are of two sorts—one accompanying the army on its march, and the other reared on towers or mountains, where they could be seen from a distance. The latter is clearly pointed to by the Prophet. The ministers of the Word are Standard-bearers, whose business it is to unfurl the banner of love, thus attracting to the Saviour the nations. At no previous period since the Reformation from Popery, did the state of the world so pleasantly exemplify the times of this prophecy. The stronger nations of the earth are now generally employed in transmitting the knowledge of the truth to

it in the seven streams, and make *men* go over [g]dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; [a]like as it was to Israel in the day that he came up out of the land of Egypt.

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND [a]in that day thou shalt say, [b]O LORD, I will praise thee: [c]though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, [d]God *is* my salvation; I will trust, and not be afraid: for [e]the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore [f]with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, [1]call upon his name, declare his doings among the people, make mention that [g]his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: [h]this *is* known in all the earth.

6 [i]Cry out and shout, thou [2]inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

CHAPTER XIII.

1 *God mustereth the armies of his wrath.* 6 *He threateneth to destroy Babylon by the Medes.* 19 *The desolation thereof.*

THE [a]burden [b]of Babylon, [c]which Isaiah the son of Amoz did see.

2 [d]Lift ye up a banner [e]upon the high mountain, exalt the voice unto them, [f]shake the hand, that they may [g]go into the gates of the nobles.

3 I have [h]commanded my sanctified ones, I have also called my [i]mighty ones for mine anger, *even* [k]them that rejoice in my highness.

4 The [l]noise of a multitude in the mountains, [l]like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: [m]the LORD of hosts mustereth the host of the battle.

B.C. 712.

[g] *In shoes.*
[a] Ex. 14. 26-29.

CH. XII.

[a] Zech. 14. 9, 20, 21.
[b] Rom. 11. 15.
[c] Deut. 30. 1-3.
[d] 1 Tim. 3. 16. Rev. 7. 10.
[e] Ps. 118. 14.
[f] John 1. 14-16.
[1] Or, *proclaim his name.*
[g] Neh. 9. 5.
[h] Ps. 72. 19. Rev. 11. 15-17.
[i] Luke 19. 37-40.
[2] *Inhabitress.*

CH. XIII.

[a] Is. 12. 10.
[b] Rev. 17; 18.
[c] 1. 1.
[d] Jer. 50. 2.
[e] Jer. 51. 25.
[f] 11. 15.
[g] Jer. 51. 58.
[h] Jer. 50. 21, &c.
[i] Joel 3. 11. Rev. 17. 12-18.
[k] Ezra 1; 6. Ps. 149. 5-9.
[l] Ez. 38. 3-23.
[1] *The likeness of.*
[m] Rev. 18. 8.

[n] Matt. 24. 31.
[o] Jer. 51. 20, &c.
[p] Jer. 25. 34. Jam. 5. 1. Rev. 18. 10.
[q] Ez. 30. 3. Am. 5. 18.
[r] Joel 1. 15.
[s] Ez. 7. 17. Nah. 1. 6.
[2] *Fall down.*
[t] Nah. 2. 10.
[u] Ps. 48. 5, 6. Dan. 5. 6.
[3] *Wonder every man at his neighbour.*
[4] *Faces of the flames.*
[x] Prov. 2. 22.
[y] Rev. 12. 9, 10; 18. 2, 3.
[z] Hag. 2. 6, 7, 21, 22. Heb. 12. 27. Rev. 6. 13, 14.
[a] Jer. 4. 23, 24. 2 Pet. 3. 10. Rev. 20. 11.
[b] Ps. 110. 5, 6. Nah. 1. 4-6.
[c] Zech. 14. 2.
[d] Prov. 6. 34, 35.

5 They come [n]from a far country, from the end of heaven, *even* the LORD, [o]and the weapons of his indignation, to destroy the whole land.

6 ¶ [p]Howl ye; [q]for the day of the LORD *is* at hand; it shall come [r]as a destruction from the Almighty.

7 Therefore [s]shall all hands [2]be faint, and [t]every man's heart shall melt:

8 And they shall be afraid: [u]pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall [3]be amazed one at another; their faces *shall be as* [4]flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and [x]he shall destroy the sinners thereof out of it.

10 For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And [y]I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore [z]I will shake the heavens, and [a]the earth shall remove out of her place, [b]in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, [c]and their wives ravished.

17 Behold, I will stir up the Medes against them, which [d]shall not regard silver; and *as for* gold, they shall not delight in it.

---

the weaker; and while the missionaries of the Cross are calling on the Gentiles to behold their God, Christian communities are imploring on their behalf the descent of the Divine benediction.

Chap. XII. 1-6. These words predict a glorious day for Israel; when the veil shall have been removed from their eyes, they shall look on Him whom they have pierced, and mourn; but their mourning will be turned into joy. The wondrous display of sovereign mercy and Gospel grace then to be made, will constrain them to cry out, "God is my salvation." The Lord Jesus is, in every view, the salvation of his Church. For her he shed his blood, he rose from the dead, he ascended on high, he dispensed the gifts of his love, in the Holy Spirit, to his people. The ordinances of grace will then become wells of salvation—the Lord's-day will be a day of joy. All the forms of godliness will be charged to the full with Divine power, and piety in everything will become a glorious reality. We have nowhere a more beautiful picture of the pleasures of religion than these verses present. Delights, pure, elevating, and everlasting, run at their feet as a river, while the glad heart is incessantly prompted to speak of the glory of his power, and to celebrate the excellence of his majesty. The people of God should now aspire to the enjoyment of at least some measure of the felicity of that happy day. His presence is now pledged in the assemblies of his people; and the power of his Spirit will render his promises all yea and amen, through the blood of the Lamb.

Chap. XIII. 1-18. The greatest empires of the world have severally constituted parts of the Divine system. Babylon was famous beyond all others for its splendour, magnitude, power, and pride; but it was, in due season, brought low. When Isaiah directed his voice against it, it had not reached the climax of its power; and yet he foretold its certain destruction, of which at that time there was no appearance. After the invasion of Cyrus, however, it began to decline, and at length ceased to be the seat of empire. Population decreased, wealth passed away, and commerce perished, till at last it became one wide-spread ruin, the dwelling-place of wild beasts and venomous reptiles, which rendered it perilous even to approach the city. Ver. 19-22. The picture here presented is one of desolation perfected. The lesson to mankind is fraught with solemn admonition; pride

18 *Their* bows also [e]shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; [f]their eye shall not spare children.

19 ¶ And [g]Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as [5]when God [h]overthrew Sodom and Gomorrah.

20 It [i]shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 But [6]wild beasts of the desert shall lie there; and their houses shall be full of [7]doleful creatures; and [8]owls shall dwell there, and satyrs shall dance there.

22 And [9]the wild beasts of the islands shall cry in their [l]desolate houses, and [k]dragons in *their* pleasant palaces; and [l]her time *is* near to come, and her days shall not be prolonged.

CHAPTER XIV.

1 *God's merciful restoration of Israel.* 3 *Their triumph in the fall of the king of Babylon.*

FOR the LORD will have mercy on Jacob, and will yet [a]choose Israel, and [b]set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, [1]whose captives they were; and they shall rule over their oppressors.

3 ¶ And it shall come to pass, [c]in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this [2]proverb against the king of Babylon, and say, How hath the oppressor ceased! the [3]golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with [4]a continual stroke, he that ruled the nations in anger, [d]is persecuted, [e]*and* none hindereth.

7 The whole earth is at rest, *and* is quiet: [f]they break forth into singing.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [5]Hell [g]from beneath [h]is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [6]chief ones of the earth: it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, [i]Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: [k]the worm is spread under thee, and the worms cover thee.

12 [l]How art thou fallen from heaven, O [7]Lucifer, son of the morning! *how* art thou cut down to the ground, which didst [m]weaken the nations!

13 For thou hast said in thine heart, [n]I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon [o]the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet [p]thou shalt be brought down to hell, [q]to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* [8]opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house:

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust

B. C. 712.

e Hos. 13. 16.
f Ez. 9. 5, 6, 10.
g Jer. 51. 41.
5 *The overthrowing of.*
h Deut. 29. 23. Zeph. 2. 9, 10. Rev. 18. 21-23.
6 *Zims.*
7 *Ochim.*
8 *Ostriches.* Heb. *daughters of the owl.*
9 *Iim.*
l Or, *palaces.*
k 35. 7.
l Deut. 32. 35. 2 Pet. 2. 3; 3. 9, 10.

CH. XIV.

a Zech. 1. 17; 2. 12.
b Deut. 30. 3-5.
1 *That had taken them captives.*
c Deut. 28. 48, 65-68. Rev. 18. 20.
2 *Taunting speech.*
3 Or, *exactress of gold.*

4 *A stroke without removing.*
d Jer. 25. 26; 50; 51. Rev. 17. 16, 17.
e Job 9. 13. Dan. 4. 35.
f Ps. 96. 11-13. Rev. 18. 20; 19. 1-6.
5 *The grave.*
g Prov. 15. 24.
h Ez. 32. 21-32.
6 *Leaders*, or *great goats.*
i Ps. 49. 6-14, 20. Luke 16. 20-23.
k Job 17. 13, 14. Mark 9. 43-48.
l Ez. 28. 13-17. Luke 10. 18. 2 Pet. 2. 4. Rev. 12. 7-10.
7 Or, *day-star.*
m Jer. 51. 20-24.
n Ez. 28. 12-16.
o Ps. 48. 2.
p Ez. 28. 8, 9. Acts 12. 22, 23. Rev. 19. 20.
q Ez. 32. 23.
8 *Did not let his prisoners loose homewards.*

came before destruction, and a haughty spirit before a fall. The pride of the Babylonians had reached the heavens, and its prostration was the most complete and humiliating known to history. With men, with families, and with kingdoms, all is uncertainty and change, tending to ultimate decay and death. The world is a mirror by which its own vanity is reflected; there is only one kingdom which cannot be moved—one city which has foundations not made with hands, eternal in the heavens. Happy they who shall be counted worthy to enter its gates and share its felicity!

Chap. XIV. 1, 2. The ruin of Babylon stands associated with the extension of mercy to the children of Israel, since the victorious arms of Cyrus opened up the path for their return to their own land. Seeing that the Jews never literally ruled over the Chaldeans, it is considered, with good reason, that in general these predictions, and others of a like kind, have typical reference to the destruction of Rome, and the Papal rule which succeeded the overthrow of the Western Empire. The deliverance of Judah is a suitable introduction to the song of triumph which immediately follows. Ver. 3-32. Language here is highly poetic, presenting great political events under magnificent figures. The address delivered to a prostrate foe is sublime and awful in the extreme. The dead were often buried in caves, the descent to which was dark and dismal. The sides of the pit are set in opposition to the sides of the North; the cruel tyrant aspired to ascend the one, and, in recompense of his iniquity, was precipitated into the other. On the death of Belshazzar, a revolution was immediately effected. It seems probable that the rites of decent sepulture were withheld from him; his predecessors had received funereal honours befitting their dignity; but he was cast out as an "abominable branch," as the blood-stained raiment of the slain, which is not worth preserving. The cruelty of this man had exceeded all precedent, and his reward corresponded with his character; his person and his memory were consigned to contempt. At the time here predicted, even the poor among the Jews were to enjoy abundance, and to live in peace; while the Lord was pouring out the vials of his displeasure upon the Philistines, the hereditary enemies of Israel. God never wants a scourge for the disobedient and the wicked always adapted to his purpose; his people have, therefore, nothing to fear but sin—that alone can hurt them. In his city, that is, his Church, there is

through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [r]the seed of evil doers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For [s]I will rise up against them, saith the LORD of hosts, and cut off from Babylon [t]the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water; and [u]I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The [x]LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand;

25 That [y]I will break the Assyrian in my land, and upon my mountains tread him under foot: [z]then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* [a]the purpose *that is* purposed upon the whole earth; and this *is* the hand *that is* stretched out upon all the nations.

27 For [b]the LORD of hosts hath purposed, and who shall disannul *it?* and [c]his hand *is* stretched out, and who shall turn it back?

28 In [d]the year that king Ahaz died was this burden.

29 ¶ [e]Rejoice not thou, [f]whole Palestina, [g]because the rod of him that smote thee is broken: [h]for out of the serpent's root shall come forth a [9]cockatrice, and his fruit *shall be* [1]a fiery flying serpent.

30 And the [k]first-born of [l]the poor shall feed, and the needy shall lie down in safety; [m]and I will kill thy root with famine, and he shall slay thy remnant.

31 [n]Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and [1]none *shall be* alone in his [2]appointed times.

32 What shall *one* then answer the messengers of the nation? That [o]the LORD hath founded Zion, [p]and the poor of his people shall [3]trust in it.

B. C. 726.

[r] Ps. 37. 28; 137. 8, 9.
[s] Jer. 50. 30-35; 51. 3, 4.
[t] Job 18. 16-19. Prov. 10. 7.
[u] 1 Kings 14. 10. Jer. 51. 25, 26.
[x] Ex. 17. 16. Ps. 110. 4. Heb. 4. 3; 6. 16-18.
[y] 37. 36-38.
[z] Nah. 1. 13.
[a] Zeph. 3. 6-8.
[b] Job 40. 8.
[c] Job 9. 12.
[d] 2 Kings 16. 20. 2 Chr. 28. 27.
[e] Prov. 24. 17.
[f] Josh. 13. 3.
[g] 2 Chr. 26. 6.
[h] 2 Kings 18. 8.
[9] Or, *adder.*
[1] 30. 6.
[k] Job 18. 13.
[l] 65. 13, 14.
[m] Ez. 25. 15-17. Joel 3. 4-8.
[n] 16. 7.
[1] He shall *not* be *alone.*
[2] *Assemblies.*
[o] Ps. 87. 1, 5; 132. 13, 14.
[p] Zeph. 3. 12.
[3] *Betake themselves to it.*

CHAPTER XV.

The lamentable state of Moab.

THE [a]burden of [b]Moab. Because [c]in the night [d]Ar of Moab is laid waste, *and* [1]brought to silence; because in the night [e]Kir of Moab is laid waste, *and* brought to silence:

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over [f]Medeba: on [g]all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, [2]weeping abundantly.

4 And Heshbon shall cry, and Elealeh; their voice shall be heard *even* unto [h]Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 [1]My heart shall cry out for Moab; [3]his fugitives *shall flee* unto Zoar, an heifer of [k]three years old: for by [l]the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of [4]destruction.

6 For the waters of [m]Nimrim shall be [5]desolate: for the hay is withered away, [n]the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the [6]brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto [o]Eglaim, and the howling thereof unto [p]Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring [7]more upon Dimon, [q]lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom, 6 and threatened for pride.*

SEND ye the lamb to the ruler of the land from [1]Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that* as a wandering

CH. XV.

[a] 14. 28.
[b] Jer. 48.
[c] 1 Thes. 5. 1-3.
[d] Deut. 2. 9, 18.
[1] *Cut off.*
[e] 2 Kings 3. 25, *Kir-haraseth.*
[f] Josh. 13. 16.
[g] Deut. 14. 1.
[2] *Descending into weeping;* or, *coming down with weeping.*
[h] Deut. 2. 32.
[i] Luke 19. 41-44.
[3] *To the borders thereof, even as an heifer.*
[k] Jer. 48. 34.
[l] Jer. 48. 5, 34.
[4] *Breaking.*
[m] Josh. 13. 27, *Beth-nimrah.*
[5] *Desolations.*
[n] Hab. 3. 17, 18.
[6] *Valley of the Arabians.*
[o] Ez. 47. 10, *En-eglaim.*
[p] *The well of the princes.*
[7] *Additions.*
[q] Jer. 15. 3.

CH. XVI.

[1] *Petra.* Heb. *a rock.*

safety. No enemy can enter there; the gates are alike barred against evil men and evil spirits.

Chap. XV. 1-9. The sackcloth here mentioned was commonly made of hair, used for sacks, and also for garments in periods of special humiliation. The flat roofs of the houses were peculiarly suited to seclusion, and to the exercises of penitential devotion. It was customary also to assemble multitudes in the streets, where emotion gathered intensity from sympathy. Zoar was a small town at the mouth of the Dead Sea, to which Lot fled when Sodom was overthrown. The burden of the Prophet on the present occasion is one of pure evil: it is a most affecting picture of desolation: the cities are seized in the night; the idolaters flee to their idols, pouring out unavailing tears; the grief is universal, deep, and desperate; even the men of war lose their courage, sinking into desponding impotence. The heart of the Prophet, while delivering himself of his awful burden, was melted within him by the prospect—"My heart shall cry out for Moab." Good men will approve the punishment of sin, yet pity the sinner. If such was the affliction of the Prophet in addressing Moab, what ought to be the feelings of the teachers of truth and the preachers of righteousness, who must be either "a savour of life unto life, or death unto death?" The example of Paul answers the question, and illustrates the feelings with which souls should be addressed. He mingled tears and prayers with his warnings, rebukes, and persuasions. He travailed as in birth until Christ was formed within the breasts of his hearers the hope of glory.

Chap. XVI. 1-5. The lamb was to be presented to the daughter of Zion as a fruit of faith, and a token of love, embodying the notion of sacrifice for sin. Ver. 6-14. The sure and speedy method of desolating a grape country was to cut down the vines. The Turks have always prac-

bird [2]cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

3 [3]Take counsel, [a]execute judgment; [b]make thy shadow as the night in the midst of the noon-day; [c]hide the outcasts; bewray not him that wandereth.

4 Let [d]mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: [e]for the [4]extortioner is at an end, the spoiler ceaseth, the [5]oppressors are consumed out of the land.

5 And [f]in mercy shall the throne be [6]established; and he shall sit upon it in truth [g]in the tabernacle of David, [h]judging, and seeking judgment, and [i]hasting righteousness.

6 ¶ We have heard of the pride of Moab, (he *is* very proud,) *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of [k]Kir-hareseth shall ye [7]mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* [l]the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof; they are come *even* unto [m]Jazer, they wandered *through* the wilderness: her branches are [8]stretched out, they are gone over the sea:

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, [n]O Heshbon, and Elealeh; [o]for [9]the shouting for thy summer-fruits, and for thy harvest, is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for [p]Kir-haresh.

12 ¶ And it shall come to pass, [q]when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab [r]since that time.

14 But now the LORD hath spoken, saying, Within [s]three years, as the years of an hireling, and [t]the glory of Moab shall be contemned, with all that great multitude; [u]and the remnant *shall be* very small *and* [1]feeble.

CHAPTER XVII.

1 Syria and Israel threatened. 6 A remnant shall forsake idolatry; 9 the rest shall be plagued for their impiety.

THE [a]burden of [b]Damascus. Behold, [c]Damascus is taken away from *being* a city, and it shall be [d]a ruinous heap.

2 The cities of [e]Aroer *are* forsaken; [f]they shall be for flocks, which shall lie down, and [g]none shall make *them* afraid.

3 The [h]fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: [i]they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of [k]Jacob shall be made thin, and [l]the fatness of his flesh shall wax lean.

5 And it shall be [m]as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in [n]the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day [o]shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the [1]images.

9 ¶ In [p]that day shall his strong cities be as a forsaken bough, and an uppermost

B. C. 741.

2 *Nest forsaken.*
3 *Bring.*
a Ps. 82. 3, 4.
b Jud. 9. 15. Jon. 4. 5-8.
c Ob. 12-14. Heb. 13. 2.
d Deut. 24. 14. Jer. 21. 12
e Jer. 48. 8, 18.
4 *Wringer.*
5 *Treaders down.*
f Ps. 61. 6, 7.
6 *Prepared.*
g 9. 6, 7.
h 32. 1.
i 2 Pet. 3. 11, 12.
k 2 Kings 3. 25.
7 *Mutter.*
l Num. 32. 38, *Shibmah.* Josh. 13. 19.
m Josh. 13. 25.
8 *Plucked up.*
n 15. 4.
o Jer. 40. 10, 12.
9 *The alarm is fallen upon, &c.*
p 7, *Kir-hareseth.*
q Num. 23. 1-3; 24. 17. Jer. 48. 35.

r 44. 8.
s Deut. 15. 18.
t Gen. 31. 1. Esth. 5. 11. Nah. 2. 9, 10.
u Jer. 48. 46, 47.
1 *Not many.*

CH. XVII.

a 19. 1.
b 1 Kings 11. 24.
c 2 Kings 16. 9.
d Mic. 3. 12.
e Deut. 2. 36; 3. 12.
f Ez. 25. 5. Zeph. 2. 6.
g Jer. 7. 33.
h 2 Kings 16. 9; 17. 6. Mic. 1. 4-9.
i Hos. 9. 11.
k 10. 1-4.
l Deut. 32. 15-27. Ez. 34. 20.
m Jer. 9. 22.
n Josh. 18. 16, *Valley of giants.* 2 Sam. 5. 18, 22.
o 29. 18, 19, 24.
1 *Sun-images.*
p 9. 9-12.

tised this method. The vines of Sibmah were in high repute; but the hour of their destruction was at hand, when the shout and song, which attended the vintage and harvest, would come to an end. The testimony of travellers is unanimous to the desolation of the land of Moab, once so populous, powerful, and wealthy. Ruins alone now remain to tell the tale of its ancient splendour. The history of Moab is full of instruction to after generations; it illustrates the sad consequences of pride and impiety, and of a departure from the love of God. Sin, unrepented of, must be followed by judgment. They who despise the mercy, must submit to the justice of Heaven, when bringing upon them swift destruction. This prophecy is one of the most important in ancient Scripture. All that was foretold has been brought to pass in the course of irresistible events, without the interposition of any human hand for the purpose of realising it.

Chap. XVII. 1-8. This prophecy was fulfilled by the taking of Damascus, and the removal of its people into slavery by Tiglath-pileser. The city was afterwards rebuilt, and, although in a state of contemptible insignificance, it remains to the present time. It was, nevertheless, taken from being a city, and made a ruinous heap for a period, although its restoration was not interdicted. Syria was the subject of varied fortune, belonging successively to the Assyrians, the Chaldeans, the Persians, the Macedonians, the Romans, and now remaining in the hands of the Ottoman Turk—so exact has been the fulfilment of the prophecy! Israel was marked out for gradual decay, in the course of which its glory would fade, and its enemies triumph over it; still, it would not be wholly forgotten. As a few grapes, or olive berries, a portion of its people would remain, renouncing the worship of idols, and returning to the service of the living and true God. Ver. 9-14. These verses indicate great commotion and convulsion. Departure from Jehovah for the service of idols brought along with it desolation. "Pleasant plants," as opposed to the true God, signify those idols which the Israelites had brought from Syria, and the polluting alliances and gratifications that originated in their worship. The terms referring to the army of Sennacherib imply a mixture of terror and sudden destruction deeply affecting. The impious outrage and overwhelming force of his army is likened to the sound of mighty waters; but on the descent of the Angel of Destruction they would vanish as chaff before

branch, which they left because of the children of Israel: and there shall be desolation.

10 Because [q]thou hast forgotten [r]the God of thy salvation, and hast not been mindful of [s]the Rock of thy strength, therefore [t]shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; *but* [u]the harvest *shall be* [2]a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the [3]multitude of many people, *which* [x]make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [4]mighty waters!

13 The nations shall rush like the rushing of many waters: [y]but *God* shall rebuke them, and they shall flee far off, and [z]shall be chased as the chaff of the mountains before the wind; and like [5]a rolling thing before the whirlwind.

14 And behold at evening-tide trouble; *and* before the morning he *is* not. This *is* [a]the portion of them that spoil us, and the lot of them that rob us.

CHAPTER XVIII.

1 God, in care of his people, will destroy the Ethiopians. 7 An access shall grow thereby unto the church.

WOE to [a]the land [b]shadowing with wings, [c]which *is* beyond the rivers of Ethiopia:

2 That [d]sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to [e]a nation [1]scattered and peeled, [f]to a people terrible from their beginning hitherto; a nation [2]meted out and trodden down, whose land the rivers [3]have spoiled!

3 [g]All ye inhabitants of the world, and

B. C. 714.

q Deut. 6. 12.
r 1 Chr. 16. 35.
s Deut. 32. 4, 15.
t Lev. 26. 16, 20.
u Hos. 8. 7.
2 *Removed in the day of inheritance, and* there shall be *deadly sorrow.*
3 Or, *noise.*
x 28. 17.
4 *Many.*
y 37. 29-38.
z Job 21. 18.
5 *Thistledown.*
a Prov. 22. 23.

CH. XVIII.

a 20. 4-6.
b Ps. 36. 7.
c 2 Kings 19. 9.
d Ez. 30. 9.
e 7.
1 *Outspread and polished.*
f Gen. 10. 8, 9.
2 *That meteth out and treadeth down.* Heb. *of line, line, and treading under foot.*
3 *Despise.*
g Mic. 6. 2.

h Ps. 132. 13, 14.
4 *Regard my set dwelling.*
5 Or, *after rain.*
i Jer. 15. 3.
k Ps. 72. 10, 15. Acts 8. 27, 28.
6 *Outspread and polished.*
l Mic. 4. 13.

CH. XIX.

a Jer. 25. 19.
b Deut. 33. 26. Rev. 1. 7.
c Ex. 12. 12.
d Ez. 15. 14-16.
e 2 Chr. 20. 23.
1 *Mingle.*
f 1 Sam. 25. 37.
2 *Be emptied.*
3 *Swallow up.*

dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, [h]I will take my rest, and I will [4]consider in my dwelling-place like a clear heat [5]upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They [l]shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time [k]shall the present be brought unto the LORD of hosts of a people [6]scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, [l]to the place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

1 The confusion of Egypt. 11 The foolishness of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Assyria, and Israel.

THE burden of [a]Egypt. Behold, the LORD [b]rideth upon a swift cloud, and shall come into Egypt: and [c]the idols of Egypt shall be moved at his presence, and [d]the heart of Egypt shall melt in the midst of it.

2 And [e]I will [1]set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And [f]the spirit of Egypt shall [2]fail in the midst thereof; and I will [3]destroy

the whirlwind. The deliverance of Jerusalem was the most wonderful thing conceivable. In the evening they had before them nothing but impending destruction—in the morning not an enemy remained. While God is for his people, it matters not who be against them; it is all one for him to save by many, by few, or by none—by a man or an angel. When saints are encompassed by adversaries, let them think of the fact here recorded, and strengthen themselves by prayerful confidence in the God of their salvation.

Chap. XVIII. 1-3. There is some difficulty in ascertaining the precise import of these verses. It is generally granted, however, that Egypt is connected with Ethiopia as the country pointed to, since the Egyptians may be said to shadow the Jews under their protection as with wings against the invasion of the Assyrians. The expression, "scattered and peeled," which may also be rendered, "stretched out and smoothed," may have a reference to the geological aspect of Egypt from North to South, seeing it constitutes a vale on each side of the Nile, extending upwards of 700 miles, the whole of which was smooth and made level by the periodical inundations of that mighty river. The expression, "a nation meted out and trodden down," cannot apply to any other with the same propriety as to Egypt, since constant admeasurement of the land was necessary with a view to determine property, seeing that the inundations continually destroyed the landmarks. Again, their mode of casting the seed upon the mud when the waters subsided, and treading it in by turning their cattle into the fields, further gives meaning to the expression, "trodden down." Ver. 4-7. Eminent interpreters have differed from the previously received opinion concerning these verses, supposing future events to be intended bearing on the destruction of Antichrist, and the restoration of the Jews to their own land by some Christian country of great maritime power and influence—of course, directly pointing to England. One of the last and best translators (Dr Henderson), while granting the difficulty, considers several points sufficiently plain. First, it is not introduced as a distinct prophecy, as is the case with all the other prophecies comprised in chaps. xii.–xxiii.; secondly, it is not denunciatory of judgment on the nation to which it refers, like the other oracles; and thirdly, ver. 4-6 are so obviously parallel with chap xvii. 13, 14 that they can only be viewed as referring to the same event; and accordingly, there is no country, the translator contends, to which it can be consistently applied but Ethiopia. The fact of this difference between men so eminent as Horsley and Henderson shews the impossibility of determining with precision the import of the prophecy. But whatever doubt may rest on the interpretation, there can be none as to the principle, that they are safe who have made the Most High their refuge. Whatever foes may surround, or fears for the moment agitate them, He will prove a present help, and a strong deliverer.

Chap. XIX. 1-10. This chapter betides sore evils for Egypt, which commenced with the invasion of Sennacherib, and was completed by the successors of Alexander the

the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have [a]familiar spirits, and to the wizards.

4 And the Egyptians will I [b]give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; [c]*and* the brooks of defence shall be emptied and dried up: [d]the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and [e]every thing sown by the brooks, shall wither, be driven away, and [f]be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that [g]work in fine flax, and they that weave [h]net-works, shall be confounded.

10 And they shall be broken in the [i]purposes thereof, all that make sluices *and* ponds [k]for fish.

11 ¶ Surely the princes of [l]Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become [m]brutish: how say ye unto Pharaoh, [n]I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The [o]princes of Zoan are become fools, the princes of [p]Noph are deceived; they have also seduced Egypt, *even they that are* [q]the stay of the tribes thereof.

14 The LORD [r]hath mingled [s]a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, [t]as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch of rush, may do.

16 In that day shall Egypt be [u]like unto women; and it shall be afraid and fear because of [v]the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And [w]the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt [x]speak the [z]language of Canaan, [y]and swear to the LORD of hosts: one shall be called, The city of [a]destruction.

19 In that day [b]shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be [c]for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and [d]he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the

B.C. 714.

[a] Or, *that up.*
[b] 2 Kings 19. 24.
[c] Ex. 2. 3. Job 8. 11.
[d] Jer. 14. 4. Joel 1. 17, 18.
[e] *Shall not be.*
[f] Prov. 7. 16. Ez. 27. 7.
[g] *White works.*
[h] *Foundations.*
[i] *Of living things.*
[k] Num. 13. 22. Ps. 78. 12, 43. Ez. 30. 14.
[l] Ps. 73. 22. Prov. 30. 2. Jer. 10. 14, 21.
[m] Gen. 41. 35, 39. Acts 7. 22.
[n] 11.
[o] Jer. 46. 14, 19. Ez. 30. 13.
[p] *Governors.* Heb. *corners.*
[q] 1 Kings 22. 20-23. Ez. 14. 7-9. 2 Thes. 2. 11, 12.
[r] *A spirit of perversities.*
[s] Job 12. 25. Jer. 48. 26.
[t] Ps. 48. 6. Jer. 30. 5-7. Nah. 3. 13.
[u] Zech. 2. 9.
[v] Jer. 43. 8-13. Ez. 29. 6, 7.
[w] Zeph. 3. 9.
[x] *Lip.*
[y] Deut. 10. 20. Jer. 12. 16.
[z] *Heres*, or *the sun.*
[a] Gen. 28. 18. Hos. 13. 10.
[b] Josh. 24. 26, 27.
[c] Luke 2. 11. Tit. 2. 13.
[d] Jer. 48. 26. Ez. 30. 13.

Great. What had been begun by foreign invasion was perfected by internal broils, and civil wars in every part of the kingdom, which ended in the tyranny of twelve princes, who, for a season, divided the country among them, till at length they were all overthrown, and the power once more concentrated in a single individual, Psammitichus, whose reign extended throughout a period of fifty-four years, which materially contributed to consolidate the country; but its rest was not prolonged, for Nebuchadnezzar subsequently overran and subdued it. After this, the Persian kings held it in bondage till the days of Alexander. Ver. 11-18. The superior antiquity of Egypt is indisputable; it was famous for wisdom and science before any other country of which we have any record was known; but the lessons of experience were lost upon them. Their wisdom was folly, and their idolatry proved their destruction. Their rulers became as children, and their warriors as babes; their courage expired; and a thousand fled at the rebuke of one! The term "day," signified the whole time embraced in the scope of the prediction. The "City of Destruction" is rendered by Henderson "The City of the Sun;" since the specification of Heliopolis as one of the five cities in which the worship of the true God should be performed, seems to have been occasioned by its being one of the principal seats of Egyptian idolatry. Ver. 19. The establishment of the worship of the Most High in Egypt is here clearly indicated. Holy men of ancient times, wherever they sojourned, as a first duty reared an altar, and offered sacrifice. Under the Macedonian kings, the successors of Alexander in Egypt, the Jews received peculiar privileges, which induced numbers of them to settle in that country, where they worshipped the true God in synagogues of their own rearing. Subsequently the Scriptures were translated into Greek, which was then understood by multitudes in Egypt, and that translation is now called the Septuagint—a name derived from the number of persons engaged in it. The sojourn of the Jews there materially contributed to the enlightenment of the country, and the diffusion of just notions concerning Jehovah. A temple was subsequently built at Heliopolis by Onias. Few of the Egyptian Jews could possibly repair to Jerusalem three times a-year to attend the festivals; and no encouragement was given to private sacrifice. However irregular the worship at the Temple of Onias might have been, its results were beneficial, as it constituted a central place of worship for the Jews in Egypt, while it tended to wean them from an undue attachment to Jerusalem, and to attract the natives to the worship of Jehovah. Ver. 20-22. Diversity of opinion has obtained touching the Deliverer here mentioned as the "Great One." One class of writers have held that it was Alexander the Great, who, having first visited Jerusalem, passed on to Egypt, where he was received with great joy by the inhabitants. The Persian oppressors, under whose despotism they then groaned, surrendered to Alexander without a blow, which brought liberty from their degrading thraldom. This, however, has, by another class, been considered a view coming far short of the truth, holding that, if it apply to Alexander at all, it can only be in a very subordinate sense. Christ himself, they think, and his spiritual redemption, are principally intended. That the passage, however, had a certain measure of fulfilment in the case of Alexander, is beyond doubt; but that it receives, in the Lord Jesus, a far more ample, glorious, and permanent fulfilment, is equally certain. Ver. 23-25. These verses received their accomplishment under Alexander the Great, who united Assyria and Egypt as one empire. It is doubtful whether the last verse of the prophecy be yet fulfilled. The events of Providence, at a future period, will probably render it

LORD in that day, [c]and shall do sacrifice and oblation; yea, they [d]shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt; he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

24 In that day [e]shall Israel be the third with Egypt and with Assyria, *even* [f]a blessing in the midst of the land:

25 Whom [g]the LORD of hosts shall bless, saying, [h]Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that [a]Tartan came unto [b]Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, [c]and took it;

2 At the same time spake the LORD by [1]Isaiah the son of Amoz, saying, Go and loose [d]the sackcloth from off thy loins, and [e]put off thy shoe from thy foot. And he did so, walking [f]naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* [g]a sign and wonder [h]upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the [2]Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the [3]shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt [4]their glory.

6 And the inhabitant of this [4]isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

B. C. 714.

[c] John 4. 21-24. Rom. 15. 16, 28. 1 Pet. 2. 5, 9.
[d] Ec. 5. 4. Jon. 1. 16.
[e] Deut. 32. 43. Rom. 10. 11-13.
[f] Gen. 12. 2. Gal. 3. 14.
[g] Num. 6. 24, 27. Eph. 1. 3.
[h] Rom. 3. 29; 9. 23, 24. Gal. 6. 15. Phil. 1. 6. Col. 3. 10, 11.

CH. XX.

[a] 2 Kings 18. 17.
[b] 1 Sam. 6. 17.
[c] Jer. 25. 29, 30.
[1] *The hand of Isaiah.*
[d] Zech. 13. 4. Matt. 3. 4. Rev. 11. 3.
[e] Ex. 3. 5.
[f] 2 Sam. 6. 20. John 21. 7. Acts 19. 16.
[g] 8. 18.
[h] 18. 1, &c.
[2] *Captivity of Egypt.*
[3] *Nakedness.*
[1] Jer. 9. 23, 24. 1 Cor. 3. 21.
[4] *Country.*

CH. XXI.

[a] 17. 1.
[b] Jer. 51. 42.
[c] Dan. 11. 40.
[1] *Hard.*
[d] 1 Sam. 24. 13. Rev. 13. 10.
[e] Jer. 50. 14, 34. Dan. 5. 28; 8. 20.
[f] Hab. 3. 16.
[g] Ps. 48. 6. 1 Thes. 5. 3.
[2] *Mind wandered.*
[3] *Put.*
[h] Jer. 51. 11, 27, 28.
[i] 37. 24.

CHAPTER XXI.

1 The fall of Babylon. 11 Edom, scorning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

THE [a]burden of [b]the desert of the sea. As [c]whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A [1]grievous vision is declared unto me: [d]The treacherous dealer dealeth treacherously, and the spoiler spoileth. [e]Go up, O Elam; besiege, O Media: all the sighing thereof have I made to cease.

3 Therefore [f]are my loins filled with pain: [g]pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My [2]heart panted, fearfulness affrighted me: the night of my pleasure hath he [3]turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: [h]arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And [1]he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a

---

plain. One thing is certain—the hostility of the nations will altogether cease; the commerce of the world will materially contribute to the spread of the Gospel, and under its influence to cement mankind into one happy family. A universal human language is probably a chimera, but a universal religion is a glorious certainty. The spiritual language of Canaan will one day be coextensive with the human race, when all believing the same truth will be the subjects of the same experience, loving the same Lord, and walking by the same law; each loving all, and all loving each, for the sake of Him who shall be formed in every one of them "the hope of glory."

Chap. XX. 1-6. Tartan was one of Sennacherib's generals, and Tirhakah, king of Ethiopia, was in alliance with the king of Egypt against Sennacherib; it is therefore probable that by Sargon is meant Sennacherib. When the prophets denounced judgments they commonly wore sackcloth—an expression of mourning which became their office. The term "naked," signifies being without the upper garment, or the putting off the habit which was proper to one's station or quality. The course of the prophet indicated the approach of a three years' calamity upon Egypt and Ethiopia. The expression, "Captives, young and old, naked and barefoot," is one of sorrowful significance. Belzoni the traveller states, that in the figures on the remains of their temples, prisoners are often represented as naked, or only with aprons, with dishevelled hair, and their hands chained together. On a bas-relief on the recently discovered graves of the Theban kings a multitude of Egyptian and Ethiopian prisoners are represented, shewing that Egypt and Ethiopia were occasionally allied alike in mutual defence, and in bondage. Thus the grave testifies to great political events beyond the reach of authentic history. The Orientals delighted in figure, and hence the frequent recourse which was had to it in the Prophetic teaching. Isaiah shadowed forth the coming nakedness and destitution of the nations to whom he prophesied, as the punishment of their transgressions. So, too, the seething pot, the linen girdle, the potter's vessel, the basket of figs, the yoke of iron, in Jeremiah—all speak to the eye as well as to the ear.

Chap. XXI. 1-10. Isaiah seems in ver. 3-5, about 200 years before the time, to personate Belshazzar on the dreadful night of his death, when Babylon was taken. It would seem as if we were introduced into the banquetting room, where we listened to the king, while, with dismay unutterable, he witnesses the handwriting on the wall. The historians of Greece tell us that while he had given orders to prepare the feast, and to set the watch, as he and his princes rejoiced in their festivities, Cyrus had commanded his captains to burnish their arms, and to prepare for the assault, which naturally led to the call of Belshazzar's princes to arms, although they resisted only to be cut in pieces. Cyrus, according to his historian, having ascertained that the banquet was about to be held, said to his soldiers, "Now, let us go against them; many of them are asleep; many of them are intoxicated; and all of them are unfit for battle." The assumptions were well founded, and the result corresponded with them. The shields were usually made of a rim of brass or wood, over which was drawn a covering of the skin of an ox, or other animal, in the manner of a drum-head; it was necessary to rub it over with oil occasionally, lest it should become hard and crack, or become so rigid that an arrow or a sword could easily pierce it, which explains the expression, "Arise, ye princes, and anoint the shield." The destroyers of Babylon, in their fierce approach, are likened to a furious

chariot of camels; and [k]he hearkened diligently with much heed.

8 And [4]he cried, [1]A lion: My lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward [5]whole nights;

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [m]Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O [n]my thrashing, and the [6]corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of [o]Dumah. He calleth to me out of Seir, Watchman, [p]what of the night? Watchman, what of the night?

12 The watchman said, [q]The morning cometh, and also the night: [r]if ye will enquire, enquire ye; return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of [s]Tema [7]brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled [8]from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, [t]according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of [9]archers, the mighty men of the children of Kedar, shall be diminished: [u]for the LORD God of Israel hath spoken *it*.

CHAPTER XXII.

1 *The invasion of Jewry by the Persians lamented.* 8 *Their human wisdom reproved.*

THE burden of the valley [a]of vision. What aileth thee now, [b]that thou art wholly gone up to the house-tops?

B. C. 714.

k Heb. 2. 1.
4 *Cried as a lion.*
1 Jer. 25. 38. 1 Pet. 5. 8.
5 *Every night.*
m Jer. 50. 2. Rev. 14. 8; 18. 2, 21.
n Jer. 51. 33. Hab. 3. 12. Matt. 3. 12.
6 *Son.*
o Gen. 25. 14. 1 Chr. 1. 30.
p Jer. 37. 17.
q Jer. 50. 27. Ez. 7. 5-7.
r Ez. 14. 1-6. Acts 2. 37, 38; 17. 19, 20, 30-32.
s Gen. 25. 15. Job 6. 19.
7 *Bring ye—prevent ye.*
8 *For fear of.* Heb. *from the face of.*
t 16. 14.
9 *Bows.*
u Num. 23. 19. Matt. 24. 35.

CH. XXII.

a 1 Sam. 3. 1. Prov. 29. 18. Rom. 3. 2; 9. 4, 5.
b Jer. 48. 38.

c Am. 6. 3, 6.
1 *Of the bow.*
2 *Be bitter in weeping.*
d Mic. 7. 4.
e Lam. 2. 2.
f Luke 23. 30. Rev. 6. 16, 17.
g Gen. 10. 22.
h 2 Kings 16. 9. Am. 9. 7.
3 *Made naked.*
4 *The choice of thy valleys.*
i Jer. 39. 1-3.
5 Or, *toward.*
k 36. 1-3.
l 1 Kings 7. 2. Cant. 4. 4.
m Neh. 3. 16.
n 2 Chr. 16. 7-9.
o Ezra 9. 3. Jon. 3. 6.
p Am. 6. 3-7. Luke 17. 26-29.

2 Thou [c]that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound [1]by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; I will [2]weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of [d]perplexity by the Lord GOD of hosts in the valley of vision, [e]breaking down the walls, and of [f]crying to the mountains.

6 And [g]Elam bare the quiver with chariots of men *and* horsemen, and [h]Kir [3]uncovered the shield.

7 And it shall come to pass, *that* [4]thy choicest valleys shall be [i]full of chariots, and the horsemen shall set themselves in array [5]at the gate.

8 ¶ And [k]he discovered the covering of Judah, and thou didst look in that day to [l]the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool:

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also [m]a ditch between the two walls for the water of the old pool: but [n]ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and [o]to baldness, and to girding with sackcloth:

13 And [p]behold joy and gladness, slaying oxen and killing sheep, eating flesh

lion in quest of prey. Ver. 7 is explained by the fact that asses were formerly used in war, when horses could not be obtained. Camels were generally employed to carry the baggage: they are still used as beasts of burden in the East, particularly in Arabia, where their speed renders them of great service in warlike excursions. By this means the Arabs make an unexpected descent on their neighbours, and carry off the spoil before any attempts can be made to overtake them. Ver. 11-17. It is important that the watchmen of Zion should never sleep, and should faithfully report whatever meets the eye connected with the welfare of the people. The enemies of the Cross, with all the instruments of their folly, are as sure to be destroyed as Babylon with her graven images. The righteous, from their vicinity to the wicked, and often as the punishment of their own transgressions, may suffer much; but their afflictions will only tend to promote their sanctity, while their eternal welfare is secured. It is natural for the student of prophecy to desire to know where we now are in the great chart of time; such inquiries, conducted in a proper spirit, are laudable, but they must in no case be allowed to absorb the attention which is due to personal religion and uniform obedience. The saints may reach their heavenly home with very imperfect views on the subject of prophecy, but there is no getting thither without the faith which works by love, and that holiness of heart and life by which love is tested.

Chap. XXII. 1-11. Jerusalem is here meant by the valley of vision; that city was placed in the midst of surrounding hills. The prophet beheld in vision the future consternation of the inhabitants when they discovered the approach of their invading foes—famine and pestilence. These enemies were more difficult to deal with than an army with drawn swords and waving banners, since they had then to fight, not with men, but with God. It was therefore no wonder if their hearts were filled with fear and dismay. Jerusalem was called the City of David, as being the royal residence of the most distinguished of kings. Ver. 12-16. "That day," signifies the period during which these iniquities, with their corresponding chastisements, prevailed. The people were called to "weeping and mourning," that is, to the duty and the expression of sincere and deep repentance for their wickedness, as a preparation for obtaining mercy. No state could be more opposite than this to the hardened and impious condition of the people, who had learned to abuse their blessings and to despise their Almighty Author. The deepest guilt called for the deepest humiliation, and where the iniquity had been so great, it was proper that the confession should correspond with it. Ver. 17-25. The intimation here given is fearfully significant of coming events. Shebna, while he erroneously counted upon the perpetuity of his high office as treasurer to Hezekiah, did not forget that his glory would have an end; and accordingly he prepared

and drinking wine: [q]let us eat and drink, for to-morrow we shall die.

14 And [r]it was revealed in mine ears by the LORD of hosts, [s]Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto [t]Shebna, [u]which *is* over the house, *and say,*

16 What [x]hast thou here, and whom hast thou here, that thou hast [y]hewed thee out a sepulchre here, [6]*as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the LORD [7]will carry thee away with [8]a mighty captivity, and will [z]surely cover thee.

18 He will [a]surely violently turn and toss thee *like* a ball into a [9]large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And [b]I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant [c]Eliakim the son of Hilkiah;

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And [d]the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And [e]I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall [f]hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the [1]vessels of flagons.

25 In that day, saith the LORD of hosts, shall [g]the nail *that is* fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: [h]for the LORD hath spoken *it.*

B. C. 712.

q 1 Cor. 15. 32. Jam. 5. 5.
r 1 Sam. 9. 15. Am. 3. 7.
s Num. 15. 25-31. John 8. 21-24. Heb. 10. 26, 27. Rev. 22. 11, 12.
t 2 Kings 19. 2.
u 1 Kings 4. 6.
x Mic. 2. 10.
y 2 Chr. 16. 14.
6 Or, *O he.*
7 *Who covered thee with an excellent covering, and clothed thee gorgeously, shall surely violently turn, &c.*
8 *The captivity of a man.*
z Esth. 7. 8.
a Am. 7. 17.
9 *Large of spaces.*
b Ps. 75. 6, 7. Luke 1. 52.
c 2 Kings18.37.
d Matt. 16. 18, 19.
e Ec. 12. 11.
f Dan. 6. 1-3.
1 *Instruments of viols.*

g 15, 16.
h Jer. 4. 28. Mic. 4. 4.

CH. XXIII.

a 2 Chr. 9. 21. Ps. 48. 7.
b Num. 24. 24.
1 *Silent.*
c Ez. 28. 2.
d Ez. 27. 3, &c.
e 1 Chr. 13. 5.
f Deut. 11. 10.
g Ez. 26. 3-6. Rev. 18. 23.
h Ez. 26. 15-21. Rev. 18. 1, 7, 19.
i 21. 15.
k 16. 7.
l 22. 2.
m Josh. 19. 29.
2 *From afar off.*
n 24. 9.
3 *Pollute.*
o 12.
p Job 12. 21. Rom. 5. 6.
4 *Girdle.*
q Ps. 71. 3.
5 *Concerning a merchant-mans.*
6 *Canaan.*
7 *Strengths.*

CHAPTER XXIII.

1 *The miserable overthrow of Tyre.* 17 *Her restoration after seventy years, &c.*

THE burden of Tyre. Howl, [a]ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from [b]the land of Chittim it is revealed to them.

2 Be [1]still, ye inhabitants of [c]the isle; thou whom [d]the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of [e]Sihor, [f]the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the sea hath spoken, *even* the strength of the sea, saying, [g]I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, [h]*so* shall they be sorely pained at the report of Tyre.

6 [i]Pass ye over to Tarshish; [k]howl, ye inhabitants of the isle.

7 *Is* this [l]your joyous *city*, [m]whose antiquity *is* of ancient days? her own feet shall carry her [2]afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose [n]merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to [3]stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, [o]O daughter of Tarshish: *there is* [p]no more [4]strength.

11 He stretched out his hand over the sea; he shook the kingdoms: [q]the LORD hath given a commandment [5]against [6]the merchant-*city*, to destroy the [7]strong holds thereof.

12 And he said, Thou shalt no more re-

---

for his dust a sepulchre on high, carving for himself a habitation in a rock—thus verifying the adage, that men know not what a day may bring forth. Eliakim was appointed to succeed him in his office and glory. The key was a token of authority in those days, as the seals are now, being an emblem that great and important matters were intrusted to a man's care, and at his disposal. For Oriental countries, the key is still an emblem of authority. Roberts the traveller states that he found it so among the Moors. The four corners of a handkerchief are tied to a ring, the key is then placed on the shoulders, and the handkerchief hangs in front. Sometimes they have a bunch of large keys, which hang two on one shoulder and two on the other. Since the Lord Jesus applies this part of the emblem to himself, it may be inferred that Eliakim was in some respects a type of him. The advancement of Eliakim was the elevation of his father's house; the interests of all his relatives would be secure in his hands, since he was invested with a power of conferring on them great and lasting good. Jesus exalts his faithful followers to the highest dignity, and on him they depend for the continuance of their privileges. All are heirs and joint heirs with him, and through him, and for his sake they inherit eternal blessings.

Chap. XXIII. 1-16. Chittim was a term which signified all the countries bordering upon the Mediterranean, and it is here implied that tidings of the ruin of Tyre would be brought to Tarsus by Greece, Italy, and others. The entire chapter portends the heaviest calamity to the countries referred to. The city, once teeming with numbers, overflowing with wealth, and distinguished by mirth and revelry, would be plunged in the deepest sorrow. Forgetful of the Most High in the days of her prosperity, she would now be taught the unsatisfactory as well as the fleeting character of all earthly good. Ver. 17, 18. The change, after seventy years of desolation, was to be attended by a return of high prosperity. The day in question would witness reformation, and the consecration of wealth, not to personal indulgence and idolatrous orgies, but the service of the living and true God. There is some doubt as to the precise import of the prophet's words. If the language refer to the return of the Jews from their captivity in Babylon, which seems probable, it will, to some extent, find an explication in the fact that they spread extensively into the surrounding countries, where their presence and their ordinances had the effect of arresting the attention of idolaters and making proselytes. It is matter of fact also, that the

joice, O thou oppressed virgin, [r]daughter of Zidon: arise, [s]pass over to Chittim; [t]there also shalt thou have no rest.

13 Behold the [u]land of the Chaldeans: this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; [x]*and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that [y]Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years [8]shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass, after the end of seventy years, that the LORD will [z]visit Tyre, and she shall turn to her hire, and [a]shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for [9]durable clothing.

CHAPTER XXIV.

1 *The judgments of God upon the land.* 13 *A remnant shall joyfully praise him.*

BEHOLD, the LORD [a]maketh the earth empty, and maketh it waste, and [1]turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the [2]priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land [b]shall be utterly emptied, and utterly spoiled: for [c]the LORD hath spoken this word.

4 The earth [d]mourneth *and* fadeth away; the world languisheth *and* fadeth away; the [3]haughty people of the earth do languish.

5 The earth also is [e]defiled under the inhabitants thereof; [f]because they have transgressed the laws, [g]changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not [h]drink wine with a song; strong drink shall be bitter to them that drink it.

10 The [i]city of confusion is broken down; every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; [k]all joy is darkened, the mirth of the land is gone.

12 In [l]the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, [m]*there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the [4]fires, *even* the name of the LORD God of Israel [n]in the isles of the sea.

B. C. 715

[r] Gen. 10. 15, 19. Josh. 11. 8.
[s] Num. 24. 24. Ez. 27. 6.
[t] Deut. 28. 64-67. Lam. 4. 15.
[u] Gen. 11. 28, 31. Acts 7. 4.
[x] Ex. 29. 18.
[y] Jer. 25. 9-11. Ez. 29. 11.
[8] *It shall be unto Tyre as the song of an harlot.*
[z] Zeph. 2. 7. Acts 15. 14.
[a] Nah. 3. 4. Rev. 17. 2-5; 18. 9-14.
[9] *Old.*

CH. XXIV.

[a] Jer. 4. 7. Ez. 35. 4.
[1] *Perverteth the face thereof.*
[2] *Prince.*

[b] Lev. 26. 30-35. Ez. 30. 4.
[c] Jer. 13. 15. Mic. 4. 4.
[d] Jer. 12. 4. Hos. 4. 3.
[3] *Height of the people.*
[e] Gen. 3. 17, 18.
[f] Deut. 32. 15, 20. Dan. 9. 5.
[g] Dan. 7. 25. Heb. 9. 1.
[h] Ps. 69. 12. Am. 6. 5-7. Eph. 5. 18, 19.
[i] Mic. 2. 13. Luke 21. 24.
[k] Am. 5. 16-20. Luke 16. 25.
[l] Jer. 9. 11. Mic. 1. 9, 12. Matt. 22. 7.
[m] Ez. 6. 8-11. Rom. 11. 2-6. Rev. 3. 4.
[4] *Valleys.*
[n] Lev. 26. 44. Zech. 10. 9-12. Mal. 1. 11.

Christian religion, at a very early day, obtained an establishment at Tyre, where Paul found disciples on his way to Jerusalem. It is further testified by the great historian Eusebius, that Tyre became distinguished by its wealth as well as its piety. Jerome, too, affirms that the men of his time had seen churches built to the Lord in Tyre: they "beheld the wealth of all, which was not treasured up, nor hid, but which was given to those who dwelt before the Lord"—terms which undoubtedly go far to explain the text of the prophet. Tyre remained distinguished for its piety till the year 639, when taken by the Saracens. It underwent a variety of fortunes, till 1516, when the Turks became masters of it; and from that time its desolation has continued, so exact has been the fulfilment of the prediction. Since "money answereth all things," it is to be viewed as amongst the most valuable talents intrusted by God to man. When it brings along with it a large heart and an enlightened discretion, its possessor may be instrumental in producing unspeakable good. When the day shall have arrived that shall witness the universal Church of God acting upon the principle set forth in ver. 18, it will be a token that the kingdom of God has come, and that his will is being done upon earth as it is in heaven.

Chap. XXIV. 1-15. The destruction of Jerusalem, and the dispersion of the Jews, seem chiefly intended by the figurative language here employed. In that terrible catastrophe, all distinctions of priests and people, ranks and orders, were speedily lost amid the universal ruin. Figures the most fearful are employed to illustrate the horrors of the scene. It is testified by the great historian of the Jews, that the city became a scene of unutterable confusion and horrible discord, enflamed and embittered by famine and pestilence. The desolation which followed the destruction and the captivity was frightful beyond conception. Jerusalem razed, the people slain or enslaved, cities, towns, villages, the whole land abandoned, presented such a picture as the world had never seen. Yet this unparalleled dispensation of justice was attended with consequences of the happiest character in other countries. The children of Israel fled to Egypt and other lands, where they were found in great numbers in most of the cities, more especially in Alexandria, where they formed the bulk of the population. They everywhere erected synagogues, and established their peculiar worship, which was not merely a testimony against surrounding idolatry, but a means of instruction in the fundamental doctrine of the living and true God. Ver. 15. The term "fires" is one of very doubtful import. One of our best translators thought it signified "the regions of fire"—that is, Sicily, the South of Italy, and other parts frequently visited by volcanic eruptions, as Etna, Vesuvius, and other places. The explanation is striking, and it may be the correct one; it is at any-rate more satisfactory than referring it to Oriental regions, as the sphere of the rising sun. Ver. 16-23. The "songs" which are to be heard from the uttermost parts of the earth, clearly point to the spread of Chris-

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous. [a]But I said, [b]My leanness, my leanness, woe unto me! [c]the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: [d]for the windows from on high are open, and [e]the foundations of the earth do shake.

19 The earth is [f]utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall [g]reel to and fro like a drunkard, and shall be [h]removed like a cottage; and [i]the transgression thereof shall be heavy upon it; [j]and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall [6]punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, [7]*as* prisoners are gathered in the [8]pit, and shall be shut up in the prison, and after many days shall they be [9]visited.

23 Then [k]the moon shall be confounded, and the sun ashamed, [l]when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and [1]before his ancients gloriously.

CHAPTER XXV.

1 *The prophet praiseth God for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.*

O LORD, [a]thou *art* my God; I will exalt thee, I will praise thy name: for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.

B. C. 712.

[a] Ps. 106. 15.
[b] *Leanness to me.* Or, *my secret to me.*
[c] Jer. 3. 20.
[d] Gen. 7. 11.
[e] Deut. 32. 22.
[f] Jer. 4. 23-28. Matt. 24. 3. Rev. 20. 11.
[g] Ps. 107. 27.
[h] 38. 12.
[i] Ps. 38. 4. Matt. 23. 35, 36.
[j] Jer. 8. 4. Rev. 18. 21.
[6] *Visit upon.*
[7] *With the gathering of prisoners.*
[8] *Dungeon.*
[9] *Found wanting.*
[k] Ex. 32. 7, 8.
[l] Ex. 15. 21. Rev. 19. 6.
[1] There shall be *glory before his ancients.*

CH. XXV.

[a] Ex. 15. 2. Rev. 5. 9-14; 7. 12.
[b] Job 5. 15, 16.
[c] 32. 2.
[d] Ps. 72. 14-16. Heb. 12. 22.
[e] Prov. 9. 1-5.
[f] Matt. 26. 29. Luke 5. 30.
[g] Luke 2. 32. Eph. 3. 5, 6.
[1] *Swallow up.*
[2] *Covered.*
[h] Hos. 13. 14. 2 Tim. 1. 10. Heb. 2. 14, 15. Rev. 21. 4.
[i] Rev. 7. 17; 21. 4.
[k] Rom. 8. 23-26.
[l] Rom. 5. 2, 3. Phil. 3. 1; 3.
[m] Ps. 132. 13, 14. Zeph. 3. 15-17.
[3] *Thrashed.*
[4] *Thrashed in Madmenah.*

2 For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For [b]thou hast been a strength to the poor, a strength to the needy in his distress, [c]a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And [d]in this mountain shall the LORD of hosts [e]make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, [f]of wines on the lees well refined.

7 And [g]he will [1]destroy in this mountain the face of the covering [2]cast over all people, and the vail that is spread over all nations.

8 He will [h]swallow up death in victory; and the [i]Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, [k]Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, [l]we will be glad and rejoice in his salvation.

10 For [m]in this mountain shall the hand of the LORD rest, and Moab shall be [3]trodden down under him, even as straw is [4]trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim; and he shall bring down their pride together with the spoils of their hands.

---

tianity and the conversion of the heathen, the voice of whose joyful worship is supposed to be wafted to Judea. While these songs were heard, the Jewish Church cried out of her "leanness," and of the treachery to which she was subjected. These words will find their full import only when the eyes of the Jews shall have been opened, and their ears unstopped, and they shall behold the wondrous effects which have been produced by the reception among the Gentiles of their rejected King and Saviour. The last verse of the chapter has excited much controversy amongst expositors. There seems, however, no doubt that the Millennium is the period referred to; but much will have to be done before the arrival of that wondrous event; there must be a fearful overturning until He come, whose right it is to reign over universal nature.

Chap. XXV. 1-5. Babylon is doubtless the city meant in the second verse. It was large, strong, and full of ungodly inhabitants, who placed their confidence in their battlements. This wonderful city, then the metropolis of the globe, was to be reduced to one stupendous mass of ruins; nor was it ever to be rebuilt—facts that have all been realised in the case of Babylon. The "powerful people" signified the Medes and the Persians, God's instruments for the accomplishment of his purposes. Babylon had been full of strength and of cruelty, shewing no mercy to the children of Israel, whom they endeavoured to annihilate as a nation. The day of vengeance, however, was at hand, when her glory would be trampled in the dust. The term "branch," mentioned in ver. 5, should have been translated "song," signifying that the shouts of victory and the songs of revelry would cease when the deluge of calamity should overflow Babylon. Ver. 6-12. This is one of the richest passages of Isaiah, predicting glorious things to be done through all the earth. Here the prophet rises from the less to the greater. Having predicted the restoration of the Jews, he breaks forth proclaiming the liberation of an enthralled world. The days of the Messiah was the destined period of the fulfilment of these marvellous prophecies. The conceptions are so magnificent, that any attempt at explanation would be to divest them of their splendour and glory; nor is it necessary. Nothing is more certain than that he points to the redemption of the world by the atoning sacrifice of the Lord Jesus Christ, the wonderful results which would flow from his mediation and the descent of the Holy Spirit. The Messiah by death would destroy death, bringing life and immortality to light by the Gospel. The covering which wrapped the nations in darkness was to be entirely removed. - All the dead were to be raised to life; a weeping world was to be comforted; a free and full salvation was to fill the earth with gladness. Notwithstanding the great things which still remain to be accomplished, yet the events which have transpired since this prophecy was originally penned are of such a nature as at once to confirm the prediction and to illustrate the grace by which it is to be realised, and the happy results that are to flow from it.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAPTER XXVI.

1 A song inciting to confidence in God. 20 An exhortation to wait on him.

IN that day shall [a]this song be sung in the land of Judah; We have a strong city: [b]salvation will *God* appoint *for* walls and bulwarks.

2 [c]Open ye the gates, that the [d]righteous nation which keepeth the [1]truth may enter in.

3 Thou wilt keep *him* [2]in perfect peace, *whose* [3]mind *is* [e]stayed *on thee:* because he trusteth in thee.

4 [f]Trust ye in the LORD for ever: for [g]in the LORD JEHOVAH *is* [4]everlasting strength.

5 ¶ For he [h]bringeth down them that dwell on high; [i]the lofty city, he layeth it low: he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The [k]way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, [l]in the way of thy judgments, O LORD, have we waited for thee; [m]the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul [n]have I desired thee in the night; yea, with my spirit within me will I seek thee early: [o]for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, [p]and will not behold the majesty of the LORD.

11 LORD, [q]*when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy [5]at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt [r]ordain peace for us: for thou also hast wrought all our works [6]in us.

B. C. 712.

CH. XXVI.

[a] Ex. 15. 1, &c. Eph. 5. 19, 20. Rev. 5. 9-14.
[b] Ps. 48. 12, 13.
[c] Acts 2. 47. Rev. 21. 13, 24-27.
[d] Ex. 19. 6. 2 Pet. 3. 13. Rev. 5. 9.
[1] *Truths.*
[2] *Peace, peace.*
[3] *Thought*, or *imagination.*
[e] 48. 2.
[f] 2 Chr. 20. 20.
[g] Job 9. 19. Phil. 4. 13.
[4] *The rock of ages.*
[h] Job 40.11-13.
[i] Jer. 51.25,26. Rev. 18. 2.
[k] Ps. 18. 23-26. 2 Cor. 1. 12.
[l] Mal. 4. 4. Luke 1. 6.
[m] 2 Sam. 23. 5.
[n] Luke 6. 12.
[o] Ps. 64. 9, 10.
[p] John 5. 37, 38.
[q] Ps. 106. 26.
[5] *Towards thy.*
[r] John 14. 27.
[6] *For us.*

[s] 1 Cor. 4. 7. Heb. 13. 15.
[t] Matt. 2. 20.
[u] John 12. 23-28.
[x] Deut. 4. 27, 28.
[y] 1 Sam. 1. 15.
[7] *Secret speech.*
[z] John 7. 7.
[a] John 5.28,29. 1 Thes. 4.14, 15.
[b] John 11. 25, 26. 1 Cor. 15. 20, 23. Phil.3.10,21
[c] Prov. 18. 10. Matt. 23. 37.
[d] Matt. 6. 6.
[e] Ps. 27. 5; 143. 9.
[f] Ex. 9. 3-7. Jude 14, 15.
[8] *Bloods.*

CH. XXVII.

[a] 26. 21.
[b] Ps. 45. 3.
[c] Job 41. 1.
[1] *Crossing like a bar.*
[d] Num. 21. 17.
[e] Ps. 80. 8, &c. Matt. 21. 33, &c.

13 O LORD our God, *other* lords besides thee have had dominion over us; [s]*but* by thee only will we make mention of thy name.

14 *They are* [t]dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: [u]thou art glorified: [x]thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee; [y]they poured out a [7]prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have [z]the inhabitants of the world fallen.

19 Thy [a]dead *men* shall live, *together with* [b]my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [c]enter thou into thy chambers, and [d]shut thy doors about thee: [e]hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, [f]the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her [8]blood, and shall no more cover her slain.

CHAPTER XXVII.

1 The care of God over his vineyard. 7 His chastisements differ from judgments. 12 The church of Jews and Gentiles.

IN [a]that day the LORD, [b]with his sore, and great, and strong sword, shall punish [c]leviathan the [1]piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 ¶ In that day [d]sing ye unto her, [e]A vineyard of red wine.

Chap. XXVI. 1-11. The expression "that day," of frequent occurrence in the prophets, signifies the period of the events referred to, and, more precisely, future times, when the modern Babylon—the Church of Rome—should be laid low. Then this song shall be sung in the land of Judah, that is, in the Church of God: "We have a strong city." Resting on "the arm" of her Divine Lord, she will enjoy a confidence and a security which will bring peace, inspiring joy and hope. If the result shall be the literal restoration of the children of Israel to their own land, and to the favour of the Most High, which they have so long forfeited, the fulfilment will be all the more striking. The language is full of Gospel truth and grace, shadowing forth the common salvation which is ultimately to be enjoyed by both Jew and Gentile. They are righteous that do righteousness; and to all such, whether individuals or peoples, the gates of the Celestial City will be opened. Ver. 12-21. Truth and peace are inseparable, as well as wickedness and misery. The oppressors of God's people have in quick succession passed away; but that people still lives and multiplies. As the ancient Israel had nothing to fear from the successive kings by whom they had been oppressed, so the faithful in Christ Jesus have nothing to dread from the broken law, which he himself has magnified and made honourable. During the captivity, the Jewish nation seemed to be dead, but a blessed resurrection awaited it. A king would again ascend the throne, the priests appear in the temple, the princes and the people rejoice in making holiday, and the voice of gladness be heard throughout the country. Under these brilliant figures were contained great Gospel facts and doctrines. The expression, "Thy dead men shall live; together with my dead body shall they arise," admits of a twofold explanation. The resurrection of Christ is at once the pledge and pattern of the resurrection of his people; the spiritual resurrection of their souls will inevitably be followed by the resurrection of their bodies.

Chap. XXVII. 1-6. The power of the old serpent, the devil, is limited, and his reign will draw to a close. So sure as he now goes about as a roaring lion seeking whom he may devour, he will be chained and cast into perdition. Expositors have here indulged in compari-

3 I the LORD [f]do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 [g]Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would [2]go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall [h]cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath [i]he smitten him, [3]as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when [4]it shooteth forth, thou wilt debate with it: [5]he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and [6]images shall not stand up.

10 Yet [k]the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire; [l]for it *is* a people of no understanding: [m]therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* [n]the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, [o]and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 *Ephraim threatened.* 16 *Christ promised.* 18 *The destruction of scorners.*

WOE to [a]the crown of pride, to the [b]drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are [1]overcome with wine!

2 Behold, [c]the Lord hath a mighty and strong one, *which*, as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden [2]under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, [d]shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he [3]eateth it up.

5 ¶ In that day [e]shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And [f]for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand [4]doctrine? *them that are* [5]weaned from the milk, *and* drawn from the breasts.

10 For precept [6]*must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with [6]stammering lips, and another tongue, [7]will he speak to this people.

12 To whom he said, [h]This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: [i]yet they would not hear.

13 But the word of the LORD was unto them [k]precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem:

15 Because ye have said, [l]We have made a covenant with death, and with hell are we at agreement; when the over-

B. C. 712

[f] Deut. 33. 26-29.
[g] Ps. 85. 3; 103. 9. Is. 16. 6. 2 Pet. 2. 9.
[2] *March against.*
[h] Jer. 30. 19. Rom. 11. 16-26. Gal. 3. 29. Phil. 3. 3. Rev. 11. 15.
[i] Jer. 30. 11-16. Dan. 2. 31-35. Nah. 3. 19.
[3] *According to the stroke of those.*
[4] *Thou sendest it forth.*
[5] *When he removeth it.*
[6] *Sun-images.*
[k] Jer. 26. 6, 18. Luke 19. 43, 44; 21. 20, 21.
[l] Deut. 32. 28, 29. Jer. 4. 22. Rom. 1. 28, 31.
[m] Gen. 6. 6, 7. Deut. 32. 18-25. 1 Thes. 2. 16. Jam. 2. 13.
[n] Lev. 25. 9. Luke 4. 18. Rom. 10. 18. Rev. 8. 2, 6-13; 11. 15-18.
[o] Mal. 1. 11. John 4. 21-24. Heb. 12. 22.

CH. XXVIII.

[a] Hos. 5. 5; 6. 10.
[b] Hos. 4. 11; 7. 5.

[1] *Broken.*
[c] Is. 30. 10.
[2] *With.*
[d] Hos. 6. 4; 13. 1, 15. Jam. 1. 10, 11.
[3] *Swalloweth.*
[e] Zech. 6. 13-15. Luke 2. 32. 1 Cor. 1. 30, 31. 2 Cor. 4. 17. 1 Pet. 5. 4.
[f] Num. 27. 16-18. Ps. 72. 1-4. Prov. 20. 8. John 3. 34; 5. 30.
[4] *The hearing.*
[5] Ps. 131. 2. Matt. 11. 25. 1 Pet. 2. 2.
[6] Hath been.
[6] *Stammerings of lips.*
[7] *He hath spoken.*
[h] Matt. 11. 28, 29.
[i] Ps. 81. 11-13. Heb. 12. 25.
[k] Jer. 23. 36-38.
[l] Job 15. 25-27. Is. 8. 12.

sons between the serpent and other creatures, and between both and certain countries, more especially Babylon; but the whole are fanciful. It is, however, true, that Babylon may properly be likened to a combination of the hugest and most terrible monsters, for nothing could exceed her rapacity, ravages, and cruelty; and in this respect she was a meet and fearful emblem of the Church of Rome. Ver. 7-13. The bearing of these verses is towards the future spread and establishment of Christianity, which would proclaim liberty to the captives, and the opening of the prison to them that were bound. At the happy result of the publication of the "glad tidings," idolatry would be abolished, despotism overthrown, war and slavery brought to an end, and the earth filled with the children of peace, when the redeemed of the Lord would live to his glory, and consecrate themselves to the celebration of his praise.

Chap. XXVIII. 1-8. "Turning the battle to the gate," was a phrase which signified to repulse an invader, and to pursue him to his own city, and to besiege him there. As the result of courage and the exercise of power, it serves to illustrate the victories which believers are enabled to achieve through the Son of God. The picture set forth in ver. 7 and 8 is particularly humbling, as it presents a deplorable view of impiety and profligacy among those who, as teachers, ought to have been examples to the people. Nothing more revolting could

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAPTER XXVI.

1 *A song inciting to confidence in God.* 20 *An exhortation to wait on him.*

IN that day shall [a]this song be sung in the land of Judah; We have a strong city: [b]salvation will *God* appoint *for* walls and bulwarks.

2 [c]Open ye the gates, that the [d]righteous nation which keepeth the [1]truth may enter in.

3 Thou wilt keep *him* [2]in perfect peace, *whose* [3]mind *is* [e]stayed *on thee:* because he trusteth in thee.

4 [f]Trust ye in the LORD for ever: for [g]in the LORD JEHOVAH *is* [4]everlasting strength.

5 ¶ For he [h]bringeth down them that dwell on high; [i]the lofty city, he layeth it low: he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The [k]way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, [l]in the way of thy judgments, O LORD, have we waited for thee; [m]the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul [n]have I desired thee in the night; yea, with my spirit within me will I seek thee early: [6]for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, [p]and will not behold the majesty of the LORD.

11 LORD, [q]*when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy [5]at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt [r]ordain peace for us: for thou also hast wrought all our works [6]in us.

B. C. 712.

CH. XXVI.

[a] Ex. 15. 1, &c. Eph. 5. 19, 20. Rev. 5. 9-14.
[b] Ps. 48. 12, 13.
[c] Acts 2. 47. Rev. 21. 13, 24-27.
[d] Ex. 19. 6. 2 Pet. 3. 13. Rev. 5. 9.
[1] *Truths.*
[2] *Peace, peace.*
[3] *Thought,* or *imagination.*
[e] 48. 2.
[f] 2 Chr. 20. 20.
[g] Job 9. 19. Phil. 4. 13.
[4] *The rock of ages.*
[h] Job 40. 11-13.
[i] Jer. 51. 25, 26. Rev. 18. 2.
[k] Ps. 18. 23-26. 2 Cor. 1. 12.
[l] Mal. 4. 4. Luke 1. 6.
[m] 2 Sam. 23. 5.
[n] Luke 6. 12.
[o] Ps. 64. 9, 10.
[p] John 5. 37, 38.
[q] Ps. 106. 26.
[5] *Towards* thy.
[r] John 14. 27.
[6] *For us.*

[s] 1 Cor. 4. 7. Heb. 13. 15.
[t] Matt. 2. 20.
[u] John 12. 23-28.
[x] Deut. 4. 27, 28.
[7] 1 Sam. 1. 15.
[7] *Secret speech.*
[z] John 7. 7.
[a] John 5. 28, 29. 1 Thes. 4. 14, 15.
[b] John 11. 25, 26. 1 Cor. 15. 20, 23. Phil. 3. 10, 21
[c] Prov. 18. 10. Matt. 23. 37.
[d] Matt. 6. 6.
[e] Ps. 27. 5; 143. 9.
[f] Ex. 9. 3-7. Jude 14, 15.
[8] *Bloods.*

CH. XXVII.

[a] 26. 21.
[b] Ps. 45. 3.
[c] Job 41. 1.
[1] *Crossing like a bar.*
[d] Num. 21. 17.
[e] Ps. 80. 8, &c. Matt. 21. 33, &c.

13 O LORD our God, *other* lords besides thee have had dominion over us; [s]*but* by thee only will we make mention of thy name.

14 *They are* [t]dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: [u]thou art glorified: [x]thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee; [7]they poured out a [7]prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have [z]the inhabitants of the world fallen.

19 Thy [a]dead *men* shall live, *together with* [b]my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [c]enter thou into thy chambers, and [d]shut thy doors about thee: [e]hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, [f]the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her [8]blood, and shall no more cover her slain.

CHAPTER XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The church of Jews and Gentiles.*

IN [a]that day the LORD, [b]with his sore, and great, and strong sword, shall punish [c]leviathan the [1]piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 ¶ In that day [d]sing ye unto her, [e]A vineyard of red wine.

Chap. XXVI. 1-11. The expression "that day," of frequent occurrence in the prophets, signifies the period of the events referred to, and, more precisely, future times, when the modern Babylon—the Church of Rome—should be laid low. Then this song shall be sung in the land of Judah, that is, in the Church of God: "We have a strong city." Resting on "the arm" of her Divine Lord, she will enjoy a confidence and a security which will bring peace, inspiring joy and hope. If the result shall be the literal restoration of the children of Israel to their own land, and to the favour of the Most High, which they have so long forfeited, the fulfilment will be all the more striking. The language is full of Gospel truth and grace, shadowing forth the common salvation which is ultimately to be enjoyed by both Jew and Gentile. They are righteous that do righteousness; and to all such, whether individuals or peoples, the gates of the Celestial City will be opened. Ver. 12-21. Truth and peace are inseparable, as well as wickedness and misery. The oppressors of God's people have in quick succession passed away; but that people still lives and multiplies. As the ancient Israel had nothing to fear from the successive kings by whom they had been oppressed, so the faithful in Christ Jesus have nothing to dread from the broken law, which he himself has magnified and made honourable. During the captivity, the Jewish nation seemed to be dead, but a blessed resurrection awaited it. A king would again ascend the throne, the priests appear in the temple, the princes and the people rejoice in making holiday, and the voice of gladness be heard throughout the country. Under these brilliant figures were contained great Gospel facts and doctrines. The expression, "Thy dead men shall live; together with my dead body shall they arise," admits of a twofold explanation. The resurrection of Christ is at once the pledge and pattern of the resurrection of his people; the spiritual resurrection of their souls will inevitably be followed by the resurrection of their bodies.

Chap. XXVII. 1-6. The power of the old serpent, the devil, is limited, and his reign will draw to a close. So sure as he now goes about as a roaring lion seeking whom he may devour, he will be chained and cast into perdition. Expositors have here indulged in compari-

3 I the LORD [f]do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 [g]Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would [2]go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall [h]cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath [i]he smitten him, [3]as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when [4]it shooteth forth, thou wilt debate with it: [5]he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and [6]images shall not stand up.

10 Yet [k]the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire; [l]for it *is* a people of no understanding: [m]therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* [n]the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, [o]and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 *Ephraim threatened.* 16 *Christ promised.* 18 *The destruction of scorners.*

WOE to [a]the crown of pride, to the [b]drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are [1]overcome with wine!

2 Behold, [c]the Lord hath a mighty and strong one, *which*, as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden [2]under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, [d]shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he [3]eateth it up.

5 ¶ In that day [e]shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And [f]for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand [4]doctrine? *them that are* [5]weaned from the milk, *and* drawn from the breasts.

10 For precept [5]*must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with [6]stammering lips, and another tongue, [7]will he speak to this people.

12 To whom he said, [h]This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: [i]yet they would not hear.

13 But the word of the LORD was unto them [k]precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem:

15 Because ye have said, [l]We have made a covenant with death, and with hell are we at agreement; when the over-

B. C. 712

f Deut. 33. 26-29.
g Ps. 85. 3; 103. 9. Ez. 16. 63. 2 Pet. 2. 9.
2 *March against.*
h Jer. 30. 19. Rom. 11. 16-26. Gal. 3. 29. Phil. 3. 3. Rev. 11. 15.
i Jer. 30. 11-16. Dan. 2. 31-35. Nah. 3. 19.
3 *According to the stroke of those.*
4 *Thou sendest it forth.*
5 *When he removeth it.*
6 *Sun-images.*
k Jer. 26. 6, 18. Luke 19. 43, 44; 21. 20, 24.
l Deut. 32. 28, 29. Jer. 4. 22. Rom. 1. 28, 31.
m Gen. 6. 6, 7. Deut. 32. 18-25. 1 Thes. 2. 16. Jam. 2. 13.
n Lev. 25. 9. Luke 4. 18. Rom. 10. 18. Rev. 8. 2, 6-13; 11. 15-18.
o Mal. 1. 11. John 4. 21-24. Heb. 12. 22.

CH. XXVIII.

a Hos. 5. 5; 6. 10.
b Hos. 4. 11; 7. 5.

1 *Broken.*
c Ez. 30. 10.
2 *With.*
d Hos. 6. 4; 13. 1, 15. Jam. 1. 10, 11.
3 *Swallowed.*
e Zech. 6. 13-15. Luke 2. 32. 1 Cor. 1. 30, 31. 2 Cor. 4. 17. 1 Pet. 5. 4.
f Num. 27. 16-18. Ps. 72. 1-4. Prov. 20. 8. John 3. 34; 5. 30.
4 *The hearing.*
5 Ps. 131. 2. Matt. 11. 25. 1 Pet. 2. 2.
6 Hath been.
6 *Stammerings of lips.*
7 *He hath spoken.*
h Matt. 11. 28, 29.
i Ps. 81. 11-13. Heb. 12. 25.
k Jer. 23. 36-38.
l Job 15. 25-27. Ez. 8. 12.

sons between the serpent and other creatures, and between both and certain countries, more especially Babylon; but the whole are fanciful. It is, however, true, that Babylon may properly be likened to a combination of the hugest and most terrible monsters, for nothing could exceed her rapacity, ravages, and cruelty; and in this respect she was a meet and fearful emblem of the Church of Rome. Ver. 7-13. The bearing of these verses is towards the future spread and establishment of Christianity, which would proclaim liberty to the captives, and the opening of the prison to them that were bound. At the happy result of the publication of the "glad tidings," idolatry would be abolished, despotism overthrown, war and slavery brought to an end, and the earth filled with the children of peace, when the redeemed of the Lord would live to his glory, and consecrate themselves to the celebration of his praise.

Chap. XXVIII. 1-8. "Turning the battle to the gate," was a phrase which signified to repulse an invader, and to pursue him to his own city, and to besiege him there. As the result of courage and the exercise of power, it serves to illustrate the victories which believers are enabled to achieve through the Son of God. The picture set forth in ver. 7 and 8 is particularly humbling, as it presents a deplorable view of impiety and profligacy among those who, as teachers, ought to have been examples to the people. Nothing more revolting could

flowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

16 ¶ Therefore thus saith the Lord GOD, [m]Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: [n]he that believeth shall not make haste.

17 ¶ [o]Judgment also will I lay to the line, and righteousness to the plummet; [p]and the hail shall sweep away the refuge of lies, [q]and the waters shall overflow the hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be [s]trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only [9]*to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it;* and the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up as [r]*in* mount Perazim, he shall be wroth as *in* [s]the valley of Gibeon, that he may do his work, [t]his strange work; and bring to pass his act, his strange act.

22 Now therefore [u]be ye not mockers, [x]lest your bands be made strong; for I have heard from the Lord GOD of hosts [y]a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in [1]the principal wheat, and the appointed barley, and the [2]rye, in their [3]place?

26 [4]For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not thrashed with a thrashing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

B. C. 725.

[m] Ps. 118. 22. Acts 4. 11, 12. 1 Cor. 3. 11.
[n] Ps. 112. 7, 8. Jam. 5. 7, 8.
[o] Ps. 94. 15. Rom. 9. 28.
[p] Ex. 9. 18, 19. Rev. 8. 7; 16. 21.
[q] Dan. 11. 22.
[s] *A treading down to it.*
[9] When *he shall make* you *to understand doctrine.*
[r] 1 Chr. 14. 11.
[s] Josh. 10. 10-12.
[t] Deut 29. 21-21.
[u] Jer. 15. 17. Acts 13. 40, 41.
[x] Ps. 107. 16. Rev. 22. 18, 19.
[y] Jer. 25. 11.
[1] *The wheat in the principal* place, *and the barley in the appointed* place.
[2] Or, *spelt.*
[3] *Border.*
[4] Or, *And he bindeth it in such sort as his God doth teach him.*

[s] 27.
[s] Job 37. 23.

28 Bread-*corn* is bruised; because he will not ever be thrashing it, nor break *it with* [x]the wheel of his cart, nor bruise it *with* his horsemen.

29 This also [a]cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

CHAPTER XXIX.

1 God's judgment upon Jerusalem. 9 The insensibility, 13 and deep hypocrisy of the Jews. 17 A promise of sanctification.

[1]WOE to Ariel, to Ariel, [2]the city *where* David dwelt! [a]add ye year to year; let them [3]kill sacrifices.

2 Yet [b]I will distress Ariel, and there shall be heaviness and sorrow: [c]and it shall be unto me as Ariel.

3 And I will [d]camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And [e]thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall [4]whisper out of the dust.

5 Moreover, the [f]multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* [g]as chaff that passeth away; yea, it shall be [h]at an instant suddenly.

6 Thou shalt be [i]visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And [k]the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and [l]that distress her, shall be [m]as a dream of a night-vision.

8 It shall even be [n]as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and, behold, he drinketh; but he awaketh, and, [o]behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; [5]cry ye out, and cry: [p]they are drunken, but not with wine; they stagger, but not with strong drink.

10 For [q]the LORD hath poured out upon you the spirit of deep sleep, and hath

CH. XXIX.
[1] Or, *O Ariel,* that is, *the lion of God.*
[2] *Of the city.*
[a] Jer. 7. 21.
[3] *Cut off the heads.*
[b] Jer. 32. 28, 32; 30. 4, 5.
[c] Ez. 22. 31. Rev. 19. 17, 18.
[d] 2 Kings 25. 1-4.
[e] Ps. 44. 25.
[4] *Peep,* or *chirp.*
[f] 37. 30.
[g] Job 21. 18.
[h] Ps. 48. 5, 6. 1 Thes. 5. 3.
[i] 1 Sam. 2. 10. Luke 21. 11.
[k] Jer. 25. 31-33. Rev. 20. 8, 9.
[l] 2.
[m] Job 20. 8.
[n] 2 Chr. 32. 21.
[o] 41. 12.
[5] *Take your pleasure and riot.*
[p] Jer. 23. 9.
[q] Mic. 3. 6. Rom. 11. 8.

have been supplied by the orgies of nations plunged in the darkness of idolatry. Ver. 9-29. The well known expression, "Precept upon precept, line upon line," would seem to have originated in contempt of the true prophets, whose concise and emphatic language was turned into ridicule The prophets, like all true teachers, never forgot first principles: for they knew that amongst their hearers there were always numbers who required them. The day will never come when ministers of the Gospel, with a view to build up the more advanced disciples, can safely omit a frequent recurrence to the subjects of repentance towards God, and faith in our Lord Jesus Christ. The school of Christianity comprises people of all ages, from those lisping their first lessons to those going on to perfection. Ver. 16 is one of the most glorious in Scripture, as setting forth the ground of human hope—Christ the Lord, as the foundation stone, tried, precious, and sure. From the glorious perfections of his Divine nature, he is able to support the weight of the superstructure. None who believe in him shall ever be confounded. The Most High is not less wonderful in counsel than excellent in working. He orders all things for the advancement of his people's welfare, and the spread of his own kingdom. All his purposes will be accomplished, and all his enemies will be overthrown.

Chap. XXIX. 1-12. "Ariel" clearly signifies Jerusalem, but the reason of the name it is impossible to ascertain. The term, in some cases, as in Ezekiel, is applied to an altar; and it may have been given to Jerusalem as the place of sacrifice and public worship. This is, at least, the best explanation that has been given.

closed your eyes: the prophets and your [6]rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a [7]book [r]that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, [s]I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, [t]I am not learned.

13 ¶ Wherefore the LORD said, [u]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and [x]their fear toward me is taught by the precept of men:

14 Therefore, behold, I will [8]proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that [y]seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? [z]or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The [a]meek also shall [9]increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and [b]the scorner is consumed, [c]and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

B. C. 712.

6 *Heads.*
7 Or, *letter.*
r 8. 16.
s Dan. 12. 4, 9. Matt. 11. 25. Rev. 5. 1,5-9.
t John 7. 15, 16.
u Ps. 17. 1. Ez. 33. 31-33. Matt. 15. 7-9.
x 2 Chr. 29; 30; 31. Matt. 15. 2-6. Mark 7. 2-13. Col. 2. 22.
8 *Add.*
y Ps. 10. 11-13. Jer. 23. 24. Ez. 9. 9. Zeph. 1. 12. Rev. 2. 23.
z Ps. 73. 11; 94. 8, 9.
a Ps. 25. 9. Zeph. 2. 3. Matt. 5. 5; 11. 29. Eph. 4. 2. Phil. 2. 1-3. Jam. 1. 21. 1 Pet. 2. 1-3.
9 *Add.*
b Luke 16. 14.
c Mic. 2. 1. Luke 6. 7; 13. 14-17.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, [d]Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall [e]fear the God of Israel.

24 They also that erred in spirit shall [1]come to understanding, and they that murmured shall learn doctrine.

CHAPTER XXX.

1 *The people threatened for their confidence in Egypt,* 8 *and contempt of God's word.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may [a]add sin to sin:

2 That walk to go down into Egypt, [b]and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in [c]the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt [d]*your* confusion.

4 For his princes were at [e]Zoan, and his ambassadors came to [f]Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: [g]Into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried [1]concerning this, Their strength *is* to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for [2]the time to come for ever and ever;

9 That [h]this *is* a rebellious people,

d Jer. 30. 5-7, 10; 33. 24-26. Ez. 37. 24-28.
e Hos. 3. 5. Rev. 15. 4.
1 *Know understanding.*

CH. XXX.

a Num. 32. 14. Rom. 2. 5. 2 Tim. 3. 13.
b Num. 27. 21. Jer. 21. 2.
c Lam. 4. 20.
d Jer. 17. 5, 6. Rom. 5. 5; 10, 11.
e Num. 13. 22. Ez. 30. 14.
f Jer. 43. 7. *Tahpanhes.* Ez. 30. 18. *Tehaphnehes.*
g Ex. 1. 14; 5. 10-21. Deut. 4. 20. Jer. 11. 4.
1 Or, *to her.*
2 *The latter day.*
h Deut. 31. 27-29. Matt. 23. 31-33. Acts 7. 51.

The exhortation, "Add ye year to year; let them kill the sacrifice," is solemn irony, as if the prophet had said, "Fill up the measure of your dead formality, while destitute of the power of godliness; but it will not avail." As you sow, you shall reap; the harvest follows hard on the heels of the seedtime. Ver. 13-17. The first of these verses presents a terrible warning to false professors; it ranks with the greatest iniquities, and is consequently followed by the severest punishments. The points of comparison here presented are the forest district, abounding in cedars and other trees, and the express indications of great revolutions to take place on the appearance of the Messiah. The Gentile world, which had produced no fruits of righteousness, resembled the wild regions of Lebanon, displaying fertility and beauty in a very high degree; while Israel, which had formerly been as the garden of the Lord, would be reduced to a state of nature. Ver. 18-24. These words apply to the Gentiles, to whom the Scriptures were to be delivered in their own tongue. While, to be taken spiritually, they have still a large amount of literal fulfilment in the miracles of the Saviour and his apostles, when the blind were made to see, the deaf to hear, and the lame man to leap as the hart; yet the higher acceptation points to the wondrous effect of Divine power on the souls of the faithful. True penitents had the eyes of their understanding opened, and their ears listened with joy to the glad tidings.

Chap. XXX. 1-17. From the first, the danger of Judah and Israel lay in forming alliances with Egypt, which had been expressly forbidden. It is not a little remarkable, that they should have looked to a country which had been to them a house of bondage, a source of intolerable misery. If it be remembered, also, that their departure was signalised by the destruction of the Egyptian army, and its sovereign, the wonder will be increased: that either should have looked to the other is, indeed, astonishing. The closing expression of ver. 7 comprises a principle of which God's people can scarcely make too much: "Your strength is to sit still," has often a volume of meaning to godly men, under peculiar circumstances. To trust in themselves is folly; to trust in their fellow-creatures may be iniquity, for as much

[l]lying children, children *that* [k]will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, [l]speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in [3]oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of [4]the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, [m]the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not.

16 But ye said, No; [n]for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; [o]therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: [p]till ye be left as [5]a beacon upon the top of a mountain, and as an ensign on a hill.

18 ¶ And [q]therefore will the LORD wait, that he may be gracious unto you; and therefore [r]will he be exalted, that he may have mercy upon you: [s]for the LORD *is* a God of judgment: [t]blessed *are* all they that wait for him.

19 For the people shall [u]dwell in Zion at Jerusalem; thou shalt weep no more: [x]he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the LORD give you [y]the bread of adversity, and the water of [6]affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

B.C. 713.

l Jer. 9. 3-5. Rev. 22. 15.
k 2 Chr. 33. 10. Rom. 2. 21-23.
l Jer. 6. 13,14. John 7. 7. Rom. 16. 18. Gal. 4. 16.
3 *Fraud.*
4 *The bottle of potters.*
m Jer. 23. 36.
n Deut. 28. 25. Am. 9. 1. Mic. 1. 13.
o Deut. 28. 49. Hab. 1. 8.
p Neh. 1. 2, 3.
5 *A tree bereft of branches, or boughs, or a mast.*
q Ex. 34. 6, 7. Rom. 5. 20; 9. 15-18.
r Ps. 46. 10, 11. Luke 24. 26. Acts 2. 33-39. Eph. 1. 6, 20-23.
s Deut. 32. 4. Rom. 2. 2-10.
t Ps. 2. 12; 27. 14; 40. 1-3. Jer. 17. 7.
u Jer. 31. 6, 12.
x Ps. 50. 15. Eph. 3. 20. 1 John 5. 14, 15.
y Deut. 16. 3. Acts 14. 22.
6 *Oppressions.*
z Deut. 5. 32.
7 *The graven images of thy silver.*
8 *Scatter.*
a Ps. 36. 8.
b Ps. 144. 12-14. Mal. 4. 2.
c Deut. 25. 4. 1 Cor. 9. 9, 10.
9 *Savoury.* Heb. *leavened.*
1 *Lifted up.*
d Deut. 32. 39.
e Deut. 32. 22. Nah. 1. 5, 6. 2 Thes. 2. 8. Heb. 12. 29.
2 *The grievousness of flame.*
3 *Heaviness.*
f Ps. 32. 9.
g 2 Sam. 17. 14. 2 Thes. 2. 11.
4 *Rock.*
h Ps. 2. 5; 18. 13, 14; 46. 6.
5 *The glory of his voice.*
i Ex. 15. 16. Luke 1. 51.
k Josh. 10. 11. Rev. 6. 12-17; 16. 18-21.
l 37. 22-38.

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, [z]when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of [7]thy graven images of silver, and the ornament of thy molten images of gold: thou shalt [8]cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and [a]it shall be fat and plenteous: in that day shall [b]thy cattle feed in large pastures.

24 The [c]oxen likewise, and the young asses that ear the ground, shall eat [9]clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every [1]high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the LORD [d]bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, [e]burning *with* his anger, and [2]the burden *thereof is* [3]heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* [f]a bridle in the jaws of the people, [g]causing *them* to err.

29 Ye shall have a song, as in the night, *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the [4]mighty One of Israel.

30 And [h]the LORD shall cause [5]his glorious voice to be heard, and shall shew [i]the lighting down of his arm, with the indignation of *his* anger, and *with* [k]the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through [l]the voice of the LORD

as their condition is one for which relief can come from God alone. Under such circumstances, then, humble confidence, holy patience, constant and believing prayer, are both wisdom and duty. This, however, which might seem of all things easiest, is of all things the most difficult. It is far easier to trust in the flesh than in the Lord, and to lean upon our own understanding rather than on his unerring word, and in proportion to the ease is the peril. Ver. 18-24. The beautiful exhortation contained in the first and second of these verses is full of evangelical principle. The affirmation, "Blessed are all they who wait for him," finely harmonises with the statement on which we have been remarking. The best illustration supplied in Jewish history on both these points, is the conduct of Israel on the invasion of Sennacherib. In that case their trust was not in their sword, and in their bow, but in the living God; they sat still, and waited for his salvation. The result was deliverance and joy. They wept no more, for he had been very gracious to them. They had trusted, and they were not disappointed. The value of blessings is best understood by their withdrawment. But of all blessings to the people of God, the ordinances of the Gospel are the most precious, and of all calamities their loss is the greatest. Men, taught of Heaven, have an ear ever open to the voice of Providence: when they hear "This is the way," they hasten to walk in it, turning neither to the right hand nor to the left. The test of a healthy spirit is, a love of holiness, and a readiness to follow the Lord fully, whithersoever his commands may lead, and to whatever dangers they may expose. Ver. 25-33. There is something strangely significant in the idea of rivers and streams of water running on the tops of mountains. But that idea is peculiarly significant as an emblem of the change about to be effected by Christianity. Fervent piety would be found among individuals, classes, and peoples, where idolatry had for ages all but countless been in the ascendant, blinding the minds, hardening

shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* [6]every place where the grounded staff shall pass, which the LORD shall [7]lay upon him, *it* shall be with tabrets and harps: and in battles of [m]shaking will he fight [8]with it.

33 For [n]Tophet *is* ordained [9]of old; yea, for the king it is prepared: he hath made *it* deep *and* large; the pile thereof *is* fire and much wood; [o]the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAPTER XXXI.

The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.

WOE to them that go down to Egypt for help, and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong: but [a]they look not unto the Holy One of Israel, [b]neither seek the LORD!

2 Yet [c]he also *is* wise, and [d]will bring evil, and will not [1]call back his words: but will [e]arise against the house of the evil-doers, and [f]against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the [2]noise of them: [g]so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; [h]defending also he will deliver *it; and* [1]passing over he will preserve *it.*

6 ¶ [k]Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For [1]in that day every man shall cast away his idols of silver, and [3]his idols of gold, which your own hands have made unto you *for* a sin.

B. C. 713.

6 *Every passing of the rod founded.*
7 *Cause to rest.*
m Job 16. 12. Heb. 12. 26.
8 *Against them.*
n Jer. 7. 31, 32. Matt. 5. 22; 18. 8. 9.
9 *From yesterday.*
o Gen. 19. 24. Rev. 14. 10, 11.

CH. XXXI.

a Jer. 17. 5.
b Dan. 9. 13.
c Jer. 10. 7, 12. Jude 25.
d Josh. 23. 15.
1 *Remove.*
e Num. 10. 35.
f Jer. 44. 29, 30.
2 *Multitude.*
g Ps. 125. 1, 2.
h Ps. 37. 40.
i Ex. 12. 27.
k Hos. 14. 1-3.
l Deut. 7. 25.
3 *The idols of his gold.*

m 37. 37, 38.
4 *For fear of the sword.*
5 *Tributary.* Heb. *for melting,* or *tribute.*
6 *His rock shall pass away for fear,* or *his strength.*
n 18. 3.
o Mal. 4. 1.

CH. XXXII.

a Jer. 23. 5, 6.
b Rev. 17. 14.
c Ps. 32. 7.
1 *Heavy.*
d Ps. 31. 2, 3.
2 *Hasty.*
e Ex. 4. 11, 12. Acts 2. 4-12.
3 *Eloquently.*
f Hos. 7. 6, 7.
g Prov. 11. 24-26. Matt. 23. 14.
h Jer. 18. 12. Matt. 26. 4.
i Acts 6. 11-13.
4 *He speaketh against the poor* in *judgment.*
k Luke 6. 35-38.
5 *Be established.*
6 *Days above a year.*
l Joel 1. 7-12.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but [m]he shall flee [4]from the sword, and his young men shall be [5]discomfited.

9 And [6]he shall pass over to his strong hold for fear, and his princes shall be afraid of [n]the ensign, saith the LORD, [o]whose fire *is* in Zion, and his furnace in Jerusalem.

CHAPTER XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshewn.* 15 *Restoration is promised to succeed.*

BEHOLD, [a]a king shall reign in righteousness, [b]and princes shall rule in judgment.

2 And a man shall be as [c]an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a [1]great [d]rock in a weary land.

3 And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The heart also of the [2]rash shall understand knowledge, and [e]the tongue of the stammerers shall be ready to speak [3]plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, [f]and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make [g]empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he [h]deviseth wicked devices to destroy the poor with [1]lying words, even when [4]the needy speaketh right.

8 But [k]the liberal deviseth liberal things; and by liberal things shall he [5]stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [6]Many days and years shall ye be troubled, ye careless women: [l]for the vintage shall fail, the gathering shall not come.

---

the hearts, and polluting the characters of men. Even the light of the moon would become as that of the sun, and the light of the sun sevenfold! Old things would pass away, and all things become new.

Chap. XXXI. 1-9. In proportion as people possess the means of agression or resistance, they will be tempted to use and trust in them. This is particularly the case with cavalry. Moses had expressly interdicted the possession of such a force by Israel in large numbers, knowing the temptations to which it would expose them. Military enterprises rendered cavalry necessary to eminent success; and the Eyptians were noted for their particular attention to the breeding of these animals. A great historian, speaking of a particular locality in Egypt, records that there were in it no fewer than twenty thousand royal chariots, each having two horses. Then as now the incessant tendency of human nature was to depart from the living God through an evil heart of unbelief. There are occasions on which we may be required to use means, and part of these means may very materially consist in the aid of our fellow-men, and in such cases it would be presumption to neglect them; but even then it is ever to be remembered, that the race is not to the swift, nor the battle to the strong. The believer's wisdom, therefore, whether acting apart or in harmony with others, is to acknowledge God in all his ways, looking upward for direction to his steps. He cannot too steadfastly remember that "the way of man is not in himself," and that without Christ he can do nothing: but that through his strength he can do all things, suffer all things, and conquer every adversary.

Chap. XXXII. 1-8. It is generally allowed, that the king that is to reign in righteousness, whatever reference it may have to Hezekiah, ultimately points to the Lord Jesus Christ. The subject has given rise to some useless discussion; for although it is not to be denied that it is immediately connected with the account of the destruction of the Assyrian army, that it fully accords with the prosperous and happy reign of Hezekiah, and that the statement cannot be applied directly and literally to the times of the Messiah, yet these kings were types of the Lord Jesus, and as such, there need be no hesitation in

11 Tremble, ye women that are at ease; be troubled, ye careless ones; [m]strip you, and make you bare, [n]and gird *sackcloth* upon *your* loins.

12 They shall [o]lament for the teats, for the [7]pleasant fields, for the fruitful vine.

13 Upon the land of my people shall [p]come up thorns *and* briers; [8]yea, upon all the houses of joy [q]*in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the [9]forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until [r]the Spirit be poured upon us from on high, [s]and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then [t]judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

18 And [u]my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places,

19 When it shall hail, coming down [x]on the forest; and [1]the [y]city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

CHAPTER XXXIII.

1 *God's judgments against the enemies of the church.*
13 *The privileges of the godly.*

WOE to [a]thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! [b]when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, [c]be gracious unto us; we have waited for thee: [d]be thou their arm every morning, [e]our salvation also in the time of trouble.

B. C. 713.

[m] Deut. 28. 48.
[n] Jer. 4. 8.
[o] Lam. 2. 11.
[7] *Fields of desire.*
[p] Is. 10. 7. 34.
[8] *Burning upon.*
[q] 22. 2, 12, 13.
[9] *Clifts and watch-towers.*
[r] Zech. 12. 10. John 7. 39. Tit. 3. 5, 6.
[s] Rom. 11. 18-26.
[t] 1 Cor. 6. 9-11. Tit. 2. 11,12.
[u] Jer. 23. 5, 6. 1 John 4. 16.
[x] Zech. 11. 2.
[1] *The city shall be utterly abased.*
[y] Rev. 18. 21.

C. XXXIII.

[a] 2 Kings 18. 13-17.
[b] Ob. 10-16. Matt. 7. 2.
[c] Ps. 130. 4-8.
[d] Ps. 25. 3.
[e] Ps. 46. 1, 5. 2 Cor. 1. 3,4.
[f] Ps. 46. 6.
[g] 2 Kings 7. 15.
[h] Joel 2. 9, 25.
[i] Ex. 9. 16, 17.
[k] Ps. 113. 5, 6.
[l] Rom. 11. 20.
[1] *Salvations.*
[m] Prov. 19. 23. Matt. 6. 33.
[2] *Messengers.*
[n] Jer. 4. 20-26.
[o] Zech. 11. 1-3.
[3] *Withered away.*
[p] Cant. 2. 1.
[q] Deut. 3. 4.
[r] Deut. 32. 36-43.
[s] Ps. 46. 10.
[t] Ps. 7. 6.
[u] Dan. 3. 27-30.
[x] Ps. 99. 2, 3.
[y] Deut. 5. 24, 25.
[z] Luke 16. 23-26.
[a] Rom. 2. 7.
[4] *In righteousness.*
[5] *In uprightnesses.*
[b] Luke 3. 12-14.
[6] *Deceits.*
[c] Ex. 23. 6-9.
[d] 1 Sam. 24. 4-7.

3 At [f]the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And [g]your spoil shall be gathered *like* the gathering of the caterpillar: as [h]the running to and fro of locusts shall he run upon them.

5 [1]The LORD is exalted; for [k]he dwelleth on high: [l]he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of [1]salvation: [m]the fear of the LORD *is* his treasure.

7 Behold, their [2]valiant ones shall cry without; the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The [n]earth mourneth *and* languisheth; [o]Lebanon is ashamed *and* [3]hewn down; [p]Sharon is like a wilderness; [q]and Bashan and Carmel shake off *their fruits.*

10 [r]Now will I rise, saith the LORD; [s]now will I be exalted; now [t]will I lift up myself.

11 Ye shall conceive chaff; ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime; *as* thorns cut up shall they be burned in the fire.

13 ¶ [u]Hear, ye *that are* far off, what I have done; and, [x]ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: [y]who among us shall dwell with the devouring fire? who among us shall dwell with [z]everlasting burnings?

15 He [a]that walketh [4]righteously, and speaketh [5]uprightly; [b]he that despiseth the gain of [6]oppressions, [c]that shaketh his hands from holding of bribes, [d]that

applying this Scripture to Him who, in the highest sense, "reigns in righteousness." He alone, however, "shelters" sinners from the wrath of God, and the temptations of the Wicked One. The sentiment contained in ver. 8 is one of great moment, which the opulent portion of the Church of God would do well to consider —while the liberal deviseth liberal things, by these very things they will stand. In proportion as they are faithful in a few things, they will have many committed to their charge. Ver. 9-20. The doctrine of Divine influence is here very strikingly set forth. It is, indeed, not easy to conceive of a more distinct recognition of the Holy Spirit as the source of all the piety of our world. He alone can remove the briers and thorns, and turn the wilderness into a fruitful field. May the self-same Spirit be poured out on all the churches of the saints as a spirit of prayer and of supplication! This is required for the revival of true religion where it is, for the overthrow of false religion, and for the spread of the Gospel to the ends of the earth. It is impossible to exaggerate the importance of the Scripture doctrines of the Cross; but these doctrines are powerful only in proportion as they are accompanied by the Eternal Spirit. Until then, things will, at home and abroad, continue substantially as they are. No length of time, no amount of human labour, will overcome the difficulties to be encountered, and realise the glorious era predicted by the prophet. God's people cannot be too deeply penetrated by this conviction, for nothing short of a conviction, deep and overwhelming, will ever prompt the supplication which alone will be followed by a blessing.

Chap. XXXIII. 1-12. The spiritual portion of the ancient Church well understood the doctrine of grace, and the advantage to be derived from waiting on the Lord. To him they looked to be their arm every morning, and their salvation also in the time of trouble. While other nations of the earth looked to their armies and navies, their strongholds and fortifications, his people, when in a proper state of mind, relied solely on himself. In order to their reliance, however, knowledge was necessary, and its practical application constituted wisdom. Ver. 13-24. Fear, as one of the strongest passions that can influence the human heart, is peculiarly painful; but no fear is comparable to that of the hypocrite. Accordingly, when Jerusalem was invested by hostile armies, her wicked inhabitants were the subjects of a twofold alarm; while apprehending the rage of their foes, they had nothing to expect from Heaven but vengeance, a condemning conscience preventing them from looking upward, since they had nothing to hope, and everything to fear. The question in ver. 14 is one of terrible import, which ought to paralyse the heart of every hypocrite in the Church of God. The prophet is careful

stoppeth his ears from hearing of [7]blood, and shutteth his eyes from seeing evil;

16 He [e]shall dwell on [8]high; his place of defence *shall be* the munitions of rocks: bread shall be given him, his waters *shall be* sure.

17 Thine eyes shall see the King in his beauty; they shall behold the land [9]that is very far off.

18 Thine heart shall meditate terror. Where *is* the scribe? where *is* the [1]receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a [2]stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken:

21 But there the glorious LORD *will be* unto us a place [3]of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For [f]the LORD *is* our judge, [g]the LORD *is* our [4]lawgiver, [h]the LORD *is* our king; [i]he will save us.

23 [5]Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

CHAPTER XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and [1]all that is therein; the world, and all things that come forth of it.

B. C. 713.

7 *Bloods.*
e Ps. 16. 1.
8 *Heights, or high places.*
9 *Of far distances.*
1 *Weigher.*
2 Or, *ridiculous.*
3 *Broad of spaces, or hands.*
f Ps. 50. 6.
g Deut. 33. 2. Jam. 4. 12.
4 *Statute-maker.*
h Ps. 89. 18.
i 1 Tim. 3. 16. Heb. 5. 9.
5 *They have forsaken thy tacklings.*

CH. XXXIV.
1 *The fulness thereof.*

e Jer. 25. 15-29. Rom. 1. 18. Rev. 6. 12-17; 14. 15-20.
b Nah. 1. 2-6.
c Ps. 102. 25, 26. Matt. 24. 29. Mark 13. 24, 25. Acts 2. 19, 20. 2 Pet. 3. 7-11. Rev. 6. 13; 8. 12; 20. 11.
d Ps. 137. 7. Mal. 1. 4.
e Deut. 27. 15, &c.; 28. 15-21. Matt. 25. 41. 1 Cor. 16. 22. Gal. 3. 10. 2 Pet. 2. 14.
f Ex. 21. 4, 5, 10.
g Jer. 50. 27; 51. 40. Ex. 39. 17-20. Zeph. 1. 7. Rev. 19. 15-18.
2 *Rhinoceros.*
3 *Drunken.*
h Deut. 32. 35. Ps. 94. 1. Luke 18. 7. Rom. 2. 5, 8, 9. 2 Thes. 1. 6-10. Rev. 6. 10, 11.
i Rev. 14. 10, 11; 18. 19; 19. 3.
k Ex. 29. 11. Mal. 1. 3, 4.
4 *Pelican.*

2 For [a]the indignation of the LORD *is* upon all nations, [b]and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And [c]all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my sword shall be bathed in heaven: behold, it shall come down [d]upon Idumea, and upon [e]the people of my curse, to judgment.

6 The sword of the LORD is [f]filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for [g]the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the [2]unicorns shall come down with them, and the bullocks with the bulls; and their land shall be [3]soaked with blood, and their dust made fat with fatness.

8 For *it is* [h]the day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; [i]the smoke thereof shall go up for ever: [k]from generation to generation it shall lie waste; none shall pass through it for ever and ever:

11 But the [4]cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

to distinguish between the characters of the righteous and the wicked. The portraiture drawn in ver. 15 and 16 is one of striking beauty, setting forth the connexion between character and privilege. From the earliest age this conjunction was clearly understood; sin and danger, holiness and safety, were ideas inseparably associated. The good man requires no other certificate than his own character; he is an epistle of Christ, known and read of all men. His words, his deeds, his spirit, his deportment, his aims, his pursuits, all proclaim him a child of God, and an heir of heaven. Hezekiah had been an object of peculiar interest to the people during the siege; his piety and humility, his prayer and confidence, all bespoke the character of the man, while his concern for the honour of God, and his mourning garb of sackcloth, strikingly appealed to the eye of the people wherever he shewed himself among them. With the destruction of the enemy he threw aside his sackcloth; his mourning was turned into joy, and his prayers into thanksgivings. The whole of the history is fraught with encouragement to Christians when beset with enemies for Christ's sake. They have but to act on the same principle, and breathe the same spirit, to rejoice in the same blessing.

Chap. XXXIV. 1-10. These two chapters form but one prophecy, and may be considered a regular poem of two parts—the first comprising a denunciation of Divine vengeance against the enemies of the Church, and the second describing her flourishing condition as the result of it. But, however complete and beautiful this portion of Scripture may be as it regards the events then passing, it doubtless referred to a future age, and to a greater victory. Nothing else can fully justify the expression but great revolutions in later ages, preparatory to the complete establishment of the Gospel. These verses possess an awful grandeur, as indicating wrath and power, justice and vengeance. Natural historians are somewhat perplexed as to what creature is meant by "unicorn." The term indicates an animal with only one horn. From references which are made to it, it would seem to have been wild, strong, and fierce. Dr Henderson, in opposition to the foolish notion that it was fabulous, produces testimonies from independent witnesses to its existence both in Asia and in Africa. Not only is the figure of the unicorn exhibited on the ruins of Persepolis, it is also described by Pliny in his "Natural History;" by Ludovico, who saw two unicorns at Mecca; and by many others. Here the creature is used to represent the people, or that portion of them who were strong, warlike, and regarded as invincible. Ver. 11-17. The

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, *and* a court for [6]owls.

14 [6]The wild beasts of the desert shall also meet with [7]the wild beasts of the island, and the satyr shall cry to his fellow; the [8]screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ [l]Seek ye out of the book of the LORD, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: [m]they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV.

1 *The joyful flourishing of Christ's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the gospel.*

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, [a]and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; [b]they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ [c]Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a [1]fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then [d]the eyes of the blind shall be opened, [e]and the ears of the deaf shall be unstopped:

6 Then shall the lame *man* leap as an hart, [f]and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: [g]in the habitation of dragons, where each lay, *shall be* [2]grass, with reeds and rushes.

8 And [h]an highway shall be there, and a way, and it shall be called, [i]The way of holiness; the unclean shall not pass over it; but [3]it *shall be* for those: [k]the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; [l]but the redeemed shall walk *there*.

10 And [m]the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, [n]and sorrow and sighing shall flee away.

B. C. 713.

[6] *Ostriches.* Heb. *daughters of the owl.*
[6] *Ziim.*
[7] *Ijim.*
[8] *Night monster.*
[l] Am. 3. 7. Mal. 3. 16. John 5. 39; 10. 35.
[m] Mal. 1. 3, 4.

CH. XXXV.

[a] Hos. 14. 5, 6.
[b] Ex. 33. 18, 19. John 17. 24. 2 Cor. 3. 18.
[c] Luke 22. 32. Acts 18. 23. Heb. 12. 12.
[1] *Hasty.*
[d] Matt. 9. 27-30. John 9. 1-7. Eph. 1. 17, 18.
[e] Jer. 6. 10. Luke 7. 20-23.
[f] Matt. 15. 30. Luke 11. 14. Col. 3. 16.
[g] Acts 26. 18. Rev. 12. 9-12.
[2] *A court for reeds, &c.*
[h] John 14. 6. Heb. 10. 20-22.
[i] Eph. 2. 10. 2 Tim. 1. 9. Tit. 2. 11-14.
[3] *He* shall be *with them.*
[k] Prov. 8. 20. John 7. 17. 1 John 2. 20, 27.
[l] Gal. 3. 13. Tit. 2. 14. 1 Pet. 1. 18.
[m] Matt. 20. 28. 1 Tim. 2. 6.
[n] Rev. 7. 9-17.

term "cormorant" properly signifies a waterfowl, a bird which dwells in desolate places. The exhortation to seek out of the book of the Lord and read, shews the duty of men to study the Scriptures for themselves. In respect to prophecy, mere abstract thought or refined speculation is of no value. The Lord hath spoken, and the concern of men is to know what he hath said. The same Spirit that inspired the prophet will take care that every prediction shall be accomplished; history, therefore, is the best interpreter of prophecy. Prophecy, rightly understood, constitutes the strongest branch of the evidence of inspiration. It becomes stronger with time; and when all shall have been accomplished, it will form a chain stretching through all time, and comprising all the affairs of all nations. Few things are more conducive to strengthen faith, and to suppress the risings of godless scepticism, than the lessons of prophecy. Every revolving scene, therefore, is hastening on the last result, when the mystery of God shall have been finished. Happy they who believe in the Divine testimony, and who long for the appearance of the Lord in his glory!

Chap. XXXV. 1, 2. The beautiful figures here employed clearly point to moral and spiritual desolation. The import, therefore, is, that as great and happy changes would subsequently be realised with regard to mankind as if the wilderness should become a vast field, producing the lily and the rose, and all the fruits of the highest culture. The chapter has doubtless some allusion to the prosperous state of the country during the reign of Hezekiah, and it may also refer to the felicity consequent on a return from Babylon; but it doubtless points to future times, when the whole earth shall be filled with the glory of the Lord, since not till then will the wilderness and solitary place be glad, and the desert rejoice and blossom as the rose. Ver. 3-10. While public instructors are to furnish the understanding with knowledge, they are not to forget the heart, which calls for strength and consolation. The preceptive portions of the Word of God require to be adequately blended with the promissory, since the latter alone can furnish the strength necessary to the former. As a rule, this will be found in all thoroughly scriptural instructions, whether imparted to the old or the young, who know the Lord. Ver. 3 and 4 are full of beauty and consolation. The resources of the covenant are so vast and inexhaustible, that there is no case they will not meet, no weakness they will not strengthen, no fear they will not remove. Ver. 5 and 6 were literally fulfilled in the days of the Saviour, and doubtless they point to that period. It is highly probable that the Lord Jesus, in his reply to the messengers of John, referred to these things as conclusive proofs of his Divine mission. He bade them go and tell John what they had seen and heard, leaving John to draw his own conclusions. The last verse points directly to the work of redemption, with its glorious results. Although to a certain extent fulfilled in the restoration of Israel from bondage, they will have their complete accomplishment only in the conversion of the Gentile nations. In the march of armies, the music materially contributes to the impression created by their warlike appearance; but no instruments are comparable to the uplifted voices of myriads. It is uncertain whether the beautiful language of the prophet refers to the ancient custom of wearing crowns on festive occasions, which were considered marks of honour and dignity, or to the practice of anointing the head at such times, which probably gave rise to the phrase used by David, "The oil of gladness;" but certainly it is expressive of the joy arising from salvation, and the introduction, in the highest sense, to the glorious privileges of the sons of God.

CHAPTER XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh's blasphemous persuasions to the people.* 22 *His words are told to Hezekiah.*

NOW it came to pass in the fourteenth year of king Hezekiah, [a]*that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 ¶ And the king of Assyria [b]sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by [c]the conduit of the upper pool, in the highway of the fuller's field.

3 Then came forth unto him [d]Eliakim, Hilkiah's son, which *was* over the house, and [e]Shebna the [1]scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou,* (but *they are but* [2]vain words,) [3]*I have* counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt, whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, [f]We trust in the LORD our God: [g]*is it* not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [4]pledges, I pray thee, to my master the king of Assyria, [h]and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of [i]the least of my master's servants, [k]and put thy trust on Egypt for chariots and for horsemen?

10 And [l]am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants [m]in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you.

15 Neither let Hezekiah [n]make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus saith the king of Assyria, [5]Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until [o]I come and take you away to a land like your own land, [p]a land of corn and wine, a land of bread and vineyards.

18 *Beware* [q]lest Hezekiah persuade you, saying, The LORD will deliver us. [r]Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of [s]Hamath and [t]Arphad? where *are* the gods of [u]Sepharvaim? [x]and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, [y]that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came [z]Eliakim the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah [a]with *their* clothes rent, and told him the words of Rabshakeh.

B. C. 710.

CH. XXXVI.
[a] 10. 28-32; 33. 7, 8.
[b] 2 Kings 18. 17, &c. 2 Chr. 32. 9, &c.
[c] 22. 9-11.
[d] 22. 15-20.
[e] 2 Sam. 8. 16, 17; 20. 24, 25.
[1] *Secretary.*
[2] *A word of lips.*
[3] But *counsel and strength are for the war.*
[f] 2 Kings 18. 5, 22. 2 Chr. 32. 7, 8. Ps. 22. 4, 5; 42. 5, 10, 11.
[g] Deut. 12. 2-6, 13, 14. 2 Chr. 30. 14; 31. 1. 1 Cor. 2. 15.
[4] *Hostages.*
[h] 1 Sam. 17. 40-43. 2 Kings 18. 23. Neh. 4. 2-5. Ps. 123. 3, 4.
[i] 2 Kings 15. 24.
[k] Deut. 17. 16. Prov. 21. 31.
[l] 1 Kings 13. 18. 2 Kings 18. 25. 2 Chr. 35. 21.
[m] 2 Kings 18. 26, 27. Ezra 4. 7. Dan. 2. 4.
[n] Ps. 4. 2; 22. 7, 8; 71. 9-11. Matt. 27. 43.
[5] *Seek my favour by, &c.* Heb. *make with me a blessing.*
[o] 2 Kings 17. 6, &c. 18. 9-12; 24. 11.
[p] Ex. 3. 8. Deut. 8. 7-9; 11. 12.
[q] Ps. 12. 4; 92. 5-7.
[r] 2 Kings 18. 33-35. 2 Chr. 32. 13-17. Ps. 115. 2-8; 135. 5, 6, 15-18.
[s] Num. 34. 8. 2 Sam. 8. 9.
[t] Jer. 49. 23, *Arpad.*
[u] 2 Kings 17. 24.
[x] 2 Kings 17. 5-7; 18. 10-12.
[y] Ex. 5. 2. 2 Chr. 32. 15, 19. Job 15. 25, 26.
[z] 3, 11.
[a] 2 Kings 5. 7. Ezra 9. 3. Matt. 26. 65.

Chap. XXXVI. 1-22. The subject of this and the three following chapters is the destruction of the Assyrian army. As the events connected with the invasion had occupied a portion of the prophetic announcements, and as the prophet lived to see their accomplishment, it was proper that he should incorporate the facts with his prophecy. Nowhere in Scripture did the event so speedily follow the prediction, and never was fulfilment more complete and satisfactory. The bulk of the prophecies regarded events in the distant future, but here it was otherwise; and the effect must have been powerful, indeed, even on the minds of the unbelieving portion of the Jews. Deliverance so signal from impending dangers so appalling was alike fitted to impress the mind of the prophet, the king, and the people, and to give a powerful impulse to the piety of the really devout; and there seems no reason to doubt that it materially contributed to the happy and prosperous reign of Hezekiah, and the general interests of the Jewish Church. In proportion as the invading power was humbled, idolatry was exposed, and the religion of the Jews vindicated; while the God they served, and who delivered them, was to that extent glorified. The conduct of Sennacherib's servants sufficed to illustrate some of the leading features of human nature. The low cunning of Rabshakeh was in proportion to his boisterous impiety; he remains a sort of type of a class of men that have existed in every age, and whose peculiar characters have been developed according to circumstances. Nothing could exceed his impious insults of the true God, and the contempt he poured upon his worshippers; and the judgment which speedily followed was commensurate with his peculiar guilt.

CHAPTER XXXVII.

1 *Hezekiah mourning, sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 36 *An angel slayeth the Assyrians.* 37 *Sennacherib is slain by his own sons.*

AND [a]it came to pass, when king Hezekiah heard *it*, that [b]he rent his clothes, and covered himself with sackcloth, [c]and went into the house of the LORD.

2 And [d]he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [e]This day *is* a day of trouble, and of rebuke, and of [1]blasphemy; [f]for the children are come to the birth, and *there is* not strength to bring forth.

4 [g]It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent [h]to reproach the living God, [i]and will reprove the words which the LORD thy God hath heard: wherefore [k]lift up *thy* prayer [l]for the remnant *that is* [2]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, [m]Thus shall ye say unto your master, Thus saith the LORD, [n]Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, [o]I will [3]send a blast upon him, and he shall hear a rumour, and return to his own land; and [p]I will cause him to fall by the sword in his own land.

8 ¶ So [q]Rabshakeh returned, and found the king of Assyria warring against [r]Libnah: for he had heard that he was departed from [s]Lachish.

9 And [t]he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [u]Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, [x]thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?

B. C. 710.

C. XXXVII.

a 2 Kings 19. 1.
b 2 Kings 22. 11. Matt. 11. 21.
c Job 1. 20, 21.
d 2 Chr. 26. 20.
e Ps. 116. 3, 4. Hos. 6. 1.
1 Or, *provocation.*
f Hos. 13. 13.
g Josh. 14. 12. Am. 5. 15.
h 2 Chr. 32. 15-19.
i Ps. 50. 21.
k Ps. 106. 23. Jam. 5. 16.
l 2 Chr. 28. 5, 6.
2 *Found.*
m 2 Kings 22. 15-20.
n Lev. 26. 6. 2 Chr. 20. 15-20. Mark 4. 40.
o Job 15. 21. Ps. 58. 9.
3 *Put a spirit into him.*
p 2 Chr. 32. 21.
q 2 Kings 19. 8, 9.
r Josh. 10. 29.
s Josh. 12. 11.
t 1 Sam. 23. 27, 28.
u 2 Chr. 32. 15-19.
x 2 Kings 18. 33-35.

y 46. 5-7.
z 2 Kings 18. 11.
a Gen. 11. 31. Acts 7. 2.
b Gen. 2. 8. Ez. 28. 13.
c 2 Kings 19. 12, *Thelasar.*
d 36. 19.
e 2 Kings 17. 24, 30, 31, *Avah, Avites.*
f 2 Kings 19. 14.
g Ps. 27. 5; 76. 1-3.
h Dan. 9. 3, 4. Phil. 4. 6, 7. Jam. 5. 14.
i Ps. 46. 7, 11.
k Ps. 80. 1.
l Rev. 11. 15-17.
m Ps. 130. 1, 2. 1 Pet. 3. 12.
4 *Lands.*
5 *Given.*
n Ex. 9. 15, 16.
o 16.
p Job 22. 27. Acts 4. 31.
q Zech. 9. 9. Matt. 21. 5.
r Ps. 2. 2-4; 46. 1-7.
s 2 Chr. 32. 17. Rev. 13. 1-6.
t Ex. 9. 17. 2 Thes. 2. 4.
u Ex. 39. 7.
6 *The hand of thy.*
x Ex. 15. 9. Dan. 4. 30.

12 Have [y]the gods of the nations delivered them which my fathers have destroyed, *as* [z]Gozan, and [a]Haran, and Rezeph, and the children of [b]Eden which *were* in [c]Telassar?

13 Where *is* the king of [d]Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and [e]Ivah?

14 ¶ And Hezekiah [f]received the letter from the hand of the messengers, and read it: [g]and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah [h]prayed unto the LORD, saying,

16 O [i]LORD of hosts, God of Israel, that [k]dwellest *between* the cherubims, [l]thou *art* the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17 [m]Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [4]nations, and their countries,

19 And have [5]cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, [n]that all the kingdoms of the earth may know that thou *art* the LORD, [o]*even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, [p]Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him, The virgin, [q]the daughter of Zion, [r]hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 [s]Whom hast thou reproached and blasphemed; and [t]against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against [u]the Holy One of Israel.

24 By [6]thy servants hast thou reproached the LORD, and hast said, [x]By the multitude of my chariots am I come up to the height of the mountains, to the

Chap. XXXVII. 1-20. The course pursued by Hezekiah on this great emergency illustrates a principle, and presents a lesson to the people of God in every age. He appears to have utterly despaired of arresting the invader, and nothing remained for him but, as the representative of his people, to prostrate himself before the Lord. The king's servants, probably instructed by their royal master, hastened to the prophet, who received an immediate answer from on high, calculated to assure and comfort the king, by filling him with the hope of deliverance through Divine interposition. It was distinctly intimated that the invaders should be destroyed, and their sovereign himself brought to an untimely end. A finer spectacle was never presented by Jewish royalty than when Hezekiah received the letter, and reading it, went up to the house of the Lord, and spread it before the Most High, in the meanwhile pouring out his prayer. That prayer will remain a model of humble, fervent, and believing supplication to the latest ages. How vivid the picture which was presented to the eye of the king of the worthlessness of idolatry, and the wickedness of its votaries! How exalted his conceptions of the power, holiness, justice, and majesty of the true God! Ver. 21-38. The language of the prophet sufficed to diffuse life, hope, and gladness through the court and the city, and they had not long to wait for the accomplishment of the menace. The sun went down as usual in peace, leaving a hundred and eighty-five thousand men around the city; but rose on the morrow only to illumine their corpses! It is impossible for men in our times to form any conception of the impression which was produced by such a result. Not only must it have fallen as a voice of

sides of Lebanon; and I will cut down the [7]tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the forest [8]of his Carmel.

25 I have digged, and drunk water; and [y]with the sole of my feet have I dried up all the rivers of the [9]besieged places.

26 Hast thou not heard [1]long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [2]of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb; *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

28 But I know thy [3]abode, and thy going out, and thy coming in, and thy rage against me.

29 Because [z]thy rage against me, and [a]thy tumult, is come up into mine ears; therefore [b]will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the [4]remnant that is escaped of the house of Judah shall again [c]take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and [5]they that escape out of mount Zion: [d]the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it, [e]for mine own sake, [f]and for my servant David's sake.

36 ¶ Then [g]the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: [h]and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So [1]Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [6]Armenia: and [k]Esar-haddon his son reigned in his stead.

CHAPTER XXXVIII.

1 *Hezekiah hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 9 *Hezekiah's thanksgiving.*

IN those days [a]was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, [1]Set thine house in order: [b]for thou shalt die, and not live.

2 Then Hezekiah [c]turned his face toward the wall, and prayed unto the LORD,

3 And said, [d]Remember now, O LORD, I beseech thee, how [e]I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept [2]sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith the LORD, the [f]God of David thy father, I have heard thy prayer, [g]I have seen thy tears; behold, [h]I will add unto thy days fifteen years.

6 And [1]I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And [k]this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, [l]I will bring again the shadow of the degrees, which is gone down in the [3]sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, [m]I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed

B. C. 710.

7 *Tallness of the, &c.*, and *the choice of the, &c.*
8 Or, and *his fruitful field.*
9 2 Kings 19. 23, 24.
9 Or, *fenced and closed.*
1 How *I have made it long ago*, and *formed it of ancient times? Should I now bring it to be laid waste*, and *defenced cities* to be *ruinous heaps?*
2 *Short of hand.*
3 *Sitting.*
y Ps. 2. 1-3; 46. 6. John 15. 22, 23.
z Ps. 83. 2. Acts 22. 22.
a Job 41. 2.
b 4 *Escaping of the house of Judah that remaineth.*
c Ps. 80. 9. Rom. 9. 27. Gal. 3. 29.
5 *The escaping.*
d Joel 2. 18.
e Deut. 32. 27. Eph. 1. 6, 14.
f Jer. 23. 5, 6.
g Ex. 12. 23. Acts 12. 23.
h Ex. 12. 30. 1 Thes. 5. 2, 3.

1 31. 9.
6 *Ararat.*
k Ezra 4. 2.

C. XXXVIII.

a 2 Kings 20. 1-11. John 11. 1-5. Acts 9. 37.
1 *Give charge concerning thy house.*
b Jer. 18. 7-10.
c Ps. 50. 15; 91. 15.
d Neh. 5. 19. Heb. 6. 10.
e Gen. 5. 22, 24; 6. 9; 17. 1. John 1. 47.
2 *With a great weeping.*
f 2 Chr. 34. 3. Matt. 22. 32.
g Ps. 31. 10, 12; 147. 3.
h Job 14. 5. Acts 27. 24.
1 2 Chr. 32. 22. 2 Tim. 4. 17.
k Gen. 9. 13.
l Josh. 10. 12-14. Matt. 16. 1.
3 *Degrees by, or with the sun.*
m Job 35. 14, 15.

thunder throughout Judea, but upon the surrounding nations. It was the great fact of that age, as it has ranked with the greatest facts of all subsequent ages. The idea here communicated of angelic power is terrible beyond conception. One angel would suffice, in the briefest space, to put to death every soul of all the hundreds of millions that now people the globe. How important, then, to have these angels for our friends! How terrible to have them against us! How pleasing the thought that, with respect even to little children, even they are the objects of Jehovah's care; and the angelic hosts are ministering spirits sent forth to minister to those that are the heirs of salvation.

Chap. XXXVIII. 1-8. Great mercies call for great trials to keep the balance even. There was danger to Hezekiah from the extraordinary interposition of the Divine favour, and therefore it was necessary that he should be reminded, not only that life was short, but the tenure of it very uncertain. The same prophet, therefore, who had acted between him and the Most High, was commissioned to make a communication of a very awakening character: "Set thine house in order, for thou shalt die, and not live." Such language was eminently calculated to humble pride, and to diminish the glory of terrestrial splendour. Under these afflictive circumstances, the king was thrown back upon his own

from me [n]as a shepherd's tent: I [o]have cut off like a weaver my life; [p]he will cut me off [4]with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane, *or* a swallow, so did I chatter; I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; [5]undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: [q]I shall go softly all my years in the bitterness of my soul.

16 O LORD, [r]by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, [6]for peace I had great bitterness; but thou hast [7]in love to my soul *delivered it* from the pit of corruption: for [8]thou hast cast all my sins behind thy back.

18 For [t]the grave cannot praise thee; death can *not* celebrate thee: [u]they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day; the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

B. C. 713.

[n] 13. 20.
[o] Job 7. 6, 7. Jam. 4. 14.
[p] Job 7. 3-5. Ps. 31. 22; 109. 23.
[4] *From the* thrum.
[5] *Ease me.*
[q] 1 Kings 21. 27.
[r] Ps. 71. 20. 1 Cor. 11. 32. Heb. 12. 10, 11.
[6] *On my peace came great bitterness.*
[7] *Loved my soul from the pit.*
[8] Ps. 85. 2. Mic. 7. 18, 19.
[t] Ps. 88. 11; 115. 17, 18.
[u] Num. 16. 33. Prov. 14. 32. Luke 16. 26-31.

CH. XXXIX.

[a] 2 Kings 20. 12, *Berodach-baladan.*
[b] 13. 1, 9; 14. 4; 23. 13.
[c] 2 Sam. 8. 10; 10. 2. 2 Chr. 32. 23.
[1] *Spicery.*
[2] Or, *jewels.* Heb. *vessels*, or *instruments.*
[d] Deut. 28. 49. Josh. 9. 6, 9, 15. Jer. 5. 15.
[e] Dan. 1. 3-7.
[f] Lev. 10. 3. Job 1. 21. Ps. 39. 9. 1 Pet. 5. 6.

CHAPTER XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah, hath notice of his treasures.* 3 *Isaiah foretelleth the Babylonian captivity.*

AT that time [a]Merodach-baladan, the son of Baladan, [b]king of Babylon, [c]sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his [1]precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [2]armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, [d]They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts;

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and [e]they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [f]Good *is* the word of the LORD which thou hast spoken: he said moreover, For there shall be peace and truth in my days.

conscious integrity: his heart approved his conduct, and under its sanction he could appeal to the Lord. Happy are they who, in similar circumstances, can use corresponding language! It is worthy of notice, that while Hezekiah was the best of Jewish kings, and the most upright of men, none were ever more distressed by an intimation that life was at an end. He appears to have clung to existence with extraordinary tenacity. The intelligence affected him greatly more than did the letter of Sennacherib. The Lord was gracious, and heard the sovereign's prayer, and extended the lease of his existence. The proof given him, as if to aid faith, and to bring home the consolatory assurance, was of a remarkable character. Infidels have endeavoured to turn it against the claims of Inspiration, but without success. Ver. 9-22. The king has been careful to record the workings of his own heart on this very searching occasion. He deeply felt his nothingness, and threw himself on the compassion of his God. In proportion to the depth of his sorrow was the height of his exultation, when the prophet intimated that his life would be prolonged. The lesson the history imparts is obvious: when Christians have received special mercies, in the shape of personal deliverances, and prolonged existence, it behoves them to remember their obligation, and to turn the answer of their prayer into a song of praise.

Chap. XXXIX. 1, 2. In the Old Testament history we have traits of excellences as well as defects. Then, as now, sympathy with suffering, and congratulation on deliverance, characterised both the great and the small. The deportment of Hezekiah, on receiving the ambassadors of his brother king, was cordial and seemly, although, for the moment, he appears to have forgotten that he was dealing with the representatives of an idolatrous power, which furnished him an opportunity of doing honour to the living and true God. Ver. 3-8. In this case the error of the king was followed by immediate rebuke. Guilt was not suffered to remain upon his conscience, nor was the hardening influence of this vain display suffered to mislead him further. The error of the king may be estimated in part from the punishment which followed it. That punishment, however, would be the fruit, not so much of Hezekiah's own conduct, as of that of his successor. The response of the king to the terrible communication of the prophet betrays a state of mind far from praiseworthy. He coolly replied, "Good is the word of the Lord;" whereas that word portended nothing but overwhelming evil! Nor is this all: in the prospect of his country's ruin, he was comforted with the selfish assurance that there should be "peace and truth in his days." There was here a defect alike of piety, philanthropy, and patriotism. When he was apprised of his own doom, he "wept sore;" but when told of the destruction of the monarchy, the annihilation of his kingdom, and the degradation of his children, he was unmoved! Selfishness is a weed that grows in every heart; and never was its indulgence more strikingly manifested than on the present occasion. How affecting the contrast presented by the Lord Jesus, as he wept over Jerusalem, when he thought of its coming visita-

CHAPTER XL.

1 *The promulgation of the gospel.* 3 *The preaching of John Baptist.* 9 *The glad tidings of the gospel.*

COMFORT ye, [a]comfort ye my people, saith your God.

2 Speak ye [1]comfortably to Jerusalem, and cry unto her, that her [2]warfare is accomplished, [b]that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

3 ¶ The [c]voice of him that crieth in the wilderness, Prepare ye the way of the LORD, [d]make straight in the desert a highway for our God.

4 Every [e]valley shall be exalted, and [f]every mountain and hill shall be made low: [g]and the crooked shall be made [3]straight, and the rough places [4]plain:

5 And [h]the glory of the LORD shall be revealed, and all flesh shall see *it* together: [i]for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? [k]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth; but [l]the word of our God shall stand for ever.

9 ¶ [5]O Zion, that bringest good tidings, get thee up into the high mountain; [6]O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, [m]the Lord GOD will come [7]with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his [8]work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that [9]are with young.

12 ¶ Who hath [n]measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a [1]measure, and [o]weighed the mountains in scales, and the hills in a balance?

13 Who [p]hath directed the Spirit of the LORD, or, *being* [2]his counsellor, hath taught him?

14 With whom took he counsel, and *who* [3]instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of [4]understanding?

15 Behold, [q]the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up [r]the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, [s]nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* [t]as nothing; and they are counted to him less than nothing, and vanity.

18 ¶ To [u]whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that [5]*is* so impoverished that he hath no oblation chooseth a tree *that* will not rot: he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 [6]*It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [x]stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That [y]bringeth the princes to nothing: he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold [z]who hath created these *things*, that [a]bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and [b]my judgment is passed over from my God?

28 ¶ Hast thou not known, hast thou not heard, *that* [c]the everlasting God, the LORD, the Creator of [d]the ends of the earth, [e]fainteth not, neither is weary?

B. C. 712.

CH. XL.

[a] Pa. 85. 8. 2 Cor. 1. 4.
[1] *To the heart.*
[2] *Appointed time.*
[b] Pa. 32. 1. 1 Cor. 6.9-11.
[c] Matt. 3. 1-3. John 1. 23.
[d] 49. 11.
[e] Pa. 113. 7, 8. Luke 1. 52, 53; 3. 5.
[f] Job 40. 11-13.
[g] Prov. 2. 15.
[3] *A straight place.*
[4] *A plain place.*
[h] Pa. 72. 19. Luke 2. 10-14. John 1. 14. 2 Cor. 3. 18. Heb. 1. 3.
[i] Mic. 4. 4.
[k] Job 14. 2. 1 Pet. 1. 24, 25.
[l] Mark 13. 31.
[5] *O thou that tellest good tidings to Zion.*
[6] *O thou that tellest good tidings to Jerusalem.*
[m] Mal. 3. 1.
[7] *Against the strong.*
[8] *Recompence for his work.*
[9] *Give suck.*
[n] Job 11. 7-9. Heb. 1.10-12. Rev. 20. 11.
[1] *Tierce.*
[o] Job 28. 25.
[p] Luke 10. 22. John 1. 9,10. 1 Cor. 2. 16.
[2] *Man of his counsel.*
[3] *Made him understand.*
[4] *Understandings.*
[q] Jer. 10. 10.
[r] Zeph. 2. 11.
[s] Ps. 40. 6; 50. 10, 12. Heb. 10.5-10.
[t] Job 25. 6. 2 Cor. 12.11.
[u] Deut. 33. 26. Acts 17. 29.
[5] *Is poor of oblation.*
[6] *Him that sitteth, &c.*
[x] Job 9. 8. Heb. 1.10-12.
[y] Job 12. 21. Rev. 19. 18-20.
[z] Jer. 10 11,12. Col. 1. 16,17.
[a] Ps. 147. 4, 5.
[b] Mal. 2. 17. Luke 18.7,8.
[c] Rom. 16. 26. 1 Tim. 1. 17. Heb. 9. 14.
[d] Acts 13. 47.
[e] John 5. 17.

tion! The Gospel, as a display of benevolence, is the grand antidote to this all-absorbing selfishness.

Chap. XL. 1-11. The prophecy of Isaiah now takes a new form, which continues to the end of that book. All that remains is alike remarkable for beauty and grandeur. The historic gives place to the thoroughly prophetic. The prophet's eye darts into the distant future —everything appertaining to both Jew and Gentile, and the consummation of all things, presenting itself distinctly before him. As the Evangelical Prophet, he stands forth in his own glory and majesty, as he pours forth his marvellous predictions, so full of truth, and grace, and hope for a distracted race. The great centre of his wonderful portraitures is the Prince of Peace, the Lord of Glory, his person, work, and kingdom, overleaping every other consideration. As if to foreshadow the grace that was to abound to the world, he opens with the soothing words, "Comfort ye, comfort ye my people, saith your God." With respect to the import of the verses before us, there can be no dispute; it is so clear and obvious, that even a child that has learned the alphabet of the Gospel system cannot mistake it. Ver. 12-31. This sublime passage exhibits the character of the Most High in all its glory, and as such is eminently calculated to elevate our views and to inspire our confi-

there is [f]no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD [g]shall [7]renew *their* strength; they shall [h]mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and [i]not faint.

CHAPTER XLI.

1 God expostulateth with his people about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near, then let them speak: [a]let us come near together to judgment.

2 Who raised up [1]the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed [2]safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, [b]calling the generations from the beginning? [c]I the LORD, the first, and [d]with the last; I *am* he.

5 The [e]isles saw *it*, and feared; [f]the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, Be [3]of good courage.

7 So the carpenter encouraged the [4]goldsmith, *and* he that smootheth *with* the hammer [5]him that smote the anvil, [6]saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But [g]thou, Israel, *art* my servant, Jacob whom I have chosen, [h]the seed of Abraham my friend.

9 *Thou* [i]whom I have taken from the ends of the earth, and [k]called thee from the chief men thereof, and said unto thee, Thou *art* my servant; [l]I have chosen thee, and not cast thee away.

B. C. 712.

f Ps. 139. 6. Rom. 11. 33, 34. 1 Cor. 2. 16.
g Job 33. 14-26. 2 Cor. 1. 8-10; 4. 8-10, 16; 12. 9, 10.
7 *Change.*
h Ex. 19. 4. Rev. 4. 7.
i Luke 18. 1. Gal. 6. 9.

CH. XLI.

a Job 23. 3-7.
1 *Righteousness.*
2 *In peace.*
b Deut. 32. 7, 8. Acts 15. 18; 17. 26.
c Rev. 1. 11, 17; 2. 8; 22. 13.
d Matt. 1. 23; 28. 20.
e Gen. 10. 5.
f Ex. 15. 14, 15.
3 *Strong.*
4 *Founder.*
5 *The smiting.*
6 *Saying of the soder, it is good.*
g Ex. 19. 5, 6.
h John 8. 33-44. Rom. 4. 12, 13; 9. 4-8. Gal. 3. 19; 4. 22-31.
i Josh. 24. 2-4. Luke 13. 29. Rev. 5. 9.
k Deut. 7. 7. 1 Cor. 1. 26-29. Jam. 2. 5.
l Jer. 33. 25, 26. Rom. 11. 1, 2.

7 *The men of thy strife.*
8 *The men of thy contention.*
9 *The men of thy war.*
m 10.
n Job 25. 6.
1 Or, *few men.*
o Job 19. 25. Gal. 3. 13. Tit. 2. 14. Rev. 5. 9.
p Hab. 3. 12.
2 *Mouths.*
q Ps. 18. 42. 2 Cor. 10. 4, 5.
r Ps. 1. 4. Matt. 3. 12.
s Jer. 9. 23, 24. Luke 1. 46, 47. 1 Cor. 1. 30, 31.
t Ez. 17. 3, 6. Matt. 5. 6. John 4. 10-15; 7. 37-39. Rev. 22. 17.
u Ex. 9. 16. Eph. 2. 6-10. 2 Thes. 1. 10.
3 *Cause to come near.*

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and [7]they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* [8]them that contended with thee: [9]they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, [m]Fear not; I will help thee.

14 Fear not, [n]thou worm Jacob, *and* ye [1]men of Israel: I will help thee, saith the LORD, and [o]thy Redeemer, the Holy One of Israel.

15 Behold, [p]I will make thee a new sharp thrashing instrument having [2]teeth: [q]thou shalt thrash the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou [r]shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and [s]thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy [t]seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together;

20 That they [u]may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ [3]Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may

---

dence. Sin has made the world miserable, and it is the express object of the Gospel to impart comfort, and to restore to felicity, which it accomplishes by turning men from darkness to light, and from the power of Satan unto God.

Chap. XLI. 1-9. The righteous man to be raised in the East, has been the theme of much conflict amongst expositors. Some have viewed it as pointing to Abraham, and others to Cyrus; and a portion of them have given the preference to the former, on the ground that he was a righteous man in a sense in which that term could not be applied to Cyrus. But, on the other hand, there is ascribed to him an amount of victory which by no means harmonises with the career of Abraham. Looking at the subject in the latter view, Cyrus only could be meant; and his history was such as every way to illustrate the prophecy. Cyrus, although an idolater, was yet a man distinguished for his virtue as well as for his valour. His destruction of the Babylonian empire, and the liberation of the Jews, were, moreover, in a political sense, acts of exalted righteousness; and the abolition of idolatry which followed the success of his arms, comes under the same head. But it has been extensively held, that a higher than Cyrus was pointed to as furnishing the ultimate fulfilment, although the objections to this view seem all but insuperable. The Lord Jesus was not from the East, but Cyrus was; he was not a warrior subduing the nations—Cyrus was. This view, moreover, agrees with the specifications which Isaiah elsewhere makes, when Cyrus is actually called by name. The whole of the description, with the exception of righteousness, in the evangelical sense, applies in a remarkable manner to Cyrus; and finally,

[4]consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, [x]that we may know that ye *are* gods: yea, [y]do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, [z]ye *are* [5]of nothing, and your work [6]of nought: [a]an abomination *is he that* chooseth you.

25 I have [b]raised up *one* from the north, and he shall come: from the rising of the sun [c]shall he call upon my name; and he shall [d]come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath [e]declared from the beginning, that we may know? and beforetime, that we may say, *He is* [f]righteous? yea, *there is* none that sheweth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 The [g]first *shall say* to Zion, Behold, behold them: and [h]I will give to Jerusalem one that bringeth good tidings.

28 For [i]I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could [7]answer a word.

29 Behold, [k]they *are* all vanity; their works *are* nothing; their molten images *are* [l]wind and confusion.

CHAPTER XLII.

1 Jehovah calls on men to behold the Messiah; 8 declares that he will glorify himself in fulfilling his predictions; 13 promises to remove every obstacle to the conversion of the Gentiles; 18 predicts the unbelief of the Jews.

BEHOLD [a]my servant, [b]whom I uphold; [c]mine elect, *in whom* [d]my soul delighteth: [e]I have put my Spirit upon him; [f]he shall bring forth judgment to the Gentiles.

2 He shall [g]not cry, nor lift up, nor cause his voice to be heard in the street.

3 A [h]bruised reed shall he not break, and the [1]smoking flax shall he not [2]quench: [i]he shall bring forth judgment unto truth.

4 He [k]shall not fail nor be [3]discouraged, till he have set judgment in the earth: [l]and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, [m]he that created the heavens, and stretched them out; [n]he that spread forth the earth, and that which cometh out of it; [o]he that giveth breath unto the people upon it, and spirit to them that walk therein.

B. C. 712.

[4] *Set our heart upon them.*
[x] Acts 15. 18.
[y] Jer. 10. 5.
[z] Ps. 115. 8. 1 Cor. 8. 4.
[5] Worse *than nothing.*
[6] Worse *than of a viper.*
[a] Deut. 7. 26. Rev. 17. 5.
[b] Jer. 2. 27-29.
[c] Ezra 1. 2, 3.
[d] Mic. 7. 10.
[e] Hab. 2.18-20.
[f] 53.
[g] Rev. 2. 8.
[h] Ezra 1. 1, 2. Luke 2. 10, 11.
[i] Dan. 2.10,11; 4. 7, 8.
[7] Heb. *return.*
[k] Ps. 115. 4-8.
[l] Jer. 5. 13.

CH. XLII.

[a] Phil. 2. 7.
[b] John 10. 32.
[c] 1 Pet. 2. 4, 6.
[d] Matt. 3. 17. Eph. 1. 6.
[e] John 3. 34.
[f] Rom.15.8-16. Eph. 3. 8.
[g] 2 Tim. 2. 24. 1 Pet. 2. 23.
[h] Ps. 103. 13. Matt. 18. 11-14. John 20. 19-21.
[1] Or, *dimly burning.*
[2] *Quench it.*
[i] Ps. 72. 2-4. John 5. 30.
[k] John 17. 4, 5. Heb. 12. 2-4.
[3] *Broken.*
[l] Ps. 72. 8-11.
[m] Heb. 1. 2, 10-12.
[n] Ps. 24. 1, 2.
[o] Ps. 33. 6. Acts 17. 25.

6 I the LORD have [p]called thee in righteousness, and will hold thine hand, and will keep thee, [q]and give thee for a covenant of the people, [r]for a light of the Gentiles;

7 To [s]open the blind eyes, [t]to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8 I *am* the LORD; [u]that *is* my name: and [x]my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and [4]all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall [5]prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and [6]devour at once.

15 I will [y]make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And [z]I will bring the blind by a way *that* they knew not; [a]I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [7]straight. These things will I do unto them, and not forsake them.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? or

[p] Jer. 23. 5, 6. Rom. 3. 25, 26.
[q] Gal. 3. 15-17. Heb. 8. 6.
[r] John 8. 12. 1 Pet. 2. 9.
[s] Eph. 1. 17, 18. Rev. 3. 18.
[t] Luke 4.18-21.
[u] Ex. 3. 13-15.
[x] Ex. 20. 3-5.
[4] *The fulness thereof.*
[5] *Behave himself mightily.*
[6] *Swallow,* or *sup up.*
[y] Hab. 3. 6-10.
[z] Luke 1. 78, 79.
[a] Josh. 3. 4.
[7] *Into straightness.*

this view accords with the object of the prophet, which was to assure the people that God would raise up for them such a deliverer. Ver. 10-29. Under the natural image of a thrashing-floor, Isaiah predicts the ruin and destruction of the enemies of Israel. As an instrument in God's hands, nothing could resist their progress or survive their blow. Thus will it be with the Church of God. Seeing that her Lord is for her, none can be against her; and through him she will prove more than conqueror over all her foes.

Chap. XLII. 1-4. On few scriptures have more strange things been uttered than on this opening verse. Although they seem so plain that he who runs may read, yet the controversy which has obtained upon them has been great and multifarious. Some have viewed them as representing the Jewish people, some Cyrus, and some the prophets collectively, and others the Lord Jesus. That ever this should have been doubted for a moment is very extraordinary, painfully shewing how little learning contributes to the discovery of the truth. Even the Chaldee paraphrase assigns it to the Messiah. Nor is this all; the passage is actually referred to him in the New Testament! The whole of these verses as clearly, minutely, and fully as it is possible for language to do, pointed to the Saviour's person, character, and work. He is chosen of God for his own sake, and he is constituted the head of the Church, all whose members are chosen in him. Ver. 5-25. The words here addressed to him are full of encouragement; a pledge is given of upholding and preserving him to be the surety, the foundation, and the very essence of the new covenant—the pledge of all the covenant blessings with which it is furnished, the fountain of knowledge, holiness, and happiness to the Gentile world. The new song set forth in ver. 10 is clearly the song of salvation, expressive of the joy with which the world will be filled when all flesh shall have seen it. While every portion of the chapter

deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is [b]well pleased for his righteousness' sake; [c]he will magnify the law, and make [8]*it* honourable.

22 But this *is* a people robbed and spoiled; [9]*they are* all of them snared in holes, and they [d]are hid in prison-houses: they are for a prey, and none delivereth; for [1]a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* [e]will hearken, and hear for the [2]time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore [f]he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, [g]yet he laid *it* not to heart.

CHAPTER XLIII.

1 *Promises to Israel of deliverance out of trouble.* 8 *A challenge to idolaters to equal the miracles wrought by Jehovah.* 14 *Predictions of deliverance from Babylon.* 22 *Israel inexcusable.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou [a]passest through the waters, [b]I *will be* with thee; and through the rivers, they shall not overflow thee: [c]when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, [d]the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy [1]life.

5 Fear not; for I *am* with thee: [e]I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: [f]bring my sons from far, and my daughters from the ends of the earth.

7 *Even* every one that is called by my name: [g]for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring [h]forth the blind people that have eyes, and the deaf that have ears.

9 Let [i]all the nations be gathered together, and let the people be assembled: [k]who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses, saith the LORD, [l]and my servant whom I have chosen: [m]that ye may know and believe me, and understand that [n]I *am* he: before me there was [2]no God formed, neither shall there be after me.

11 I, *even* [o]I, *am* the LORD; and besides me *there is* no saviour.

12 I have [p]declared, and have saved, and I have shewed, when *there was* [q]no strange *god* among you: therefore ye *are* [r]my witnesses, saith the LORD, that I *am* God.

13 Yea, [s]before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall [3]let it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their [4]nobles, and the Chaldeans, [t]whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, [u]the Creator of Israel, your King.

16 Thus saith the LORD, which [x]maketh a way in the sea, and a path in the mighty waters;

17 Which [y]bringeth forth the chariot and horse, the army, and the power; they shall lie down together, they shall not rise: [z]they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing: now it shall spring forth; shall ye not know it? [a]I will even make a way in the wilderness, *and* [b]rivers in the desert.

20 The beast of the field shall honour me, the dragons and the [5]owls: because I

B. C. 712.

[b] Dan. 9. 21-27. Rom. 3. 25, 26. 2 Cor. 5. 19-21.
[c] Ps. 40. 8. Matt. 5. 17-20. Rom. 3. 31; 8. 3, 4; 10. 4.
[8] Or, *him.*
[9] *In snaring all the young men of them.*
[d] Ps. 102. 20.
[1] *A treading.*
[e] Deut. 4. 29-31. Acts 3. 19, 22, 23.
[2] *A time.*
[f] Lev. 26. 15, &c. Rev. 16. 1, &c.
[g] Mal. 2. 2.

CH. XLIII.

[a] Am. 9. 8, 9. Matt. 7. 26-27.
[b] Ps. 23. 4. Matt. 1. 23. 2 Cor. 12. 9, 10.
[c] Dan. 3. 25-27. Heb. 11. 33-38.
[d] Tit. 2. 10-14; 3. 4-6. Jude 25.
[1] *Person.*
[e] Deut. 30. 3. Luke 13. 29. John 10. 16.
[f] Jer. 3. 14, 18, 19.
[g] John 3. 3-7. 2 Cor. 5. 17. Gal. 6. 15. Eph. 2. 10. Tit. 3. 5-7.
[h] Jer. 5. 21. 2 Cor. 4. 4-6.
[i] Ps. 50. 1.
[k] 41. 21-26.
[l] Rev. 1. 2, 5; 3. 14.
[m] John 20. 31.
[n] 44. 6-8.
[2] *Nothing formed of God.*
[o] Deut. 6. 4. John 10. 28-30.
[p] 48. 4-7.
[q] Deut. 32. 12.
[r] 44. 8.
[s] John 1. 1, 2.
[3] *Turn it back.*
[4] *Bars.*
[t] Rev. 18. 11-19.
[u] Ps. 74. 12.
[x] Ex. 14. 16, 21, 29.
[y] Ex. 14. 4-9, 23-28.
[z] 1. 31.
[a] Luke 3. 4, 5.
[b] Deut. 8. 15.
[5] *Ostriches.* Heb. *daughters of the owl.*

bears directly on the Son of God, ver. 21, in particular, points to his mighty work. By his atoning sacrifice he magnified the law, and made it honourable, so that God the Father can be just, and yet the justifier of the ungodly. The whole chapter breathes so strongly of the Divine benevolence, and exhibits so vividly the true character of the Lamb, that it is full fraught with consolation to his people. Having him, they have all things; in him they are complete: as the fulness of the Godhead, bodily he is presented to them, and it is their privilege to receive of his fulness, and grace for grace.

Chap. XLIII. 1-21. Those whom the Lord has redeemed may well banish fear, and confide in the power which broke their fetters. The promises here presented are of a nature to inspire the utmost courage. The figures selected, of flowing streams and flaming fires, from neither of which the saints are to suffer harm, are among the most impressive and assuring that nature can supply. From the special emphasis which is given to the subject of fear, it is to be inferred that the children of God, encompassed by enemies, are liable to be downcast, if not intimidated; and comparing their own numbers and strength with those of the adversary, they well may; but, bringing to their aid Omnipotence, they may rise to the elevation of David, and declare boldly they will "not fear what man can do" unto them. Ver. 22-28. It is strange that a creature so helpless as man, so surrounded with perils, and whose sole hope is in his God, should yet be so backward to flee to his fortress! The Lord complains of Jacob, "Thou hast not called upon me." Such a course is alike marked by a want of piety and of wisdom. However small may be the sacrifice we bring to God's altar, if our object is sincerely to honour him,

give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This [c]people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the [6]small cattle of thy burnt-offerings, neither hast thou [d]honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou [7]filled me with the fat of thy sacrifices; but [e]thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, [f]*even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance; let us plead together: [g]declare thou, that thou mayest be justified.

27 Thy [h]first father hath sinned, and thy [8]teachers have transgressed against me.

28 Therefore [i]I have profaned the [9]princes of the sanctuary, [k]and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

1 God's church comforted. 9 The vanity of idols, and folly of idol-makers.

YET now hear, [a]O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD [b]that made thee, and [c]formed thee from the womb, *which* will help thee; [d]Fear not, O Jacob, my servant; and thou, [e]Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and [f]floods upon the dry ground: I will [g]pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, [h]I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and [i]his Redeemer the LORD of hosts; [k]I *am* the first, and I *am* the last; and [l]besides me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, [m]since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and [n]have declared *it?* [o]ye *are* even my witnesses. [p]Is there a God besides me? yea, *there is* no [l]God; I know not *any.*

9 ¶ They that [q]make a graven image *are* all of them vanity; and their [2]delectable things shall not profit; and they *are* their own witnesses: they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that is* profitable for nothing?

11 Behold, [r]all his fellows shall be ashamed; and the workmen, they *are* of men: [s]let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [t]The smith with [3]the tongs both worketh in the coals and fashioneth it with hammers, and worketh it with the strength of his arms: [u]yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule, [x]he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; [y]that it may remain in the house.

14 He [z]heweth him down cedars, and taketh the cypress and the oak, which he [4]strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it.*

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it,* and baketh bread; yea, [a]he maketh a god, and worshippeth *it:* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he

B. C. 712.

[c] Prov. 16. 4. 1 Cor. 6. 19, 20. Eph. 1. 6-12. Col. 1. 16. Tit. 2. 14. 1 Pet. 2. 9.
[6] *Lambs,* or *kids.*
[d] Prov. 15. 8.
[7] *Made me drunk,* or *abundantly moistened.*
[e] Ps. 95. 10.
[f] Jer 50. 20.
[g] Luke 18. 9-14. Rom. 10. 3.
[h] Num. 32. 14. Mal. 3. 7. Rom. 5. 12.
[8] *Interpreters.*
[i] Ps. 89. 39.
[9] *Holy princes.*
[k] Deut. 28. 21-28. Luke 21. 21-24.

CH. XLIV.

[a] Gen. 17. 7. Rom. 11. 5, 6.
[b] 43. 1, 7, 21.
[c] Jer. 1. 5. Ex. 20. 5-12.
[d] Luke 12. 32.
[e] Deut. 33. 5.
[f] Ps. 78. 15, 16.
[g] Prov. 1. 23. Acts 2. 17, 18, 39. Tit. 3. 5, 6.
[h] Deut. 26. 17-19. Zech. 13. 9.

[i] Jer. 50. 34.
[k] Rev. 1. 8; 2. 8; 22. 13.
[l] Deut. 6. 4. 1 Tim. 3. 16.
[m] Gen. 17. 7, 8. Deut. 32. 8.
[n] Gen. 15. 13-21.
[o] Dan. 2. 28, 47. Heb. 12. 1. 1 John 1. 2.
[p] John 1. 1; 10. 30.
[l] *Rock.*
[q] Jer. 10. 3-8, 14, 15.
[2] *Desirable.*
[r] 1 Sam. 5. 3-7. Ps. 97. 7. Jer. 2. 26, 27.
[s] Jud. 6. 29-31. 1 Kings 18. 20-29.
[t] Ex. 32. 4, 8.
[3] *An axe.*
[u] Hab. 2. 13.
[x] Ex. 20. 4, 5. Rom. 1. 23.
[y] Deut. 27. 15. Ex. 8. 12.
[z] Jer. 10. 3, 8. Hab. 2. 19.
[4] *Taketh courage.*
[a] Jud. 2. 19. Rev. 9. 20.

---

it will be accepted. The removal of guilt paves the way for all blessings. All promises belong to the believer, whose privilege it is to put his heavenly Father in constant remembrance of his necessities. If we have not, it is because we ask not, or because we ask amiss. Equal provision is made for pardon and for sanctification, for guidance and preservation, during our earthly pilgrimage. We are complete in Christ; and we are invited to repair to the fountain of his fulness for everything we need.

Chap. XLIV. 1-20. The prophet here recurs to the subject of fear, adding to the exhortation the glorious promise of spiritual baptism. The baptism of the Holy Ghost is here clearly set forth under the most impressive emblem. The fruits also of that baptism are strikingly delineated: the result will be spiritual resurrection, recovery, restoration, and establishment in the faith. Ver. 5 most beautifully depicts the process of self-dedication. Amid variety of forms, there is perfect unity of principle and purpose. One simply declares that he is the Lord's; another claims for himself a peculiar name; another enrols himself among the faithful; and another has recourse to a surname; but all give themselves up, soul and body and spirit, to the service of the Saviour. How strikingly the privileges of these devoted sons contrast with the misery of the men who "feed on ashes," and who have been turned aside by a deceitful heart! There is a lie in the right hand of all such! They look for good, but none will come; and forsaking God, they forsake their own mercies. Ver. 21-28. In the experience of the faithful in Christ Jesus, it will be found that remembrance of their condition by nature is a principal element. They have a lively recollection of their enmity, depravity, guilt, and danger, and of the boundless mercies by which both their state and their character were changed. The apostle to the Gentiles furnishes a striking illustration: he never forgot that he had been the chief of sinners; and he ceased

warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, [b]Deliver me; for thou *art* my god.

18 They [c]have not known nor understood: [d]for he hath [5]shut their eyes, that they cannot see; *and* their hearts, that they [e]cannot understand.

19 And none [6]considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof [f]an abomination? shall I fall down to [7]the stock of a tree?

20 He feedeth on ashes: [g]a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, [h]*Is there* not a lie in my right hand?

21 ¶ [i]Remember these, O Jacob and Israel; for [k]thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, [l]thou shalt not be forgotten of me.

22 I have [m]blotted out, [n]as a thick cloud, thy transgressions, and, as a cloud, thy sins: [o]return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, [p]thy Redeemer, and he that formed thee from the womb, [q]I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth [r]by myself;

25 That [s]frustrateth the tokens of the liars, and [t]maketh diviners mad; that [u]turneth wise *men* backward, and maketh their knowledge foolish;

26 That [x]confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the [8]decayed places thereof:

27 That saith to the deep, [y]Be dry; and I will dry up thy rivers:

28 That saith of [z]Cyrus, *He is* my shepherd, and shall perform all my pleasure; even [a]saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

B. C. 712.

[b] Dan. 3. 17, 29; 6. 20-22.
[c] Jer. 10. 8, 14.
[d] 2 Cor. 4. 3, 4. 2 Thes. 2. 9-11.
[5] *Daubed.*
[e] Dan. 12. 10. John 5. 44. 2 Pet. 2. 14.
[6] *Setteth to his heart.*
[f] Deut. 27. 15. 2 Kings 23. 13.
[7] *That which comes of a tree.*
[g] Rom. 1. 20-23, 28.
[h] Hab. 2. 18. 2 Thes. 2. 9-11. 1 Tim. 4. 2.
[i] Deut. 31. 19-21.
[k] 43. 1, 7, 15.
[l] Rom. 11. 28, 29.
[m] Ps. 51. 1, 9. Acts 3. 19.
[n] Lam. 3. 42-44.
[o] Hos. 14. 1-4. Acts 3. 18, 19. 1 Cor. 6. 20.
[p] Ps. 78. 35. Rev. 5. 9.
[q] Job 26. 7.
[r] John 1. 3. Eph. 3. 9. Col. 1. 16, 17. Heb. 1. 2, 10-12.
[s] Jer. 27. 9, 10.
[t] Ex. 9. 11.
[u] Job 5. 12.
[x] Ex. 11. 4-6; 12. 29, 30.

[8] *Wastes.*
[y] Ps. 74. 15. Rev. 16. 12.
[z] Dan. 10. 1.
[a] Ezra 1. 1-3; 6. 3, &c.

CHAPTER XLV.

1 *God, for his church's sake, calleth Cyrus.* 8 *He challenges obedience.* 20 *He convinceth the idols of vanity.*

THUS saith the LORD [a]to his anointed, to Cyrus, [b]whose right hand I have [1]holden, to subdue nations before him; and I will loose the loins of kings, [c]to open before him the two-leaved gates; and the gates shall not be shut;

2 I will [d]go before thee, and [e]make the crooked places straight: I will [f]break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And [g]I will give thee the treasures of darkness, and hidden riches of secret places, [h]that thou mayest know that I the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, [i]I have even called thee by thy name: I have surnamed thee, [k]though thou hast not known me.

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God besides me: [l]I girded thee, though thou hast not known me;

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me: I *am* the LORD, and *there is* none else.

7 I [m]form the light, and [n]create darkness; [o]I make peace, and create evil. I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [p]Shall the clay

CH. XLV.

[a] Jer. 27. 6.
[b] Ps. 73. 23.
[1] *Strengthened.*
[c] Nah. 2. 6.
[d] 13. 4-17.
[e] Luke 3. 5.
[f] Ps. 107. 16.
[g] Jer. 27. 5-7.
[h] Ezra 1. 2.
[i] 44. 28.
[k] Gal. 4. 8, 9. Eph. 2. 12.
[l] Ps. 18. 32, 39.
[m] Ps. 8. 3. 2 Cor. 4. 6. Jam. 1. 17.
[n] Jude 6, 13.
[o] Acts 4. 28.
[p] Jer. 18. 6. Rom. 9. 20, 21.

not to celebrate the rich grace which had abounded towards him, setting himself forth as an encouragement to all that should follow, as the grace that sufficed for him could not fail to meet the necessities of all. The case of Cyrus is one of the most remarkable in history. Both his name and his mission were predicted long before his birth. If one thing more than another can demonstrate the sovereignty of God in the matter of salvation, and the relation of providence to grace, it is the history of this highly-favoured man. It is no marvel that he should have been so deeply impressed with the prophecy, when it was presented to him. Nothing was so fitted to win him from idolatry, and to elevate his spirit to the level of his duty. That his name and his work should thus have been set forth, might well stir up his spirit within him, and render him forward to accomplish his wonderful mission. When Dr Beattie, desirous to bring home the great fact of the relation of cause and effect to the understanding of his infant son, sowed his name with seed, he adopted a method which could not fail to astonish the child, and create a permanent impression on his mind. As the boy saw his name growing out of the earth, filled with wonder, he ran to apprise his father, and to inquire into the reason of a thing so wonderful. The end was accomplished, and the fact laid the foundation of a most important lesson.

Chap. XLV. 1-19. When the covenant of grace is touched upon, as in ver. 17, its ever-during character is generally set forth. While the purpose is traced up to a past eternity, its consequences are represented as extending through the eternity to come. All the saints are saved in the Lord with an everlasting salvation, and they shall never be ashamed nor confounded world without end. All such have the privilege in time of continually approaching their God and Father, who never says to any of them, "Seek ye my face in vain." Whoso seeketh in a right spirit will assuredly find. In this search disappointment is impossible. There may for a season be seeming delay, but even that is the result of wisdom which selects both the best time and the most appropriate method of fulfilling the purposes of grace. Ver. 20-25. The great problem which the Gospel solved was, how Jehovah might at once be "a just God and a Saviour." By means of

say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, [q]the Holy One of Israel, and his Maker, [r]Ask me of things to come concerning my sons; and concerning the work of my hands command ye me.

12 I have [s]made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and [t]all their host have I commanded.

13 I have [u]raised him up [x]in righteousness, and I will [2]direct all his ways: [y]he shall build my city, and he shall [z]let go my captives, not for [a]price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of [b]the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, *saying*, Surely God *is* in thee, [c]and *there is* none else; *there is* no God.

15 Verily thou *art* [d]a God that hidest thyself, [e]O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But* [f]Israel shall be saved in the LORD with [g]an everlasting salvation: [h]ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [1]that created the heavens, God himself that formed the earth, and made it; he hath established it, [k]he created it not in vain, he formed it to be inhabited: [l]I *am* the LORD, and *there is* none else.

19 I have not [m]spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, [n]Seek ye me in vain: I the LORD [o]speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

B. C. 712.

q 43. 3, 7, 15, 21.
r Ex. 30. 37.
s Gen. 1. 26, 27.
t Neh. 9. 6.
u 48. 14, 15.
x Ps. 65. 5.
2 *Make straight.*
y 2 Chr. 36. 22, 23.
z Rom. 3. 24-26. 1 Pet. 1. 18, 19.
a 13. 17.
b Ex. 23. 42
c 44. 8.
d John 13. 7. Rom. 11. 33, 34.
e John 4. 22, 42. Acts 5. 31. 2 Pet. 3. 18.
f Rom. 8. 1. 2 Cor. 5. 17-21.
g John 5. 24. Heb. 5. 9.
h Rom. 9. 33. 1 Pet. 2. 6.
i Jer. 10. 12; 51. 15.
k Ex. 36. 10-12.
l 5, 6.
m John 7. 26, 28, 37-39. Acts 2. 4-8.
n Ps. 24. 6. Jam. 4. 3.
o Deut. 32. 4. Prov. 8. 6.

p 44. 8.
q Jer. 23. 5, 6. Rom. 3. 25, 26. Tit. 2. 13, 14.
r Num. 21. 8, 9. John 3. 13-16. Heb. 12. 2.
s Tit. 2. 13. 2 Pet. 1. 1.
t Gen. 22. 16-18. Heb. 6. 13-18.
u Rom. 11. 4. Phil. 2. 10.
x Deut. 6. 13.
8 Or, *Surely he shall say of me, In the LORD is all righteousness and strength.*
y Jer. 23. 6. 2 Cor. 5. 21.
4 *Righteousnesses.*
z Ps. 22. 23.

CH. XLVI.

a Ex. 12. 12.
1 *Their soul.*
b Ps. 81. 8-13.
c Ps. 102. 26, 27. Jam. 1. 17.
d Ex. 15. 11. Phil. 2. 6. Col. 1. 16. Heb. 1. 3.
e Dan. 3. 5-15.
f 1 Kings 18. 26, 40. Jon. 1. 5, 14-16.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? [p]and *there is* no God else besides me; [q]a just God, and a Saviour: *there is* none besides me.

22 ¶ [r]Look unto me, and be ye saved, all the ends of the earth; [s]for I *am* God, and *there is* none else.

23 I have [t]sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, [u]That unto me every knee shall bow, [x]every tongue shall swear.

24 [8]Surely, shall *one* say, [y]In the LORD have I [4]righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all [z]the seed of Israel be justified, and shall glory.

CHAPTER XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable with God.*

[a]BEL boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop; they bow down together; they could not deliver the burden, but [1]themselves are gone into captivity.

3 ¶ [b]Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, *which are* carried from the womb:

4 And [c]*even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ To [d]whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: [e]they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [f]*one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves

---

the atoning sacrifice of the Lord Jesus Christ alone has this been accomplished. Although transgressors of the law which is holy, just, and good, have been forgiven, and may be forgiven to any extent, there has been no compromise of the legislative honours of the Creator. Jesus magnified the law and made it honourable, so that it is now consistent with justice to exercise mercy even to the chief of sinners. On this basis rest these glorious words—"Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." There is but one God and one Mediator through whom all are invited to return and come to the Father, with the assurance of free, full, and everlasting pardon for all their offences. Where the soul is taught by the Spirit of God, the results will always be humility, combined with a sense of entire dependence upon God. All notions of self-righteousness are thus excluded, and every recipient of the Divine favour is prepared to add, "In the Lord have I righteousness and strength: even to him shall men come."

Chap. XLVI. 1-13. The Scripture doctrine of the perseverance of the saints is full of consolation. It were sad, indeed, if any peradventure attached to the possession of the Divine favour; but happily the gifts and callings of God are without repentance. To every pilgrim his language is, "Even to your old age I am he; and even to hoar hairs I will carry you: I have made and I will bear, even I will carry, and will deliver you." What promises are these! Truly may they be called "precious!" Old age, even to the people of God, is often attended with loss of strength, of property, of friends,

men; bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for [g]I *am* God, and *there is* none else; *I am* God, [h]and *there is* none like me;

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying [1]My counsel shall stand, and I will do all my pleasure:

11 Calling [k]a ravenous bird from the east, [l]the man [2]that executeth my counsel from a far country: yea, [m]I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, [n]that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place [o]salvation in Zion for Israel my glory.

CHAPTER XLVII.

1 *God's judgments upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *and pride, shall be irresistible.*

COME down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: [p]*there is* no throne, O daughter of the Chaldeans; for [b]thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: [c]I will take vengeance, and I will not meet *thee as* a man.

4 *As for* [d]our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called The lady of kingdoms.

6 I was [e]wroth with my people; [f]I have polluted mine inheritance, and given them into thine hand: [g]thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou *that art*

B. C. 712.

g 45. 5, 6, 14, 18, 21, 22.
h Deut. 33. 26.
1 Ps. 33. 11. Acts 4. 27, 28. Heb. 6. 17.
k Ez. 39. 4.
l Ezra 1. 2. Acts 4. 28.
2 *Of my counsel.*
m Jer. 50. 45. Acts 5. 39. Eph. 1. 11.
n Ps. 119. 150, 155. Eph. 2. 13.
o 62. 11. Joel 3. 17.

CH. XLVII.

p Ps. 89. 44. Hag. 2. 22.
b Deut. 28. 56, 57. Rev. 18. 7.
c Rom. 12. 19. Rev. 6. 9, 10.
d Jer. 31. 11.
e 2 Sam. 24. 14. Ps. 69. 26. Zech. 1. 15.
f Lam. 2. 2.
g Matt. 7. 2. Jam. 2. 13.

h Dan. 4. 22, 30; 5. 23; 11. 36. 2 Thes. 2. 4.
1 Ps. 10. 5, 6. Luke 17. 27-29. Rev. 18. 7.
k Luke 7. 12, 13.
l Dan. 2. 2; 4. 7; 5. 7; 2 Thes. 2. 9, 10. Rev. 9. 20, 21.
m Rom. 1. 22. 1 Cor. 1. 19-21.
1 *Caused thee to turn away.*
n Ex. 12. 29, 30. Rev. 3. 3.
2 *The morning thereof.*
3 *Zinziate.*
o Dan. 2. 2, 10.
4 *Viewers of the heavens.*
5 *That give knowledge concerning the months.*
p Ez. 15. 7.
6 *Their souls.*

CH. XLVIII.

a Gen. 32. 28. John 1. 47. Rev. 2. 9.
b Num. 24. 7. Deut. 33. 28. Ps. 68. 26. Prov. 5. 16.
c Deut. 6. 13; 10. 20.

given to pleasures, that dwellest carelessly; that sayest in thine heart, [h]I *am*, and none else besides me; [1]I shall not sit *as* a widow, neither shall I know the loss of children:

9 But [k]these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection [1]for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. [m]Thy wisdom and thy knowledge, it hath [1]perverted thee; and thou hast said in thine heart, I *am*, and none else besides me.

11 Therefore shall evil come upon thee; [n]thou shalt not know [2]from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to [3]put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. [o]Let now the [4]astrologers, the stargazers, [5]the monthly prognosticators, stand up and save thee from *these things* that shall come upon thee.

14 Behold, [p]they shall be as stubble; the fire shall burn them; they shall not deliver [6]themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAPTER XLVIII.

1 *God, to convince the people of their obstinacy, revealeth his prophecies.* 12 *He exhorteth them to obedience.*

HEAR ye this, O house of Jacob, [a]which are called by the name of Israel, and are [b]come forth out of the waters of Judah; [c]which swear by the name of the

and of all things; but even then, the Father of mercies will never leave nor forsake, but be a comforter to the last, and a present help in every time of trouble. The stout heart is the very opposite of the broken heart, and at the furthest distance from the "repentance that needeth not to be repented of;" and the faith which delivers from condemnation. To all such, wherever the Gospel is preached, God brings near his righteousness, which is unto all, and upon all them that believe. Wherever men receive the record which God hath given of his Son, whatever their previous distance, salvation tarries not, they are received graciously, and loved freely. Salvation is placed in Zion for Israel his glory; that is, the doctrines of the Gospel are there, for to her is committed the oracles of God and the ordinances of grace. She is, therefore, the teacher of a lost world, for whose benefit she has received the precious treasure, and woe unto her if she do not impart it!

Chap. XLVII. 1-15. The notion of Redemption incessantly recurs throughout the latter half of this wonderful prophecy. The Church never forgets for a moment that she was in bondage, and that the arm of the Most High broke her fetters, and introduced her to glorious liberty. Her watchword was, "As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel." In every age man has been curious to pry into the secrets of the future, and hence the encouragement which has been given to fortune-telling, divination, sorcery, astrology, and other impious methods of delusion. These are things with which Christian men can have nothing to do: secret things belong to God, but the things which are revealed to believers and their children. To the law and to the testimony, is the motto of the saints. Whatever detracts from these, or adds to them, is to be rejected. The Divine book suffices for every purpose, thoroughly furnishing the man of God for every good work.

Chap. XLVIII. 1-8. We are everywhere reminded that God requireth truth in the inward parts. Profession, without reality, is of no value; nay, it is offensive. It is to no purpose that the Church is called by the name of Israel, and swears by the name of the Lord, making mention of her God, if it be not done "in truth

LORD, and [d]make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, [e]and stay themselves upon the God of Israel: [f]The LORD of hosts *is* his name.

3 I have [g]declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because [h]I knew that thou *art* [1]obstinate, [i]and thy neck *is* an iron sinew, and thy brow brass;

5 I have [k]even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, [l]Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* [m]thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called [n]a transgressor from the womb.

9 ¶ For my name's sake will I [o]defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, [p]I have refined thee, but not [2]with silver; [q]I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it:* for how should *my name* be polluted? and [r]I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; [s]I *am* he: I *am* the first, I also *am* the last.

13 Mine [t]hand also hath laid the foundation of the earth, [u]and [3]my right hand hath spanned the heavens: [x]*when* I call unto them, they stand up together.

B. C. 712.

[d] Ex. 23. 13.
[e] Jer. 7. 4-11. Mic. 3. 11. John 8. 40, 41.
[f] Jer. 10. 16.
[g] 44.7,8; 46.10.
[h] Ps. 78. 8.
[1] *Hard.*
[i] Ex. 32. 9. Prov. 29. 1. Acts 7. 51.
[k] Luke 1. 70. Acts 15. 18.
[l] Jer. 44.17,18.
[m] Ps. 40. 6. Jer. 6. 10.
[n] Deut. 9.7,24.
[o] Ps. 78. 38; 103. 8-10. Prov. 19. 11.
[p] Prov. 17. 3. Ex. 22.18-22. Heb. 12. 10, 11. 1 Pet. 1. 7. Rev. 3. 19.
[2] *For silver.*
[q] Deut. 4. 20.
[r] John 5. 23.
[s] Rev. 1. 8, 11, 17, 18; 2. 8; 22. 13.
[t] Ex. 20. 11. Ps. 102. 25. Heb. 1. 10-12.
[u] 40. 12.
[3] *The palm of my right hand hath spread out.*
[x] Ps. 119.89-91.

[y] Mark 10. 21.
[z] Josh. 1. 8. Ps. 45. 4.
[a] Zech. 2. 8-11.
[b] Ps. 25.8,9,12. John 6. 45.
[c] Ps 32. 8. Jer. 6. 16.
[d] Ps. 81, 13-16. Luke 19. 41, 42.
[e] Ps. 36. 8. Rom. 14. 17.
[f] Ruth 4. 10. Zeph. 1. 4.
[g] Jer. 31. 9.
[h] Ex. 17. 6.
[i] Luke 19. 42. Rom. 3. 17.

CH. XLIX.

[a] Jer. 1. 5. Matt. 1. 20, 21.
[b] Ps. 45. 2-5. Heb. 4. 12. Rev. 1. 16; 2. 12; 19. 15.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things?* [y]The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall [z]make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now [a]the Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God [b]which teacheth thee to profit, [c]which leadeth thee by the way *that* thou shouldest go.

18 Oh [d]that thou hadst hearkened to my commandments! [e]then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; [f]his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And [g]they thirsted not *when* he led them through the deserts: [h]he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* [i]no peace, saith the LORD, unto the wicked.

CHAPTER XLIX.

1 *Christ being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles.* 13 *God's love to the church.*

LISTEN, O isles, unto me; and hearken, ye people, from far; [a]The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And [b]he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

and righteousness." She may call herself the "holy city," and profess to stay herself on the Lord—and it is both her duty and her privilege so to do—but the heart must accompany the language, otherwise the profession becomes sin. The great thing to be aimed at by believers is to harmonise their creed with their conscience, to profess all that they feel, and to feel all that they profess, so that their language may be an index to their heart. It is impossible to make too much of a good conscience. Paul declared that it was his rejoicing "that in simplicity and godly sincerity, not with carnal wisdom, but by the grace of God, he had his conversation in the world." Ver. 9-11. These verses are very precious in the estimation of multitudes of God's people, many of whom have been called "in the furnace of affliction." The extent to which such has been the fact is greater than is generally supposed. Pastors of large experience concur in testifying, that unless people are called in early life, they generally go on in the ways of the world till arrested by crosses, disappointments, afflictions, or calamities. In this case as in every other, the calling indicated the election. Whatever occurs in this way is the simple fruit of grace—the Lord does it because it seemeth him good. Ver. 12-22. Wherever God calls men to a particular work, he never fails to qualify them; having brought them into the field, he "makes their way prosperous." God teaches his people, that he may lead them, and his teaching is invariably profitable. It is to little purpose that human instrumentality is put in motion, if unaccompanied by the Divine blessing. Transgression, however for the moment it may minister to pride or passion, is always a losing matter in the end: whereas steadfast obedience, at whatever cost, will be followed by a full reward—by "peace, flowing as a river, and righteousness as the waves of the sea." But wickedness and peace are terms incompatible. God, in mercy, has connected misery with disobedience, and happiness with devotedness.

Chap. XLIX. 1-5. The Saviour's speech, in dealing with the Scribes and Pharisees, was like a sharp sword. His withering exposures and terrible denunciations transfixed their souls like a dart. But notwithstanding he spake as never men spake, the amount of his success as a preacher of the Gospel was not great. His personal ministry served to shew that even perfect truth, spoken by the lips of Him who was love itself, and fortified by

B. C. 712.

3 And said unto me, [c]Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; *yet* surely my judgment *is* with the LORD, and my [1]work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, [2]Though [d]Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, [3]It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the [4]preserved of Israel: [e]I will also give thee for a light to the Gentiles, [f]that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, [g]the Redeemer of Israel, *and* his Holy One, [5]to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, [h]kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, [i]and he shall choose thee.

8 Thus saith the LORD, [k]In an acceptable time have I heard thee, [l]and in a day of salvation have I helped thee: and I will preserve thee, and [m]give thee for a covenant of the people, to [6]establish the earth, to cause to inherit the desolate heritages:

9 That thou mayest say [n]to the prisoners, Go forth; [o]to them that *are* in darkness, Shew yourselves: [p]they shall feed in the ways, and their pastures *shall be* in all [q]high places.

10 They shall not hunger nor thirst; [r]neither shall the heat nor sun smite them: for [s]he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And [t]I will make all my mountains a way, and my highways shall be exalted.

12 Behold, [u]these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, [7]that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; [x]thy destroyers, and they that made thee waste, shall go forth of thee.

18 ¶ [y]Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. [z]*As* I live, saith the LORD, [a]thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and [b]they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, [c]The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

22 Thus saith the Lord GOD, [d]Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* [8]arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be [e]thy [9]nursing-fathers, and their [1]queens thy nursing-mothers: they shall [f]bow down to thee with *their* face toward the earth, and [g]lick up the dust of thy feet; and thou shalt know that I *am* the LORD: [h]for they shall not be ashamed that wait for me.

24 ¶ Shall the [i]prey be taken from the mighty, or the [2]lawful captive delivered?

25 But thus saith the LORD, [k]Even the [3]captives of the mighty shall be taken away, and the prey of the terrible shall be

---

[c] Matt. 17. 5. John 17. 1, 4. Eph. 1. 6.
[1] *Reward.*
[2] *That Israel may be gathered to him, and I may, &c.*
[d] Matt. 21. 37-41.
[3] Art thou *lighter than that thou shouldest, &c.*
[4] *Desolations.*
[e] Luke 2. 32. Acts 13. 47.
[f] Luke 24. 46, 47.
[g] Rev. 3. 7.
[5] *To him that is despised in soul.*
[h] Ps. 2. 10-12; 72. 10, 11. Rev. 11. 15.
[i] Luke 23. 35. 1 Pet. 2. 4.
[k] Ps. 69. 13. 1 42; 50. 1, 7-9.
[m] 42. 6.
[6] *Raise up.*
[n] Ps. 69. 33.
[o] Acts 26. 18.
[p] Ps. 22. 26; 23. 1, 2.
[q] Deut. 32. 13.
[r] Ps. 121. 5, 6.
[s] Ps. 23. 3, 4.
[t] 43. 19.
[u] Ps. 22. 27; 72. 10, 11, 17. Luke 13. 29. Rev. 7. 9.

[7] *From having compassion.*
[x] 51. 13, 22, 23.
[y] Gen. 13. 14.
[z] Gen. 22. 16. Heb. 6. 13-18.
[a] Prov. 17. 6.
[b] Prov. 1. 12.
[c] Josh. 17. 14-16.
[d] Ps. 22. 27. Mal. 1. 11. Luke 13. 29.
[8] *Bosoms.*
[e] Num. 11. 12.
[9] *Nourishers.*
[1] *Princesses.*
[f] Ps. 72. 9. Rev. 3. 9.
[g] Mic. 7. 17.
[h] Ps. 25. 3; 69. 6. Rom. 5. 5; 9. 33; 10. 11. 1 Pet. 2. 6.
[i] Ps. 136. 1-3. Luke 11. 21, 22.
[2] *Captivity of the just.*
[k] Jer. 29. 10. Heb. 2. 14, 15. 1 John 3. 8.
[3] *Captivity.*

---

miracles the most wonderful, did not suffice for the conversion of men. Nothing so strikingly illustrates the fact that this is brought about neither by might nor by power, but by the Divine Spirit. Were ten thousand Pauls to be raised up in one day, and sent forth to preach salvation, confirming both their message and their mission, at every step, by incontrovertible miracles, without the presence of the Eternal Spirit not a single conversion would result from their mighty ministrations! Many eminent messengers of mercy have laboured hard, apparently to little purpose; and in this respect they resemble their Lord. Such, like him, are apt to say, "I have laboured in vain, and spent my strength for nought and in vain." But it is not so: "their judgment is with the Lord, and their work with their God." If they have not been a savour of life unto life, they have of death unto death! They have witnessed for their Master; and in the day of reckoning they will be held clear from the blood of men. "Though Israel be not gathered, yet will they be glorious in the eyes of the Lord, and their God will be their strength." Man's concern is with duty; results may be left to the Master. Ver. 6-12. The Lord Jesus is clearly set forth in these precious verses as the Alpha and Omega of the covenant. He is alike commissioned to restore Israel, and to enlighten the Gentiles, and to be God's salvation unto the end of the earth. While the work is prescribed, support and success are solemnly pledged to him. His word will be accompanied with power, and his kingdom established through all lands. Ver. 13-26. The Gospel is essentially a ministration of mercy, and the result of mercy bestowed is peace and comfort, hope and joy. Wherever the Gospel becomes the power of God to salvation, it never fails to work these results. Holiness and happiness are terms inseparably connected. A sense of worthlessness on conviction of sin, especially in the case of grievous backsliding, is often accompanied with such self-abhorrence that the soul has difficulty in believing that it can

delivered: for [l]I will contend with him that contendeth with thee, and [m]I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with [q]sweet wine; [n]and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAPTER L.

1 Christ sheweth the cause of the Jews' dereliction. 10 An exhortation to trust in God, and not in ourselves.

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, [a]for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, [b]when I came, *was there* no man? when I called, *was there* none to answer? [c]Is my hand shortened at all, that it cannot redeem? or [d]have I no power to deliver? behold, [e]at my rebuke [f]I dry up the sea; I make the rivers a wilderness: [g]their fish stinketh, because *there is* no water, and dieth for thirst.

3 I [h]clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The Lord GOD hath given me the tongue of the learned, that I should know how to speak [i]a word in season to *him that is* weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I [k]gave my back to the smiters, and my cheeks to them [l]that plucked off the hair: I hid not my face from shame and spitting.

B. C. 712.

[l] Gen. 12. 3. Num. 23. 8, 9. Rom. 8. 31-39. Rev. 18. 20.
[m] Gal. 4. 26.
[q] *New wine.*
[n] Rev. 15. 3, 4.

CH. L.

[a] 1 Kings 21. 25. Jer. 3. 8.
[b] Prov. 1. 24. Jer. 5. 1. John 1. 11; 3. 19.
[c] Gen. 18. 14.
[d] Dan. 6. 20, 27.
[e] Ps. 106. 9. Mark 4. 39.
[f] Ex. 14. 21, 29. Josh. 3. 16. Ps. 114. 3-7.
[g] Ex. 7. 18, 21.
[h] Ex. 10. 21. Rev. 6. 12.
[i] Prov. 15. 23. Matt. 11. 28.
[k] Mic. 5. 1. Luke 22. 63, 64. John 18. 22. Heb. 12. 3.
[l] Neh. 13. 25.

[i] *The master of my cause.*
[m] Ps. 39. 11. Heb. 1. 11, 12.
[n] Ps. 23. 4. John 8. 12.
[o] Mic. 7. 7-9. 2 Cor. 1. 8-10. 1 Pet. 5. 7.
[p] Ex. 20. 39.
[q] John 9. 39.
[r] Ps. 16. 4. Matt. 22. 13. John 8. 24. Rev. 19. 20; 20. 15.

CH. LI.

[a] 55. 2, 3.
[b] Matt. 6. 33.
[c] Ps. 105. 3.
[d] Gen. 17. 15-17. Eph. 2. 11, 12.
[e] Zeph. 3. 14-20. 2 Cor. 1. 3, 4.
[f] Ps. 102. 14.
[g] 41. 18, 19.
[h] Gen. 13. 10.
[i] Rom. 8. 2-4.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* [i]mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is he that* shall condemn me? lo, [m]they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, [n]that walketh *in* darkness, and hath no light? [o]let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: [p]walk in the light of your fire, and in the sparks *that* ye have kindled. [q]This shall ye have of mine hand; [r]ye shall lie down in sorrow.

CHAPTER LI.

1 An exhortation, after the pattern of Abraham, to trust in Christ. 9 Christ defendeth his church from fear.

[a]HEARKEN to me, [b]ye that follow after righteousness, [c]ye that seek the LORD: [d]look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For [e]the LORD shall comfort Zion: he will comfort [f]all her waste places; and he will [g]make her wilderness like Eden, and her desert [h]like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for [i]a

recover the Divine favour. Feeling that it deserves to be for ever cast out from his presence, it has difficulty in believing that he waits to be gracious to a spirit so worthless and so guilty. To meet this case, we have the wonderful assurances set forth in ver. 14-16, which more than suffices to quell the risings of despair.

Chap. L. 1-4. The Saviour again appears here in his glorious character of a preacher, with the tongue of the learned, and endowed with the power of speaking "a word in season to him that is weary." God only can comfort the sorrowful; and this is done by his Spirit, through the instrumentality of his precious promises. No small part of Christian duty consists in comforting the mourner, in strengthening weak hands, and confirming feeble knees. The gift of so doing is a precious one, adding materially to the usefulness, the happiness, and the honour of those who possess it. Ver. 5-9. Express reference is here made to the Saviour's reception among his own people, and the afflictions to which he was subjected towards the close of his public ministration. While men opposed, God helped him, and therefore he was not confounded. Knowing in whom he trusted, he set his face as a flint, assured that he should not be ashamed. This is one of those points in which his people are particularly required to copy his example. Surrounded by ungodly men, they that will be valiant for the truth will not have far to go for enemies; but let them be of good courage, the Master they serve will give them words which their enemies can neither gainsay nor resist. A devout man, happily endowed with a mixture of courage and prudence, and intimately conversant with the Word of God, is a formidable antagonist, who will not fail to come off more than a conqueror against the highest odds. Ver. 10, 11. These remarkable words have frequently been applied to spiritual darkness, to the sovereign withdrawment of the light of God's countenance; but such is not their import. The language refers to providential dispensations. It is no uncommon thing for the people of God to be at their wits' end, from the difficulties which surround them, and the darkness which rests upon their prospects. They are altogether unable to determine the path of duty. So situated, then, they are exhorted to trust in the name of the Lord, and to stay themselves on their God; and in due season the voice of Providence will distinctly say, "This is the way; walk ye in it." The case is impressively exemplified by Paul's shipwreck: the apostle had foretold the calamities which overtook them, telling them plainly, that if they "had hearkened unto him, they would not have gained such harm and loss." Still, there was hope for them; for the angel assured him that there should be no loss of life. He was further apprised that they should be cast upon a certain island, but what, he was not told. When they ascertained by the soundings that they approached the shore, they dropped their anchors, and waited for the day, when the sun arose, and supplied the light necessary to their guidance. The application is obvious.

Chap. LI. 1-6. It is the characteristic of the people of God that they follow after righteousness; and such only, in seeking, will find him. It will exercise a consolatory influence upon the heart ever to remember its original depravity. In proportion as men have correct

law shall proceed from me, and [k]I will make my judgment to rest for a light of the people.

5 My [l]righteousness *is* near; [m]my salvation is gone forth, and [n]mine arms shall judge the people: [o]the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but [p]my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, [q]ye that know righteousness, the people in whose heart *is* my law; [r]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For [s]the moth shall eat them up like a garment, and the worm shall eat them like wool: but [t]my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, [u]put on strength, [x]O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [y]the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; [z]*and* sorrow and mourning shall flee away.

12 ¶ I, *even* [a]I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of [b]the son of man *which* shall be made *as* grass;

13 And [c]forgettest the LORD thy Maker, [d]that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he [1]were ready to destroy? and [e]where *is* the fury of the oppressor?

B. C. 712.

[k] Prov. 6. 23. John 16. 8-11.
[l] Matt. 3. 2. Rom. 1. 16, 17; 10. 6-10.
[m] Matt. 28. 18. Rom. 10. 17, 18.
[n] John 5. 22, 23. Rom. 2. 16. 2 Cor. 5. 10.
[o] Rom. 1. 16; 15. 9-12.
[p] John 3. 16; 10. 27-29. Heb. 9. 12, 15.
[q] Phil. 3. 8-10. Tit. 2. 11, 12.
[r] Matt. 10. 28. 1 Pet. 4. 4, 14.
[s] Job 4. 19.
[t] Luke 1. 50.
[u] Ps. 93. 1. Rev. 11. 17.
[x] Luke 1. 51. John 12. 38.
[y] Acts 2. 41-47.
[z] Rev. 7. 17; 22. 3.
[a] John 14. 18, 26, 27. 2 Cor. 7. 5, 6.
[b] Ps. 90. 6. 103. 15, 16. 1 Pet. 1. 24.
[c] Deut. 32. 18.
[d] Ps. 102. 25, 26. Jer. 10. 11, 12. Heb. 1. 10-12.
[1] *Made himself ready.*
[e] Matt. 2. 16-20.

[f] Jer. 37. 16.
[g] Ps. 92. 13. 2 Pet. 3. 13.
[h] Ps. 75. 3.
[i] Jer. 32. 38. Heb. 8. 10.
[k] Deut. 28. 28, 34. Rev. 18. 6.
[l] Ps. 88. 18. Matt. 15. 14.
[m] Ez. 14. 21.
[2] *Happened.*
[n] Ps. 69. 20.
[3] *Breaking.*
[o] Job 42. 11. 2 Cor. 7. 6, 7, 13. 2 Thes. 2. 17.
[p] Jer. 14. 18.
[q] Ez. 17. 20. Rev. 16. 9-11.
[r] Prov. 22. 23.
[s] Ez. 39. 29.
[t] Prov. 11. 8. Rev. 18. 6-8, 20.
[u] Josh. 10. 24.

14 The captive exile hasteneth that he may be loosed, and that he should not [f]die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may [g]plant the heavens, and [h]lay the foundations of the earth, and say unto Zion, [i]Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, [k]which hast drunk at the hand of the LORD the cup of his fury: thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* [l]none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These [m]two *things* [2]are come unto thee; [n]who shall be sorry for thee? desolation, and [3]destruction, and the famine, and the sword: [o]by whom shall I comfort thee?

20 Thy [p]sons have fainted, they lie at the head of all the streets, [q]as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* [r]pleadeth the cause of his people, Behold, [s]I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But [t]I will put it into the hand of them that afflict thee; which have said to thy soul, [u]Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAPTER LII.

1 *Christ persuadeth the church to believe his free redemption; 7 to receive the ministers thereof; 9 and to rejoice in the power thereof.*

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful gar-

views of the depth of their fall, they will prize the mercy and the atoning sacrifice through which they have been delivered. Zion needs comfort, for she has not a little to fill her with sorrow. When she sees how the glorious Gospel of the blessed God has been perverted, how its doctrines have been corrupted, and its ordinances abused, her eye may well affect her heart, and rivers of waters run down her cheeks, while she beholds the wicked trampling in the dust both the Gospel and the Law. Speaking in the large acceptation of the terms, nothing can comfort her that does not remove such cause of sorrow; but that done, she will be filled with joy and gladness, and abounding in thanksgiving and the voice of melody. However distant that day may seem, every hour brings it nearer; his salvation is gone forth; he will judge his people; the isles shall wait upon him, and on his arm they will trust. Ver. 7, 8. It is instructive to observe the uniform discrimination which characterises the writings of Isaiah. Nothing is vague or loose in the statements; every man may know his place, and the class to which he belongs. "Ye who know righteousness, the people in whose heart is my law," is language as explicit as anything to be found in the New Testament. These are words which distinctly assume the presence of the teaching of the Holy Spirit, through whom alone men are made to know righteousness, and the law is written in their hearts. These, too, are they who are subjected to the reproach of men, and are consequently in danger of being "afraid of their revilings," which is always a snare to be guarded against. Ver. 9-23. The redeemed of the land will, without fail, in the end be remembered, and brought home to their Father's house. The conversion of the Gentiles, and the restoration of the Jewish people, will be attended with feelings essentially the same; everlasting joy will be upon their heads, and sorrow and mourning shall flee away. If any Christian feels himself wanting in courage, and in danger of being driven from the path of duty by the "fear of man," let him prayerfully ponder these verses, and it will be his own blame if he do not rise above "the fury of the oppressor." When Christians once attain that elevation of faith which enables them to say, "If God be for us, who can be against us?" they are prepared for the battle and sure of the victory.

ments, O Jerusalem, the holy city: for henceforth [a]there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [b]Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and [c]the Assyrian oppressed them without cause.

5 Now therefore, [d]what have I here, saith the LORD, that [e]my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and [f]my name continually every day *is* blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that [g]I *am* he that doth speak; behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that [h]publisheth salvation; that saith unto Zion, [i]Thy God reigneth!

8 Thy watchmen shall [k]lift up the voice; with the voice together shall they sing: for they shall [l]see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, [m]ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

B. C. 712.

CH. LII.

[a] Ex. 44. 9. Rev. 21. 27.
[b] Ps. 44. 12. 1 Pet. 1. 18.
[c] Jer. 50. 17.
[d] Jud. 18. 3.
[e] Ps. 44. 12.
[f] Ps. 44. 16. Rom. 2. 24.
[g] Heb. 6. 14-18.
[h] Ps. 68. 11. Luke 24. 47. Acts 10. 36-38. Rev. 14. 6.
[i] Ps. 59. 13. Matt. 25. 34. Rev. 11. 15.
[k] 40. 9; 58. 1.
[l] Jer. 32. 39. 1 Cor. 1. 10. Eph. 1. 17, 18.
[m] 51. 3; 61. 4.

[n] Ps. 22. 27. Luke 3. 6. Acts 13. 47. Rev. 11. 15; 14. 6.
[o] Lev. 10. 3; 22. 2, 3.
[p] Ex. 13. 21, 22; 14. 19, 20.
[q] 58. 8.
[1] *Gather you up.*
[2] *Prosper.*
[r] Ps. 22. 6, 7, 16-17; 102. 3-5. Matt. 26. 67; 27. 29, 30.

CH. LIII.

[1] *Doctrine.* Heb. *hearing.*
[a] John 1. 10-14.
[b] Matt. 26. 67.
[c] Luke 19. 41.
[2] *He hid as it were* his *face from us.* Heb. *as an hiding of faces from him,* or *from us.*

10 The LORD hath made bare his holy arm in the eyes of all the nations; and [n]all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; [o]be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: [p]for the LORD will go before you, and [q]the God of Israel *will* [1]*be* your rere-ward.

13 ¶ Behold, my servant shall [2]deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee: [r](his visage was so marred more than any man, and his form more than the sons of men;)

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAPTER LIII.

1 *The unbelief of the Jews, and the meanness of Christ's external appearance.* 4 *He would suffer as a sacrifice for his people's sins.* 8 *His death, burial, resurrection, and glory: his success in justifying and saving sinners.*

WHO hath believed our [1]report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: [a]he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is [b]despised and rejected of men; [c]a man of sorrows, and acquainted with grief; and [2]we hid as it were *our* faces

Chap. LII. 1-6. The Church is ever prone to slumber, which renders it necessary incessantly to exhort her to awake, and put on her strength. If knowledge be power, how much more is piety! But in Christian language, knowledge and piety are synonymous terms, as the knowledge of Christ is eternal life. When the Church shall have become thoroughly awake, and have seen that the graces of the Spirit are the most beautiful of garments, she will look well to her fellowship, suffering none to come within her fold, who are obviously "uncircumcised and unclean." She will shake herself from the dust; she will loose herself from the bonds of her neck, assert her rights, and remain for ever in the enjoyment of the glorious liberty wherewith her Head and Lord has made her free. The Church, thus emancipated and adorned, will become an object of unspeakable beauty and delight to earth and heaven. Then will the Lord Jesus, in the proper sense, "see of the travail of his soul and be satisfied." Ver. 7-12. This divine portraiture exhibits the light, the purity, and the peace which will characterise the latter ages, and sets forth the estimation in which the servants of the Lord will be held, alike because of their message and their Master. That will be the brightest day the world has seen, when the Lord comes forth to comfort his people, making bare his holy arm in the eyes of all the nations, through which all "the ends of the earth" will be led to "see his salvation." The light in which men look at the servants, as a rule, may also be taken as an index of the light in which they view the master; they who despise the one, cannot reverence the other. They who bring good tidings and publish peace, saying to Zion, "Thy God reigneth," will be highly "esteemed in love, even for their work's sake," and how much more for the sake of Him who loved them, and gave himself for them! Ver. 13-15. This is a distinct prediction of the Saviour's ministry and sufferings. Notwithstanding the purity of his life, and the prudence of his actions, yet he was despised, insulted, and treated with the utmost cruelty. It nevertheless pleased him, notwithstanding this, to command his apostles, in preaching the Gospel, to begin at Jerusalem. The "fountain opened for sin and uncleanness," sufficed even for them! That sprinkled on the conscience, guilt was removed, peace established, and love shed abroad. To some extent, the closing verse has already been fulfilled. He has already "sprinkled many nations," and even kings and rulers are more or less controlled by his word; but what appears is only the first fruit of the glorious harvest which is still to be reaped. To this end, it becomes the duty of his people, in obedience to his own command, to pray that his kingdom, which is already come, may spread, till the whole earth has been filled with his glory, and his will be done here as it is in heaven.

Chap. LIII. 1-3. This chapter is the most remarkable contained in the Old Testament. The visions of the evangelical prophet have reached a crisis. He beholds the cross with Emmanuel nailed to it, and his blood flowing for the redemption of men. He is endued with a conception the most vivid of the sufferings which paved the way for the crucifixion. He beholds him despised and rejected of men, and with wicked hands crucified and slain. Ver. 4-7. The prophet perceives clearly the vicarious nature of the sufferings endured by Emmanuel. He bore his people's griefs, and carried his people's sorrows; he was wounded for their transgressions, and bruised for their iniquities. He stood forth the representative of all whom the Father hath given him, in his own person, bearing the terrible consequences of their transgressions. This salvation is, from first to last, in all its parts, and all its aspects, the fruit of the Saviour's

from him: he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: [d]yet we did esteem him stricken, smitten of God, and afflicted.

5 But [e]he *was* [3]wounded for our transgressions, *he was* [4]bruised for our iniquities: [5]the chastisement of our peace *was* upon him; and with his [4]stripes we are healed.

6 [h]All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath [5]laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken [6]from prison and from judgment: and [l]who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was [7]he stricken.

9 And he [k]made his grave with the wicked, and with the rich in his [8]death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him: he hath put *him* to grief: [9]when thou shalt make his soul an offering for sin, [l]he shall see *his* seed, [m]he shall prolong *his* days, and [n]the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: [o]by his knowledge shall my righteous servant justify many; [p]for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath [q]poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

CHAPTER LIV.

1 *The amplitude of the Gentiles' church,* 4 *their safety,* 6 *their deliverance out of affliction,* 11 *their fair edification,* 15 *and sure preservation.*

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: [s]for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 [b]Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; [c]and thy seed shall inherit the Gentiles, and [d]make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for [e]thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For [f]thy Maker *is* thine husband; The LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; [g]The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For [h]a small moment have I forsaken thee; but [i]with great mercies will I gather thee.

8 In a little wrath [k]I hid my face from thee for a moment; [l]but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* [m]the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [n]the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall [o]the covenant of my peace be removed, saith the LORD [p]that hath mercy on thee.

11 ¶ O [q]thou afflicted, tossed with tempest, *and* not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with [r]sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And [s]all thy children *shall be* taught

B. C. 712.

d John 19. 7.
e Dan. 9. 24.
3 *Tormented.*
f Gen. 3. 15.
g 1 Pet. 2. 24.
4 *Bruise.*
h Rom. 3. 10-19.
5 *Made the iniquities of us all to meet on him.*
6 *Away by distress and judgment; but, &c.*
i Rom. 1. 4.
7 *The stroke upon him.*
k John 19. 38-42. 1 Cor. 15. 4.
8 *Deaths.*
9 *When his soul shall make an offering for sin.*
l Heb. 2. 12.
m 9. 7. Rev. 1. 18.
n John 6. 37-40.
o Phil. 3. 8-10. 2 Pet. 3. 18.
p Matt. 20. 28.
q Phil. 2. 17, *marg.*

CH. LIV.

a 1 Sam. 2. 5.
b 33. 20.
c 60. 10-13; 61. 5-9.
d Ex. 36. 35, 36.
e Jer. 31. 19.
f Ps. 45. 10-17. John 3. 29. Eph. 5. 25-27, 32.
g Rom. 3. 29, 30. Rev. 11. 15.
h Ps. 30. 5. 2 Cor. 4. 17. 2 Pet. 3. 8.
i Ps. 106. 47.
k Ps. 13. 1.
l Ps. 103. 17. 2 Thes. 2. 16. 1 Tim. 1. 16.
m Gen. 8. 21, 22. Heb. 6. 16-18.
n Ps. 46. 2. Matt. 16. 18. 2 Pet. 3. 10-13.
o 2 Sam. 23. 5. Heb. 8. 6-13.
p Eph. 2. 4, 5. Tit. 3. 5.
q Ex. 3. 2, 7. Rev. 11. 3-10.
r Ex. 28. 17-20. Cant. 5. 14. Ex. 1. 26; 10. 1.
s Matt. 11. 25-29.

suffering in the room and stead of the guilty, so that throughout eternity the redeemed of the Lord will ascribe to him exclusively their salvation, acknowledging with grateful joy the obligations under which they have been laid by his sufferings as their substitute. This is the very essence of the Gospel, and the present chapter sets it forth with a fulness, a freeness, and a completeness, not inferior to the exhibitions which are made of it even in the New Testament. Ver. 8-12. The death of the Saviour has met every difficulty in the way of his people. It matters not where they die, or where they be buried —whether they mingle with the dust of the poor, or be embalmed with the noble, he has overcome death, and him that has the power of death; and "with his dead body" in due season they shall live; for the "earth will cast out her dead." All the points set forth in these wonderful verses were verified to the letter, during the closing scene of our Lord's career. Nothing was omitted; and not till the "things concerning him had an end," did he utter the memorable words, "It is finished," commending his spirit to the hands of his heavenly Father, whose will he had performed in laying down his life for his people's sake. Here, then, is the ground of hope for the guilty; here is the medium through which all flesh are invited, commanded to approach the mercy-seat, that they may obtain forgiveness of sins, and be justified freely through the grace that is in Christ.

Chap. LIV. 1-12. The Old Testament Church was confined within very limited dimensions; so that any material increase to her numbers would have been attended with serious inconvenience. The conversion of the Gentiles is represented as an addition to her family, requiring that her habitation should be greatly enlarged. Isaiah represents their calling as an adoption of children to the privileges of the Jewish household. The Church is therefore addressed as a matron, whose concern is to promote the welfare of all under her roof. She is counselled to enlarge her habitations on every side, since on every side she is to be multiplied. The Orientals have two sorts of tents, but both are constructed on the same principle. They are sustained by poles, more or fewer, stronger or

of the LORD; and great *shall be* the peace of thy children.

14 In [t]righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No [u]weapon that is formed against thee shall prosper; and [x]every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* [y]the heritage of the servants of the LORD; and their righteousness *is* of me, saith the LORD.

CHAPTER LV.

1 *Invitations to partake freely of spiritual blessings.* 4 *Christ proposed to mankind, as he whom the nations would obey.* 6 *A call to repentance, with a promise of mercy.* 10 *The happy success of them that believe.*

HO, [a]every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk [b]without money, and without price.

2 Wherefore [c]do ye [1]spend money for *that which is* not bread? and your labour for *that which* satisfieth not? [d]hearken diligently unto me, and [e]eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and [f]come unto me: hear, and your soul shall live; [g]and I will make an everlasting covenant with you, *even* [h]the sure mercies of David.

B. C. 712.

[t] Jer. 31. 23. Ez. 36. 27, 28; 37. 23-26. 2 Pet. 3. 13.
[u] Matt. 16. 18. John 10. 28-30.
[x] Job 1. 11.
[y] Ps. 61. 5.

CH. LV.

[a] John 4. 10-14; 7. 37, 38. Rev. 22. 1, 17.
[b] Rom. 3. 24. Eph. 2. 4-8.
[c] Rom. 9. 31. Phil. 3. 4-7. Heb. 13. 9.
[1] *Weigh.*
[d] Prov. 1. 33. Rom. 10. 17.
[e] Prov. 9. 5. John 6. 48-58.
[f] Matt. 11. 28. John 6. 37, 44, 45; 7. 37.
[g] Gen. 17. 7. 2 Sam. 23. 5. Heb. 13. 20.
[h] Ps. 89. 28, 33-37. Acts 13. 34.

[i] John 3. 16. Rev. 1. 5.
[k] Ps. 2. 6. Dan. 9. 25. Mic. 5. 2-4. Heb. 2. 10; 5. 9.
[l] Eph. 2. 11, 12.
[m] Ps. 110. 1-3. Acts 3. 13. Heb. 5. 5.
[n] John 7. 33, 34. Heb. 3. 13.
[o] Prov. 28. 13. Acts 3. 19.
[2] *Man of iniquity.*
[p] Ex. 34. 6, 7.
[3] *Multiply to pardon.*
[q] Prov. 21. 8. Hos. 14. 9.
[r] John 6. 63. Rom. 10. 17. 1 Thes. 2. 13.
[s] Eph. 1. 9-11.
[t] 1 Cor. 6. 9-11. 2 Cor. 5. 17.

4 Behold, [i]I have given him *for* a witness to the people, [k]a leader and commander to the people.

5 Behold, [l]thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; [m]for he hath glorified thee.

6 ¶ [n]Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let [o]the wicked forsake his way, and the [2]unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, [p]for he will [3]abundantly pardon.

8 ¶ For [q]my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So [r]shall my word be that goeth forth out of my mouth: it shall not return unto me void; but [s]it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead [t]of the thorn shall come up the fir-tree, and instead of the brier shall

weaker, according to the size of the tent. If enlarged, the cords must be lengthened, and stronger stakes procured. As the family increases, therefore, the tent is extended. The address of the prophet to the Church is peculiarly cheering. It obviously bears on her past history, full of affliction and humiliation. She is exhorted now not to fear, but to be of good courage, seeing that the days of her mourning are ended. Ver. 13-17. The first of these verses demonstrates the evangelical and spiritual character of the great events to which the prophet points. The children of Zion are to be particularly cared for: they are to be taught at home, and God himself is to be their teacher. The words are precise and comprehensive: not one is to remain ignorant; they are all to be taught of God. Whatever instruments they may employ in this great process, he will himself preside over the whole, and secure complete success. Human power, in divers ways, may increase a congregation; but God alone can increase a Church. These words, therefore, beautifully harmonise with the testimony of apostolic times: "The Lord added to the Church daily such as were saved." The righteousness in which the Church is to be established comprises holiness in the largest acceptation of the term—walking in all the ordinances and commandments of the Lord blameless. The result of this universal equity will be the security of justice; oppression will be known no more, and every man will do by his neighbour as he himself would be done by. The evangelical element of the passage comes out in the last verse—"Their righteousness is of me." The great contest between the Jews and the Gentiles was, and still is, about righteousness. They wanted not for zeal and effort to establish their own righteousness; but in their zealous pursuit of it, they refused to submit to the righteousness of God. They rejected the Lord Jesus Christ, who is of God made unto believers both wisdom and righteousness.

Chap. LV. 1-5. The prophet here invites both Jews and Gentiles, desirous of eternal life, to come and participate in the blessings of the Gospel, which are exhibited to them under the emblems of temporal things. The term "thirst" is peculiarly expressive; the sensation it implies is one of great uneasiness, meetly representing the painful solicitude of the soul under deep conviction, crying out, "What shall I do to be saved?" The Saviour may have had this in view when he pronounced the blessing on those who "hunger and thirst after righteousness." The grace of the Gospel is clearly indicated in the text of the prophet. The world is here given to understand that, while the blessings are to be had without money, they cannot be had for it. The penitent who brings a price in his hand will meet only with a repulse. The expostulation with men who are wasting life, talents, substance, and everything in pursuit of happiness, is very affecting. The inquiries are much fitted to arrest the progress of self-righteousness, and all endeavours of men to recommend themselves to God. Ver. 6-13. Nothing less will satisfy the prophets and the apostles than immediate repentance towards God, and faith in the Lord Jesus Christ. With them there are no instructions for a future day; now is the accepted time, and now is the day of salvation! Until men have repented of sin, they will never believe the Gospel; the sense of guilt alone can lead them to cry for pardon. The duty, therefore, of all teachers, whether of the young or of the old, is to ply the conscience with the Divine law, urging on it the claims of justice as a means of leading it to seek mercy. The

come up the myrtle-tree: and it shall be to the LORD for a name, for [n] an everlasting sign *that* shall not be cut off.

CHAPTER LVI.

1 *An exhortation to justice and piety.* 3 *Encouragement to strangers and eunuchs to expect spiritual blessings, in the way of faith and obedience.* 9 *A severe rebuke of blind and wicked teachers and rulers.*

THUS saith the LORD, [a] Keep ye [1] judgment, and do justice: [b] for my salvation *is* near to come, and my righteousness to be revealed.

2 [c] Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that [d] keepeth the sabbath from polluting it, and [e] keepeth his hand from doing any evil.

3 ¶ Neither let [f] the son of the stranger, that hath [g] joined himself to the LORD, speak, saying, [h] The LORD hath utterly separated me from his people: [i] neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and [k] choose *the things* that please me, and [l] take hold of my covenant;

5 Even unto them [m] will I give in mine house, and within my walls, a place [n] and a name [o] better than of sons and of daughters: I will give them an everlasting name, [p] that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall be* accepted upon

B. C. 712.

[n] Jer. 50. 5.

CH. LVI.

[a] Ps. 24. 4-6.
[1] *Equity.*
[b] Luke 3. 3-9.
[c] John 13. 17.
[d] Ex. 31. 13-16.
[e] Prov. 4. 27.
[f] Acts 13. 47, 48. Eph. 2. 12-22.
[g] Jer. 50. 5.
[h] Luke 7. 6-8.
[i] Jer. 38. 7-13.
[k] Luke 10. 42.
[l] Jer. 50. 5.
[m] Eph. 2. 22.
[n] John 1. 12.
[o] 1 Sam. 1. 8.
[p] Rev. 3. 5.

[q] John 4. 21-23.
[r] Zeph. 3. 18-20.
[s] Eph. 1. 10; 2. 14-16.
[2] *To his gathered.*
[t] Ez. 3. 17.
[u] Jer. 6. 13, 14.
[3] *Dreaming,* or *talking in their sleep.*
[x] Prov. 6. 4-10.
[y] Acts 20. 29, 33.
[4] *Strong of appetite.*
[5] *Know not to be satisfied.*
[z] Mic. 3. 6.
[a] 2 Pet. 2. 15, 16.

CH. LVII.

[a] 2 Chr. 32. 33.
[b] Mal. 2. 2.
[1] *Men of kindness,* or *godliness.*
[c] 2 Chr. 34. 28.
[2] *That which is evil.*
[d] Ec. 12. 7.
[3] *Go in peace.*
[4] *Before him.*
[e] Joel 3. 9-11.
[f] Gen. 3. 15.
[g] Eph. 2. 2, 3.
[h] Ex. 32. 6.
[5] *Among the oaks.*

mine altar; for [q] mine house shall be called an house of prayer for all people.

8 The Lord GOD, [r] which gathereth the outcasts of Israel, saith, [s] Yet will I gather *others* to him, [2] besides those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour; *yea,* all ye beasts in the forest.

10 His [t] watchmen *are* blind: they are all ignorant, [u] they *are* all dumb dogs, they cannot bark; [3] sleeping, lying down, [x] loving to slumber.

11 Yea, [y] *they are* [4] greedy dogs *which* [5] can never have enough, and they [z] *are* shepherds *that* cannot understand: they [a] all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they,* I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

CHAPTER LVII.

1 *The happy death of the righteous.* 3 *Idolaters, hypocrites, and wicked men reproved.* 15 *Promises to the broken-hearted; causes of the sufferings of God's professed people: and the free grace of the gospel.*

THE [a] righteous perisheth, and [b] no man layeth *it* to heart; and [1] merciful men *are* taken away, none considering that [c] the righteous is taken away from [2] the evil *to come.*

2 He [d] shall [3] enter into peace: they shall rest in their beds, *each one* walking [4] *in* his uprightness.

3 ¶ But [e] draw near hither, ye [f] sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? [g] *are* ye not children of transgression, a seed of falsehood,

5 [h] Enflaming yourselves [5] with idols

closing verses are much fitted to encourage preachers and teachers under depressing circumstances; while the promises of God are sure, his purposes shall stand. No evangelical labour is wholly without effect. The labourer himself may never see it, but it is not the less certain.

Chap. LVI. 1-9. The observance of the ordinances and commandments of God with a single heart, is the best proof of true piety. The business of a Christian is not to originate or frame devices of his own, but, with humble reverence and devout gratitude, to accept of those presented in the Inspired Page. The light in which individuals, families, or nations look on the Lord's Day may be taken as a sure test of their spiritual condition. The sanctifying of the Sabbath here is a term comprehensive of the whole duties of religion and piety, which rise or fall, in popular regard, with the sacred day. The Sabbath was one of the peculiarities of the Jewish religion; and it is a most important institution, as that on which all the rest, in a measure, depend. It was a standing memorial, a sign between them and the God of Abraham. It occurred frequently, reminding them of God, and breaking in upon their worldly pursuits. It kept up a constant sense of religion, and thus furthered the interests of personal piety. It deserves particular notice, that the prophet does not speak of sacrifice; he pronounces no blessing on those that burnt incense, or conformed to the peculiar rites of Moses. These rites were all to pass away; but the spirit of the system of which they were part would survive, and be embodied in Christianity. Moreover, those who observed the Sabbath in a right spirit were in no danger of forgetting the institution of sacrifice; just as those whose hearts are filled with the love of the Saviour will be forward to keep his commandments. The heart right, there is no fear of external observance. Ver. 10-12. The language here is figurative. The people are likened to a flock of sheep; their rulers, both religious and civil, to shepherds, with their dogs set to watch the flock; and their enemies, intent on their destruction, who resemble wild beasts, intent on devouring them. The warning is addressed to all spiritual watchmen, to guard against slumber and unfaithfulness. The Lord himself, the Shepherd and Bishop of souls, who never slumbers or sleeps, is to be the model for his ministers.

Chap. LVII. 1-6. The righteous are removed sometimes in mercy, that they may escape approaching calamities. The expression, "He shall enter into peace," strikingly accords with the New Testament declaration, "Blessed are the dead who die in the Lord: yea, saith the Spirit, for they rest from their labours." The idea of rest, therefore, is a principal element of our conception of heavenly felicity; toil and trouble, care and sorrow, are here the lot of men, because of sin. Ver. 6 assumes a remarkable fact, to which testimony is amply borne by heathen literature. The worship of road stones extensively obtained among the ancients. One of the most eminent of the early converts to Christianity has left upon record his own practice; he says, "When I have met a smooth road stone smeared with oil, supposing spiritual power to be connected with it, I worshipped it, and requested blessings from it." Another eminent ancient Greek, speaking of the habits of his countrymen, says, "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and, having fallen on his knees and made his adorations, he departs." The practice obtains in the East to the present

under every green tree, [l]slaying the children in the valleys under the clifts of the rocks?

6 Among [k]the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even [l]to them hast thou poured a drink-offering, thou hast offered a meat-offering. [m]Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered *thyself to another* than me, and art gone up: thou hast enlarged thy bed, and [6]made thee *a covenant* with them; thou lovedst their bed [7]where thou sawest *it*.

9 And thou [8]wentest to the king with ointment, and didst increase thy [n]perfumes, and didst send thy messengers far off, [o]and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, [p]There is no hope: thou hast found the [9]life of thine hand; [q]therefore thou wast not grieved.

11 And [r]of whom hast thou been afraid or feared, [s]that thou hast lied, [t]and hast not remembered me, [u]nor laid *it* to thy heart? [x]have not I held my peace even of old, and thou fearest me not?

12 I [y]will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take *them:* [z]but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, [a]take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, [b]whose name *is* Holy; [c]I dwell in the high and holy *place*, [d]with him also *that is* of a contrite

B. C. 698.

[l] Lev. 18. 21. Ex. 16. 20.
[k] Hab. 2. 19.
[l] Deut. 32. 37, 38.
[m] Ex. 20. 39.
[6] *Hewed it for thyself* larger *than theirs.*
[7] *Thou providedst room.*
[8] *Respectedst.*
[n] Prov. 7. 17.
[o] Col. 2. 18.
[p] Rom. 7. 9.
[9] *Living.*
[q] Jer. 3. 3.
[r] Gal. 2. 13.
[s] 2 Thes. 2. 9. 1 Tim. 4. 2. Rev. 22. 15.
[t] Jer. 2. 32.
[u] 1.
[x] Ps. 50. 21.
[y] Rom. 3. 10-20; 10. 2, 3.
[z] Prov. 28. 25.
[a] 1 Cor. 8. 9, 13. Heb. 12. 13.
[b] Ex. 15. 11. Rev. 3. 7.
[c] Ps. 68. 4, 5. 1 Tim. 6. 16.
[d] Is. 9. 4. 1 Pet. 5. 5.

[e] 2 Cor. 2. 7; 7. 6.
[f] Eph. 5. 3-5. 2 Pet. 2. 3, 14, 15.
[1] *Turning away.*
[g] Jer. 33. 6. Hos. 14. 4-8.
[h] Ps. 23. 2. Rev. 7. 17.
[i] Acts 2. 39. 2 Cor. 6. 20, 21. Eph. 2. 14-17.
[k] Rom. 2. 16, 17.

CH. LVIII.
[1] *With the throat.*
[a] Jer. 42. 2, 3, 20.
[b] Lev. 16. 29; 23. 27. Ps. 69. 10.
[2] *Things wherewith ye grieve others.* Heb. *griefs.*
[3] *Fast not as this day.*
[c] Joel 2. 13, 14. Jon. 3. 7. Matt. 6. 16-18.
[4] *To afflict his soul for a day.*

and humble spirit, [e]to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For [f]the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on [1]frowardly in the way of his heart.

18 I have seen his ways, and [g]will heal him; [h]I will lead him also, and restore comforts unto him, and to his mourners.

19 I create the fruit of the lips; [i]Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* [k]no peace, saith my God, to the wicked.

CHAPTER LVIII.

1 Hypocrisy is to be reproved. 8 The promises due to godliness, 13 and to the keeping of the sabbath.

CRY [1]aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: [a]they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we [b]afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your [2]labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye [3]shall not fast as *ye do this* day, [c]to make your voice to be heard on high.

5 Is it such a fast that I have chosen? [4]a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and

---

hour. Roberts cites divers examples of it. Ver. 13-21. The reference here is, doubtless, to the return of the remnant of the Jews from Babylon. Dr Wolff, in one of his lectures, states that, on entering Jerusalem from the west, the road, for a considerable distance, was so full of stones that it was impracticable to ride, so that parties were compelled to dismount. When the Pacha approached Jerusalem, a number of labourers were sent before him to remove the stones out of the way—a fact which curiously illustrates the language of the prophets. On a placard or standard was written the following words: —"The Pacha is coming! The Pacha is coming! The Pacha is coming! Cast up the way! Remove the stones!" The passage is fraught with instruction to all Christians who are labouring for the conversion of the heathen, whether at home or abroad. Every stumblingblock, to the utmost extent practicable, ought to be removed. Until this be done, the work must advance but slowly. There are no obstacles comparable to those presented by inconsistency among believers. They ought everywhere to constitute epistles of Christ, so that the teacher or the preacher has only to point to them for a development of his principles.

Chap. LVIII. 1-12. The ancient Church illustrated the evils of hypocrisy more amply and more frequently than the excellences of piety. The portraiture here presented is very affecting. While steeped in evil practices, they zealously occupied themselves with the observances of religion. They appear to have attempted a compromise between their consciences and their ritual observances; it was a sort of commutation of secret injustice, and an easy means of keeping their bosoms quiet. It may well be supposed that the snare into which the mass of the Jews so uniformly fell, has proved fatal to multitudes of Christians. Formality and hypocrisy are plants indigenous to the human heart. Even where piety, true and fervent, abounds, false professors will find a place—remaining satisfied with the name of living, while they are dead in trespasses and in sins. No two things could present a more striking contrast than the spirit of the Jews did to their observances. Looked at from a distance, they would seem deeply imbued with the spirit of devotion; more closely examined, their insincerity, selfishness, and sensuality immediately appeared. While they feasted, they contended with each other, inflicting cruelty on the weak, and perpetrating injustice on every side. Ver. 13, 14. Here again the prophet urges on the people the observance of the Sabbath, which shews the greatness

to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the [5]heavy burdens, and to let the [6]oppressed go free, and that [d]ye break every yoke?

7 *Is it* not [e]to deal thy bread to the hungry, and that thou [f]bring the poor that are [7]cast out to thy house? when thou seest [g]the naked, that thou cover him; and that thou hide not thyself from [h]thine own flesh?

8 ¶ Then shall thy light break forth as the morning, [i]and thine health shall spring forth speedily; and thy righteousness shall go before thee: [k]the glory of the LORD shall [8]be thy rere-ward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, [l]Here I *am*. If thou take away from the midst of thee [m]the yoke, the putting forth of the finger, and [n]speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

11 And the LORD shall guide thee continually, [o]and satisfy thy soul in [9]drought, and [p]make fat thy bones: and thou shalt [q]be like a watered garden, and like a spring of water, whose waters [1]fail not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for [r]the mouth of the LORD hath spoken *it*.

B. C. 698.

[5] *Bundles of the yoke.*
[6] *Broken.*
[d] 1 Tim. 6. 1.
[e] Ps. 112. 9. Luke 19. 8. 1 Tim. 5. 10.
[f] Gen. 18. 2-5. Jud. 19. 20, 21. Rom. 12. 13. Heb. 13. 2, 3.
[7] *Afflicted.*
[g] Matt. 25. 35-44. Luke 3. 11.
[h] Neh. 5. 5. Luke 10. 29-36.
[i] Jer. 33. 6. Hos. 14. 4. Matt. 13. 15.
[k] Ex. 14. 19.
[8] *Gather thee up.*
[l] Gen. 27. 18.
[m] 6, 7.
[n] Ps. 12. 2. Ex 13. 8. Zech. 10. 2.
[o] Ps. 33. 19; 37. 19. Jer. 17. 8. Hos. 13. 5.
[9] *Droughts.*
[p] Ps. 92. 14. Prov. 3. 8; 28. 25.
[q] Cant. 4. 15.
[1] *Lie*, or *deceive.*

[r] Mic. 4. 4. Matt. 24. 35.

CH. LIX.

[a] Gen. 18. 14. Num. 11. 23.
[b] Matt. 13. 15.
[1] *Made* him *hide.*
[2] *Adders'.*
[3] *Sprinkled* is as if *there brake out a viper.*
[c] Gen. 6. 11. Ps. 58. 2. Jer. 6. 7. Ex. 7. 11, 23. Mic. 2. 1-3, 8. Hab. 1. 2-4. Zeph. 1. 9.
[d] Jer. 22. 17. Matt. 23. 31-37.
[e] Prov. 16. 26. Mark 7. 21, 22.
[4] *Breaking.*
[5] Or, *right.*
[f] Ps. 125. 5. Prov. 2. 15.
[g] 57. 20, 21.
[h] Lam. 3. 6.

CHAPTER LIX.

1 *The calamities of the Jews are owing to their sins.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEHOLD, [a]the LORD's hand is not shortened, that it cannot save; neither [b]his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have [1]hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch [2]cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is [3]crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: [c]their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, [d]and they make haste to shed innocent blood: [e]their thoughts *are* thoughts of iniquity; wasting and [4]destruction *are* in their paths.

8 The way of peace they know not; and *there is* no [5]judgment in their goings: they have made them [f]crooked paths; [g]whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* [h]in desolate places as dead *men*.

11 We roar all like bears, and mourn

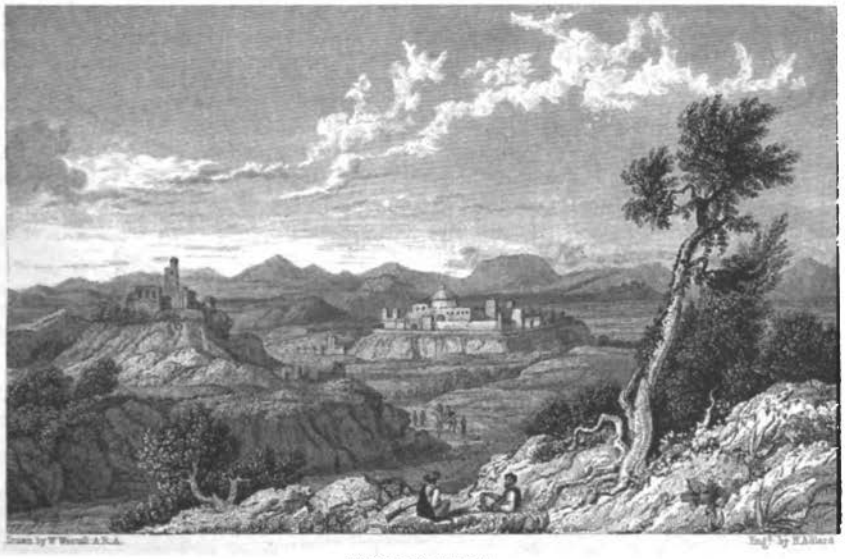
of the importance which he attached to it. Nowhere is there a more striking delineation of the state of mind which ought to characterise its observance. If Christians desire to know the frame which ought to be cultivated, they have only to consult these verses; and there is but too much reason to fear that the numbers even of the faithful who will bear the application form but a small minority. The tone of mind here depicted is one of the highest order. It implies piety, not only sincere, but strong, and ardent in the highest degree. When the Sabbath shall thus come to be observed generally, it will be a token that the glory of the latter day is at hand; or, rather, indeed, that it has already appeared. It implies religion of the most healthful and vigorous character, and an approach to that of the spirits of the just made perfect.

Chap. LIX. 1-15. The subject of the preceding chapter is here continued, with a reply to the hypocrites, who complained that the Lord had not listened to their prayers, and had set light by their fastings. It would seem as if the Jews now questioned the power of the Lord, since he did not deliver them as aforetime. The cause was clear; they were insincere both in their prayers and their fastings, which had become transgression, rising like a cloud between them and their God, and cutting off intercourse. If anything can awaken Christians to the dangers of hypocrisy, oppression, deceit, and injustice, under the mask of piety, it is the picture here presented. Sincerity and integrity had ceased to be virtues, prized and cultivated; the few who remained faithful were deemed fools, and became objects of contempt or persecution. Ver. 16-19. Here the adage that "man's extremity was God's opportunity" was realised. When the faithful had failed among the sons of men, from a regard to his promise to Abraham, he still remembered mercy, mingling it with judgment. There is, indeed, some difficulty as to the precise import of the language; but it unquestionably has regard to the application of the blessings of redemption to a fallen world, and it will have its accomplishment when the power shall have gone forth to quicken the whole human race, unstopping their ears, and disposing them to listen to the voice of salvation. Ver. 20, 21. These words clearly shew that the entire passage relates to the Cross. They can signify nothing else than the appearance of the Son of God in human nature. But while the Redeemer is pointed to, the Eternal Spirit, which brought him again from the dead.



THE MAN OF SORROWS.

LUKE CHAP. V. V.



NAZARETH.

MATTHEW CHAP. II. V. 23.

sore like doves: we look for judgment, but *there is* none; [l]for salvation, *but* it is far off from us.

12 For [k]our transgressions are multiplied before thee, and [l]our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and [m]lying against the LORD, and [n]departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and [o]he *that* departeth from evil [6]maketh himself a prey: and the LORD saw *it*, and it [7]displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For [p]he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the [q]garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 According to *their* [8]deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So [r]shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, [s]the Spirit of the LORD shall [9]lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and [t]unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD; [u]My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAPTER LX.

1 *The glory of the church in the abundant access of the Gentiles:* 15 *and the great blessings after a short affliction.*

ARISE, [1]shine; for thy light is come, and [a]the glory of the LORD is risen upon thee.

2 For, behold, [b]the darkness shall cover the earth, and gross darkness the people: but [c]the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And [d]the Gentiles shall come to thy light, and [e]kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the [2]abundance of the sea shall be converted unto thee, the [3]forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of [f]Midian and Ephah; [g]all they from Sheba shall come: they shall bring gold and incense; and [h]they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely [i]the isles shall wait for me, and [k]the ships of Tarshish first, to bring [l]thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, [m]because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for [n]in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee [4]the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The [o]glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, [p]to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, [q]The city of the

B. C. 698.

l Ps. 85. 4; 119. 155.
k Ezra 9. 6. Matt. 23. 32, 33. 1 Thes. 2. 15, 16.
l Jer. 14. 7.
m Ps. 78. 36. Acts 5. 3, 4.
n Ex. 6. 9. Heb. 3. 12.
o Heb. 11. 36-38. 1 John 3. 11, 12.
6 *Is accounted mad.*
7 *Was evil in his eyes.*
p 2 Cor. 6. 7. Rev. 19. 11.
q Deut. 32. 35-43. Heb. 10. 30.
8 *Recompences.*
r Ps. 22. 27. Rev. 11. 15.
s Zech. 4. 6. 2 Thes. 2. 8. Rev. 20. 1-3.
9 *Put him to flight.*
t Deut. 30. 1-10. Ez. 18. 30, 31. Acts 2. 36-39; 3. 19, 26; 26. 20. Tit. 2. 11-14.
u John 1. 33; 3. 34; 4. 14; 7. 39. 2 Cor. 3. 8, 17, 18.

CH. LX.

1 *Be enlightened, for thy light cometh.*
a Luke 2. 32. 1 Pet. 4. 14.
b John 8. 55. Acts 14. 16; 26. 18. Rom. 1. 21-32. 1 Pet. 2. 9.

c Lev. 9. 23. 2 Cor. 4. 4. Heb. 1. 2, 3.
d 49. 6, 12; 54. 1-3.
e 49. 7, 23.
2 *Noise of the sea shall be turned toward thee.*
3 *Wealth.*
f Gen. 25. 4.
g Gen. 10. 7.
h Phil. 2. 17. 1 Pet. 2. 5, 9; Rev. 5. 9, 10. 7. 9-12.
i Gen. 9. 27; 10. 2-5.
k 1 Kings 10. 22; 22. 48.
l Zech. 14. 14. 2 Cor. 8. 4, 5. Gal. 4. 26.
m Jer. 30. 19. Luke 2. 32.
n 54. 7, 8. Ps. 30. 5.
4 *Wealth.*
o 41. 19, 20; 55. 13.
p Ezra 7. 27.
q Rev. 3. 12.

is also acknowledged. It was his high office to quicken dead souls, to reveal to them their misery, and conduct them to the rock and refuge, the Lord Jesus, with his finished righteousness. The prominence here given, therefore, to the work of the Spirit deserves the special notice of the Christian Church. She never can be too deeply penetrated by the fact, that she is the temple of the Spirit, strong only in his strength, wise in his wisdom, holy in his holiness.

Chap. LX. 1-4. The light here referred to is the Lord Jesus, with his glorious Gospel, which, in after times, was to be propagated. "The day-spring from on high," an expression used synonymously with the Sun of Righteousness, was to arise when the Lord himself appeared in human nature. It was for the Church, as a spiritual mirror, to reflect that glorious light on the benighted nations of the earth. It is not improbable that the glory of the Lord points to the symbol of the Divine Majesty with which the camp of Israel was favoured, denoting the Divine presence for the guidance, comfort, and protection of his people. The image of the rising sun is the most magnificent the universe can supply; yet even that but imperfectly represents the

LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas [r]thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and [s]thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For [t]brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 [u]Violence shall no more be heard in thy land, wasting nor destruction within thy borders: [x]but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and [y]thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy [z]people also *shall be* all righteous: they shall [a]inherit the land for ever, [b]the branch of my planting, the work of my hands, that I may be glorified.

22 A [c]little one shall become a thousand, and a small one a strong nation: [d]I the LORD will hasten it in his time.

B. C. 699.

[r] Lam. 1. 1, 2. Rev. 11. 2, 15-17.
[s] Ex. 34. 30.
[t] 1 Kings 10. 21-27. Heb. 11. 40.
[u] Ps. 72. 3-7.
[x] Rev. 19. 1-6.
[y] Ps. 3. 3; 62. 7.
[z] Zech. 14. 20, 21.
[a] Ps. 37. 11, 22.
[b] Matt. 15. 13.
[c] Dan. 2. 35, 44. Acts 2. 41. Rev. 7. 9.
[d] Hab. 2. 3. Luke 18. 7, 8. Heb. 10. 36, 37. 2 Pet. 3. 8, 9.

CHAPTER LXI.

1 The office of Christ. 4 The forwardness, 7 and blessings of the faithful.

THE [a]Spirit of the Lord GOD *is* upon me; because the LORD hath [b]anointed me [c]to preach good tidings unto the meek: he hath sent me [d]to bind up the broken-hearted, [e]to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim [f]the acceptable year of the LORD, [g]and the day of vengeance of our God; [h]to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them [i]beauty for ashes, [k]the oil of joy for mourning, [l]the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: [m]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [n]your shame *ye shall have* double,

CH. LXI.

[a] Luke 4. 18.
[b] Dan. 9. 24. John 1. 41. Acts 4. 27; 10. 38. Heb. 1. 9.
[c] Ps. 22. 26; 25. 9. Luke 7. 22.
[d] Ps. 34. 18. 2 Cor. 7. 6.
[e] John 8. 32-36.
[f] Lev. 25. 9-13. 2 Cor. 6. 2.
[g] Luke 21. 22-24. 2 Thes. 1. 7-9.
[h] Luke 6. 21. John 16. 20-22. 2 Thes. 2. 16, 17.
[i] Ezr. 10. 8-13.
[k] Ps. 23. 5.
[l] Zech. 3. 5. Luke 15. 22.
[m] Acts 11. 28-30.
[n] Zech. 9. 12.

subject. The whole earth, and every man in it, was dead in sin, and buried in darkness, but the voice of the Gospel to every man of all its millions is, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Christ is, therefore, the light of the world, and in him is no darkness at all. It is his glory that he is the light of the Gentiles, whom he has received as his inheritance that he may work, and sanctify, and justify them, and present them faultless before the throne of his Father. Ver. 5-22. The results of the Divine illumination to be imparted by the Lord Jesus, are to be the awakening of the world, the conversion of the Gentiles, and the consecration of all their wealth and power to his service. The isles were to wait for him, and be obedient to his will. Service and salvation were to be connected, while rebellion against him would be followed by destruction. The nation and kingdom that will refuse submission must perish; it is, therefore, the duty of all that hear his word to submit to his authority, which will bring along with it pardon, peace, adoption, sanctification, and glory.

Chap. LXI. 1-3. This Scripture, in one point, is the most remarkable to be found in the Old Testament, from the fact that the Lord Jesus, to whom it refers, expounded it with his own lips on his first great public appearance, when he said, "This day is this Scripture fulfilled in your ears." The Saviour, notwithstanding the perfect purity of his nature, required for his work a special baptism of the Holy Spirit. No words in the Old Testament so beautifully delineate the character of his merciful mission. He was specially authorised to preach glad tidings of forgiveness to all who repented of their sins; to bind up the hearts of such with the balm of Gospel consolation; to proclaim to the slaves of sin a glorious emancipation, and to introduce them to the liberty of the sons of God. "The acceptable year" may probably allude to the year of Jubilee, when the trumpet of freedom was sounded throughout the nation. What that year was to the Jews, the era of the Lord's appearance was to the human race, and the sound of the Jubilee Trumpet was a meet emblem of the Gospel which was to be proclaimed to the ends of the world, and to every creature. The consolatory character of the Gospel is here remarkably set forth. The mourners in Zion, those who hated sin and loved holiness, and were grieved with the wicked, were to be comforted, their hands strengthened, and their hearts encouraged. Nothing can exceed the tenderness and sweetness of the Saviour's addresses to the "broken-hearted." For all such the oil of joy was promised, and the garment of praise removed the spirit of heaviness. Ver. 4-11. The events referred to in these verses appear to be subsequent to those mentioned in the foregoing. The former clearly point to the conversion of the world, and the latter to that of Israel. The call, conversion, and restoration of the Jews, will be the most extraordinary event that has occurred in our world's history since the appearance of the Lord Jesus Christ. The scattered, oppressed, and degraded condition in which they are now placed, will present an inconceivable contrast to the condition which ultimately awaits them. The Jews possess, in proportion to their numbers, a wealth incomparably greater than that of any other people. At this moment, there is scarcely a crown in Europe that is not in debt to them, and which, by recalling their money, they might not shake or trouble. When the glorious day to which the prophet looks forward shall have arrived, all these nations will realise their obligations to the seed of Abraham for something infinitely higher than money, and they will vie with each other in good wishes and good offices in furtherance of their return to their own land. With respect to the building of the old waste places, a considerable diversity of opinion has prevailed. On the one hand, the words are taken literally, as implying the restoration of Israel to the promised land, and it is difficult to see how they can be explained in any other sense. The ruins and desolations which now mark Judea, cannot, without the utmost violence, be applied to the heathen world; but, taken in their literal meaning, they have a most emphatic significance. The entire structure of the language, as well as the spirit which pervades the

and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; [o]everlasting joy shall be unto them.

8 For [p]I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and [q]I will make an everlasting covenant with them.

9 And [r]their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that [s]they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom [1]decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; [t]so the Lord GOD will cause righteousness and [u]praise to spring forth before all the nations.

CHAPTER LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 6 *Vigilant watchmen are promised.* 10 *Preparations to be made for the coming of God's salvation.*

FOR [a]Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I have [b]set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that [1]make mention of the LORD, keep not silence;

7 And give him no [2]rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath [c]sworn by his right hand, and by the arm of his strength, [3]Surely I [d]will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it [e]shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; [f]prepare ye the way of the people; cast up, cast up the highway; gather out the stones; [g]lift up a standard for the people.

11 Behold, [h]the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, [i]his reward *is* with him, and his [4]work before him.

12 And they shall call them, The holy people, [k]The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

CHAPTER LXIII.

1 *Christ sheweth who he is, what his victory is over his enemies,* 7 *and his mercy towards his church.*

WHO *is* this that cometh [a]from Edom, with dyed garments from [b]Bozrah?

B. C. 698.

[o] Ps. 16. 11.
[p] Ps. 45. 7.
[q] Gen. 17. 7.
[r] Gen. 22. 18.
[s] Ps. 115. 14. Acts 3. 26. Rom. 11. 16-24.
[1] *Decketh as a priest.*
[t] Ps. 72. 3, 16.
[u] 1 Pet. 2. 9.

CH. LXII.

[a] Ps. 51. 18; 102. 13-16; 122. 6-9; 137. 6. Zech. 2. 12. Luke 10. 2. 2 Thes. 3. 1. Heb. 7. 25.

[b] 2 Chr. 8. 14. Ez. 3. 17-21. 1 Cor. 12. 28. Heb. 13. 17.
[1] Or, *are the LORD'S remembrancers.*
[2] *Silence.*
[c] Deut. 32. 40. Ez. 20. 5.
[3] *If I give, &c.*
[d] Lev. 26. 16. Deut. 28. 31, 33. Jer. 5. 17.
[e] Deut. 12. 7, 12.
[f] 57. 14. Matt. 22. 9. Heb. 12. 13.
[g] 49. 22.
[h] Ps. 98. 1-3. Mark 16. 15. Rom. 10. 11-18.
[i] Rev. 22. 12.
[4] *Recompence.*
[k] Ps. 107. 2. 1 Pet. 1. 17, 18. Rev. 5. 9.

CH. LXIII.

[a] Ps. 137. 7.
[b] Am. 1. 12.

passage, seems to require a literal fulfilment. That the Gospel will produce effects the most stupendous on the heathen world, building up its waste places, and raising former desolations by bringing it back to something even purer and higher than the primitive piety of patriarchal times, is true; but such a result, so far from presenting the essential embodiment of these Scriptures, seems only a concomitant of the introduction of the Christian system into heathen lands. The Jewish Church, on her restoration to the favour she had so long forfeited, is represented in ver. 10 as filled with unutterable joy. The language is beautifully harmonious with the song of Mary, and also the speech of Zacharias—"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, and covered me with the robe of righteousness." The closing verse clearly connects the whole with the universal diffusion of the Gospel, when "the Lord God will cause righteousness and praise to spring forth before all nations."

Chap. LXII. 1-9. There is difficulty in determining who is the speaker in these words. It has been thought it is the prophet himself expressing his determination to preach the glad tidings of salvation. He had already spoken to the Jews concerning their deliverance out of Babylon, and their restoration. Some have thought that it is Jehovah himself declaring his purposes relative to the events predicted in the foregoing chapter. Others have considered that it was the language of a prophetic choir speaking in the name of the Church, and expressing the duty of continual intercession for the extension of the Redeemer's kingdom. Others have been led to suppose that it is the Messiah himself, who had already been personally introduced in the beginning of the last chapter. The Lord Jesus in this view declares that he would not cease, either personally or by his ministers, continually to preach and teach his glorious Gospel, until the holiness of the Church, and the salvation to be found in her, should be made manifest to the world, so that she should resemble a bright light shining in darkness. This last seems the true import of the language. Verse second and the three that follow are considered to be the language of the prophet, since the Church is addressed in the second person, while in the former verse she is spoken of in the third. Ver. 10-12. The pastors and teachers of the Church are here admonished to remove all obstacles that might impede the conversion of the Gentiles and their introduction into the Church. The Lord Jesus is about to receive his full recompense for his sufferings and death on behalf of a lost world, and perform that great work which was still before him. The language may refer to the restoration of the Jews to their own land—a splendid part of a great whole; and, without doubt, it points to the general prevalence of religion throughout all nations.

Chap. LXIII. 1-6. The answer to the interrogatory is unquestionably by the Messiah. The passage itself has been very extensively misunderstood. It is repre-

this *that is* [1]glorious in his apparel, [c]travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have [d]trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For [e]the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore [f]mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, [g]Surely they *are* my people, children *that* will not lie: [h]so he was their Saviour.

9 ¶ In all their affliction he was afflicted, and [i]the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and [k]vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses *and* his people, *saying*, [l]Where *is* he that brought them up out of the sea with the [2]shepherd of his flock? [m]where *is* he that put his Holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, [n]to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, [o]the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the [3]sounding of [p]thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, [q]our [4]Redeemer; thy name *is* from everlasting.

17 ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? [r]Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We [s]are *thine:* thou never barest rule over them; [5]they were not called by thy name.

B.C. 698.

1 *Decked.*
c Ps. 45. 3, 4. Rev. 11. 17, 18.
d Lam. 1. 15. Rev. 14. 19, 20; 19. 13-15.
e Luke 21. 22. Rev. 6. 9-17; 18. 20.
f Ps. 44. 3. 1 Cor. 1. 24. Heb. 2. 14, 15.
g Gen. 17. 7. Rom. 11. 1, 2, 28.
h Deut. 33. 29. 1 John 4. 14. Jude 25.
i Gen. 22. 15-17. Hos. 1. 7. Mal. 3. 1. 1 Cor. 10. 9.
k Ps. 78. 8, 40. Ex. 6. 9. Eph. 4. 30.
l Ex. 14. 30. Num. 14. 13, 14. Jer. 2. 6.
2 *Shepherds.*
m Num. 11. 17, 25, 29. Dan. 4. 8. Hag. 2. 5. Zech. 4. 6.
n Ex. 9. 16; 14. 17. Rom. 9. 17.
o Josh. 22. 4.
3 *Multitude.*
p Jer. 31. 20. Hos. 11. 8. Phil. 2. 1. 1 John 3. 1.
q 44. 6; 54. 5.
4 *Redeemer from everlasting is thy name.*
r Num. 10. 36. Ps. 80. 14. Zech. 1. 12.
s Jer. 10. 25. Acts 14. 16. Rom. 9. 4. Eph. 2. 12.
5 *Thy name was not called upon them.*

CHAPTER LXIV.

1 *The church prayeth for the illustration of God's power, 9 and complaineth of affliction.*

O [a]that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence;

2 As *when* the [1]melting fire burneth, the fire causeth the waters to boil; [b]to

CH. LXIV.

a Ps. 18. 7-15.
1 *Fire of meltings.*
b Ex. 14. 4.

sented as descriptive of Christ in his sufferings; but examination will shew that such is not the fact. He is not here presented as the Lamb slain, but as the mighty conqueror of everything opposed to the establishment of his kingdom. The prophet beholds the Messiah returning in triumph, loved and admired by his people as he travelled in the greatness of his strength, unexhausted by the mighty efforts which he put forth in the battle. In ver. 3, he himself is the speaker; there is difficulty, however, attending the passage. There are predictions which intimate the slaughter of the enemies of God, and his people, still remaining unfulfilled. Whether they are to be taken literally, or spiritually, it is not easy to determine. Ver. 7-14. The joyful Church here celebrates the praises of God, while she calls to mind the mercies of former days. The way to move the affection is, to meditate on the Divine goodness: and the way to humble the heart is to reflect on the unworthy returns which have been made for it. Truth is the prime ingredient of piety. The true children of God "will not lie." Falsehood and salvation are terms utterly incongruous. The Divine compassion comes forth here with great beauty. God the father of his people sympathises with them in all their sufferings, bearing their burdens, and soothing their sorrows. As a shepherd carries the lambs of the flock, and a nurse her children, so the Lord bears up his people in the arms of his omnipotence. Ver. 10 presents a serious fact, touching "the vexing" of the Holy Spirit. The attribute of holiness is naturally connected with the Spirit of the Lord, seeing that he is the source and the author of it. The chastisement of the rebellion of those in whom he dwelt was, the withdrawment of his presence and protection, and the subjection of them to sufferings which were calculated to produce conviction, and lead them to repentance. Ver. 15-19. A prayer is here offered to the Lord for mercy on his people under their existing calamity and burdens. The intense desire to manifest the glory of the Divine excellence in merciful dispensations towards the subjects of the Divine love are here presented. The whole prayer is supposed to be offered by the Exiles towards the close of their captivity; and the language is such as is proper to their condition. It is therefore supposed, that when Isaiah wrote, the temple was in ruins, and the land overrun by the enemy. The dreadful state of things which he beheld in vision was realised to the very letter.

Chap. LXIV. 1-8. The heavens are considered as a tent outspread, which required to be rent that its inhabitants might rush forth. It is a sublime description of the Divine majesty, which occurs in several places of the Holy Scriptures. There is clearly a reference to the descent of the Lord on Mount Sinai, when he gave the law. The scope of the prayer is, that the Most High would manifest himself on behalf of his people, and against their enemies, as he had done on divers occasions

make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When [c]thou didst terrible things *which* we looked not for, thou camest down, [d]the mountains flowed down at thy presence.

4 ¶ For since the beginning of the world *men* [e]have not heard, nor perceived by the ear, neither hath the eye [2]seen, O God, besides thee, *what* he hath [f]prepared for him that waiteth for him.

5 Thou [g]meetest him that [h]rejoiceth and worketh righteousness; *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: [i]in those is continuance, and we shall be saved.

6 But we [k]are all as an unclean *thing*, and [l]all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And [m]*there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast [3]consumed us, because of our iniquities.

8 But now, O LORD, [n]thou *art* our Father: we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither [o]remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER LXV.

1 *The Gentiles called, and the Jews rejected.* 17 *The blessed state of the new Jerusalem.*

I AM [a]sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

B. C. 698.

[c] Ex. 34. 10.
[d] Hab. 3. 6.
[e] 1 Cor. 2. 9, 10. 1 Tim. 3. 16. 1 John 3. 1, 2.
[2] *Seen a God besides thee,* which *doeth so for,* &c.
[f] John 14. 3. Heb. 11. 16.
[g] Ex. 20. 24. Heb. 4. 16.
[h] Acts 10. 2-4. Phil. 3. 13-15.
[i] Ps. 103. 17, 18.
[k] Job 25. 4. Eph. 2. 1, 2.
[l] Phil. 3. 9. Rev. 3. 17, 18.
[m] Ps. 14. 4.
[3] *Melted.*
[n] Ex. 4. 22. Gal. 3. 26, 29.
[o] Mic. 7. 18-20. 2 Pet. 2. 16.

CH. LXV.

[a] Ps. 22. 27, 28. Rom. 9. 24-26, 30; 10. 20. Eph. 2. 12, 13.
[b] Deut. 31. 27. 1 Thes. 2. 15, 16.
[c] Ps. 36. 4.
[d] Gen. 6. 5. Rom. 2. 5. Jam. 1. 14, 15.
[e] Deut. 32. 16-19. Jer. 32. 30-35. Matt. 23. 33-36.
[f] Job 2. 5.
[g] Lev. 17. 5.
[1] *Bricks.*
[h] Lev. 11. 7.
[i] Ex. 23. 19.
[2] *Pieces.*
[3] Or, *anger.*
[k] Ex. 20. 5. Lev. 26. 39. Dan. 9. 8. Matt. 23. 31-36.
[l] Ex. 20. 27, 28.
[m] Jer. 7. 19, 20. Matt. 23. 32. 1 Thes. 2. 16.
[n] Jer. 33. 17-26. Ez. 36. 8-15, 24; 37. 21-28. Ob. 17-21. Zech. 10. 6-12.
[o] Rom. 11. 5-11, 28.
[p] Deut. 29. 25. Jer. 17. 13.
[4] *God.*
[5] *Meni.*
[q] Prov. 1. 24, &c. Matt. 21. 34-43. John 1. 11.

2 I have spread out my hands all the day unto [b]a rebellious people, [c]which walketh in a way *that was* not good, [d]after their own thoughts;

3 A [e]people that provoketh me to anger continually [f]to my face; [g]that sacrificeth in gardens, and burneth incense upon [1]altars of brick;

4 Which remain among the graves, and lodge in the monuments; [h]which eat swine's flesh, [i]and [2]broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my [3]nose, a fire that burneth all the day.

6 Behold, *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom,

7 Your [k]iniquities, and the iniquities of your fathers together, saith the LORD, which have burnt incense upon the mountains, and [l]blasphemed me upon the hills: [m]therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And [n]I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and [o]mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* [p]they that forsake the LORD, that forget my holy mountain, that prepare a table for that [4]troop, and that furnish the drink-offering unto that [5]number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [q]because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and

aforetime, making known his mighty power, and confounding the wicked. This prayer was offered up in a frame of mind fitting to the circumstances. Depravity, in the highest degree, is acknowledged; while the righteousness of the Church is considered as so many filthy rags. It is also confessed, that whatever has befallen her is the fruit of her iniquity; and with this is combined the humbling confession, that there was "none that called upon the name of the Lord, and stirred himself up to take hold upon his God." Prayers offered up in such a spirit will, in the end, not fail to obtain an answer. Ver. 9-12. The earnest supplication here presented, is founded not only in the mercy of the Divine character, but in the covenant which had been made with Abraham. The Church, in the depth of her affliction, has nothing to plead beyond the cheering fact, "We are thy people." The language is supposed to be uttered towards the close of the Babylonian captivity; and in that view it is full of pertinence. It strikingly harmonises with the prayer of Daniel, which abounds in confession, while it implores the extension of mercy and the restoration of favour. It is one of the peculiarities of the prophet, that he places himself always in the midst of the scenes he describes, as if he beheld them passing before his own eyes. The spirit here displayed is worthy the attention of individual Christians, as well as of the Church of God generally. There are no circumstances so afflictive that they may not be made the subject of prayer; and there is no extent of backsliding and iniquity so great as to exclude the transgressor from the throne of grace. But in such cases the confession must be sincere, the humiliation complete; and whatever is implored must be sought on the ground of mercy, and through the mediation of the Lord Jesus Christ.

Chap. LXV. 1-7. We have here a defence of the Divine proceedings with respect to Abraham. The Most High declares, that he had called the Gentiles although they had not sought him, and rejected Israel because of their refusal to obey his command. Their rejection was the punishment of their perverseness, and their devotion to idolatry. But while punished, they were not to be destroyed; a remnant would be preserved because of the covenant made with Abraham. Ver. 8-16.

did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, [r]my servants shall sing for joy of heart, but [s]ye shall cry for sorrow of heart, and shall howl for [6]vexation of spirit.

15 And [t]ye shall leave your name for a curse unto my chosen: for [u]the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth, shall bless himself in [x]the God of truth; and he that sweareth in the earth, shall swear by the God of truth; [y]because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, [z]I create new heavens, and a new earth: and [a]the former shall not be remembered, nor come [7]into mind.

18 But [b]be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people; and [c]the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; [d]but the sinner, *being* an hundred years old, shall be accursed.

B. C. 606.

[r] Jer. 31. 7. Jam. 5. 13.
[s] Luke 13. 28.
[6] *Breaking.*
[t] Prov. 10. 7.
[u] Matt. 21. 41. 1 Thes. 2. 16.
[x] Deut. 32. 4. John 1. 14, 17; 14. 6. Heb. 6. 17, 18.
[y] Ez. 36. 25-27.
[z] 2 Pet. 3. 13. Rev. 21. 1-5.
[a] Jer. 3. 16.
[7] *Upon the heart.*
[b] Zeph. 3. 14. Rev. 11. 15-18.
[c] Jer. 31. 12. Rev. 7. 17; 21. 4.
[d] Rom. 2. 5-9.

[8] *Make them continue long,* or *shall wear out.*
[e] Gen. 12. 2; 17. 7. Acts 2. 39; 3. 25, 26. Rom. 4. 16; 9. 7, 8. Gal. 3. 29.
[f] Dan. 9. 20-23. Acts 4. 31. 1 John 5. 14, 15.
[g] Acts 9. 1, 19-21.
[h] Gen. 3. 14, 15.
[i] Mic. 4. 3.

CH. LXVI.

[a] Ps. 99. 9; [b] Gen. 1. 1, &c. Col. 1. 17.
[c] 2 Kings 22. 19, 20.
[d] Ps. 119. 120, 161.
[1] Or, *kid.*
[2] *Maketh a memorial of.*

21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall [8]long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble: [e]for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [f]before they call, I will answer; and while they are yet speaking, I will hear.

25 The [g]wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and [h]dust *shall be* the serpent's meat. They [i]shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER LXVI.

1 *God will be served in humble sincerity.* 5 *The humble comforted.* 15 *God's judgments against the wicked.*

THUS saith the LORD, [a]The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For [b]all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but [c]to this *man* will I look, *even* to *him that is* poor, and of a contrite spirit, and [d]trembleth at my word.

3 He that killeth an ox, *is as if* he slew a man; he that sacrificeth a [1]lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that [2]burneth incense, *as if* he blessed

The image here is taken from the act of gathering grapes when a part of them were in some way damaged or spoiled. In such a case the vine-dresser, of course, threw them away; but in the mass he would find a few that were ripe and good. Just so with Israel; while the bulk were corrupt, there were still many who had not bowed the knee to Baal. This view is in harmony with the doctrine everywhere occurring in Isaiah, and elsewhere in the Scriptures, that the entire nation would not be cut off; a remnant would be preserved, that in them the promises made to Abraham might be fulfilled. Ver. 17-25. Great changes in material things are often employed in Scripture to denote great spiritual changes; in the New Testament the language here employed is also used to denote the future state of the righteous; but whether on earth, after it has been purified, or in another sphere, has been the subject of much discussion. The present language is highly poetical, which renders its material import doubtful. The immediate reference, at anyrate, is to Judea, and the vast changes to be produced on the return of the exiles; it seems, nevertheless, highly probable, that under these figures, there are references to more important changes to be ultimately effected by the Gospel, and brought to a crisis of perfection, beauty, and glory in the latter times. The Millennial happiness of Israel is here shadowed forth under a variety of figures. Hitherto the extent of mortality amongst children has been very great, comprising no small portion of each generation. The import of the expression here seems to be, that there shall be no infant that shall not fill up its days; all will live long, and be blessed with health and vigour to the last. Considerable darkness, however, still rests on the passage, which time alone can fully remove. It is interesting to observe, however, that in early times a notion extensively prevailed that the life of man was to be materially lengthened. The prophet has obviously an eye to the longevity of the patriarchs, with which he represents the times to come as corresponding. There can be no figure in the cheering fact set forth in ver. 24, when the prayers of the people shall be answered speedily and abundantly. Concerning ver. 25, however, it were dangerous to affirm anything positive. The present food of the lion is flesh. For anything that can be proved to the contrary, that noble creature is capable of feeding on grass, and straw, and it is at least within the limits of possibility that he shall do so in those peaceful times, although there is hazard in a positive affirmation. But there is no peradventure as to the great fact that such changes as those of wolves and lions into lambs and doves, will be meet emblems of revolutions wrought in human nature.

Chap. LXVI. 1-4. The tendency of the human heart is to turn everything connected with religious observance into an act of merit. The Jews took great credit to themselves for their strict observance of the laws of Moses, forgetting the worthlessness of actions which did not proceed from proper motives. At this time they were rebuilding the temple with great magnificence, and appear to have congratulated themselves on the piety of their performance. As a means of correction, the prophet gives them to understand that such an edifice had no beauty in the eye of God apart from the spirit of its worshippers, and that, therefore, the man of a pure and a contrite spirit who trembled at the Divine Word, furnished the only approved and appropriate temple. Both this and the preceding chapter clearly point to the calling of the Gentiles, and the establishment of the New Testament Dispensation, with the rejection of impenitent Israel. It is not meant in ver. 3 that the killing of an ox is as sinful as the murder of a man, but that he who performed such an act in the spirit of impious idol-

an idol: yea, [o]they have chosen their own ways, and their soul delighteth in their abominations.

4 I also [f]will choose their [3]delusions, and [g]will bring their fears upon them; because [h]when I called, none did answer; when I spake, they did not hear: but [i]they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, [k]ye that tremble at his word; [l]Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: [m]but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, [n]a voice of the LORD that rendereth recompence to his enemies.

7 Before [o]she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who [p]hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not [4]cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 [q]Rejoice ye with Jerusalem, and be glad with her, [r]all ye that love her: rejoice for joy with her, all ye [s]that mourn for her;

11 That [t]ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [5]abundance of her glory.

12 For thus saith the LORD, Behold, [u]I will extend peace to her like a river, and [x]the glory of the Gentiles like a flowing stream: [y]then shall ye suck, [z]ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As [a]one whom his mother comforteth, so will I comfort you; and [b]ye shall be comforted in Jerusalem.

14 And when ye see *this*, [c]your heart shall rejoice, and [d]your bones shall flourish like an herb; and [e]the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, [f]the LORD will come with fire, and [g]with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and [h]by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens [6]behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For [i]I *know* their works and [k]their thoughts: it shall come, [l]that I will gather all nations and tongues; and they shall come, [m]and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, [n]*to* Tubal and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* [o]an offering unto the LORD, out of all nations, upon horses, and in chariots, and in [7]litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

B. C. 698.

[o] Jud. 5. 8; 10. 14.
[f] 1 Kings 22. 19-23.
[3] *Devices.*
[g] Prov. 10. 24.
[h] Prov. 1. 24. Matt. 22. 2-7.
[i] 2 Kings 21. 2, 6.
[k] Prov. 13. 13.
[l] Ps. 38. 20. Matt. 5. 10-12. John 15. 18-20. 1 Thes. 2. 15, 16. 1 John 3. 13.
[m] Acts 2. 33-47. 2 Thes. 1. 6-10. Tit. 2. 13. Heb. 9. 28. 1 Pet. 4. 13-14.
[n] Joel 3. 7-16.
[o] Gal. 4. 26. Rev. 12. 1-5.
[p] 1 Cor. 2. 9.
[4] *Beget.*
[q] Deut. 32. 43.
[r] Ps. 122. 6; 137. 6.
[s] Ex. 9. 4.
[t] Ps. 36. 8.
[5] *Brightness.*
[u] Ps. 72. 3-7.
[x] 49. 19-23; 60. 4-14.
[y] 60. 16.
[z] 60. 4.

[a] 1 Thes. 2. 7.
[b] 65. 18, 19.
[c] Zech. 10. 7. John 16. 22.
[d] Prov. 17. 22.
[e] Ezra 7. 9. Heb. 10. 27.
[f] Ps. 97. 3.
[g] Jer. 4. 13.
[h] Ex. 38. 21, 22; 39. 3, &c.
[6] *One after another.*
[i] Rev. 2. 2, 9, 13.
[k] Job 42. 2.
[l] Ps. 67. 2; 72. 11, 17.
[m] Ex. 39. 21. John 17. 24.
[n] Ex. 27. 13.
[o] Rom. 12. 1, 2.
[7] *Coaches.*

atry possessed the same disposition, and would no more find acceptance through the blood of a sacrifice than the blood of a man. The expression strongly intimates the unspeakable importance of motive, which in religion was everything. To offer a dog in sacrifice would have been an abomination in the estimation of the Jew, who looked on the animal as vile. Even the price of such a creature was not admissible to the treasury of the temple. The dog, however, was held in veneration by many of the heathen, and even offered in sacrifice. One of the Roman poets, in a satire, says, "Every city worships the dog, none worship Diana." A great historian also says, "Certain animals the Egyptians greatly venerate, not only when alive, but when they are dead—as rats, mice, and dogs." Another historian states that, "In some instances, when the cat dies, all the inhabitants cut off their eyebrows; when a dog dies, they shave the whole body and the head." No kind of sacrifice, therefore, was regarded by the Jew with more detestation. But to offer the appointed sacrifice in the utter absence of the appropriate spirit, was just as detestable in the sight of God as the offering of these animals would have been. As to "swine's blood," the meaning is this:—the sacrifice of a hog was a peculiarly offensive sight to the Israelites. The sum of the whole of these points is, that the acceptance of worship turns solely on the state of the heart. Ver. 5, 6. There is some difficulty as to the import of these verses. It has been considered an address to the apostles, disciples, and followers of Christ, in reference to the persecutions to which they would be exposed from the Jewish people. This is the more probable, from the fact that the whole chapter refers to the days of the Messiah; and the state of things in ver. 5 entirely agrees with the events which attended the introduction of Christianity. Christians were everywhere persecuted, and the Jews took a prominent part in stirring up the Gentiles. Ver. 7-9. Viewing the opening words of this paragraph as pointing to the speedy diffusion of the Gospel, and the rapid conversion of the world, it is full of import; and the probability is, that the conversion of the Jews will be as sudden as that of the Gentiles, and that within a brief space. Israel, through all the world, will be awakened by the removal of the veil from their eyes, leading them to look at Him whom they have pierced, which will be followed by penitence and prayer. The work, it appears, will come first in the shape of a mighty revival, which will differ from all previous revivals in this, that it will not subside; that which at the outset will appear to be extraordinary, will become the established order of things. The idea of a "nation" being "born at once," is one of peculiar grandeur. The travail will be followed by the birth of millions, and the same power which put the work in motion, will be present to continue it till the purposes of the Most High concerning our race and our world shall have been accomplished. Ver. 10-24. The language of the prophet is here peculiarly soothing: the Lord himself will comfort his afflicted people with all the blandishments and tendernesses of a loving mother. Touching the matter of "vengeance," the objects of it are the enemies of the Church, probably in every period, but more especially in the latter days, when great conflicts

21 And I will also take of them for priests, *and* for Levites, saith the LORD.

22 For as the new heavens, and the new earth, which I will make, shall remain before me, saith the LORD, [p]so shall your seed and your name remain.

23 And it shall come to pass, *that* [s]from one new-moon to another, and from one sabbath to another, [q]shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

B. C. 606.

[p] Matt. 28. 20.
[s] *From new-moon to his new-moon, and from sabbath to his sabbath.*
[q] Ps. 65. 2. John 4. 23.

THE BOOK OF THE PROPHET JEREMIAH.

Jeremiah prophesied upwards of forty years preceding the Babylonian captivity, and for some time subsequently. A considerable portion of his predictions came to pass in his lifetime, or shortly after his decease. Some of them, however, extend further, and a portion have not yet been fulfilled.

CHAPTER I.

1 *The calling of Jeremiah;* 11 *his vision;* 15 *his message against Judah.* 17 *God promiseth to assist him.*

THE [a]words of Jeremiah the son of Hilkiah, [b]of the priests that *were* [c]in Anathoth, in the land of Benjamin:

2 To whom [d]the word of the LORD came [e]in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also [f]in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, [g]*and* I [1]ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, [h]I cannot speak; [i]for I *am* a child.

7 ¶ But the LORD said unto me, Say not, I *am* a child: [k]for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: [l]for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth: and the LORD said unto me, [m]Behold, I have put my words in thy mouth.

10 See, [n]I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

B. C. 629.

CH. I.

[a] Is. 1. 1; 2. 1.
[b] Ex. 1. 3.
[c] Josh. 21. 17, 18.
[d] 1 Kings 13. 20.
[e] 2 Kings 21. 25, 26; 22; 23.
[f] 36; 36.
[g] John 15. 16; 20. 21-23. Acts 1. 8.
[1] *Gave.*
[h] Ex. 4. 10-16; 6. 12, 30.
[i] 1 Kings 3. 7-9.
[k] Ex. 7. 1, 2. Matt. 28. 20.
[l] Ex. 3. 12. Matt. 28. 20. Acts 7. 9, 10. 2 Cor. 1. 8-10. 2 Tim. 4. 17, 18. Heb. 13. 5, 6.
[m] Is. 51. 16. Luke 12. 12.
[n] 1 Kings 17. 1. Rev. 11. 3-6.

[o] Am. 7. 8.
[p] Num. 17. 8.
[q] Deut. 32. 35.
[r] 2 Cor. 13. 1, 2.
[s] Ex. 24. 3-14.
[2] *From the face of the north.*
[3] *Be opened.*
[t] Ex. 24. 14. Matt. 23. 35, 36.
[u] Deut. 28. 20. Josh. 24. 20. 2 Chr. 7. 19.
[x] Is. 65. 3. Ex. 8. 9-11.
[y] Is. 2. 8. Hos. 8. 6.
[z] Ex. 3. 10, 11. Acts 20. 20, 27.
[4] *Break thee to pieces.*
[a] Is. 50. 7. Ez. 3. 8, 9. John 1. 42.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, [o]what seest thou? And I said, I see [p]a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for [q]I will hasten my word to perform it.

13 And the word of the LORD came unto me [r]the second time, saying, What seest thou? And I said, [s]I see a seething-pot; and the face thereof *is* [2]toward the north.

14 Then the LORD said unto me, Out of the north an evil shall [3]break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And [t]I will utter my judgments against them touching all their wickedness, [u]who have forsaken me, [x]and have burnt incense unto other gods, and [y]worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, [z]and speak unto them all that I command thee: be not dismayed at their faces, lest I [4]confound thee before them.

18 For, behold, [a]I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land; against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee;

seem to ensue. The coming of the Lord is referred to in language which implies suddenness, accompanied with astonishment, to destroy the enemies of his people. It has been considered that the phrase, "The slain of the Lord," points to the awful judgments to be inflicted on the adversary referred to in various parts of the Scriptures, and brought to a crisis in the great battle of Armageddon. Much darkness hangs over this, and corresponding passages, which the wisdom of man is incapable of penetrating. To what extent it is to be taken literally, or figuratively, we have no means of determining; but in either case, it is something unparalleled; and all will terminate in the establishment of the kingdom, and the greatness of the kingdom throughout the whole earth, which will be composed of, and governed by, the saints of the Most High.

Chap. I. 1-19. It was the lot of Jeremiah to prophesy in the reigns of five kings. The period in which he lived involved much trial, and many dangers; but for this he was specially prepared by the Hand which had appointed him. Like Moses, Jeremiah was appalled by the prospect, and required special encouragement to enable him to enter on his office with confidence and hope. The reply was peremptory, but soothing, and he was forthwith clothed with power which set at nought difficulties. None of the prophets were called to work so arduous, and none of them received so explicit and comprehensive

[b]for I *am* with thee, saith the LORD, to deliver thee.

CHAPTER II.

1 *God's expostulation with the Jews touching their causeless revolt.* 14 *They are the causes of their own calamities.*

MOREOVER, the word of the LORD came to me, saying,

2 Go and [a]cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember [1]thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* [b]holiness unto the LORD, *and* the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 ¶ [c]Hear ye the word of the LORD, O house of Jacob, and [d]all the families of the house of Israel:

5 Thus saith the LORD, [e]What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, [f]and are become vain?

6 Neither said they, Where *is* the LORD that [g]brought us up out of the land of Egypt, that [h]led us through the wilderness; through a land of deserts, and of pits; through a land of drought, and of [i]the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And [k]I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof: but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 ¶ Wherefore [m]I will yet plead with you, saith the LORD, and with your children's children will I plead.

B. C. 629.

[b] 15. 20, 21.
CH. II.
[a] Prov. 1. 20.
[1] *For thy sake.*
[b] Ex. 19. 5, 6.
[c] Is. 51. 1, 4.
[d] 33. 24.
[e] Is. 5. 3, 4; 43. 22, 23.
[f] Ps. 115. 8. Is. 44. 9. Rom. 1. 21.
[g] Ex. 14; 15. Is. 63. 11-13. Hos. 12. 13; 13. 4.
[h] Deut. 8. 14-16; 32. 10.
[i] Job 3. 5. Matt. 4. 16.
[k] Num. 14.7,8. Deut. 6. 10, 11, 18; 8. 7-9. Ex. 20. 6.
[l] Lev. 18. 24-28. Ps. 78. 58, 59.
[m] Is. 3. 13; 43. 26. Ez. 20. 35, 36.

[2] *Over to.*
[n] Mic. 4. 5. 1 Pet. 1. 18.
[o] Ps. 81. 11-13. Mic. 6. 3.
[p] Jud. 10. 13. 1 Sam. 12. 10.
[q] Ps. 36. 9. Rev. 22. 1, 17.
[r] Ps. 115. 4-8; 146. 3, 4. Is. 44. 9-20; 46. 6, 7; 55. 2. 2 Pet. 2. 17.
[s] Ex. 4. 22. Is. 50. 1.
[t] Gen. 15. 3.
[3] Become a spoil.
[4] *Gave out their voice.*
[u] Is. 1. 7. Ez. 6. 14.
[x] Is. 5. 9. Zeph. 1. 18.
[y] Is. 19. 13. Ez. 30. 13, 16.
[z] 46. 14. *Tahpanhes.*
[5] *Feed on thy crown.*
[a] 1 Chr. 28. 9.
[b] Deut. 32. 10.
[c] Hos. 4. 16; 14. 1.
[d] Ps. 36. 1. Rom. 3. 18.
[e] Ex. 3. 3. Deut. 4. 20, 34. Is. 10. 27.
[6] Or, *serve.*

10 For pass [2]over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing:

11 Hath [n]a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For [o]my people have committed two evils; they have [p]forsaken me, [q]the fountain of living waters, *and* hewed them out cisterns, [r]broken cisterns, that can hold no water.

14 ¶ *Is* [s]Israel a servant? *is* [t]he a home-born *slave?* why is he [3]spoiled?

15 The young lions roared upon him, *and* [4]yelled, and [u]they made his land waste: [x]his cities are burnt without inhabitant.

16 Also the children of [y]Noph and [z]Tahapanes [5]have broken the crown of thy head.

17 Hast thou not procured this unto thyself, [a]in that thou hast forsaken the LORD thy God, [b]when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and [c]thy backslidings shall reprove thee: know therefore, and see, that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, [d]and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For [e]of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not [6]transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine,

a mission. After this assurance of security and protection, it was no marvel that the prophet went through his work with much boldness, patience, and perseverance. His Divine Master knew what was needed, and provided accordingly. The images of the tree and the pot portended evil to the people. The prophet's very first vision, therefore, was much fitted to bring on him the wrath of the nation. It was a vision of judgment because of sin. The unanimity of the entire city in their opposition to Jeremiah was remarkable, shewing how deeply all classes had become involved in the sin of idolatry. Having first rebelled against the Most High, they now made war against him in the person of his servant, and, if permitted, they would have put a speedy end to his reproof and warning. By this course they but added to their own guilt, and increased the vengeance which was soon to overtake them. It is written, "Reproof is always grievous to him that is out of the way"—a fact which but enhances the danger, since it stands in the way of that repentance which needeth not to be repent.d of.

Chap. II. 1-8. The first generation of the Jews was the best. Their affections tended to the elevation of their piety; preserved and nourished by miracle, they were filled with gratitude, and fired with love: Israel was holiness to the Lord, the first fruits of his increase. This is human nature; multitudes who have been humble and devout amid trial, toil, and poverty, have forgotten the Lord upon a change of circumstances. Few have sustained the ordeal of prosperity and elevation without loss of piety; on the other hand, few, very few, have been spiritually endangered by a descent in the social scale. The loss of property has often increased the love of God, by revealing to the soul the emptiness of earth, and the unsatisfactory nature of all its possessions. Of all things, sin is the most indefensible. When the sinner is asked why he hates God, there can be no reply but silence. Every mouth, whether of devils or of men, must be shut, when God arises to plead his own cause. Forgetfulness of God is at the foundation of all backsliding and apostacy. When men forget their mercies, they soon forget the Author of them. Israel supplies a very striking example; they became so dead to their past deliverances, and their present blessings, that the Author of them was remembered no more. As tending to humble their pride, they appear to have hastened to extinguish their recollection. It is to be noticed throughout the whole of the Jewish history, that the nation and their teachers rose or fell together! "The priest said not, Where is the Lord? and they that handled the law knew him not: The pastors also transgressed against him, and the prophets prophesied by Baal, and walked after things that did not profit." All departure begins there, and there, too, must

wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much soap, [f]*yet* thine iniquity is marked before me, saith the Lord GOD.

23 How [g]canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: [7]*thou art* a swift dromedary traversing her ways;

24 [8]A wild ass [9]used to the wilderness, *that* snuffeth up the wind [1]at her pleasure: in her occasion who can [2]turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst; but thou saidst, [3]There is no hope: no; [h]for I have loved strangers, and [i]after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast [4]brought me forth: [k]for they have turned [5]*their* back unto me, and not *their* face; but in the time of their trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy [6]trouble: for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? [l]ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: [m]your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We [7]are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? [n]yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also [o]taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by [8]secret search, but upon all these.

35 Yet thou sayest, [p]Because I am innocent, surely his anger shall turn from me: behold, [q]I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: [r]for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

B. C. 629.

f Deut. 32. 34.
g Gen. 3. 12,13. Luke 10. 29. Rom. 3. 19. 1 John 1. 8-10. Rev. 3. 17,18.
7 *O swift dromedary.*
8 *O wild ass.*
9 *Taught.*
1 *The desire of her heart.*
2 *Reverse it.*
3 *Is the case desperate?*
h Is. 2. 6.
i 2 Chr. 28. 23.
4 *Begotten me.*
k Ez. 8. 16.
5 *The hinder part of the neck.*
6 *Evil.*
l Dan. 9. 11.
m 2 Chr. 24. 21. Matt. 23. 34-37. Luke 11. 47-51. Acts 7. 52. 1 Thes. 2. 15.

7 *Have dominion.*
n Ps. 106. 21.
o 2 Chr. 33. 9.
8 *Digging.*
p Is. 53. 5.
q Prov. 28. 13. 1 John 1. 10.
r Is. 10. 4. Ez. 17. 15-20.

CHAPTER III.

1 God's great mercy in Judah's vile whoredom. 12 The promises of the gospel to the penitent.

1 THEY say, [a]If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? [b]shall not that land be greatly polluted? [c]but thou hast played the harlot with many lovers; [d]yet return again to me, saith the LORD.

2 [e]Lift up thine eyes [f]unto the high places, and see where thou hast not been lien with: [g]in the ways hast thou sat for them, as the Arabian in the wilderness; and [h]thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore [i]the showers have been withholden, and there hath been no latter rain; and thou hadst [k]a whore's forehead, thou refusedst to be ashamed.

4 Wilt [l]thou not from this time cry unto me, My father, thou *art* [m]the guide of my youth?

5 Will [n]he reserve *his anger* for ever?

CH. III.

1 *Saying.*
a Deut. 24. 1-4.
b Lev. 18. 24-28.
c Ez. 16. 26, 28, 29. Hos. 1. 2.
d Deut. 4. 29-31. Luke 15. 18-24.
e Ez. 8. 4-6.
f Deut. 12. 2. Ez. 16. 16, 24, 25.
g Gen. 38. 14, 15. Prov. 23. 28.
h 2. 7.
i Deut. 28. 23, 24. Joel 1. 16-20. Hag. 1. 11.
k Ez. 16. 30-34. Zeph. 3. 5.
l Hos. 14. 1-3.
m Hos. 2. 15. Mal. 2. 14.
n Ps. 103. 8, 9. Is. 54. 9.

---

commence all reformation. The state of the ministry is a sure index of the state of the people. It is, then, not only of the first importance that the whole body of Gospel instructors, whether of the old or the young, should be truly converted men, but that they should continue throughout their whole course of service to walk with God, constantly ascending in the scale of knowledge and piety. This is the greatest blessing that can fall to the lot of any people, and the contrary is the greatest curse. Ver. 9-19. All suffering is the fruit of sin; and no rod of correction is so terrible as that of a man's own wickedness. When the fear of the Lord is no longer in men, it is a token that their departure is complete. When Adam sinned and fell, he was not suffered to become hardened; his peace fled; his confidence was gone; but his fear remained, and was a source of torment till he was in mercy restored. The man to whom the Lord can say, "My fear is not in thee," is in a most alarming condition. Ver. 20-37. The natural language of the true convert is, "I will not transgress." Regeneration never takes place without originating a hatred of sin, a determination to have no more to do with it. Every soul that is born of God is a "noble vine, wholly a right seed," and so he ought to remain till the day which shall date the close of his earthly service. For a creature who has tasted that the Lord is gracious, to say to a stock, "Thou art my father;" and to a stone, "Thou hast brought me forth," is the lowest depth even of intellectual prostration. The backslider, when hurried to destruction by his sins, is compelled to look to God at the last with the prayer, "Arise, and save us." This has been done by myriads when it was too late. Happy the man who never had occasion to offer such a prayer! When a people are once so far gone as to say to the Most High, "We are lords; we will come no more unto thee," their condition has become utterly desperate. The highest form of iniquity is, to commit sin and then to deny it. "I am innocent, I have not sinned," is language of the most heinous guilt, which will be visited by the most condign punishment. The lesson supplied by the chapter is one eminently fitted to awaken security, and to expose the folly and the peril of false profession.

Chap. III. 1-19. A spirit of adoption is a proof of regeneration. Only the soul that is born of God cries out, "My Father, thou art the guide of my youth." This is the proper frame of mind in every believer. Everything turns on the heart. Any attempt to compromise the matter will but add sin to sin, and aggravate condemnation. There is nothing so reasonable as

will he keep *it* to the end? Behold, [o]thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which [p]backsliding Israel hath done? [q]she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said, after she had done all these *things*, [r]Turn thou unto me: but she returned not. And [s]her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, [t]and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass, through the [2]lightness of her whoredom, that [u]she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah [x]hath not turned unto me with her whole heart, but [3]feignedly, saith the LORD.

11 And the LORD said unto me, [y]The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, [z]Return, thou backsliding Israel, saith the LORD, [a]*and* I will not cause mine anger to fall upon you: [b]for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only [c]acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And [d]I will give you pastors according to mine heart, [e]which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, [f]The ark of the covenant of the LORD; neither shall it come [4]to mind, neither shall they remember it, neither shall they visit *it*, neither shall [5]*that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; [g]and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the [6]imagination of their evil heart.

18 In those days [h]the house of Judah shall walk [7]with the house of Israel, and they shall come together out of the land of the north to the land that I have [8]given for an inheritance unto your fathers.

19 But I said, [i]How shall I put thee among the children, and give thee a [9]pleasant land, a [1]goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and [k]shalt not turn away [2]from me.

20 ¶ Surely *as* a wife treacherously departeth from her [3]husband, [l]so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, [m]*and* they have forgotten the LORD their God.

22 [n]Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly [o]in vain *is* *salvation hoped for* from the hills, *and from* the multitude of mountains: truly [p]in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: [q]for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, [r]and have not obeyed the voice of the LORD our God.

B.C. 612.

[o] Mic. 2. 1.
[p] 2 Kings 17. 7, 17.
[q] Is. 57. 7.
[r] 2 Kings 17. 13, 14.
[s] Ex. 23. 2-4.
[t] Deut. 24. 1, &c.
[2] *Fame.*
[u] 2. 7.
[x] Ps. 78. 36, 37. Hos. 7. 14.
[3] *In falsehood.*
[y] Hos. 4. 16.
[z] Is. 44. 22.
[a] Ex. 30. 25. Hos. 11. 8, 9.
[b] Deut. 4. 31. Mic. 7. 18-20. Rom. 5. 20, 21.
[c] Lev. 26. 40-42. Luke 15. 18-21. 1 John 1. 8-10.
[d] 1 Sam. 13. 14. John 10. 1, &c. Eph. 4. 11, 12. 1 Pet. 5. 1-4.
[e] Prov. 10. 21. Acts 20. 28. 1 Cor. 3. 9, 10. Heb. 5. 12-14. 1 Pet. 2. 2.
[f] John 4. 20-24. Heb. 9. 9-12; 10. 8, 9, 19-24.

[4] *Upon the heart.*
[5] Or, *it be magnified.*
[g] Is. 49. 18-23. Zech. 8. 20-23.
[6] *Stubbornness.*
[h] Is. 11. 11-13 Ez. 37. 16-22.
[7] Or, *to.*
[8] *Caused your fathers to possess.*
[i] Hos. 11. 8.
[9] *Land of desire.*
[1] *Heritage of glory,* or *beauty.*
[k] Heb. 10. 39.
[2] *From after me.*
[l] *Friend.*
[m] Is. 48. 8. Ez. 16. 8, &c. Hos. 6. 7. Mal. 2. 11.
[n] Is. 17. 10.
[o] Hos. 14. 1.
[p] Is. 46. 7, 8.
[q] Ps. 37. 39, 40.
[r] Deut. 31. 17, 18.
[s] 22. 21.

CH. IV.

[a] 3. 12, 22.
[b] Hos. 14. 1.

CHAPTER IV.

1 *Israel and Judah are called to repent, with promises and warnings.* 5 *A prediction of the invasion of Judah, for the wickedness of the inhabitants.* 19 *The prophet laments the sins and miseries of his people.*

IF thou [a]wilt return, O Israel, saith the LORD, [b]return unto me; and if thou

penitence; and nothing so fully demonstrates the peculiar hardness of the human heart as refusal to repent and to do works meet for repentance. The parental tenderness of the exhortation is wonderful: "Only acknowledge thy iniquities, that thou hast transgressed against the Lord thy God." The exhortation to return, with the assurance of a gracious reception, is accompanied with a promise of pastors after God's own heart. This is a chief element in the system of the means by which reformation is to be accomplished. Pastors of another stamp had been the main cause of the falling away; and in the nature of things, they could effect no revival. Only penitent believers can preach penitence and faith with success. Ver. 20-25. Next to joy and gladness, the most important sounds that can be heard from the lips of man are weeping and supplication among those who have perverted their way and forgotten their God. Such a display of sorrow will never fail to call forth corresponding compassion. While drowned in tears, they heard a voice, "Return, ye backsliding children, and I will heal your backsliding." The grateful response is immediately made, "Behold, we come unto thee." Such is the working of true grace in the soul. The confession is marked by depth, power, and beauty. The heart, the whole heart, is in it; and it is full of humility. The frame of mind proper to the people of God is one which magnifies the Lord. In its view, the creature is nothing, the Creator is all in all. The result of the universal spread of the Gospel will be that all the nations of the earth will see the salvation of God. The day that shall behold this will be full of glory to the Redeemer. Psalm lxxii. will then, in all its fulness, become a history: "All nations shall be blessed in him; and all nations shall call him blessed."

Chap. IV. 1-13. The Word of God is the only guide

wilt [c]put away thine abominations out of my sight, [d]then shalt thou not remove.

2 And thou [e]shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; [f]and the nations shall bless themselves in him, [g]and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, [h]Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, [i]and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; [k]lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, [l]Blow ye the trumpet in the land: cry, gather together, and say, [m]Assemble yourselves, and let us go into the defenced cities.

6 Set up [n]the standard toward Zion: [1]retire, stay not; [o]for I will bring evil from the north, and a great [2]destruction.

7 The [p]lion is come up from his thicket, and [q]the destroyer of the Gentiles is on his way; he is gone forth from his place [r]to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For [s]this gird you with sackcloth, lament and howl: for [t]the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! [u]surely thou hast greatly deceived this people and Jerusalem, saying, [x]Ye shall have peace; whereas [y]the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A [z]dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* [3]a full wind from those *places* shall come unto me: now also will I [4]give sentence against them.

13 Behold, [a]he shall come up as clouds, and [b]his chariots *shall be* as a whirlwind: [c]his horses are swifter than eagles. [d]Woe unto us! for we are spoiled.

14 O Jerusalem, [e]wash thine heart from wickedness, that thou mayest be saved: [f]how long shall thy vain thoughts lodge within thee?

15 For [g]a voice declareth from Dan, and publisheth affliction from mount Ephraim.

B. C. 612

[c] Josh. 24. 14. Eph. 4. 22-31.
[d] 2 Chr. 33. 8.
[e] Deut. 10. 20.
[f] Gen. 22. 18. Gal. 3. 8.
[g] Is. 45. 25. 1 Cor. 1. 31.
[h] Gen. 3. 18. Luke 8. 7, 14. Gal. 6. 7, 8.
[i] Deut. 30. 6. Rom. 2. 28. Col. 2. 11.
[k] Deut. 32. 22. Mark 9. 43-50.
[l] Ex. 33. 2-6.
[m] Josh. 10. 20.
[n] Is. 62. 10.
[1] *Strengthen.*
[o] 6. 22.
[2] *Breaking.*
[p] 2 Kings 24. 1.
[q] Ex. 26. 7-10.
[r] Is. 6. 11.
[s] Is. 32. 11.
[t] Is. 9. 12, 17, 21.
[u] 1 Kings 22. 20-23. Is. 63. 17. 2 Thes. 2. 9-12.
[x] 30. 10.
[y] 18. Ex. 9. 14.
[z] Is. 64. 6.
[3] Or, *a fuller wind than those.*
[4] *Utter judgments.*
[a] Matt. 24. 30. Rev. 1. 7.
[b] Is. 66. 15.
[c] Deut. 28. 49.
[d] 10. 19.
[e] Is. 1. 16-19. Luke 11. 39.
[f] Prov. 1. 22. Acts 8. 22.
[g] 8. 16.

[h] Is. 34. 1.
[i] 39. 1.
[k] Deut. 28. 48-52.
[l] Ex. 21. 22.
[m] Is. 1. 20-23.
[n] Job 20. 11-16.
[o] 10.
[p] Ps. 119. 53, 136.
[5] *The walls of my heart.*
[q] Zeph. 1. 15.
[r] Ps. 42. 7.
[s] Is. 54. 2.
[t] Deut. 32. 6, 28.
[u] 2 Sam. 16. 21-23.
[x] Gen. 1. 2. Rev. 20. 11.
[y] Hos. 4. 3.
[z] Deut. 29. 23, 28.
[a] 2 Chr. 36. 21. Is. 6. 11, 12.
[b] Is. 33. 9. Hos. 4. 3.
[c] Is. 50. 3. Joel 2. 30, 31. Luke 23. 44. Rev. 6. 12.
[d] 2 Kings 25. 4-7. Am. 9. 1.
[e] 27.
[f] Is. 33. 14. Heb. 2. 3.
[6] *Eyes.*
[g] Ex. 16. 36-41. Rev. 17. 16-18.
[h] Is. 13. 8; 21. 3.

16 Make [h]ye mention to the nations: behold, publish against Jerusalem, [1]*that* watchers come [k]from a far country, [l]and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; [m]because she hath been rebellious against me, saith the LORD.

18 Thy way and [n]thy doings have procured these *things* unto thee: this *is* thy wickedness, because it is bitter, [o]because it reacheth unto thine heart.

19 ¶ My bowels, [p]my bowels! I am pained at [5]my very heart; my heart maketh a noise in me: I cannot hold my peace, [q]because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 [r]Destruction upon destruction is cried; for the whole land is spoiled: [s]suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For [t]my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: [u]they *are* wise to do evil, but to do good they have no knowledge.

23 I [x]beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, [y]*there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, [z]the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, [a]The whole land shall be desolate; yet will I not make a full end.

28 For this shall [b]the earth mourn, and [c]the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city [d]shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: [e]every city *shall be* forsaken, and not a man dwell therein.

30 And [f]*when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy [6]face with painting, [g]in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For [h]I have heard a voice as of a woman in travail, *and* the anguish as of

in the all-important matter of religion. Well conducted agriculture supplies much from which the spiritual husbandman may learn. To sow among thorns is to lose both the seed and the labour. If any good is to be done, the fallow ground must be broken up, at whatever cost; this is the unalterable condition of a crop. The business, therefore, of the parent, the teacher, and the preacher of the Gospel, must be to work conviction, true and deep, in the soul of the sinner. Without repentance there can be no faith, and without faith no forgiveness. The Apostles were not less emphatic in urging repentance toward God than faith in the Lord Jesus Christ; and it will be the wisdom of all whom the matter concerns closely to follow the Divine example. Ver. 14-31. Such is the importance of the subject that the prophet returns to it: "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved." Religion is thoroughly a thing of the heart; it takes cognisance even of the thoughts, which

her that bringeth forth her first child, [1]the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

CHAPTER V.

The judgments of God upon the Jews for their manifold corruptions.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, [a]if there be *any* that executeth judgment, [b]that seeketh the truth; and I will pardon it.

2 And though they say, [c]The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: [d]they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, [e]Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will [f]get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the [1]evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, *and* their backslidings are [2]increased.

7 ¶ [g]How shall I pardon thee for this? thy children have forsaken me, and [h]sworn by *them that are* no gods: when I had fed them to the full, [i]they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: [k]every one neighed after his neighbour's wife.

9 Shall [l]I not visit for these *things?* saith the LORD: [m]and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have [n]dealt very treacherously against me, saith the LORD.

12 They [o]have belied the LORD, and said, *It is* not he; [p]neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, [q]I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, [r]I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, [s]a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And [t]they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, [u]Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without [3]understanding; which have eyes, and see not; which have ears, and hear not:

22 [x]Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

B. C. 612.

[1] 6. 2, 23.

CH. V.

[a] Gen. 18. 23-32. Ps. 12. 1.
[b] Prov. 23. 23. Is. 59. 4, 14, 15.
[c] Is. 48. 1. 2 Tim. 3. 5. Tit. 1. 16.
[d] Prov. 21. 29. Is. 48. 4. Ez. 3. 7-9. Rom. 2. 4, 5.
[e] Is. 27. 11. Hos. 4. 6.
[f] Am. 4. 1. Mic. 3. 1.
[1] Or, *deserts.*
[2] *Strong.*
[g] Hos. 11. 8. Matt. 23. 37, 38.
[h] Josh. 23. 7. Am. 8. 14. Zeph. 1. 5.
[i] Lev. 20. 10. Ps. 50. 18. Hos. 7. 4. Mal. 3. 5. 1 Cor. 6. 9. Heb. 13. 4. Jam. 4. 4.
[k] Deut. 5. 18, 21. 2 Sam. 11. 2-4. Matt. 5. 27, 28.
[l] 9. 9.
[m] Deut. 32. 35-43. Is. 1. 24. Ez. 5. 13-15. Nah. 1. 2.
[n] Is. 48. 8. Hos. 5. 7; 6. 7.
[o] Deut. 20. 19. Is. 28. 14, 15. Ez. 12. 22-28. Hab. 1. 5, 6.
[p] Ps. 10. 6. 1 Thes. 5. 2, 3.
[q] Hos. 6. 5. Zech. 1. 6. Rev. 11. 5, 6.
[r] Deut. 28. 49. Is. 5. 26.
[s] Is. 28. 11; 33. 19.
[t] Lev. 26. 16. Jud. 6. 3, 4. Is. 62. 9; 65. 22.
[u] Deut. 4. 25-28. Lam. 5. 8.
[3] *Heart.*
[x] Deut. 28. 58. Ps. 119. 120. Luke 12. 5.

to the Most High are as palpable as words are to men. Let us therefore keep the heart with all diligence, for out of it are the issues of life.

Chap. V. 1-6. The apostacy at this time was so complete, as to comprehend a whole nation. The prophet speaks as if not a single witness had remained for the Lord besides himself. The language of loyalty continued, but the sentiment was gone. "Though they said, The Lord liveth, they swore falsely." When people have gone such lengths, they become so hardened as to be insensible to the judgments they have brought on themselves; while they feel it, and even groan under it, they see nothing in it beyond the operation of natural causes. They shut out all idea of the Divine hand, which would involve the acknowledgment both of their own sin, and of the Divine justice, even during the most awful visitation. Ver. 7-18. The prophet, in the bitterness of his disappointment, accounted for the state of things which grieved him, from the poverty of the people, which entailed ignorance on them; and, therefore, he determined to betake himself to the great men who had received a better education, through which it might be supposed they had known the way of the Lord. But great and small had departed from the way of truth, and the most opulent were the most wicked; the great men had "altogether broken the yoke, and burst the bonds." Ver. 19-29. The God of Abraham was faithful to his promise: in the midst of wrath he remembered mercy, and therefore did not make a full end; in compassion he exerted on them an influence, which so far restored the reign of reason as to prompt the inquiry, "Wherefore doeth the Lord our God all these things?" These were hopeful questions, since they seemed to point

23 But this people hath [y]a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, [z]Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us [a]the appointed weeks of the harvest.

25 ¶ Your [b]iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For [c]among my people are found wicked *men:* [d]they [4]lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a [5]cage is full of birds, [e]so *are* their houses full of deceit; therefore they are become great, and waxen rich.

28 They are [f]waxen fat, they shine; yea, [g]they overpass the deeds of the wicked: [h]they judge [i]not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall [k]I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ [6]A wonderful and [l]horrible thing is committed in the land;

31 The [m]prophets prophesy falsely, and the priests [7]bear rule by their means; and [n]my people love *to have it* so: [o]and what will ye do in the end thereof?

CHAPTER VI.

1 *God will prosper Zion's enemies.* 10 *The prophet declares the sins of the people.* 16 *He denounces the judgments of God; calls the people to mourning; and predicts their incorrigible obduracy.*

O [a]YE children of Benjamin, [b]gather yourselves to flee out of the midst of Jerusalem, [c]and blow the trumpet in [d]Tekoa, and set up a sign of fire in [e]Bethhaccerem: for [f]evil appeareth out of the north, and great destruction.

2 I have likened [g]the daughter of Zion to a [1]comely and delicate *woman.*

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, [h]Hew ye down trees, [i]and [2]cast a mount against Jerusalem: [k]this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: [l]violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be [m]thou instructed, O Jerusalem, [n]lest my soul [3]depart from thee; [o]lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: [7]turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? Behold, [p]their ear *is* uncircumcised, and they cannot hearken: behold, [q]the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore [r]I am full of the fury of the LORD; I am weary with holding in: [s]I will pour it out upon the children abroad, and upon the assembly of young men together: [t]for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [u]their houses shall be turned unto others, *with their* fields and wives together: for [x]I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one *is* given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14 They have healed also the [4]hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: [y]at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and [z]ye shall find rest for your souls. But they said, [a]We will not walk *therein.*

17 Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

B. C. 612.

[y] Ps. 95. 10. Heb. 3. 12.
[z] Is. 64. 7. Gen. 8. 22.
[a] Deut. 28. 22, 23.
[b] Is. 59. 1.
[c] 1 Sam. 19. 10, 11.
[4] *Pry, as fowlers lie in wait.*
[d] *Cage.*
[e] Prov. 1. 11-13.
[f] Deut. 32. 15. Jam. 5. 4, 5.
[g] Ex. 16. 47-52. 1 Cor. 5. 1.
[h] Ps. 72. 4.
[i] Job 12. 6.
[k] Mal. 3. 5. Jam. 5. 4.
[6] *Astonishment and filthiness.*
[l] Is. 1. 2.
[m] Lam. 2. 14.
[7] *Take into their hands.*
[n] John 3. 19-21. 2 Thes. 2. 9-11.
[o] Ex. 22. 14.

CH. VI.

[a] Josh. 18. 21, 28.
[b] 10. 17, 18.
[c] 4. 5, 6.
[d] Am. 1. 1.
[e] Neh. 3. 14.
[f] 1. 14, 15.
[g] Is. 1. 8.
[1] *Dwelling at home.*
[h] Deut. 20. 19, 20.
[i] Is. 37. 33.
[2] *Pour out the engine of shot.*
[k] 5. 9, 29.
[l] Ps. 55. 9-11.
[m] Deut. 32. 29. Ps. 2. 10.
[n] Ez. 23. 18.
[3] *Be loosed,* or *disjointed.*
[o] Lev. 26. 34.
[p] Ex. 6. 12. Acts 7. 51.
[q] 2 Chr. 36. 15, 16. Luke 11. 45. 2 Tim. 4. 3.
[r] Job 32. 18, 19. Acts 4. 20; 17. 16; 18. 5.
[s] Rev. 16. 1.
[t] Ex. 9. 6. Luke 17. 34.
[u] Deut. 28. 30-33, 39-43.
[x] 1 Chr. 21. 16. Is. 5. 25; 9. 12, 17, 21. Lam. 2. 4, 5, 8; 3. 3.
[4] *Bruise,* or *breach.*
[y] Ex. 32. 34. Ez. 7. 6-9. Mic. 7. 4.
[z] Is. 28. 12. Matt. 11. 28, 29.
[a] Matt. 21. 22-32.

to repentance, which would have brought salvation; but in the present instance the expectation was not realised. They did not say in their hearts, "Let us now fear the Lord our God, that giveth rain, the former and the latter, in his season." As the result of their impious infatuation, the "good things" they might have enjoyed were withheld from them. Ver. 30, 31. The ruin was perfect. When such a condition of things as is here set forth had been brought about, the whole nation was clearly ripe for destruction. Society was based on falsehood, in which the prophets took the lead, playing into the hands of the priests, who turned the act to account for their own wicked purposes. The most extraordinary part of the business was, that the people concurred in their own undoing! Such a condition of things as this implies the lowest depth of degradation, out of which nothing but sovereign grace can raise a people.

Chap. VI. 1-10. The "sign of fire" is explained by the fact, that it was then usual with all nations to signify in the night, by signs of fire, the approach of an enemy, or the solicitation of succour in the hour of danger. The former was done by moving the torches, the latter by holding them still. The Chaldeans illustrated ver. 9, by not only carrying away captive the chief people, but, like the grape-gatherer, returning again and again to collect the poor, till little remained but the gleanings of this awful harvest. The hardened

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, [b]because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? [c]your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, [d]I will lay stumblingblocks before this people, [e]and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, [f]a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy: their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: [g]anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for [h]the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, [i]gird *thee* with sackcloth, and wallow thyself in ashes; make thee mourning, *as for* an only son, most bitter lamentation: [k]for the spoiler shall suddenly come upon us.

27 I [l]have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* [m]all grievous revolters, [n]walking with slanders: [o]*they are* brass and iron; they *are* all corrupters.

29 The bellows are burnt, the lead is consumed of the fire, [p]the founder melteth [q]in vain; for the wicked are not plucked away.

30 [s]Reprobate silver shall *men* call them, because the LORD [r]hath rejected them.

CHAPTER VII.

1 *Jeremiah is sent to call for true repentance.* 8 *He rejecteth their vain confidence.*

THE word that came to Jeremiah from the LORD, saying,

2 [a]Stand in the gate of the LORD'S house, and proclaim there this word, and say, [b]Hear the word of the LORD, all *ye of* Judah, that [c]enter in at these gates to worship the LORD:

3 Thus saith the LORD of hosts, the God of Israel, [d]Amend your ways and your doings, and I will cause you to dwell in this place.

4 [e]Trust ye not in lying words, saying, [f]The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For [g]if ye throughly amend your ways and your doings; [h]if ye throughly execute judgment between a man and his neighbour;

6 *If* ye [i]oppress not the stranger, the fatherless, and the widow, [k]and shed not innocent blood in this place, [l]neither walk after other gods to your hurt;

7 Then [m]will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, [n]ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, [l]which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, [o]even I have seen *it*, saith the LORD.

12 But go ye now unto [p]my place which *was* in Shiloh, [q]where I set my name at the first, [r]and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, [s]and I spake unto you, rising up early and speaking, but ye heard not; [t]and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, [u]as I have done to Shiloh.

15 And [x]I will cast you out of my sight, as I have cast out all your brethren, *even* [y]the whole seed of Ephraim.

16 Therefore pray not thou for this

B. C. 612.

b 1 Sam. 15.23, 26. John 3. 19-21; 12.48.
c 7. 21-23.
d Is. 8. 14. Rom. 9. 33. 1 Pet. 2. 8.
e 2 Chr. 36. 17. Lam. 2. 20-22.
f 50. 41-43.
g Ps. 48. 6.
h Jud. 5. 6, 7. Luke 19. 43.
i Is. 32. 11.
k Is. 30. 13.
l 15. 20.
m Is. 1. 5; 31. 6.
n 18. 18; 20.10.
o Ex. 22. 18-22.
p Prov. 17. 3. 1 Pet. 1. 7.
q Is. 49. 4; 53.1.
s Or, *refuse silver.*
r Lam. 5. 22. Rom. 11. 1.

CH. VII.

a Acts 5. 20, 42.

b 1 Kings 22.19. Is. 1. 10. Ez. 2. 4, 5. Am. 7. 16. Matt. 13. 9. Rev. 2. 7, 11; 3. 13, 22.
c 17. 19, 20.
d Prov. 28. 13. Is. 1. 16-19; 55. 7. Ez. 18.30,31. Matt. 3.8-10.
e Ez. 13. 19.
f 1 Sam. 4. 3, 4. Mic. 3. 11. Luke 3. 8.
g Is. 1. 19, 20.
h 1 Kings 6. 12, 13.
i Ex. 22. 21-24.
k Ps. 106. 38.
l Deut. 6. 14, 15.
m 18. 7, 8.
n Is. 28. 15; 30. 10. Ez. 13. 6, &c.
l *Whereupon my name is called.*
o Heb. 4. 13. Rev. 2.18,20.
p Josh. 18. 1. 1 Sam. 1. 3.
q Deut. 12. 5, 11.
r 1 Sam. 4. 3, 4. Ps. 78. 60-64.
s 2 Chr. 36. 15, 16.
t Prov. 1, 24. Is. 50. 2; 66. 4. Hos. 11. 2, 7.
u 2 Chr. 7. 21. Ps. 74. 6, 8. Is. 64. 11.
x 2 Kings 17. 18-20. Hos. 1. 4, 9; 9. 16, 17.
y Ps. 78. 67, 68.

condition of the people is affectingly displayed in ver. 10. From pride, prejudice, idolatry, and iniquity, they had become so depraved that they closed their ears to the words of God, as if determined to listen to the voice neither of judgments nor mercy. They hated the prophets even for their love, and were rather exasperated than melted by their reproofs and instructions. Covetousness, then as now, was the disease of the people: and even the prophet and the priest were sorely smitten with it. They were, therefore, rendered utterly unfit for the arduous duties which devolved upon them. The result was the prophecy of smooth things. They dealt in the promises when they ought to have applied the precepts to work penitence in the hearts of a hardened people. They did not cleanse the wound previous to the application of emollients. Their cry was, "Peace, peace;" all is well! There is nothing to fear; Jehovah is full of mercy. Thus they did evil that good might come, and hardened themselves against the Lord. Ver. 11-30. Under these circumstances, the position of the prophet was not only distressing but dangerous; it was that of a tower and a fortress, against which the grievous revolters that walked in slanders might hurl their empoisoned darts. Little do succeeding generations think what has been done and suffered on their behalf, by the faithful witnesses of God!

Chap. VII. 1-7. A new prophecy commences here, which appears to have been delivered some time after the preceding. The prophet, in obedience to the Divine command, placed himself at the door of the temple, that he might there proclaim his message to the people on the solemn feast days. It is easy to conceive that such a step must have been peculiarly offensive to the authori-

people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest [r]thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The [s]children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [2]queen of heaven, and [b]to pour out drink-offerings unto other gods, [c]that they may provoke me to anger.

19 Do [d]they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD, [e]Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, [f]and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [g]Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning [3]burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, [h]Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, [i]that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but [k]walked in the counsels *and* in the [4]imagination of their evil heart, and [5]went [l]backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even [m]sent unto you all my servants the prophets, daily rising up early, and sending *them*:

26 Yet [n]they hearkened not unto me, nor inclined their ear, [o]but hardened their neck; [p]they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; [q]but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth [6]correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jerusalem*, and cast *it* away, [r]and take up a lamentation on high places; [s]for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: [t]they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, [u]to burn their sons and their daughters in the fire; [x]which I commanded *them* not, neither [7]came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And [y]the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; [z]for the land shall be desolate.

CHAPTER VIII.

1 *A prediction of the calamities of the Jews both dead and alive.* 4 *Reproofs of their shameless impenitence.* 13 *A prophetical description of the Chaldean invasion.* 18 *The prophet's grief in prospect thereof.*

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of

B. C. 600.

[a] Ex. 8. 6-18; 14. 23.
[a] 44. 17-19.
[2] *Frame, or workmanship of heaven.*
[b] 19. 13.
[c] Is. 65. 3.
[d] Deut. 32. 16, 21, 22. Ez. 8. 17,18. 1 Cor. 10.22.
[e] Is. 42. 25. Lam. 2. 3-5. Ez. 20.47,48.
[f] Is. 66. 24. Mark 9. 43-48.
[g] Is. 1. 11-15. Am. 5.21-23.
[3] *The matter of burnt-offerings.*
[h] Ex. 19. 5, 6. Lev. 26.3-12. Deut. 5. 29, 33; 6. 3; 30. 2, 8, 20. Rom. 16. 26. Heb. 5. 9.
[i] Deut. 4. 20; 5. 16, 33.
[k] Deut. 29. 19.
[4] Or, *stubbornness.*
[5] *Were.*
[l] Neh. 9. 29. Hos. 4. 16.
[m] 2 Chr. 36. 15. Luke 20. 10-12.
[n] 2 Chr. 33. 10. Neh. 9. 16. Dan. 9. 6.
[o] 2 Kings 17. 14. 2 Chr. 30. 8. Prov. 29. 1. Is. 48. 4.
[p] Matt. 21. 38; 23. 38.
[q] Is. 6. 9, 10. Ez. 3. 4-11.
[6] *Instruction.*
[r] Ez. 19. 1.
[s] 2 Kings 17. 20.
[t] 23. 11.
[u] Deut. 12. 31.
[x] Lev. 18. 21.
[7] *Came it upon my heart.*
[y] Deut. 28. 26. Ps. 79. 2, 3. Ez. 39. 4, 17-20. Rev. 19. 17, 18.
[z] Lev. 26. 33. Is. 3. 26.

ties. The message was alike simple and pungent: they were summoned to amend their ways and their doings, and not to trust in lying words. They had already counted too much on their relation to Abraham. They exulted in their imaginary monopoly of the Divine favour, and thought it impossible so to offend as to forfeit their privileges. There is immense force in the reiterated expression contained in ver. 4; these were the lying words of the false prophets, who materially aided the people in hardening their hearts. Ver. 8-16. The Tabernacle with the Ark had long stood at Shiloh, till at length the impiety of the sons of Eli, and the people's wickedness, provoked the Lord to give up the Ark into captivity. It was then finally removed from Shiloh, which was destroyed when the Ten Tribes were carried captive. The injunction in ver. 16, "Not to pray for the people, neither to lift up a cry nor prayer for them, nor to make intercession for them to the Lord," was terrible! Such a communication ought to have made all ears tingle; it was a token of coming desolation! The Divine displeasure could not have been expressed in language more alarming. When not only the people's own prayers were rejected, but the intercession of the holiest of men and the most faithful of God's servants shut out, it was a sign that they were marked out for ruin. Ver. 17-34. The "Queen of Heaven," of course, meant the Moon; and the cakes, it has been thought, were stamped with the likeness of the idol to which they were offered. It is worthy of remark, that the Papists have adopted this very title in the worship of the Virgin, as if they were intent on imitating one of the worst parts of Jewish idolatry. Ver. 23 strongly exposes the folly of heartless formality; everything ritual has a value only as it relates to truth, and the Redeemer. "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you." It cannot be too deeply impressed on the hearts of all Christians, that doctrines, and ordinances, and all the externals of religion, are only means to an end, and that end the kindling of holy love in the heart, and that the test of love is the keeping of the commandments.

Chap. VIII. 1-12. The nation had not the sense to follow the example of individuals, who, when they fall, endeavour to rise; and if damaged, are glad of assistance. The people had fallen by iniquity, and never thought to rise by repentance. They turned away from the Lord:

the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall [a]spread them before the sun, and the moon, and all the host of heaven, [b]whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And [c]death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; [d]Shall they fall, and not arise? shall he [e]turn away, and not return?

5 Why *then* is this people of Jerusalem [f]slidden back by a perpetual backsliding? they [g]hold fast deceit, [h]they refuse to return.

6 I hearkened and heard, *but* they spake not aright: [i]no man repented him of his wickedness, [k]saying, What have I done? every one turned to his course, [l]as the horse rusheth into the battle.

7 Yea, [m]the stork in the heaven knoweth her appointed times; and [n]the turtle, and the crane, and the swallow, observe the time of their coming; but [o]my people know not the judgment of the LORD.

8 How do ye say, [p]We *are* wise, and [q]the law of the LORD *is* with us? Lo, certainly [1]in vain made he *it;* the pen of the scribes *is* in vain.

9 [2]The wise *men* are [r]ashamed, they are dismayed and taken: [s]lo, they have rejected the word of the LORD; and [3]what wisdom *is* in them?

10 Therefore [t]will I give their wives unto others, *and* their fields to them that shall inherit *them:* [u]for every one, from the least even unto the greatest, is given to covetousness; [x]from the prophet even unto the priest, every one dealeth falsely.

11 For [y]they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 Were they [z]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; [a]therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ [4]I will surely consume them, saith the LORD: [b]*there shall be* no grapes on the vine, nor figs on the fig-tree, and [c]the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 [d]Why do we sit still? assemble yourselves, [e]and let us enter into the defenced cities, and [f]let us be silent there; for the LORD our God hath put us to silence, and given us [g]water of [5]gall to drink, because we have sinned against the LORD.

15 We [h]looked for peace, but no good *came;* *and* for a time of health, and behold trouble!

16 The snorting of his horses [i]was heard from Dan: [k]the whole land trembled [l]at the sound of the neighing of his strong ones: for they are come, and have devoured the land, and [6]all that is in it; the city, and those that dwell therein.

17 For, behold, [m]I will send serpents, cockatrices, among you, [n]which *will* not *be* charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, [o]my heart *is* faint [7]in me.

19 [p]Behold the voice of the cry of the daughter of my people because of [8]them that dwell in a far country: [q]*Is* not the LORD in Zion? *is* not her King in her? [r]Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The [s]harvest is past, the summer is ended, and we are not saved.

21 For [t]the hurt of the daughter of my people am I hurt; [u]I am black; astonishment hath taken hold on me.

22 *Is there* [x]no balm in Gilead? *is there* [y]no physician there? [z]why then is not the health of the daughter of my people [9]recovered?

CHAPTER IX.

1 *The prophet lamenteth the manifold sins of the people, 9 and their impending judgments.* 12 *Disobedience is the cause of their calamity.*

[1]OH that [a]my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them! [b]for they *be* all adulterers, an assembly of treacherous men.

B. C. 600.

CH. VIII.
[a] Is. 2. 8, 9.
[b] Deut. 4. 19. Acts 7. 42.
[c] Jonah 4. 3.
[d] Prov. 24. 16.
[e] Is. 44. 22; 55. 7.
[f] Hos. 11. 7.
[g] Is. 44. 20.
[h] Is. 1. 20. Heb. 12. 25.
[i] Is. 59. 16.
[k] Luke 15. 17-19.
[l] Job 39. 19-25.
[m] Prov. 6. 6-8.
[n] Cant. 2. 12.
[o] Is. 5. 12.
[p] Job 5. 12, 13. Rom. 2. 17, &c.
[q] Ps. 147. 19, 20.
[1] *The false pen of the scribes worketh for falsehood.*
[2] *Have they been ashamed,* &c.
[r] Job 5. 12, 13.
[s] Deut. 4. 6.
[3] *The wisdom of what thing,* &c.
[t] Deut. 28. 30-32.
[u] Is. 56. 10-12.
[x] Is. 28. 7.
[y] Mic. 2. 11.
[z] Is. 3. 9.
[a] Is. 9. 13-17.

[4] *In gathering I will consume.*
[b] Lev. 26. 20.
[c] Ps. 1. 3, 4.
[d] 2 Kings 7. 3, 4.
[e] 35. 11.
[f] Lam. 3. 27, 28.
[g] Deut. 32. 32, 33. Matt. 27. 34.
[5] *Poison.*
[h] 1 Thes. 5. 3.
[i] Jud. 18. 29.
[k] Hab. 3. 10.
[l] Jud. 5. 22.
[6] *The fulness thereof.*
[m] Deut. 32. 24.
[n] Ps. 58. 4, 5.
[o] Is. 22. 4.
[7] *Upon.*
[p] Is. 39. 3.
[8] *The country of them that are afar off.*
[q] 14. 19.
[r] Is. 1. 4.
[s] Luke 13. 25.
[t] Luke 19. 41.
[u] Joel 2. 6.
[x] 51. 8.
[y] Luke 5. 31.
[z] 30. 12-17.
[9] *Gone up.*

CH. IX.
[1] *Who will give my head,* &c.
[a] Ps. 119. 136.
[b] Ex. 22. 10, 11.

and in spite of entreaties, stood by their revolt. Even the birds of the air reproved them, for the stork knew her appointed times, as did also the swallow; but they were blind to the signs of Providence, and hastened on to their own destruction. At this period, the spirit of self-deceit was completely in the ascendant. The Divine goodness had been abused from presumption. They said, "We are wise, and the law of the Lord is with us." This they said, whilst they were giving the most decided manifestation of folly. The people who thus spake, had still to learn the first principles of true piety. Such a spirit as they here breathed, betokened the worst, and clearly foreshadowed their coming doom. Ver. 13-22. The picture of distress here presented is perfect, and most deeply affecting. How touching the prophet's inquiry: "Is not the Lord in Zion, is not her King in her?" "The harvest is past, the summer is ended, and we are not saved!" The spiritual lessons presented by the whole are of the highest moment. They wanted not for balm to heal the nation's wounds; but in the infatuation of her impiety, she refused to apply it. She despised the physician, and pursued a course which only deepened her wounds.

Chap. IX. 1-8. Here the prophecies attain a climax. Nothing can be more touching than his lamentations, nothing more grievous than the character he draws of the people. Ver. 9-26. The injunctions of ver. 24 are among the most precious contained in the inspired page. It exhibits society in its weak part. Few possess wisdom,

3 And [c]they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and [d]they know not me, saith the LORD.

4 Take [e]ye heed every one of his [2]neighbour, and trust ye not in any brother: for [f]every brother will utterly supplant, and every neighbour will walk with slanders.

5 And [g]they will [3]deceive every one his neighbour, and will not speak the truth: they have [h]taught their tongue to speak lies, *and* [i]weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they [k]refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them: for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but [4]in heart he layeth [5]his wait.

9 ¶ Shall [l]I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For [m]the mountains will I take up a weeping and wailing, and for the [6]habitations of the wilderness a lamentation, [n]because they are [7]burnt up, so that none can pass through *them;* neither can *men* hear the voice of the cattle: [8]both the fowl of the heavens and the beast are fled; they are gone.

11 And [o]I will make Jerusalem heaps, *and* [p]a den of dragons; [q]and I will make the cities of Judah [9]desolate, without an inhabitant.

12 ¶ Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness, that none passeth through?

13 And the LORD saith, [r]Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the [1]imagination of their own heart, and after Baalim, which their fathers [t]taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will [s]scatter them also among the heathen, whom neither they nor their fathers have known; [t]and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For [u]a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation:

21 For [x]death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall [y]fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather *them.*

23 ¶ Thus saith the LORD, [z]Let not the wise *man* glory in his wisdom, [a]neither let the mighty *man* glory in his might, [b]let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, [c]that I will [2]punish all *them which are* circumcised with the uncircumcised;

26 [d]Egypt, and [e]Judah, and Edom, and the children of Ammon, and Moab, and all *that are* [3]in the [f]utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [g]uncircumcised in the heart.

CHAPTER X.

1 *The unequal comparison of God with idols.* 19 *The spoil of the tabernacle by foolish pastors.*

HEAR ye the word which the LORD speaketh unto you, O house of Israel;

2 Thus saith the LORD, [a]Learn not the way of the heathen, and be not dismayed

B. C. 600.

[c] Is. 59. 13-15. Rom. 3. 13.
[d] Jud. 2. 10. John 17. 3. 2 Cor. 4. 6.
[e] Ps. 55. 11, 12. Luke 21. 16.
[2] *Friend.*
[f] Gen. 27. 36. 1 Thes. 4. 6.
[g] Is. 59. 13-15. Eph. 4. 25.
[3] *Mock.*
[h] Ps. 50. 19. 1 Tim. 4. 2.
[i] Gen. 19. 11.
[k] Prov. 1. 24, 29. John 3. 19, 20. 1 Cor. 15. 34.
[4] *In the midst of him.*
[5] *Wait for him.*
[l] Is. 1. 24.
[m] Lam. 1. 16.
[6] *Pastures.*
[n] Joel 1. 10-12; 2. 22.
[7] *Desolate.*
[8] *From the fowl even to, &c.*
[o] Is. 25. 2.
[p] Is. 13. 22. Rev. 18. 2.
[q] Is. 44. 26.
[9] *Desolation.*
[r] Deut. 31. 16, 17.
[1] *Stubbornness.*
[s] Lev. 26. 33.

[t] Ex. 5. 2, 12; 14. 17.
[u] Ex. 7. 16-18.
[x] 2 Chr. 36. 17. Ps. 9. 5, 6. Am. 6. 10, 11.
[y] Ps. 83. 10. Is. 5. 25. Zeph. 1. 17.
[z] Job 5. 12-14. Ec. 2. 13-16. Ex. 28. 2-9. Rom. 1. 22. 1 Cor. 1. 19-21. Jam. 3. 14-16.
[a] Deut. 8. 17. Ps. 33. 16, 17. Is. 10. 8. Dan. 5. 18-23. Acts 12. 22, 23.
[b] Prov. 11. 4. Zeph. 1. 18. Luke 12. 19, 20. 1 Tim. 6. 17.
[c] Gal. 5. 2-6.
[2] *Visit upon.*
[d] Is. 13; 24. Ex. 24; 32.
[e] Is. 19. 24.
[3] *Cut off into corners,* or *having the corners of their hair polled.*
[f] Jer. 9. 26; 25. 23; 32. 32.
[g] Deut. 30. 6. Rom. 2. 28, 29. Gal. 6. 15.

CH. X.

[a] Lev. 18. 3; Deut. 12. 30, 31.

might, or wealth, without the disposition, more or less, to glory in them, so that what might be rendered an instrument of usefulness for promoting the good of mankind and the glory of the Giver, is perverted to the injury, or it may be the destruction, of the possessor. It is natural for the human heart to glory in something; and in the absence of a proper ground, it will choose anything rather than forego its gratification. There is one ground of exultation in which he cannot err—let him glory in salvation; let him glory in this, that he has been taught by the Divine Spirit to understand and know the Lord; and imitate the excellences of his heavenly Parent—like him exercising loving kindness, judgment, and righteousness in the earth.

Chap. X. 1-18. The superiority of the true religion to everything idolatrous, is nowhere more strikingly illustrated than when the prophet discourses on idol-worship. Not until the minds of a people are thoroughly debased and benighted, could they be induced to bow down to the stock of a tree; but then the exercise not only keeps them low, but sinks them lower. The mind becomes

at the signs of heaven; for the heathen are dismayed at them.

3 For the [l]customs of the people *are* vain: for [b]*one* cutteth a tree out of the forest (the work of the hands of the workman) with the axe:

4 They [c]deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but [d]speak not: they must needs be borne, because they cannot go. Be not afraid of them; for [e]they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as [f]*there is* none like unto thee, O LORD; [g]thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for [2]to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are [3]altogether brutish and foolish; the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*.

10 But [h]the LORD *is* the [4]true God, he *is* [i]the living God, and an [5]everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, [k]The gods that have not made the heavens and the earth, *even* [l]they shall perish from the earth, and from under these heavens.

12 He [m]hath made the earth by his power, he hath [n]established the world by his wisdom, and hath [o]stretched out the heavens by his discretion.

13 When he [p]uttereth his voice, *there is a* [6]multitude of waters in the heavens, and he causeth the vapours to [q]ascend from the ends of the earth; he [r]maketh lightnings [7]with rain, and [s]bringeth forth the wind out of his treasures.

14 Every [t]man is [8]brutish in *his* knowledge; [u]every founder is confounded by the graven image: [x]for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The Portion of Jacob *is* not like them: for he *is* [y]the former of all *things;* and [z]Israel *is* the rod of his inheritance: [a]The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O [9]inhabitant of the fortress:

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, [b]Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: [c]my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For [d]the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, [e]I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, [f]correct me, but with judgment; not in thine anger, lest thou [l]bring me to nothing.

25 [g]Pour out thy fury upon the heathen [h]that know thee not, and upon the families that [i]call not on thy name: for they have [k]eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER XI.

1 *Jeremiah proclaimeth God's covenant.* 8 *He rebuketh the disobedient Jews,* 11 *and prophesieth evils to come upon them.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant,

B. C. 600.

l *Statutes,* or *ordinances are vanity.*
b Is. 44. 9-20.
c Is. 41. 6, 7.
d Ps. 115. 5-8. 1 Cor. 12. 2. Rev. 13. 14, 15.
e Is. 44. 9, 10. 1 Cor. 8. 4.
f Deut. 32. 31.
g Ps. 145.
2 Or, *it liketh thee.*
3 *In one,* or *at once.*
h John 17. 3. 1 John 5. 20.
4 *God of truth.*
i Deut. 5. 26. Matt. 16. 16. Heb. 10. 31.
5 *King of eternity.*
k Ps. 96. 5.
l Is. 2. 18. Rev. 20. 2.
m Gen. 1. 1, 6-9. John 1. 3. Col. 1. 19.
n Ps. 119. 90. Prov. 3. 19. Is 45. 18.
o Job 26. 7.
p Job 37. 2-5.
6 Or, *noise.*
q 1 Kings 18. 41, 45, 46.
r Job 38. 25-27.
7 *For rain.*
s Job 38. 22.
t Prov. 30. 2.
8 *More brutish than to know.*
u Ps. 97. 7.

x Ps. 115. 4-8.
y Prov. 16. 4. Is. 45. 7.
z Ex. 19. 5, 6. Is. 47. 6.
a Is. 51. 15; 54. 5.
9 *Inhabitress.*
b Is. 8. 17. Lam. 3. 18-21.
c Is. 49. 20-22.
d Is. 56. 10-12. Ez. 22. 25-30.
e Ps. 37. 23; 119. 116, 117. Prov. 16. 1.
f Ps. 38. 1. Hab. 3. 2.
l *Diminish me.*
g Ps. 79. 6, 7.
h John 17. 25. 1 Cor 15. 34. 2 Thes. 1. 8.
i Is. 43. 22; 64. 7. Zeph. 1. 6.
k Ps. 27. 2. Ob. 10-16.

further darkened, and the heart increasingly hardened, and the probability of their ever recovering diminishes with time. In religion, "the wise men of the nations" were but fools; the most distinguished amongst them were but blind men groping in the dark. Ver. 19-22. The pathetic words of the prophet are alike remarkable and precious. How often must the pilgrims to Zion say, "Truly this is a grief, and I must bear it!" Parents, bereaved, aged, and solitary, have frequent occasion to employ the plaintive language of Jeremiah; their children are either "gone forth" or dead; there is none "to stretch forth the tent any more," and to set up the curtains. Man only, of all the creatures, is capable of worship. The idolater is so clearly allied to the brute, as no longer to subserve the end of his existence as head and high priest of creation—the link that connects us with heaven. The pastor who has "not sought the Lord" is, therefore, by the prophet likened to the brute. Such a man is as incapable of diffusing a heavenly influence around him as the beast that perishes. Without grace, he is without power for good, although it is much otherwise for evil. Prosperity is from the Lord alone, and to obtain the blessing the Lord must be sought; when it is withheld, the flock will not long keep together. Ver. 23-25. It is one of the highest lessons to know that "the way of man is not in himself; it is not in man that walketh to direct his steps." The children of God are always ready to receive fatherly correction; but their weakness requires that it shall not be in anger, which would bring them to nothing. Ignorance of God is crime which must be followed by punishment. The condition, therefore, of the heathen is terrible beyond conception, which ought to impel the Church of God to the most strenuous, persevering, and prayerful efforts to propagate the Gospel. The idea of family worship, even in ancient times, is clearly brought out in the closing words. Would there were less ground to fear that multitudes of families, now considered Christian, would fare but ill in the event of the imprecation of the prophet being realised! May the time speedily come when words shall indicate things! when the power of godliness shall be coextensive with the forms of it!

Chap. XI. 1-10. Obedience is the test of love. The

and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel, [a]Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, [b]Obey my voice, and do them, according to all which I command you: so shall [c]ye be my people, and I will be your God;

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, [1]So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For [d]I earnestly protested unto your fathers, [e]in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they [f]obeyed not, nor inclined their ear, but walked every one in the [2]imagination of their evil heart: [g]therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: [h]the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, [1]I will bring evil upon them, [k]which they shall not be able to [3]escape; and though [l]they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah, and inhabitants of Jerusalem, [m]go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [4]trouble.

13 For [n]*according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up [o]altars to *that* [5]shameful thing, *even* altars to burn incense unto Baal.

14 Therefore [p]pray not thou for this people, neither lift up a cry or prayer for them: [q]for I will not hear *them* in the time that they cry unto me for their [6]trouble.

15 [7]What hath my beloved to do in mine house, [r]*seeing* she hath wrought lewdness with many, and [8]the holy flesh is passed from thee? [8]when thou doest evil, [t]then thou rejoicest.

16 The LORD called thy name, [u]A green olive-tree, fair, *and* of goodly fruit: [x]with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, [y]that planted thee, hath [z]pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And [a]the LORD hath given me knowledge *of it*, and I know *it:* then thou shewedst me their doings.

19 But [b]I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy [9]the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, [c]that judgest righteously, [d]that triest the reins and the heart, [e]let me see thy vengeance on them; for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, [f]Prophesy not in the name of the LORD, that [g]thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [1]punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

CHAPTER XII.

1 *The prophet complaineth of the wicked's prosperity.* 5 *God reproves his impatience.* 14 *A prophecy of heavy judgments on the oppressors of the Jews, and of the calling of the Gentiles.*

[a]RIGHTEOUS *art* thou, O LORD, when I plead with thee; *yet* let me [1]talk

B.C. 606.

CH. XI.

[a] Deut. 27. 26. Gal. 3. 10-13.
[b] Ex. 19. 5. Matt. 28. 20. Heb. 5. 9.
[c] Gen. 17. 8. 2 Cor. 6. 16. Heb. 8. 10.
[1] *Amen.*
[d] Eph. 4. 17. 2 Thes. 3. 12.
[e] Ex. 15. 26.
[f] Neh. 9. 16, 17.
[2] *Stubbornness.*
[g] Lev. 26. 16, &c. Deut. 32. 20-26. Josh. 23. 13-16.
[h] Deut. 31. 16. Ez. 16. 59. Hos. 6. 7. Heb. 8. 9.
[i] 2 Kings 22. 16. Ez. 7. 5.
[k] Is. 24. 17, 18. Heb. 1. 3. Rev. 6. 15-17.
[3] *Go forth of.*
[l] Prov. 1. 28. Luke 13. 24-28.
[m] Deut. 32. 37, 38.
[4] *Evil.*
[n] 3. 1, 2.

[o] 2 Kings 21. 4, 5.
[5] *Shame.*
[p] Ex. 32. 10. 1 John 5. 16.
[q] Ps. 66. 18. Hos. 5. 6.
[6] *Evil.*
[7] *What is to my beloved in my house.*
[r] Ez. 16. 25, &c; 23. 2, &c.
[s] Hag. 2. 12-14. Tit. 1. 15.
[8] *When thy evil is.*
[t] Prov. 2. 14; 10. 23. 1 Cor. 13. 6.
[u] Rom. 11. 17, &c.
[x] Is. 1. 30, 31. Matt. 3. 10. John 15. 6.
[y] 2 Sam. 7. 10.
[z] 18. 8.
[a] 1 Sam. 23. 11, 12.
[b] Prov. 7. 22.
[9] *The stalk with his bread.*
[c] Gen. 18. 25.
[d] 1 Sam. 16. 7. Rev. 2. 23.
[e] 2 Tim. 4. 14.
[f] Is. 30. 10.
[g] Am. 7. 10.
[1] *Visit upon.*

CH. XII.

[a] Deut. 32. 4.
[1] *Reason the case with thee.*

object of the Gospel is to slay the enmity of the human heart, and to produce this holy affection. Till that has been accomplished, its end has not been answered. Continuance of the heart in the state which produces this obedience, is the condition of ultimate blessing. This is an arrangement which commends itself to the reason of the human heart; the prophet promptly answered, "So be it, O Lord." The sum and substance of all the prophet's lessons was, "Obey my voice." This they refused to do. Unmoved by either promises or threatenings, they held on their evil course, and brought upon themselves the manifold and unparalleled calamities involved in the captivity. Ver. 11-23. Here once more, in ver. 14, as in chap. vii., the awful injunction is given to the prophet to desist from prayer on behalf of the nation, forasmuch as the fountain of mercy for a season was sealed! Even their own prayers, which they would pour out in their anguish, would return unanswered into their own bosoms! This is the perfection of misery! A creature cast off by the Creator, a child disowned by its parent, are pictures of desolation which nothing can surpass. It is the comfort of the people of God, that the devices of their enemies, however unknown to themselves, all pass under the review of their heavenly Father, and are carefully provided against. In those days, it was often perilous work to prophesy in the name of the Lord. Jeremiah spake under the threat of murder. Still he spake. Much grace was required for such service; but as was the prophet's day, so was his strength; and thus will it be with every witness for God on the earth.

Chap. XII. 1-11. The feelings which agitated the

with thee of *thy* judgments: [b]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that [c]deal very treacherously?

2 Thou [d]hast planted them; yea, they have taken root: they [2]grow; yea, they bring forth fruit: thou *art* [e]near in their mouth, and far from their reins.

3 But thou, O LORD, [f]knowest me: thou hast seen me, and tried mine heart [3]toward thee: [g]pull them out like sheep for the slaughter, and prepare them for [h]the day of slaughter.

4 How [i]long shall the land mourn, and [k]the herbs of every field wither, for the wickedness of them that dwell therein? [l]the beasts are consumed, and the birds; because they said, [m]He shall not see our last end.

5 ¶ If [n]thou hast run with the footmen, and they have wearied thee, [o]then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do [p]in the swelling of Jordan?

6 For even [q]thy brethren, and the house of thy father, even they have dealt treacherously with thee; [r]yea, they [4]have called a multitude after thee: believe them not, though they speak [5]fair words unto thee.

7 ¶ I [s]have forsaken mine house, I have left mine heritage; [t]I have given [6]the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it [7]crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a [8]speckled bird; the birds round about *are* against her; come ye, assemble all the beasts of the field, [9]come to devour.

10 Many [u]pastors have destroyed my vineyard, they [x]have trodden my portion under foot, they have made my [1]pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man [y]layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for [z]the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD [a]against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, [b]I will pluck them out of their land, [c]and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out, I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; ([d]as they taught my people to swear by Baal;) then shall they be [d]built in the midst of my people.

17 But [f]if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAPTER XIII.

1 *Under the type of a linen girdle, the people's destruction is prefigured.* 12 *By the bottles filled with wine, their excess in misery is foretold.*

THUS saith the LORD unto me, [a]Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, [b]according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, [c]it was profitable for nothing.

B. C. 608.

[b] Job 21. 7-15. Hab. 1. 4. Mal. 3. 15.
[c] Is. 48. 8. Hos. 6. 7.
[d] Ex. 17. 5-10.
[2] *Go on.*
[e] Mark 7. 6. Tit. 1. 16.
[f] Ps. 44. 21. 1 John 3. 20, 21.
[3] *With.*
[g] 18. 21-23.
[h] Jam. 5. 5.
[i] 23. 10.
[k] Joel 1. 10-17.
[l] Hab. 3. 17. Rom. 8. 22.
[m] Ex. 7. 2, &c.
[n] Heb. 12. 3, 4. 1 Pet. 4. 12.
[o] 38. 4-6.
[p] Josh. 3. 15.
[q] Mic. 7. 5, 6. John 7. 5.
[r] Is. 31. 4. Acts 19. 24-29.
[4] *Cried after thee fully.*
[5] *Good things.*
[s] Hos. 9. 15.
[t] Luke 21. 24.
[6] *The love.*
[7] *Yelleth.* Heb. *giveth out his voice.*
[8] *Having talons.*
[9] *Cause them to come.*
[u] 39; 52.
[x] Is. 63. 28. Luke 21. 24.
[1] Heb. *portion of desire.*
[y] Is. 42. 25.
[z] Lev. 26. 33. Rev. 19. 15-21.

[a] Ex. 25. 3-15. Zeph. 2. 8-10.
[b] Ex. 25-32.
[c] Deut. 30. 3. Is. 11. 11-16. Ex. 36. 34. Zeph. 3. 19, 20.
[d] Josh. 23. 7.
[e] Is. 19. 23-25. Rom. 11. 17. 1 Cor. 3. 9. Eph. 2. 19-22. 1 Pet. 2. 4-6.
[f] Ps. 2. 8-12. Is. 60. 12. Luke 19. 27. 1 Pet. 2. 6-8.

CH. XIII.

[a] Ex. 4. 1, &c.; 5. 1, &c. Heb. 1. 1.
[b] Prov. 3. 5. John 13. 6, 7; 15. 14.
[c] Is. 64. 6. Luke 14. 34, 35. Rom. 3. 12.

breast of the prophet, as he beheld the prosperity of the wicked, are not strangers to observant men. Even David himself was troubled by rebellious thoughts on this subject; but a little reflection speedily corrected his error. The Judge of all the earth will assuredly do right; and however adverse appearances may sometimes be, it will in the end be seen that the way of transgressors is hard. The purport of ver. 5 and 6 amounts to this—if you have been unable to encounter smaller perils, how will you combat with those that are greater? The term "pastors," in ver. 10, is supposed to signify the generals of the Chaldean army. God calls Judah his "vineyard, and pleasant portion," because of the care he takes to cultivate and improve it. Ver. 12-17. The spoilers were the Chaldeans, who destroyed Jerusalem and all the fortified places of the land. While the Jews deserved all the chastisements which overtook them, the nations which were the instruments of it were only bent on the gratification of their own passions; so that the deed, although it realised the purposes of God, was sin, which in due season would bring upon themselves its appropriate punishment. To swear by the hand of the Lord is to worship and serve the living God as the Author of life, and the Giver of all good. Men have their choice between being ruled by the grace of God, or crushed by his justice. Happy they who choose the life set before them!

Chap. XIII. Pride was not made for man, and it rarely fails to work evil to its possessor. The measure in which it exists is just the measure of the guilt which attaches to it. Here the knowledge of man is at fault; but it is perfectly known to the Searcher of hearts, and, according to what he finds, he will deal it out merited chastisement. Humility is the best preparative for affliction: the humble soul may seem weak, but, as compared with the proud, it is strength. Emptied of self, it is the more ready to receive the truth, and to

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar [d]the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which [e]refuse to hear my words, [f]which walk in the [1]imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have [g]I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and [h]for a name, and for a praise, and for a glory: [i]but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, [k]Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, [l]I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And [m]I will dash them [2]one against another, [n]even the fathers and the sons together, saith the LORD: [o]I will not pity, nor spare, nor have mercy, [3]but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, [p]while ye look for light, he turn it into [q]the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, [r]my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, [s]because the LORD's flock is carried away captive.

18 Say unto the king, and to the queen, [t]Humble yourselves, [u]sit down: for your [4]principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* [x]Judah shall be carried away captive all of it, it shall be wholly carried away captive.

B. C. 602.

d Prov. 16. 18. Luke 18. 14.
e 2 Chr. 36. 15, 16. Heb. 12. 25.
f Eph. 4. 17-19.
1 *Stubbornness.*
g Ex. 19. 5, 6.
h Is. 62. 12. 1 Pet. 2. 9.
i Ps. 81. 11. John 5. 37-40.
k 25. 27, 28.
l Ps. 51. 17, 21.
m Jud. 7. 20, 22.
2 *A man against his brother.*
n Matt. 10. 21. Mark 13. 12.
o Deut. 29. 20.
3 *From destroying them.*
p Is. 59. 9.
q Ps. 44. 19.
r Ps. 119. 136. Luke 19. 41, 42.
s Is. 63. 11.
t Ex. 10. 3.
u Is. 47. 1.
4 *Head-tires.*
x 39. 9.

y Hab. 1. 6.
z Is. 56. 9-12. John 10. 12, 13. Acts 20. 28-30.
a Is. 10. 3.
5 *Visit upon.*
b 2 Kings 16. 7.
c Is. 21. 3. 1 Thes. 5. 3.
d 16. 10, 11.
e 9. 2-9.
f Is. 47. 2, 3.
6 *Shall be violently taken away.*
7 *Taught;* 9.5.
g Lev. 26. 33.
h Ps. 83. 13-16.
i Is. 17. 14. Matt. 23. 32.
k Deut. 32. 15-18. Ps. 106. 21, 22.
l 7. 4-8.
m 22.
n Ez. 16. 15, &c.; 23. 2, &c.
o Is. 57. 7; 65. 7.
p Ez. 2. 10. Matt. 11. 21. Rev. 8. 13.
q Ez. 36. 25, 37. Luke 11. 9-13. 2 Cor. 7. 1.
8 *After when yet?*

CH. XIV.

1 *The words of the dearths, &c. restraints.*
a 12. 4.
b 11. 11.
c 1 Kings 18. 5.
2 *Cisterns.*
d Lev. 26. 19, 20.
e Joel 1. 11, 17

20 Lift up your eyes, [y]and behold them that come from the north: [z]where *is* the flock *that* was given thee, thy beautiful flock?

21 What [a]wilt thou say when he shall [5]punish thee? (for [b]thou hast taught them *to be* captains, *and* as chief over thee;) [c]shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [d]Wherefore come these things upon me? [e]For the greatness of thine iniquity are [f]thy skirts discovered, *and* thy heels [6]made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are [7]accustomed to do evil.

24 Therefore [g]will I scatter them [h]as the stubble that passeth away by the wind of the wilderness.

25 This *is* [i]thy lot, the portion of thy measures from me, saith the LORD; [k]because thou hast forgotten me, and [l]trusted in falsehood.

26 Therefore [m]will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen [n]thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* [o]thine abominations on the hills in the fields. [p]Woe unto thee, O Jerusalem! [q]wilt thou not be made clean? [8]when *shall it* once *be?*

CHAPTER XIV.

1 *A terrible famine in Judah,* 7 *causeth the prophet to pray for the people.* 10 *The Lord forbids him to pray for them.* 14 *False prophets are no excuse for them.* 17 *He is ordered to mourn over his people.*

THE word of the LORD that came to Jeremiah concerning [1]the dearth.

2 Judah [a]mourneth, and the gates thereof languish; they are black unto the ground; [b]and the cry of Jerusalem is gone up.

3 And [c]their nobles have sent their little ones to the waters: they came to the [2]pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because [d]the ground is chapt, for there was no rain in the earth, [e]the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field,

---

rely upon the promised grace. Notwithstanding the difference of rank, human nature is one, and the dangers of the rulers of mankind are substantially the same as those of their meanest subjects. Pathos well befits the mouths of holy men in speaking to the wicked. Jeremiah, of all the prophets, was the most remarkable for these precious gifts. His remonstrances were steeped in tears. While bold for his God, he melted with compassion for his erring fellow-men. His example deserves the imitation of all Christian teachers.

Chap. XIV. 1-9. There seems reason to believe that these predictions were delivered on the approach of the final destruction of the land, and after idolatry had broken out, overflowing the nation like a fountain. The picture drawn is one of extreme suffering and social confusion. The nobles, no longer surrounded by a subservient retinue, were compelled to draw upon the services of their "little ones," even to carry water! And, to add to their calamity, when most required it was most difficult to be had. Ashamed and mortified by their disappointment, they returned with their vessels empty. The spirit of the prophet here, as elsewhere, is remarkable for the meek submission with which he beheld the approach of judgments. He confessed that all was deserved, and the appropriate reward of iniquity and idolatry. With all his pity for the people, he was yet intensely concerned for the honour of his God. Ver. 10-16 The meaning is, they were prone to wander into forbidden ground, delighting in idolatry, and in the vices and games connected with it. Again the prophet, in ver. 11, is commanded to abstain from all interces-

and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, [f]though our iniquities testify against us, do thou *it* for thy name's sake: [g]for our backslidings are many; we have sinned against thee.

8 O [h]the Hope of Israel, the [i]Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O LORD, [k]*art* in the midst of us, and [3]we are called by thy name; [l]leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet; therefore [m]the LORD doth not accept them: [n]he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [o]Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: [p]but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [4]assured peace in this place.

14 Then the LORD said unto me, [q]The prophets prophesy lies in my name: [r]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And [s]the people to whom they prophesy shall [t]be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: [u]for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! [x]yea, both the prophet and the priest [5]go about into a land that they know not.

19 Hast thou [y]utterly rejected Judah? [z]hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? [a]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 [b]We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers; [c]for we have sinned against thee.

21 Do not abhor *us*, for thy name's sake; do not disgrace the throne of thy glory: [d]remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? [e]*Art* not thou he, O LORD our God? therefore we will [f]wait upon thee; for thou hast made all these *things*.

B. C. 601.

[f] Is. 59. 12. Hos. 7. 10.
[g] Neh. 9. 33,34. Dan. 9. 5-16.
[h] Joel 3. 16. Acts 28. 20. 1 Tim. 1. 1.
[i] Is. 43. 3, 11; 45. 15, 21.
[k] Ex. 29. 45,46. Deut. 23. 14. Ps. 46. 5. Is. 12. 6. 2 Cor. 6. 16. Rev. 21. 3.
[3] *Thy name is called upon us.*
[l] Ps. 27. 9. Heb. 13. 5.
[m] Am. 5. 22. Mal. 1. 8-13.
[n] Ps. 109.14,15. Hos. 9. 9. Heb. 8. 12.
[o] Ex. 32. 34.
[p] Ex. 5. 12-17; 14. 21.
[4] *Peace of truth.*
[q] Is. 9. 15. Zech. 13. 3. 1 Tim. 4. 2.
[r] Is. 30. 10, 11. 2 Thes. 2. 9-11.
[s] Is. 9. 16. Matt. 15. 14.
[t] Ps. 79. 2, 3.
[u] Prov. 1. 31. Rev. 16. 1.
[x] Deut. 28. 36, 64. Lam. 4. 13-16.
[5] *Make merchandise against a land, and* men *acknowledge it not.*
[y] 2 Kings 17. 19, 20. Ps. 78. 59; 89. 38. Rom. 11. 1-6.
[z] Zech. 11. 8,9.
[a] Job 30. 26. 1 Thes. 5. 3.
[b] Lev. 26. 40-42. Ps. 106. 6, &c. 1 John 1. 7-9.
[c] Ps. 51. 4. Luke 15. 18-21.
[d] Ex. 32. 13. Luke 1. 72. Heb. 8. 6-13.
[e] Deut. 28. 12. Matt. 5. 45.
[f] Ps. 130. 5.

CHAPTER XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah, complaining,* 19 *receiveth a gracious promise.*

THEN said the LORD unto me, Though [a]Moses and Samuel [b]stood before me, *yet* my mind *could* not *be* toward this people: [c]cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

[a] Ex. 32. 11-14. Num. 14. 13-20.
[b] Gen. 19. 27. Heb. 9. 24.
[c] 2 Kings 17. 20.

sion on behalf of the people, since their doom was determined. Their own cry likewise would be disregarded, and their very burnt offerings would be an abomination. Jeremiah was much troubled by the conduct of the false prophets, who, by their "lies," were hastening the people on to destruction. No teaching at all is decidedly preferable to that which only leads astray. Ver. 17-22. The prophet's heart, at this time, was melted, as he thought of the miseries, present and prospective, of the country which he loved with so much tenderness. They looked for peace, but there was no good; and for a time of healing, but trouble increased. With respect to the Divine dispensations, he had nothing to do but to fall before them, acknowledging the wickedness of the people, and the iniquities of their fathers.

Chap. XV. 1-9. The remarkable words in the opening verse were meant to prepare the prophet for the denial which awaited his earnest intercession. No pleading could avail on behalf of a people so wicked. Things had reached a crisis which rendered the manifestation of the Divine judgment indispensable to the vindication of the Divine government. This implied a climax in national transgression: for Moses obtained pardon for the people, on various occasions, when they had committed heinous iniquities; Samuel also was successful in his benevolent intercessions, even for those who had greatly transgressed: but there was a limit to forbearance, and that limit the nation had now passed. Nothing remained, therefore, but the fulfilment of the threatenings which had gone before. Great indulgence had been shewn them; the threatenings had been long continued, and the infliction was slow to follow; at length, however, the compassions of the Lord were gone, and nothing remained but to chastise the transgressors. Ver. 10-21. The language of the prophet here is peculiarly affecting. Although the most loving of human kind, he yet found himself "a man of strife, and a man

3 And I will appoint over them four [1]kinds, saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will [2]cause them to be [d]removed into all kingdoms of the earth, [e]because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask [3]how thou doest?

6 Thou hast [f]forsaken me, saith the LORD, thou art gone backward: therefore will I [g]stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; [h]I will bereave *them* of [4]children, I will destroy my people, [i]*since* they return not from their ways.

8 Their [k]widows are increased to me above the sand of the seas: I have brought upon them, against [5]the mother of the young men, [l]a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She [m]that hath born seven languisheth: she hath given up the ghost; [n]her sun is gone down while *it was* yet day; she hath been ashamed and confounded: [o]and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; [p]verily I will [6]cause the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall [q]iron break the northern iron and the steel?

B. C. 601.

1 *Families.*
2 *Give them for a removing.*
d Lev. 26. 33.
e 2 Kings 21. 11-13.
3 *Of thy peace.*
f ch. 13. 17, 19.
g Ex. 25. 7.
h Deut. 28. 53-56. Hos. 9. 12-17.
4 *Whatsoever is dear.*
i Is. 9. 13.
k Is. 3. 25, 26.
5 *The mother city a young man spoiling, &c.*; or, *the mother* and *the young men.*
l Luke 21. 35.
m Is. 47. 9.
n Am. 8. 9, 10.
o 44. 27.
p 40. 2-6.
6 Or, *entreat the enemy for thee.*
q Is. 45. 9.

r Ps. 44. 12.
s Lev. 26. 38, 39.
t Deut. 32. 22.
u Ps. 7. 3-5. John 21. 15-17.
x Luke 18. 7.
y Is. 38. 3.
z Ps. 69. 7-9.
a Ez. 3. 1-3.
b Ps. 119. 101-103.
7 *Thy name is called upon me.*
c 2 Cor. 6. 17.
d Ex. 3. 24, 25. e 20. 5, 9.
f Ps. 13. 1-3.
g Ex. 5. 22, 23.
h Job 6. 15-20.
8 *Be not sure.*
i 20. 9.
k 1 Kings 17. 1.
l Is. 32. 5, 6.
m Ex. 4. 12, 15, 16.
n 38. 20, 21.
o Ez. 3. 9.
p Ps. 124. 1-3.
q Is. 7. 14; 41. 10.
r Gen. 48. 16.
s Is. 25. 3-5; 29. 5, 20.

CH. XVI.

s 1. 8.

13 Thy substance and [r]thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to [s]pass with thine enemies into a land *which* thou knowest not: for [t]a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, [u]thou knowest: [x]remember me, and visit me, and revenge me of my persecutors; [y]take me not away in thy long-suffering: [z]know that for thy sake I have suffered rebuke.

16 Thy words were found, and [a]I did eat them; and thy word was unto me [b]the joy and rejoicing of mine heart: for [7]I am called by thy name, O LORD God of hosts.

17 I [c]sat not in the assembly of the mockers, nor rejoiced; [d]I sat alone, because of thy hand: [e]for thou hast filled me with indignation.

18 Why is [f]my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me [g]as a liar, [h]*and as* waters *that* [8]fail?

19 ¶ Therefore thus saith the LORD, [i]If thou return, then will I bring thee again, *and* [k]thou shalt stand before me; and [l]if thou take forth the precious from the vile, thou shalt be [m]as my mouth: [n]let them return unto thee; but return not thou unto them.

20 And [o]I will make thee unto this people a fenced brasen wall; and they shall fight against thee, [p]but they shall not prevail against thee: for I *am* with thee to [q]save thee, and to deliver thee, saith the LORD.

21 And [r]I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of [s]the terrible.

CHAPTER XVI.

1 *The utter ruin of the Jews foreshewn; 14 their return from captivity stranger than their deliverance out of Egypt.*

THE [s]word of the LORD came also unto me, saying,

of contention to the whole earth." The case of Jeremiah is one which has since been realised among the faithful servants of God times without number. They who will wink at iniquity, even though they do not share it, will be allowed to live in peace; but let them oppose, no matter with what gentleness, or even timidity, and they will soon rouse opposition; and if, like the prophet, they will set their face as a flint against transgression, then they may count on a speedy declaration of war by transgressors. The cry raised against them will often be bitter and loud, and mingled with much misrepresentation, which time alone can clear away; and that time may occasionally extend beyond the period of their own mortal existence. No matter; the judgments of earth are not those by which their eternal condition is to be determined. All such judgments will be revised in the court of heaven; and a reversal will take place wherever truth and justice demand it. Ver. 16 and 17 are remarkable for their beauty. The word of the Lord was the food of the prophet; it filled him with joy and rejoicing. It was enough for him to be called by the name of his God. He sat not in the assembly of the mockers, neither did he rejoice; he sat alone, as true, faithful, and fearless witnesses for God will often be compelled to do. Things had now reached a pitch which called for peculiar decision; and the Lord's instruction to the persecuted prophet was such as to nerve his soul, and to fit him for the emergency. Separating between the "precious and the vile" was difficult as well as dangerous work; but the prophet was prepared for it; and by the good hand of his God upon him, he went through with it. It sufficed for him to know that his God had made him "a fenced brasen wall," against which the entire wrath of the nation could not prevail. "I am with thee to save thee, and to deliver thee," was language well fitted to make the weakest strong.

Chap. XVI. 1-13. The prophet is here instructed to proceed upon a new principle, with a view to the instruction of his infatuated countrymen. He is required to express faith in his own predictions, as a means of adding moral force to his persuasions. Ver. 6 and 7 receive an appropriate illustration from the history of the pestilence, wherever it has occurred. In those cases, so far from paying dutiful attention to the dust of dear departed friends, survivors, paralysed with terror, flee for their lives, leaving the dead without sepulture. It was customary for the heathen to manifest the most intense and ungovernable grief in connexion with death, by tearing their hair, rending their garments, and cutting their persons. These, however, were not only the signs of sorrow, but understood as contributing to mitigate the imaginary sufferings of the dead, and to appease the angry divinities. The "cup of consolation" was so

2 Thou shalt [b]not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall [c]die of grievous deaths; [d]they shall not be lamented, [e]neither shall they be buried; *but* they shall be [f]as dung upon the face of the earth: and they shall be [g]consumed by the sword, and by famine; and their carcases shall be [h]meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [i]Enter not into the house of [l]mourning, neither go to lament nor bemoan them: for [k]I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both [l]the great and the small shall die in this land: [m]they shall not be buried, neither shall *men* lament for them, [n]nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* [2]tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the [o]cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into [p]the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, [q]I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [r]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, [s]Because your fathers have forsaken me, saith the LORD, and have [t]walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

B. C. 601.

[b] Gen. 19. 14. Luke 23. 29. 1 Cor. 7. 26, 27.
[c] Ps. 78. 64.
[d] 22. 18, 19.
[e] Ps. 79. 2, 3.
[f] 1 Kings 14. 10, 11. Ps. 83. 10. Is. 5. 25. Zeph. 1. 17.
[g] Ez. 5. 12.
[h] Is. 18. 6. Ez. 39. 17-20. Rev. 19. 17, 18.
[i] Ez. 24. 16-23.
[l] *Mourning feast.*
[k] Deut. 31. 17. Is. 27. 11. Zech. 8. 10.
[l] Is. 9. 14-17. Ex. 9. 5, 6. Rev. 6. 15; 20. 12.
[m] 22. 18, 19.
[n] Lev. 19. 28. Deut. 14. 1.
[2] *Break bread for.*
[o] Prov. 31. 6, 7.
[p] Ec. 7. 2-4. Is. 22. 12-14. Eph. 5. 11.
[q] Is. 24. 8-12. Hos. 2. 11. Rev. 18. 22, 23.
[r] Deut. 29. 24, 25. 1 Kings 9. 8, 9.
[s] Jud. 10. 13, 14. Ps. 106. 35-41. Dan. 9. 10-12.
[t] Ex. 11. 21. 1 Pet. 4. 3.

[3] *Stubbornness.*
[u] Lev. 18. 27, 28. Deut. 4. 26, 27; 28. 63-65. Josh. 23. 15, 16.
[x] Ex. 20. 2. Deut. 15. 15.
[y] Deut. 30. 3-5. Ps. 106. 47. Is. 11. 11-16. Ez. 34. 12-14.
[z] 2 Chr. 16. 9. Ps. 90. 8. Ez. 8. 12. Luke 12. 1, 2.
[a] Is. 40. 2; 61. 7. Rev. 18. 6.
[b] Ps. 22. 27-30. Is. 2. 2, 3. Mic. 4. 1, 2. Mal. 1. 11. Rev. 7. 9-11.
[c] Hab. 2. 18, 19. 1 Pet. 1. 18.
[4] *JEHOVAH.*

CH. XVII.
[a] Job 19. 23, 24.
[1] *Nail.*
[b] Prov. 3. 3. 2 Cor. 3. 3.

12 And ye have done worse than your fathers; (for, behold, ye walk every one after the [3]imagination of his evil heart, that they may not hearken unto me;)

13 Therefore [u]will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, [x]that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, [y]that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For [z]mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And [a]first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, [b]the Gentiles shall come unto thee from the ends of the earth, and shall say, [c]Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* [4]The LORD.

CHAPTER XVII.

1 *The captivity of Judah for sin.* 4 *Trust in man is cursed;* 7 *in God is blessed.* 9 *The deceitful heart cannot deceive God.* 12 *The salvation of God.*

THE sin of Judah *is* [a]written with a pen of iron, *and* with the [1]point of a diamond: *it is* [b]graven upon the table

designated from the fact that it was given to the sorrowful, with a view to raise their sinking spirits and assuage their grief. The custom extensively prevailed in ancient times, and it does so even now in some countries. Ver. 14-21. In the midst of darkness there are streaks of light to cheer the surrounding gloom. It was dimly hinted that the day would come when the displeasure of the Most High would give place to compassion, and the remnant of the captivity would be restored. The circumstance, however, that seventy long years were first to pass away, rendered the intelligence of small moment on personal grounds. The love of offspring, reverence for the fatherland, and regard for the honour of God, nevertheless gave special value to these gracious enunciations. This restoration, viewed by itself, was one of the most affecting chapters of Jewish history; but in its typical import, as significant of redemption, and of the deliverance of the Church of God from oppression and wrong, it is peculiarly cheering. Ver. 19 is one of the most animating predictions of Jeremiah touching the calling of the Gentiles. Nothing can be more explicit than his words: "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers inherited lies, vanity, and things that do not profit." Such, in substance, will be the conviction and the confession of the whole heathen world on their being turned from darkness to light, and from the power of Satan unto God. This is a very remarkable prediction; and if it be remembered, that at the time at which the prophet wrote nothing was less probable, its inspiration becomes the more apparent.

Chap. XVII. 1-7. The opening words of this chapter bespeak the indelible impression of idolatry on the

of their heart, [c]and upon the horns of your altars;

2 Whilst [d]their children remember [e]their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even [2]thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: [f]for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD, [g]Cursed *be* the man that trusteth in man, and maketh flesh his arm, and [h]whose heart departeth from the LORD:

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 [i]Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is:

8 For [k]he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of [3]drought, neither shall cease from yielding fruit.

9 ¶ The [l]heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the [m]fruit of his doings.

11 *As* the partridge [4]sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, [n]shall leave them in the midst of his days, and at his end shall be [o]a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [p]the hope of Israel, [q]all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have [r]forsaken the LORD, the fountain of living waters.

14 [s]Heal me, O LORD, and I shall be healed; [t]save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not hastened from *being* a pastor [5]to follow thee: neither have I desired the woeful day; thou knowest: [u]that which came out of my lips was *right* before thee.

17 Be not a terror unto me: [x]thou *art* my hope in the day of evil.

18 Let [y]them be confounded that persecute me, [z]but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them [a]the day of evil, and [6]destroy them with double destruction.

19 ¶ Thus said the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, [b]Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, Take heed to yourselves, and [c]bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, [d]neither do ye any work; but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, [e]if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 Then [f]shall there enter into the gates of this city kings and princes [g]sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; [h]and this city shall remain for ever.

26 And they shall come [i]from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacri-

B. C. 601.

[c] Lev. 4. 7. Hos. 12. 11.
[d] Hos. 4. 13,14.
[e] Is. 1. 29. Ez. 20. 28.
[2] *In thyself.*
[f] Deut. 29. 26-28. Is. 5. 25.
[g] Ps. 146. 3, 4. Is. 2. 22; 30. 6.
[h] Is. 59. 15. Heb. 3. 12.
[i] Ps. 2. 12.
[k] Is. 58. 11.
[3] *Restraint.*
[l] Gen. 6. 5. Matt. 15. 19. Heb. 3. 13. Jam. 1. 14, 15.
[m] Is. 3. 10, 11. Mic. 7. 13.
[4] *Gathereth young which she hath not brought forth.*
[n] Prov. 23. 5. Ec. 5. 13-16.
[o] Luke 12. 20.
[p] Ps. 22. 4. Acts 28. 20. 1 Tim. 1. 1.
[q] Ps. 97. 7. Is. 65. 11-14, Ex. 16. 63. Dan. 12. 2.
[r] Ps. 36. 8, 9. John 4. 10, 14. Rev. 7. 17.
[s] Is. 57. 18, 19. Luke 4. 18.
[t] Ps. 106. 47. Matt. 8. 25; 14. 30.

[5] *After thee.*
[u] Acts 20. 20, 27. 2 Cor. 2. 17.
[x] Ps. 59. 16. Eph. 6. 13.
[y] Ps. 40. 14; 83. 17, 18.
[z] Ps. 25. 2; 71. 1.
[a] 18. 19-23.
[6] *Break them with a double breach.*
[b] Ex. 2.7; 3.17. Rev. 2. 29.
[c] Num. 15. 32-36.
[d] Gen. 2. 2, 3. Ex. 16. 23-29; 31. 13-17. Luke 23. 56. Rev. 1. 10.
[e] Ex. 15. 26. Is. 55. 2. 2 Pet. 1.5-10.
[f] 22. 4.
[g] 2 Sam. 7. 16. Ps. 89. 29-37. Is. 9. 7. Luke 1. 32, 33.
[h] Ex. 12. 14. Heb. 12. 22.
[i] Josh. 15. 21, &c.

hearts and the memories of the people. The ancients were accustomed to write on tables of brass or copper, or other hard substances, with appropriate instruments, and hence this record endured long. The infirmity of man has ever been to trust in himself, or in his fellow-creatures, and, in either case, the result has been disastrous. When the Jews turned from their almighty Protector, looking to Egypt for help, it never failed to issue in their overthrow. It behoves Christians as well as Jews to guard against making flesh their arm in anything; God alone can be relied on as true, wise, gracious, faithful, and almighty. Ver. 8-27. In proportion as it is crime and folly to trust in man, it is duty and wisdom to trust in God. "Blessed is the man who trusteth in the Lord, and whose hope the Lord is." To this great truth, the inspired penman, both of the Old and the New Testament, agree: it is impossible to conceive of a unity more perfect than obtains upon this, and everything of a corresponding character. The simile here selected, of a fertile soil and a flowing river, is full of beauty, strikingly illustrating the exalted privileges of walking with the Lord, and living to the praise of his grace. The testimony borne in ver. 9 and 10 is one of the most important in Scripture, furnishing a mortifying contrast to pride of intellect, and the vainglorious claims which are made on behalf of the dignity of human nature. But all-important as the testimony here borne is, it is sustained by individual experience and universal observation. In very deed, the "man who trusts in his own heart is a fool;" and, unless amongst those who fear God and work righteousness, it is often foolish and perilous to trust to our fellow-creatures. Travellers

fices of praise, unto the house of the LORD.

27 But if [k] ye will not hearken unto me [l] to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; [m] then will I kindle a fire in the gates thereof, [n] and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER XVIII.

1 *Under the type of a potter, God sheweth his absolute power in disposing of nations.* 11 *Judgments threatened to Judah.*

THE word which came to Jeremiah from the LORD, saying,

2 Arise, [a] and go down to the potter's house; and there I will cause thee to hear my words.

3 Then [b] I went down to the potter's house; and, behold, he wrought a work on the [1] wheels.

4 And the vessel that he [2] made of clay was marred in the hand of the potter: so he [3] made it again another vessel, [c] as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [d] cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, [e] to pluck up, and to pull down, and to destroy *it;*

8 If [f] that nation, against whom I have pronounced, turn from their evil, [g] I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, [h] to build, and to plant *it;*

10 If it [i] do evil in my sight, that it obey not my voice, [k] then I will repent of the good wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, and devise a device against you: [l] return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope: but [m] we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, [n] Ask ye now among the heathen, [o] who hath heard such things? the virgin of Israel hath done a very horrible thing.

14 Will *a man* leave [4] the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because [p] my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* [q] the ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land [r] desolate, *and* a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will [s] scatter them as with an east wind before the enemy; I will [t] shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, [u] Come, and let us devise devices against Jeremiah; [x] for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: [y] come, and let us smite him [5] with the tongue, [z] and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall [a] evil be recompensed for good? for they have digged a pit for my soul. [b] Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [c] deliver up their children to the famine, and [6] pour out their *blood* by the force of the sword; [d] and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; [e] *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; [f] for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, [g] thou knowest all their counsel against me [7] to slay *me:* [h] forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them [i] in the time of thine anger.

B. C. 605.

[k] Is. 1. 20. Heb. 12. 25.
[l] 22.
[m] Deut. 32. 22. Is. 9. 18, 19. Am. 1. 10, 12.
[n] 2 Kings 25. 9.

CH. XVIII.

[a] Es. 4. 1, &c. Am. 7. 7, 8. Heb. 1. 1.
[b] Jon. 1. 3. John 15. 14.
[1] *Frames,* or *seats.*
[2] *Made was marred, as clay in the hand of the potter.*
[3] *Returned and made.*
[c] Is. 45. 9. Rom. 9. 21.
[d] Rom. 9. 20-23; 11. 34-36.
[e] Am. 9. 8.
[f] Is. 1. 16-19. Luke 13. 3-5.
[g] Ex. 32. 12.
[h] Ec. 3. 2, 3.
[i] Es. 33. 18.
[k] Num. 14. 22, 23, 34.
[l] Is. 1. 16-19; 55. 6, 7.
[m] Luke 1. 51.

[n] 2. 10-13.
[o] Is. 66. 8. 1 Cor. 5. 1.
[4] Or, *my fields for a rock,* or for *the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*
[p] 13. 25.
[q] 6. 16.
[r] Is. 6. 11. Ex. 23. 28, 29.
[s] Deut. 28. 25, 64. Hos. 13. 15.
[t] Deut. 31. 17.
[u] Is. 32. 7. Mic. 2. 1-3.
[x] John 7. 47-49.
[y] Prov. 18. 21.
[5] *For.*
[z] 44. 17.
[a] Prov. 17. 13. John 10. 32; 15. 25.
[b] Gen. 18. 23-32. Ps. 106. 23.
[c] Ps. 109. 9-20. 2 Tim. 4. 14.
[6] *Pour them out.*
[d] Ex. 22. 24.
[e] Am. 4. 10.
[f] 20.
[g] 11. 18-20.
[7] *For death.*
[h] Ps. 60. 22-28. Is. 2. 9.
[i] Luke 21. 22. Rom. 2. 5.

have observed in India an illustration of ver. 13, where they found children writing their lessons with their fingers in the sand strewed on the pavement. When the space was full, the sand was smoothed, or swept off and renewed from a heap that was near. Once more, in the closing paragraph, we have a plea on behalf of the devout observance of the Sabbath-day. Then, as now, it was the condition of spiritual progress, and also an index of the state of piety; and the abrogation of that day would, in the end, prove the abrogation of all religion.

Chap. XVIII. 1-10. Everything was turned into a means of instructing the prophet. As he beheld the potter conducting the process of his manufacture, the Lord spoke to him communicating an important lesson touching Divine sovereignty. As the Lord of all, he has a right to do what seemeth good to his infinite wisdom, love, and justice. Ver. 11-23. The language of the people bespeaks their unbelieving disposition. They professed to think they would derive no benefit from renouncing their doubts, and returning to the Lord; and they, therefore, determined to persevere in the path of transgression. People so circumstanced are in a very hopeless condition; they are fast ripening for destruction, which, in due season, will not fail to overtake them. Snow remains long on the tops of Lebanon, and, occasionally, the whole year in the cold clefts. Rebellion and impiety have reached a crisis when people come to devise mischief against the faithful servants of the Lord. Ver. 18 indicates a fearful condition of hardened malignity; it is impiety perfected! The confidence of the

CHAPTER XIX.

Under the type of breaking a potter's vessel, is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, [a]Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto [b]the valley of the son of Hinnom, which *is* by the entry of the [1]east gate, [c]and proclaim there the words that I shall tell thee:

3 And say, [d]Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because [e]they have forsaken me, and have estranged this place, and [f]have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and [g]have filled this place with the blood of innocents;

5 They have built also the high places of Baal, [h]to burn their sons with fire *for* burnt-offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that [1]this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And [k]I will make void the counsel of Judah and Jerusalem in this place; [l]and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and [m]their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [n]desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them [o]to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then [p]shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, [q]Even so will I break this people, and this city, as *one* breaketh a potter's vessel, that cannot [2]be made whole again: and they shall [r]bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [s]as the place of Tophet, because of all the houses [t]upon whose roofs they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and [u]he stood in the court of the LORD'S house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it, [x]because they have hardened their necks, that they might not hear my words.

CHAPTER XX.

1 *Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

NOW Pashur the son of [a]Immer the priest, who *was* also [b]chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur [c]smote Jeremiah the prophet, and put him in the stocks that *were* [d]in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD [e]hath not called thy name Pashur, but [1]Magor-missabib.

B. C. 606.

CH. XIX.
[a] 18. 2-4.
[b] Josh. 15. 8.
[1] *Sun-gate.*
[c] Prov. 1. 20-22. Jon. 3. 2. Acts 5. 20; 20. 27.
[d] Matt. 10. 18. Rev. 2. 29.
[e] Deut. 32. 15-23. Is. 65. 11. Dan. 9. 5-15.
[f] Deut. 13. 6, 13; 28. 36, 64.
[g] 2 Kings 24. 4. Is. 59. 7. Luke 11. 50. Rev. 16. 6.
[h] Deut. 12. 31. 2 Chr. 28. 3. Ps. 106. 37, 38. Ez. 16. 20, 21.
[1] Is. 30. 33.
[k] Job 5. 12, 13. Ps. 33. 10, 11. Is. 8. 10. Lam. 3. 37.
[l] Lev. 26. 17. Deut. 28. 25.
[m] Deut. 28. 26. Ps. 79. 2, 3. Rev. 19. 18-21.
[n] Lev. 26. 32. Lam. 2. 15, 16. Zeph. 2. 15.
[o] Lev. 26. 29. Lam. 2. 20. Ez. 5. 10.
[p] 51. 63, 64.
[q] Ps. 2. 9. Is. 30. 14. Rev. 2. 27.
[2] *Be healed.*
[r] 7. 31, 32.
[s] 2 Kings 23. 10, 14.
[t] 2 Kings 23. 12. Zeph. 1. 5.
[u] 2 Chr. 20. 5.
[x] 2 Chr. 36. 16, 17. Zech. 7. 11-14. Acts 7. 51, 52.

CH. XX.
[a] 1 Chr. 24. 14.
[b] 2 Kings 25. 18. Acts 5. 24.
[c] 1 Kings 22. 24. Am. 7. 10-13. Matt. 5. 10-12. Heb. 11. 36, 37. Rev. 17. 6.
[d] Zech. 14. 10.
[e] Gen. 17. 5, 15. Hos. 1. 4-9.
[1] *Fear round about.*

people was great in proportion as the grounds for it were small; they believed the law should not perish from the priest, nor counsel from the wise, nor the word from the prophet. Such deception could go no further. It may seem at first sight a little thing to be smitten with the tongue, but it is a drawn sword, which may cut character to pieces, and transfix the soul of the righteous.

Chap. XIX. 1-15. There is difficulty attending the idolatrous practice to which ver. 4 refers. The interpretation has been limited to children sacrificed to idols; but this would seem too narrow a view. The term, "innocents" is not necessarily limited to children; it may apply with the utmost force and fulness to the prophets and the righteous, of both sexes and all ages, who have been martyrs to the truth of God. Baal was the great idol of ancient times, and, as identical with Moloch, the terms are used interchangeably in speaking of the idol. It has, indeed, been supposed by some that they were different—the one belonging to Ammon, and the other to the Philistines. But be this as it may, they were equally abominable and horrible, and the worship of them the very climax of idolatry. Tophet was peculiarly the region of death; full of murdered men and women. The simile here is fraught with an awful picture. As Tophet had been defiled with the bodies of the slain, and with the filth of the city poured into it, so the houses of the people, of all ranks, would be crowded, and defiled by the carcases of the slain lying unburied. The flat roofs of the Jewish dwellings were favourable to the offering of incense to the Sun, Moon, and Stars, of which the worshippers had a more distinct view from the housetops. The entire portraiture is deeply humbling to human nature, indicating the fearful extent to which idolatry had gone in the days of Jeremiah. At no period, probably, had the nation reached to such a pitch of iniquity. The cup was full, and the Divine vengeance descended upon them to the uttermost.

Chap. XX. 1-6. A Jewish writer tells us that the stocks were made of two pieces of wood, in which the necks of prisoners were put; and some say it had holes for the hands to be put in, thus corresponding with the modern pillory. Ver. 7-9. The expression "deceived me" has been the subject of misapprehension. The translation is faulty; it cannot be taken in the common acceptation, as the prophet is not to be viewed as accusing

4 For thus saith the LORD, Behold, [f]I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: [g]and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I will deliver all the [2]strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and [h]all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was [3]deceived; [i]thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because [k]the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, [l]I will not make mention of him, nor speak any more in his name: but *his word* [m]was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For [n]I heard the defaming of many, fear on every side. [o]Report, *say they*, and we will report it. [4]All [p]my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and [q]we shall take our revenge on him.

11 But [r]the LORD *is* with me as [s]a mighty terrible one; therefore [t]my persecutors shall stumble, [u]and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, [x]let me see thy vengeance on them: [y]for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD; [z]for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ [a]Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, [b]A man-child is born unto thee, making him very glad.

16 And let that man be [c]as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAPTER XXI.

1 Zedekiah enquireth the event of Nebuchadrezzar's war. 3 A hard siege foretold.

THE word which came unto Jeremiah from the LORD, [a]when king Zedekiah sent unto him [b]Pashur the son of Melchiah, and [c]Zephaniah the son of Maaseiah the priest, saying,

2 [d]Enquire, I pray thee, of the LORD for us, ([e]for Nebuchadrezzar king of Babylon maketh war against us,) if so be that the LORD will deal with us [f]according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah;

4 Thus saith the LORD God of Israel, [g]Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, [h]and I will assemble them into the midst of this city.

5 And [i]I myself will fight against you [k]with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

6 And [l]I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [m]I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [n]he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, [o]I set before you the way of life, and the way of death.

9 He [p]that abideth in this city shall die

B. C. 605.

f Deut. 28. 65-67. Matt. 27. 4, 5.
g 32. 27-35.
2 *Wealth.*
h Is. 9. 15.
3 *Enticed.*
i Ex. 3. 14. 1 Cor. 9. 16.
k Lam. 3. 61-63. Luke 11. 45. Heb. 11. 26; 13. 13. 1 Pet. 4. 14.
l Jon. 1. 2, 3; 4. 2, 3. Acts 15. 37, 38.
m Job 32. 18-20. Acts 4. 20. 2 Cor. 5. 13-15.
n Ps. 31. 13. Matt. 26. 59, 60.
o Neh. 6. 6-13. Luke 20. 20. Acts 6. 11-15.
4 *Every man of my peace.*
p Job 19. 19. Luke 11. 53, 54.
q 1 Kings 19. 2. Acts 23. 12-15.
r Is. 41. 10-14. Rom. 8. 31. 2 Tim. 4. 17.
s Ps. 65. 5.
t Ps 27. 1, 2.
u 15. 20.
x Ps. 109. 6-20. Rev. 6. 10.
y Ps. 86. 4. Is. 37. 14.
z Ps. 35. 10, 11. Jam. 2. 5, 6.
a Job 3. 3-16.

b Gen. 21. 5, 6. Luke 1. 14.
c Gen. 19. 24, 25. 2 Pet. 2. 6. Jude 7.

CH. XXI.

a 2 Kings 24. 17.
b 38. 1.
c 2 Kings 25. 18.
d Jud. 20. 27.
e 2 Kings 25. 1, 2.
f Ex. 14. 15. Ps. 46. 8-11. Is. 59. 1, 2.
g Is. 10. 3. Hos. 9. 12.
h Is. 5. 5. Ez. 16. 37-41. Matt. 22. 7.
i Is. 63. 10. Lam. 2. 4, 5.
k Ex. 6. 6; 9. 15. Deut. 4. 34. Is. 5. 25; 9. 12, 17, 21.
l Is. 6. 11. Ez. 33. 27-29. Luke 21. 24.
m 2 Kings 25. 5-7, 18-21. Ez. 12. 12-16.
n Deut. 28. 50. Is. 13. 17, 18; 47. 6. Hab. 1. 6-10.
o Deut. 30. 19. Is. 1. 19, 20.
p 38. 2, 17, 23.

Jehovah of deception at the very moment that he was proclaiming in him his own confidence and hope. The literal import of it is to persuade, which may be used in either a good or a bad sense. The prophet probably refers to his own reluctance to enter on his office, which Jehovah overcame by assurances and promises, whereby he was persuaded to enter on the work, and to persevere in his duties, in spite of danger and discouragement. Never had a prophet so much to endure; and as his day, so was his strength. It may, indeed, be doubted if all the prophets together were called to encounter such an amount of opposition, and to go through so much affliction. Ver. 10-18. Notwithstanding the spotless character of the prophet, his enemies heaped upon him a flood of calumny. The evil tongues of the time vied with each other in reviling him. Such courses amongst ungodly people are not altogether unknown in modern times, although there may be less of concert among the persecutors.

Chap. XXI. 1-10. The battle is not to the strong, and still less to the weak. The Jews were given to understand, that they would fight to no purpose against the king of Babylon, who was the appointed instrument

by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, [q]and his life shall be unto him for a prey.

10 For [r]I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD, [t]Execute judgment in the morning, and [u]deliver *him that is* spoiled out of the hand of the oppressor, [v]lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, [w]I *am* against thee, O [2]inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [x]Who shall come down against us? or who shall enter into our habitations?

14 But I will [3]punish you [y]according to the fruit of your doings, saith the LORD; and I will kindle a fire in the forest thereof, and it [z]shall devour all things round about it.

CHAPTER XXII.

1 *An exhortation to repentance.* 10 *The judgment of Shallum,* 20 *and of Coniah.*

THUS saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, [a]that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, [b]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, [c]neither shed innocent blood in this place.

4 For if ye do this thing indeed, [d]then shall there enter in by the gates of this house kings sitting [1]upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But [e]if ye will not hear these words, [f]I swear by myself, saith the LORD, [g]that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* [h]surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, [i]Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ [k]Weep ye not for the dead, neither bemoan him; *but* [l]weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [m]Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house, and [2]large chambers, and cutteth him out [3]windows; and *it is* ceiled with cedar, and painted with vermilion!

15 Shalt thou reign, because thou closest *thyself* in cedar? Did not thy father eat and drink, [n]and do judgment and justice, *and* [o]then *it was* well with him?

16 He [p]judged the cause of the poor and needy; then *it was* well *with him:* [q]*was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy [r]covetousness, and for [s]to shed innocent blood, and for oppression, and for [4]violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, [t]They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried [u]with the burial

B. C. 609.

q 39. 18.
r Lev. 17. 10; 20. 5-6.
1 *Judge.*
s Prov. 24. 11, 12. Rom. 13. 4.
t Lam. 2. 3, 4.
u Ez. 13. 8, 20.
2 *Inhabitress.*
x 2 Sam. 5. 6, 7. Ob. 3, 4.
3 *Visit upon.*
y Prov. 1. 31. Gal. 6. 7, 8.
z 2 Chr. 36. 19.

CH. XXII.

a Is. 9. 7. Luke 1. 32.
b Deut. 16. 18-20.
c Deut. 19. 10-13. Is. 1. 15-20. Joel 3. 19.
d 17. 25.
1 *For David upon his throne.*
e Is. 1. 20.
f Gen. 22. 16. Am. 8. 7, 8. Heb. 3. 18; 6. 13, 17.
g Mic. 3. 12.

h Ps. 107. 34. Is. 6. 11; 24. 1-6. Ez. 33. 27, 28.
i 2 Kings 22. 17. 2 Chr. 34. 25.
k 2 Kings 22. 20. 2 Chr. 35. 23-25. Lam. 4. 9.
l 2 Kings 23. 31-34. Ez. 19. 3, 4.
m 2 Chr. 36. 1-4, *Jehoahaz.*
2 *Thoroughaired.*
3 *My windows.*
n 2 Sam. 8. 15. Prov. 20. 28; 25. 5. Is. 9. 7.
o Ps. 128. 1, 2. Is. 3. 10.
p Ps. 72. 1-4, 12, 13. Prov. 24. 11, 12. Is. 1. 17.
q 1 Sam. 2. 12. John 16. 3; 17. 3, 6. Tit. 1. 16. 1 John 2. 3, 4.
r Luke 12. 15-21. Eph. 5. 3-5. Col. 3. 5. 1 Tim. 6. 9, 10.
s 2 Kings 24. 4. Zeph. 3. 3.
4 *Incursion.*
t 2 Chr. 21. 19, 20; 35. 25.
u 1 Kings 14. 10, 11. 2 Kings 9. 35-37.

for the accomplishment of the purposes of Divine justice. The spirit alike of pride and of patriotism forbade submission to the invading power, and yet that was the sole condition of personal preservation. All who should submit would live, but to resist would be to perish. Ver. 11-14. It is probable the time for dispensing judgment was the forenoon, or even an earlier hour, when the people were repairing to their labour. The import of the words "execute judgment in the morning," however, may imply that it shall be executed promptly, without delay. The language of ver. 13 denotes the lower part of the city, which was surrounded with hills, the latter describing Mount Zion. Jerusalem, so circumstanced, was foolishly believed by its rebellious inhabitants to be impregnable, and they, therefore, flattered themselves, that they would succeed in bidding defiance to all attempts to take the city. Under ordinary circumstances this might have been so for a period; but if God be against a people, who can be for them? Even an inferior, and still more a superior, power will not fail to overthrow them. It is vain to contend against God; none ever yet did so and prospered.

Chap. XXII. 1-19. It is thought the expression in ver. 6, "Thou art Gilead unto me," amounts to this—"Thou head of Lebanon art Gilead," that is, "the heap of witnesses to me; surely I will make thee a wilderness of uninhabited cities"—that is, "I call upon the towering heights of Lebanon to bear witness that I will do this." The injunction in ver. 10, not to weep for the dead, is peculiarly affecting. The dead in question was good Josiah, who, although cast down from his throne,

of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I [x]spake unto thee in thy [5]prosperity; *but* thou saidst, I will not hear: this *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The [y]wind shall eat up all thy pastors, and [z]thy lovers shall go into captivity; [a]surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [6]inhabitant of [b]Lebanon, that makest thy nest in the cedars, [c]how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though [d]Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And [e]I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they [7]desire to return, thither shall they not return.

28 *Is* this man [f]Coniah [g]a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land [h]which they know not?

29 O [i]earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, [k]Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

B. C. 599.

[x] 36. 21-26.
[5] *Prosperities.*
[7] Is. 64. 6.
[z] 20.
[a] 20. 11.
[6] *Inhabitress.*
[b] Zech. 11. 1, 2.
[c] Hos. 5. 15; 6. 1; 7. 14.
[d] 2 Kings 24. 6, 9, *Jehoiachin.* 1 Chr. 3. 16, *Jechoniah.* Matt. 1. 11, 12, *Jechonias.*
[e] 2 Kings 24. 15, 16.
[7] *Lift up their mind.*
[f] 24.
[g] 1 Sam. 5. 3-6. Rom. 9. 21-23. 2 Tim. 2. 20, 21.
[h] 14. 18.
[i] Is. 1. 2; 34. 1.
[k] 1 Chr. 3. 17. Matt. 1. 12.

CH. XXIII.

[a] Ex. 22. 25-29. Matt. 15. 14. John 10. 10, 12.
[b] Ex. 32. 34.
[c] Deut. 30. 3-5.
[d] Ps. 78. 70-72. John 21. 15-17.
[e] Ps. 72. 1, 2. Rev. 19. 11.
[f] Deut. 33. 28, 29. Ps. 130. 7, 8. Is. 12. 1, 2. Matt. 1. 21. Luke 1. 71-74. Rom. 11. 26, 27.
[g] 1 Kings 4. 25. Is. 2. 4. Ez. 34. 25-28. Hos. 2. 18.
[h] Is. 7. 14; 9. 6. Matt. 1. 21-23.
[1] *JEHOVAH-tsidkenu:* 33. 16. Is. 45. 24, 25; 54. 17. Dan. 9. 24. Rom. 3. 22. 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9.
[i] Is. 32. 14; 65. 8-10.

CHAPTER XXIII.

1 *Jeremiah prophesieth a restoration of the scattered flock.* 9 *God's fearful judgments against false prophets.*

WOE be [a]unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, [b]I will visit upon you the evil of your doings, saith the LORD.

3 And [c]I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And [d]I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that [e]I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In [f]his days Judah shall be saved, and Israel shall [g]dwell safely; [h]and this *is* his name whereby he shall be called, [i]THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; [i]and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

was happy, and in peace; but weep rather for his wicked son, who, after a short and impious reign, was carried away captive never more to return to his native country. Jehoiakim is the party mentioned in ver. 13. He was too selfish to be patriotic, and in a period of great distress and approaching danger he occupied himself in building a magnificent palace, and this he did by unrighteousness, and his chambers by wrong. He could only accomplish his vain object by the oppression of his people. He compelled his subjects to work for nothing, and in divers ways he committed extortion and injustice; but when the hour of peril came, he would find his palace a miserable refuge from the fury of the invader. Travellers testify to the largeness of the chambers of the East, size being the more desirable on account of the warmth of the temperature. The picture drawn by the prophet of this magnificent edifice is illustrated by houses existing at the present hour. In Barbary the chambers of the great are hung with velvet or damask, from the middle of the wall downwards, and the rest is adorned with wreaths and devices in stucco, and fret-work. The ceiling is generally of wainscot painting, or thrown into a variety of panels with gilt mouldings. These were the devices of taste and vanity specified by the prophet. Ver. 20-30. As the rulers and teachers of the nation had been the prime promoters of its impiety, in the hour of judgment the cup of sorrow would first be presented to their lips. The wind would eat them up. They would perish as the fruits of the earth are blighted and consumed by the operation of the elements. Their allies also would be carried into captivity, where they would remain, pining and dying under the blow of the Divine hand.

Chap. XXIII. 1-8. Pastors signify kings, princes, priests, and prophets; and the flock, the nation whom they had misled, misgoverned, and ruined. The "righteous Branch," the King that should reign and prosper, and execute judgment and justice in the earth, could be none other than the Lord Jesus, who was a branch out of the stem of Jesse; by his Spirit and his truth he was to renovate the earth, and establish a reign of equity and love. "The Lord our righteousness" is an expression full of evangelical import, exhibiting the grand result of the Saviour's atoning sacrifice. In this, the prophet and the apostle of the Gentiles are in beautiful harmony. According to him, Christ has been "made of God unto his people wisdom, righteousness, sanctifica-

10 For the land is [k]full of adulterers; for because of [2]swearing the land mourneth; the pleasant places of the wilderness are dried up, and their [3]course is evil, and their force *is* not right.

11 For [l]both prophet and priest are profane: yea, [m]in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen [4]folly in [n]the prophets of Samaria; they [o]prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [5]an horrible thing: they commit adultery, and walk in lies; they [p]strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, [q]I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is [6]profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, [r]Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak [s]a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them [t]that despise me, The LORD hath said, [u]Ye shall have peace; and they say unto every one that walketh after the [7]imagination of his own heart, [x]No evil shall come upon you.

18 For [y]who hath stood in the [8]counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, [z]a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, [a]then they should have turned them from their evil way, and from the evil of their doings.

B. C. 599.

[k] Ex. 22. 9, 11. 1 Cor. 6. 9, 10. Gal. 5. 19-21. Heb. 13. 4.
[2] *Cursing.*
[3] *Violence.*
[l] Ex. 22. 25, 26. Zeph. 3. 4.
[m] 32. 34.
[4] *An absurd thing.* Heb. *unsavoury.*
[n] Hos. 9. 7, 8.
[o] 1 Kings 18. 18-21. Mic. 3. 5.
[5] *Filthiness.*
[p] Ez. 13. 22, 23.
[q] Ps. 69. 21. Rev. 8. 11.
[6] *Hypocrisy.*
[r] Prov. 19. 27. 2 Cor. 11. 13-15. Gal. 1. 8, 9. 1 John 4. 1.
[s] Ez. 22. 28. Mic. 2. 11.
[t] Num. 11. 20. Luke 10. 16. 1 Thes. 4. 8.
[u] Is. 3. 10, 11.
[7] *Stubbornness.*
[x] Am. 9. 10. Zeph. 1. 12.
[y] Job 15. 8-10. Is. 40. 13, 14. 1 Cor. 2. 16.
[8] Or, *secret.*
[z] Prov. 1. 27. Is. 5. 25-28. Zech. 9. 14.
[a] Ez. 13. 30. Acts 26. 20.

[b] Ps. 139. 1-10. Jon. 1. 3, 4.
[c] Gen. 16. 13. Job 22. 13, 14. Ps. 139. 11-16. Am. 9. 2, 3.
[d] 2 Chr. 6. 18. Is. 57. 15.
[e] Ps. 4. 2. Acts 13. 10.
[f] Deut. 13. 1-5. 2 Tim. 2. 17, 18; 3. 6-8.
[g] Jud. 3. 7. 2 Kings 21. 3.
[9] *With whom is.*
[h] Prov. 14. 5. Luke 12. 42. 2 Cor. 2. 17. 1 Tim. 1. 12.
[i] Lev. 20. 3. Ps. 34. 16. 1 Pet. 3. 12.
[1] *Smooth.*
[k] Deut. 13. 1, &c. Ez. 13. 7-18. Rev. 19. 20.
[l] Zeph. 3. 4.
[2] *Vain boasting.*
[m] Lam. 2. 14. Matt. 15. 14.
[n] Mal. 1. 1.
[o] Deut. 31. 17, 18. Ps. 78. 59, 60.
[3] *Visit upon.*
[p] Heb. 8. 11.
[q] Matt. 12. 36, 37. Gal. 1. 7-9. 2 Pet. 3. 16.

23 *Am* [b]I a God at hand, saith the LORD, and not a God afar off?

24 Can any [c]hide himself in secret places that I shall not see him? saith the LORD: [d]do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 [e]How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which [f]think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, [g]as their fathers have forgotten my name for Baal.

28 The prophet [9]that hath a dream, let him tell a dream; and he that hath my word, let him [h]speak my word faithfully: what *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [i]I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that [1]use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people [k]to err by their lies, [l]and by their [2]lightness; yet I sent them not, nor commanded them: [m]therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, [n]What *is* the burden of the LORD? thou shalt then say unto them, What burden? [o]I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even [3]punish that man and his house.

35 Thus shall ye say [p]every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; for every man's word shall be his burden: [q]for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying,

---

tion, and redemption." Attempts have been made to get rid of the idea of justification through faith in the blood of the Lamb; but it has been to no purpose; that doctrine is written as with a sunbeam throughout the inspired pages. This is one of the cardinal doctrines of Scripture, and one of the most precious provisions of the covenant. Ver. 9-32. The swearing here signifies perjury; this was one of the crying sins for which God was about to visit the nation with his judgments. The priests and the prophets were largely to blame in this matter, and their punishment would be awful in proportion to their guilt. They had poisoned the people by

Ye shall not say, The burden of the LORD;

39 Therefore, behold, [r]I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and* [s]*cast you* out of my presence:

40 And I will bring [t]an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER XXIV.

1 *By good and bad figs, 4 the prophet foreshoweth their restoration from captivity, 8 and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and, behold, [a]two baskets of figs *were* set before the temple of the LORD, [b]after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket *had* very naughty figs, which could not be eaten, [1]they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, [c]so will I acknowledge [2]them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For [d]I will set mine eyes upon them for good, [e]and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And [f]I will give them an heart to know me, that I *am* the LORD; [g]and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And [h]as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, [i]So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, [k]and them that dwell in the land of Egypt;

9 And I will deliver them [3]to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and [l]a curse, in all places whither I shall drive them.

10 And I [m]will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAPTER XXV.

1 *Jeremiah, reproving the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and the succeeding destruction of Babylon.*

THE word that came to Jeremiah concerning all the people of Judah, [a]in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that *is* the three and twentieth year,) the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [b]rising early and sending *them;* but [c]ye have not hearkened, nor inclined your ear to hear.

5 They said, [d]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers [e]for ever and ever:

6 And [f]go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; [g]that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of

B. C. 606.

r Deut. 31. 17, 18. Hos 9.12-17.
s Ps. 51. 11. 2 Thes. 1. 9.
t Deut. 28. 37. Dan. 9. 16.

CH. XXIV.

a Deut. 26. 2.
b 2 Kings 24. 12-16. Ez. 19. 9.
1 *For badness.*
c Matt. 25. 12. John 10. 27. 2 Tim. 2. 19.
2 *The captivity.*
d Neh. 6. 19. Ps. 34. 15. 1 Pet. 3. 12.
e Ez. 11. 15-17; 36. 24.
f Deut. 30. 6. Ez. 36. 24-28.
g Deut. 26. 17-19. Ez. 37. 21, 27. Zech. 13. 9. Heb. 8. 10.
h 29. 16-18.
i Ez. 12.12-16; 17. 11-21.
k 43; 44.
3 *For removing,* or *vexation.*
l 29. 18, 22.
m Is. 51. 19. Ez. 5. 12-17; 6. 12-14; 14. 12-21.

CH. XXV.

a 2 Kings 24. 1, 2. Dan. 1. 1.
b 2 Chr. 36. 15.
c Zech. 7. 11, 12. Heb. 12. 25.
d 2 Kings 17. 13, 14. Ez. 33. 11. Jon. 3. 8-10. Luke 13. 3-5.
e Gen. 17. 8. Ps. 37. 27; 105. 10, 11.
f Ex. 20. 3, 23. Deut. 6. 14; 8. 19. 1 Kings 11. 4-10.
g Deut. 32. 21. 2 Kings 17. 17. Neh. 9. 26.

their "lies," and they would now be called to drink the cup of God's wrath. Ver. 33-40. The prophets often call their visions "burdens," as signifying the weight of the divine judgments on their hearts. The scornful men of the day would seem to have mocked their compassion. In doing this, they brought upon themselves the Divine displeasure. As their punishment, their own words would fall on them, crushing them in the dust, and exposing them to contempt and derision.

Chap. XXIV. 1-10. The first ripe figs were most valued; this generally took place in June, whereas the second sort were not ripe till August, and a third only ripened in the course of the winter, and were gathered in the spring. Mercy dawns in ver. 6, which probably refers to the favour with which God would bless the souls of the exiles in their captivity. The restoration of their posterity to their own land is distinctly indicated. Ver. 7 is a specially precious promise, touching the revival of true religion among the people. There seems reason to believe that the captivity produced a particularly humbling effect on the children of Israel. When the conflict was over, and their doom realised, they began to perceive the nature and aggravation of the sins which had engulfed them in such misery. The Lord was pleased to sanctify their affliction, and to make events which had the appearance of the annihilation of the Jewish Church the means of its renovation. This language clearly delineates the religion of the heart; it specifies spiritual life as comprising repentance and faith, the forgiveness of sin, the peace of justification, and the joy of adoption. It is, in a word, the religion of the New Testament.

Chap. XXV. 1-38. Jeremiah had now prophesied throughout the long period of twenty-three years. Commencing in the thirteenth year of Josiah, who lived thirty-one years, the prophet had laboured about eighteen or nineteen years in his reign; then followed that of Jehoahaz; and now he had advanced four years into the reign of Jehoiakim. Jeremiah, although the chief, was not the only prophet of the period. He had several contemporaries, among whom were Zephaniah and Urijah.

hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will [1]take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon [h]seventy years.

12 ¶ And it shall come to pass, [i]when seventy years are accomplished, [k]*that* I will [2]punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all *that is* written in this book, which Jeremiah hath [l]prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, [m]Take the wine-cup of this fury at my hand, and [n]cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit,* [o]Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, [p]to make them a desolation, an astonishment, an hissing, and a curse; (as *it is* this day;)

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of [q]Uz, and all the kings of the land of the Philistines, and [r]Ashkelon, and Azzah, and Ekron, and [s]the remnant of Ashdod,

21 [t]Edom, and [u]Moab, and [x]the children of Ammon,

22 And all [y]the kings of Tyrus, and

B. C. 606.

1 *Cause to perish.*
h 2 Chr. 36. 21.
i Ezra 1. 1, 2. Dan. 9. 2.
k Deut. 32. 35-42. Is. 13; 14; 46; 47. Rev. 18.
2 *Visit upon.*
l Rev. 10. 11.
m Ps. 75. 8. Is. 51. 17, 22. Rev. 14. 10.
n 27-33.
o Ps. 60. 3. Is. 51. 17, 22. 1 Pet. 4. 17.
p 24. 9.
q Gen. 10. 23; 22. 21.
r 1 Sam. 6. 17, *Ashdod, Gaza.*
s Is. 20. 1.
t Is. 34. Ob. 1-16, 18. Mal. 1. 2-4.
u Ez. 25. 8-11. Zeph. 2. 8-10.
x Ez. 25. 2-7. Am. 1. 13-15.
y Ez. 26; 27; 28. 1-19. Zech. 9. 2-4.

z Ez. 38. 22, 23. Joel 3. 4-8.
3 *Region by the sea-side.*
a Gen. 10. 7; 22. 21; 25. 15. Ez. 27. 20.
4 That are *cut off into corners;* or, *having the corners* of their hair *polled.*
b Gen. 25. 2, *Zimran.*
c Gen. 10. 22; 14. 1. Is. 11. 11. Dan. 8. 2, 51. 41.
d Deut. 32. 42. Ez. 21. 4, 5; 24. 21-25.
e Is. 14. 24, 27; 46. 10, 11. Acts 4. 28. Eph. 1. 11.
f Prov. 11. 31. Luke 23. 31. 1 Pet. 4. 17.
5 *Upon which my name is called.*
h Ez. 38. 21.
i Is. 5. 28; 30. 30. Zeph. 3. 8.
k Is. 34. 2-8. Rev. 19. 17-21.
l Ps. 79. 3; 83. 10. Ez. 39. 4-20
6 *Your days for slaughter.*
m Ps. 2. 9. Is. 30. 14.
7 *Vessel of desire.*
n Is. 2. 12-22. Rev. 6. 14-17.
8 *Flight shall perish from the shepherds, and escaping from,* &c.

z all the kings of Zidon, and the kings of the 3isles which *are* beyond the sea,

23 a Dedan, and Tema, and Buz, and all 4*that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of b Zimri, and all c the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: d and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, e because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, f Ye shall certainly drink.

29 For, lo, g I begin to bring evil on the city 5which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for h I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes,* against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth: for the LORD hath a controversy with the nations; he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, i evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And k the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: l they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves *in the ashes,* ye principal of the flock: for 6the days of your slaughter and of your dispersions are accomplished; and m ye shall fall like a 7pleasant vessel.

35 n And 8the shepherds shall have no

Things now became deeply serious, and the approaching crisis presented itself to the prophetic eye. "The sound of the millstones, and the light of the candle," are phrases very expressive to an Eastern ear. The people grind their corn at daybreak, and on going out in the morning the noise of the mill, and the song of the grinders were everywhere heard. As a contrast to this, the day was at hand when gloom and silence would prevail in the evening, while the morning would bring no voice of gladness. There is something particularly noticeable in the exactness with which the period of the Captivity was stated. This considerably mitigated the horror of the event. Had there been utter silence on this point, the pungency of the grief would have been greatly augmented. They would have remained in awful uncertainty whether they should ever be restored at all, and whether there was not an end to the Jewish polity. But the distinct intimation, that seventy years would terminate their bondage, and bring them back to the land of their fathers, was as life from the dead. It was a voice from the future, pro-

way to flee, nor the principal of the flock to escape.

36 A voice of the [o]cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And [p]the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He [q]hath forsaken his covert, as the lion: for their land is [9]desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER XXVI.

1 *Jeremiah, exhorting to repentance,* 8 *is apprehended,* 10 *and arraigned.* 12 *His apology,* 16 *and acquittal.*

IN [a]the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, [b]Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, [c]all the words that I command thee to speak unto them; [d]diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, [e]If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of [f]my servants the prophets, whom I sent unto you, both rising up early, and sending *them,* but ye have not hearkened;

6 Then [g]will I make this house like Shiloh, and will make this city [h]a curse to all the nations of the earth.

7 So the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 [1]Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? [k]And all the people were gathered against Jeremiah in the house of the LORD.

B.C. 609.

[o] 4. 8.
[p] Is. 27. 10; 32. 14.
[q] Hos. 13. 7, 8.
[9] *A desolation.*

CH. XXVI.

[a] 2 Kings 23. 36.
[b] Luke 19. 47, 48. John 8. 2. Acts 5. 20, 21, 25, 42.
[c] Is. 58. 1, 2. Matt. 28. 20. Acts 20. 27.
[d] Deut. 4. 2; 12. 32. Rev. 22. 19.
[e] Lev. 26. 14, &c. [f] 2 Chr. 36. 14-16. Zech. 1. 4-6; 7. 9-14. [g] 1 Sam. 4. 10-22. Ps. 78. 60-64. [h] 2 Kings 22. 19. Is. 43. 28; 65. 15. Dan. 9. 11. [1] Is. 29. 21. Matt. 21. 23. Acts 4. 17-19. [k] Matt. 27. 20. Acts 16. 19-23; 17. 5-8.

[1] Ex. 22. 6, 27.
[1] Or, *at the door.*
[m] 2 Kings 15. 35. [n] Deut. 18. 20. John 18. 30; 19. 7; Acts 22. 22.
[2] *The judgment of death is for this man.*
[o] Acts 6. 11-14. [p] Am. 7. 15-17. Acts 4. 19; 5. 29. [q] Is. 1. 19; 55. 7. Ex. 33. 11. Hos. 14. 1-4. [r] Ex. 32. 14. Deut. 32. 36. John 3. 9; 4. 2. [s] Dan. 3. 16.
[3] *As it is good and right in your eyes.*
[t] 12. [u] Mic. 1. 1. [x] Mic. 3. 12. [y] 2 Kings 19. 25. Neh. 4. 2. Ps. 79. 1. [z] Is. 2. 2. Mic. 4. 1. Zech. 8. 3.
[4] *The face of the LORD.*
[a] 13. [b] Num. 16. 38. Is. 26. 21. Matt. 23. 35. Rev. 6. 9, 10. [c] Josh. 18. 14.

10 ¶ When [1]the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [1]in the entry of [m]the new gate of the LORD's *house.*

11 Then spake the priests and the prophets unto the princes, and to all the people, [n]saying, [2]This man *is* worthy to die; [o]for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, [p]The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now [q]amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [r]repent him of the evil that he hath pronounced against you.

14 As for me, behold, [s]I *am* in your hand; do with me [3]as seemeth good and meet unto you:

15 But know ye for certain, that, if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: [t]for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests, and to the prophets, This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [u]Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, [x]Zion shall be plowed *like* a field, and [y]Jerusalem shall become heaps, and [z]the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought [4]the LORD, and [a]the LORD repented him of the evil which he had pronounced against them? [b]Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of [c]Kirjath-jearim, who prophesied against this city, and

---

claiming liberty to the captives, and the opening of the prison to them that were bound. This prophecy was delivered in the fourth year of Jehoiakim, and in the first of Nebuchadnezzar, who lost no time in invading Judea, and taking Jerusalem. Seventy years from that period carries us down to the first year of Cyrus, when he made a proclamation for the restoration of the Jews, and the rebuilding of the Temple:—thus exactly and wonderfully does the providence of God further the purposes of his mercy! The king of Babylon, as the destroyer of the Jewish nation, while he had subserved the purposes of Divine Providence, gratified his own ambition—thus contracting the guilt which was now to be avenged by his utter destruction. However, for a season, the wicked may seem to prosper, the day of vengeance never fails, at length, to arrive; and however the Church of God, as the punishment of her sins, may be chastened, she will not be ultimately destroyed. The covenant will stand, and He that made it will do all his pleasure.

Chap. XXVI. 1-10. The Great Court in which the prophet was ordered to stand was the place where both sexes, and all classes, ordinarily worshipped, when they brought no sacrifice; for when they did, they were required to bring it into the Inner Court, where the priests performed their duties. Ver. 6 intimates, that as God had forsaken Shiloh, he would forsake the Temple of Jerusalem. When the spirit of true worship had departed from the heart of the nation, the Temple, for the time being, served no further purpose. Ver. 11-16. These verses present one of the most remarkable facts

against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of [d]Achbor, and *certain* men with him into Egypt:

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; [e]who slew him with the sword, and cast his dead body into the graves of the [5]common people.

24 Nevertheless the hand of [f]Ahikam the son of Shaphan was with Jeremiah, [g]that they should not give him into the hand of the people to put him to death.

CHAPTER XXVII.

Under the type of bonds and yokes, Jeremiah prophesieth the subjection of the neighbouring kings to Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying,

2 Thus [1]saith the LORD to me, [a]Make thee bonds and yokes, and put them upon thy neck,

3 And send them [b]to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of [c]the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them [2]to say unto their masters, Thus saith [d]the LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

5 I have [e]made the earth, the man and the beast that *are* upon the ground, by my great power, and by my outstretched arm, [f]and have given it unto whom it seemed meet unto me.

B. C. 598.

[d] 2 Kings 22. 12, 14.
[e] Matt. 14. 10. Acts 12. 1-3. Rev. 11. 7.
[5] *Sons of the people.*
[f] 2 Kings 22. 12-14.
[g] Acts 23. 10, 20-35.

CH. XXVII.

[1] *Hath the LORD said.*
[a] 28. 10-14.
[b] Ex. 25-28; 29. 18. Am. 1. 9-15; 2. 1-3.
[c] 2 Chr. 36. 13. Ez. 17. 15, &c.
[2] *Concerning their masters, saying,*
[d] Ex. 5. 1.
[e] Gen. 9. 6. Ex. 20. 11. Ps. 102. 25. Is. 42. 5. Col. 1. 16. Heb. 1. 2, 10, 11. Rev. 4. 11.
[f] Gen. 1. 29, 30; 9. 2, 3. Deut. 2. 5, 9, 19. Dan. 2. 21.

[g] Dan. 2. 37, 38; 5. 18, 19.
[h] Is. 44. 28. Ez. 30. 18-20.
[i] Ps. 50. 10-12.
[k] 2 Chr. 36. 20, 21. Dan. 1. 3-5.
[l] Ez. 17. 19-21.
[m] Deut. 18. 10-12. Zech. 10. 2.
[3] *Dreams.*
[n] 28. 16.
[o] 40. 9-12.
[p] Prov. 8. 36. Ez. 18. 31; 33. 11.

6 And now have [g]I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [h]my servant; [i]and the beasts of the field have I given him also to serve him.

7 And [k]all nations shall serve him, and his son, and his son's son, until the very time of his land come; and *then* many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, [l]that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore [m]hearken not ye to your prophets, nor to your diviners, nor to your [3]dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For [n]they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, [o]those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [p]Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto

in history. Nothing would serve the priests, and the prophets, whose wickedness Jeremiah had reproved, but that he must perish as the penalty of his fidelity; and to this end they betook themselves to the princes and the people. The prophet, under these circumstances, conducted himself with peculiar dignity. Unintimidated by the threatening of destruction, he exhorts them to repent; in that case promising them pardon, but threatening them with vengeance in the event of their putting him to death. The noble appeal of the faithful prophet was successful. The princes and all the people, addressing the priests and the prophets, said, "This man is not worthy to die; for he hath spoken to us in the name of the Lord our God." The priests, and the prophets, as the expositors of truth, ought ever to have been the patrons of justice; these men, however, were not so; but the princes and the people, of whom much less was to have been expected, as a higher court, reversed the judgment of these perverse and infatuated men. Ver. 17-24. "A word fitly spoken, how good it is!" The elders of the land, in their address to the assembly, while they acted an honourable part, made a happy use of history. The conduct of Jehoiakim, however, was wicked and cruel in the extreme; but the death of the man of God cost him dear. It is of small importance where the dust of the faithful may repose; the Divine Head of the Church will find it in the morning of the resurrection. The wicked king, when he had slain the prophet, and acted ignominiously towards his dead body, could do no more; the immortal spirit bade defiance to the madness of the monarch.

Chap. XXVII. 1-11. A fresh lesson was now to be emblematically set before the misguided people. Jeremiah, wearing the yoke he made upon his neck, could hardly fail to excite attention, since he was a living type of the thraldom into which the nation would speedily be plunged. It would seem as if Jeremiah made several yokes in addition to that which he wore himself; and the delivery of the awful prophecy may be viewed as sending the yokes to the princes mentioned, since it is not probable that the ambassadors would receive the yokes from the prophet's hands, and carry them to their several masters. These images, to men who were not utterly blinded by unbelief, and hardened by guilt, must have been peculiarly affecting. It is the business of human laws to establish the government by which they are executed; but He who is higher than the highest may change governments and kings at pleasure, in furtherance of his providential purposes, and to promote the interests of his Church. Ver. 12-22. To refuse

you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy [4]a lie in my name; [q]that I might drive you out, and that ye might perish, [r]ye, and the prophets that prophesy unto you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets that prophesy unto you, saying, [s]Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; [t]serve the king of Babylon, and live: [u]wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, [x]let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts [y]concerning the pillars, and [z]concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive [a]Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [b]carried to Babylon, and there shall they be [c]until the day that I visit them, saith the LORD: [d]then will I bring them up, and restore them to this place.

B. C. 598.

[4] *In a lie,* or *lyingly.*
[q] 2 Chr. 18. 17-22. Matt. 24. 24. 2 Thes. 2. 9-12. Rev. 13. 7, 8, 13-14.
[r] Mic. 3. 5-7. Matt. 15. 14. Rev. 19. 20.
[s] 2 Kings 24. 13.
[t] 11, 12.
[u] 38. 17, 23.
[x] Gen. 18. 24-33; 20. 7.
[y] 1 Kings 7. 15, &c.
[z] See 2 Kings 25. 13, 16. *Sea*—see 1 Kings 7. 23, 25. *Bases*—see 1 Kings 7. 27-37.
[a] 22. 28, *Coniah;* 24. 1. 2 Kings 24. 14-16, *Jehoiachin.* 2 Chr. 36. 10.
[b] 2 Kings 24. 13-17.
[c] 2 Chr. 36. 21. Dan. 9. 2.
[d] Ezra 1. 7, 11; 5. 13-15; 7. 9.

CH. XXVIII.

[a] 27. 1.
[b] 37. 13.
[c] Is. 9. 15.
[d] 27. 2-12.
[1] *Years of days.*
[e] 27. 16-22.
[f] 1 Kings 22. 6, 20-29. Mic. 3. 11.
[g] 22. 24, 28, *Coniah;* 24. 1; 52. 31-34, *Jehoiachin.*
[2] *Captivity.*
[h] 26. 2.
[i] Num. 5. 22. Matt. 6. 13. Rev. 1. 18; 3. 14; 22. 20.
[k] 18. 20.
[l] Lev. 26. 14, &c. Deut. 4. 26, 27; 32. 15, &c.

CHAPTER XXVIII.

1 *Hananiah's false prophecy;* 10 *he breaketh Jeremiah's yoke.* 12 *Jeremiah foretelleth of an iron yoke,* 15 *and Hananiah's death.*

AND it came to pass the same year, [a]in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* [b]Hananiah the son of Azur [c]the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, [d]I have broken the yoke of the king of Babylon.

3 Within two [1]full years will I bring again into this place [e]all the vessels of the LORD's house [f]that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place [g]Jeconiah the son of Jehoiakim king of Judah, with all the [2]captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood [h]in the house of the LORD,

6 Even the prophet Jeremiah said, [i]Amen: the LORD do so: [k]the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old, [l]prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of

submission to the invader was to choose death. The blockade of the Chaldean army could not be raised, and the siege would infallibly result in the storming of Jerusalem, and the destruction of the people. The address delivered to Zedekiah was the more reasonable, since he was made king by Nebuchadnezzar, to whom he had taken an oath of fidelity. The pleasing intimation made in the last verse was realised, as we have already seen, by the raising up of Cyrus, king of Persia, who permitted the Jews to return to their own land, and to build their Temple, at the same time delivering into the hands of the priests of Judah the vessels which had been carried away. With prophets as with individuals, conduct is the test of character; the flattering assurances of the bad prophets were in the end all found to be lies, whereas the predictions of the persecuted men of God were fulfilled in their season, vindicating alike their character and their mission.

Chap. XXVIII. 1-7. Among the self-deceived multitudes of the Jewish Church, a first place in point of enormity was due to the false prophet, who stood up in the presence of the priests and the people, like Hananiah, speaking in the name of the Lord when the Lord had given him no message. Divine truth, like genuine gold, is its own voucher. The language of this infatuated man required no contradiction; it violated reason. Such promises as he made to a wicked and impious nation could not be from God, and their fulfilment was impossible. To the wicked there is only *one* promise—that of pardon in the case of penitence. Pardon once obtained, then "all the promises are yea and amen" to them. There is no separating between character and privilege. To the wicked belong the threatenings; to the righteous, the promises. Hananiah, however, was a man to the taste both of the court and the nation; he prophesied "smooth things," and set at naught the menaces of Jeremiah. But the pleasure derived from falsehood is short-lived, and the disappointment is great in proportion to the promise. Ver. 8-14. Only a false prophet could speak good to a wicked people. Jeremiah was hated for the truth, but the day soon declared on which side safety lay. Where prophecy, like testimony, is directly conflicting, both sides cannot be true. Thus it was with Jeremiah and his opponents. The conduct of Hananiah was rude as well as impious. The spirit which ruled him was too light and too lofty to comport with inspiration. He was a mere man of the world, and the world heard him; but they did so to their own destruction. Ver. 15-17. It was proper that a man who had sought such prominence as Hananiah should be made an example to all that might succeed. The Spirit of the Lord, therefore, immediately followed up his false assurances by a terrible prediction, which was to be fulfilled within a period so short, that nearly all that heard might live to see it. Thus inspired Jeremiah said,

peace, when the word of the prophet shall come to pass, [m]*then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet [n]took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, [o]Thus saith the LORD, [p]Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, [q]Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel, [r]I have put a yoke of iron upon the neck of all these nations, [s]that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: [t]and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; [u]The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: [x]this year thou shalt die, because thou hast taught [s]rebellion against the LORD.

17 So [y]Hananiah the prophet died the same year, in the seventh month.

CHAPTER XXIX.

1 *Jeremiah's letter to the captives in Babylon.* 20 *The fearful end of Ahab and Zedekiah, two lying prophets.*

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,

2 (After that Jeconiah the king, and the queen, and the [1]eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, [a]whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;

6 [b]Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And [c]seek the peace of the city whither I have caused you to be carried away captives, and [d]pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy [2]falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That [e]after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 ¶ For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an [3]expected end.

12 Then shall ye call upon me, and ye

B. C. 599.

[m] Deut. 18. 22. Ez. 13.10-16.

[n] 1 Kings 22. 11. 34, 25. Mal. 3. 13.

[o] Ez. 13. 7.

[p] 1 Kings 22. 11.

[q] Ps. 149. 8.

[r] Deut. 4. 20; 28. 48. Is. 14. 4-6.

[s] Rev.17.12,13.

[t] Dan. 2. 38.

[u] Lam. 2. 14. Ez. 13. 2, 3, 22; 22. 28.

[x] Num. 14. 37. Deut. 13. 5, &c.

[s] *Revolt.*

[y] Is. 44. 26. Zech. 1. 6.

CH. XXIX.

[1] *Chamberlains.*

[a] Is.5.5;10.5,6; 45. 7; 59. 1, 2 Am. 3. 6.

[b] Gen. 1.27,28; 9. 7. 1 Tim. 5. 14

[c] Dan. 4. 27; 6. 4. Rom. 13.1,5. 1 Pet. 2. 13-17.

[d] Ezra 6. 10; 7. 23. Dan. 4. 19. 1 Tim. 2 1, 2.

[2] *In a lie.*

[e] Ezra 1. 1, 2. Dan. 9. 2 Zech. 7. 5.

[3] *End and expectation.*

"Hear now, Hananiah, the Lord hath not sent thee; and thou makest this people to trust in a lie." Here the charge is precise and explicit; then followed the dreadful threat: "I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord!" A message so emphatic and fearful could not fail to strike deep into the heart even of this hardened man, as it must also have startled the auditory. Month succeeded month, till the seventh month had arrived, when Hananiah was summoned to the judgment-seat to give an account of the deeds done in the body!

Chap. XXIX. 1-19. So far as can be judged, there was no true prophet at Babylon when this letter was sent, except Ezekiel and Daniel, who had but newly entered on their Divine office. There were, nevertheless, individuals, from their wisdom and piety, accounted prophets, who had much influence with the people, and, therefore, they were recognised along with the priests and the elders. The object of the communication here made was to soothe the spirit of the exiles, and to reconcile them to their captivity for the appointed time. This was necessary, not simply to their comfort, but to their spiritual welfare; a cup was placed in their hands, and it was their wisdom to make up their minds, with humble submission, to drink it. They were, therefore, taught that the first generation, having no prospect of returning, were to reconcile themselves to die there, and, therefore, to build houses, acquire possessions, and enter into the marriage state. At the same time, along with this counsel, they received encouragement, by a re-assurance touching the restoration at the appointed time, when the seventy years should have been fulfilled. Then the Lord would once more visit his people, and bring them back to the land of their fathers. The first generation had, of course, no personal interest in the promise, nor had the second much, since the seventy years would remove the great body of them; but the promise would be fulfilled to the joy of their children. Ver. 20-32. The peculiarly turbulent character of the Jews rendered them, of all mankind, the most impatient of slavery. They were, therefore, always prepared for insurrections, and looked with peculiar favour on demagogues and false prophets, who expatiated on their wrongs, and promised them emancipation. Then, as now, the agreeable was

shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And [f]I will be found of you, saith the LORD; [g]and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, [h]The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD [i]of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will [k]make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, [l]and will deliver them to be removed to all the kingdoms of the earth, [4]to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because [m]they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon;

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes:

22 And of them [n]shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon [o]roasted in the fire;

B. C. 599.

[f] 2 Chr. 15. 12-15. Ps. 32. 6. Is. 55. 6. Rom. 10. 20.

[g] 23. 3-8. Ex. 11. 16-20; 34; 36; 39.

[h] 28. 1, &c.

[i] Ez. 5. 12-17; 6-9; 14; 21. 9-32; 24. 1-14.

[k] 24. 8-10.

[l] Deut. 28. 25, 64; 29. 21-28. 2 Chr. 7. 19-22. Lam. 2. 15, 16.

[4] *For a curse.*

[m] Heb. 12. 25.

[n] Gen. 48. 20. Ruth 4. 11. Is. 65. 15. 1 Cor. 16. 22.

[o] Dan. 3. 6, 21.

[p] Prov. 5. 21. Mal. 3. 5. Heb. 4. 13.

[5] *Dreamer.*

[q] 1 Kings 21. 8-13. 2 Kings 10. 1-7.

[r] 2 Kings 25. 18-21.

[s] Acts 4. 1.

[t] Deut. 13. 1-5. Zech. 13. 3-6. Matt. 21. 23.

[u] 2 Chr. 16. 10. Acts 16. 24.

[x] 2 Chr. 25. 16. Am. 7. 12, 13. Acts 4. 17-21.

[y] Num. 16. 3. Matt. 27. 63. 2 Tim. 3. 8.

[z] 1-10.

[a] 25.

[b] Ez. 13. 8-16, 22, 23.

[c] 1 Sam. 2. 30-34.

[6] *Revolt.*

CH. XXX.

[a] 26. 15.

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; [p]even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the [5]Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, [q]Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to [r]Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [s]officers in the house of the LORD, for every man *that is* mad, [t]and maketh himself a prophet, [u]that thou shouldest put him in prison, and in the stocks.

27 Now [x]therefore why hast thou not reproved Jeremiah of Anathoth, [y]which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, [z]This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And [a]Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, [b]Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed: [c]he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught [6]rebellion against the LORD.

CHAPTER XXX.

1 *The return of the Jews.* 10 *Jacob comforted.* 18 *Their return shall be gracious.*

THE [a]word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

always preferred to the truthful. They who preached patience were deemed unpatriotic, and leagued with the oppressor; whereas such as encouraged plots and rebellions, which only tended to bring down vengeance, and to rivet fetters more strongly, were favoured as friends and benefactors. Then, as now, faithful were the wounds of a friend, the kisses of an enemy deceitful.

Chap. XXX. 1-11. From the quotations contained in the New Testament, it is clear that the prophecy of this chapter, and that which follows, points to the days of the Messiah or the Christian Church. It may be doubtful, therefore, whether the people understood the full import of the prediction; it is clear that in many instances such was the fact, as is testified by the Apostle Peter. The prophet was instructed to transmit his prophecies to future ages, and with that view to write them in a book. These predictions, however slighted by the men of that generation, would be interesting and edifying in no common degree in after ages. They are, indeed, full of instruction even now, and they will continue to be so until the history of redemption shall have been completed. The assurance given in ver. 11 is very remarkable; the fulfilment of the prediction is beyond dispute, so far as time has admitted of it, and that which remains will be fulfilled in its season. Although the Jews are dispersed, they are not destroyed; they are still a great nation, and at the period appointed they will be collected together to form a special community. Not so the contemporary kingdoms. Of these the Lord hath made "a full end;" nothing survives of them but the name. The great monarchies of Assyria, Persia, Greece, and Rome have all passed away; but the seed of Abraham continue witnesses for God amongst every people. Ver. 12-24. The words of the prophet are peculiarly cheering. Notwithstanding the devastation which then covered Palestine, the temple, the city, the towns, the villages, all would be rebuilt, and the ancient

3 For, lo, the days come, saith the LORD, [b]that I will bring again the captivity of my people Israel and Judah, saith the LORD; [c]and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD, We have heard a voice of trembling, [1]of fear, and not of peace.

6 Ask ye now, and see whether [2]a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: [d]it *is* even the time of Jacob's trouble: [e]but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* [f]I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall [g]serve the LORD their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, [h]I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, [i]and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I [k]*am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, [3]that thou mayest be bound up: [l]thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not: for [m]I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; [n]*because* thy sins were increased.

15 [o]Why criest thou for thine affliction? thy sorrow *is* incurable [p]for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

B. C. 606.

[b] Deut. 30. 3.
[c] Ez. 20. 42.
[1] Or, there is *fear, and not peace.*
[2] *A male.*
[d] Gen. 32. 7, 24-30.
[e] Ps. 25. 22. Rom. 11. 26.
[f] Is. 9. 4.
[g] Is. 55. 3-5. Luke 1. 69. Acts 2. 30; 13. 34.
[h] Is. 46. 11, 13; 49. 25; 60. 4, &c.
[i] Is. 35. 9.
[k] Is. 43. 25. Matt. 28. 20. 2 Tim. 4. 17, 18, 22.
[3] *For binding up,* or *pressing.*
[l] Ex. 15. 26. 1 Pet. 2. 24.
[m] Job 13. 24-28.
[n] Ps. 90. 7, 8.
[o] Josh. 7. 10, 11.
[p] 2 Chr. 36. 14-17.

[q] Ex. 15. 26. Ez. 34. 16. 1 Pet. 2. 24. Rev. 22. 2.
[r] Ps. 85. 1; 102. 13, 16.
[s] Neh. 3. Is. 44. 26. Zech. 14. 10.
[4] *Little hill.*
[t] Ezra 3. 10-13. Is. 52. 9. Zeph. 3. 14-20.
[u] Is. 60. 22. Ez. 36. 10-15. Zech. 2. 4.
[x] Is. 60. 19; 62. 2, 3. Zech. 9. 13. John 17. 1, 5, 22. 1 Pet. 1. 7.
[y] Is. 49. 20; 51. 22, 23.
[z] Gen. 49. 10. Neh. 2. 9, 10; 7. 2.
[a] Deut. 26. 17-19. Ez. 37. 27. Zech. 13. 9. Matt. 22. 32. Heb. 8. 10. Rev. 21. 3.
[5] *Cutting.*
[6] Or, *remain.*

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For [q]I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, [r]Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and [s]the city shall be builded upon her own [4]heap, and the palace shall remain after the manner thereof.

19 And [t]out of them shall proceed thanksgiving, and the voice of them that make merry: [u]and I will multiply them, and they shall not be few; [x]I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, [y]and I will punish all that oppress them.

21 And [z]their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And [a]ye shall be my people, and I will be your God.

23 ¶ Behold, the whirlwind of the LORD goeth forth with fury, a [5]continuing whirlwind; it shall [6]fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAPTER XXXI.

1 *The restoration of Israel.* 22 *Christ is promised.* 27 *His care over the church.*

AT the same time, saith the LORD, [a]will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword [b]found grace in the wilderness; *even* Israel, when I went to cause him to rest.

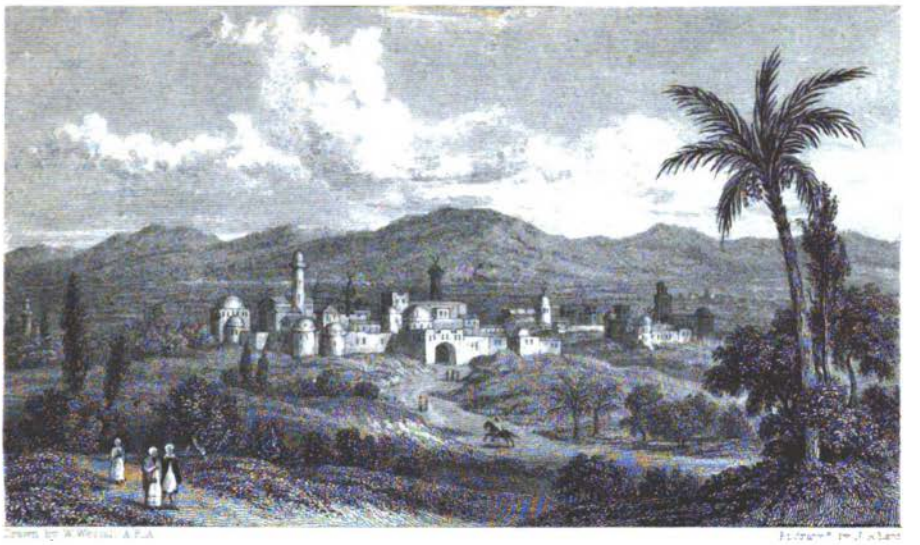
3 The LORD hath appeared [1]of old unto me, *saying*, Yea, I have loved thee [c]with an everlasting love; therefore [2]with lovingkindness have I drawn thee.

CH. XXXI.

[a] Gen. 17. 7, 8. Ps. 48. 14. Is. 41. 10. Zech. 13. 9.
[b] Deut. 1. 30-33. Ps. 78. 14-16, 23-29.
[1] *From afar.*
[c] Is. 45. 17. Rom. 11. 28. 2 Thes. 2. 13. 2 Tim. 1. 9.
[2] *Have I extended loving-kindness unto thee.*

worship re-established. The result of this would be a season of rejoicing equal to those which distinguished the happiest periods of the nation's history. The badge of thraldom would be removed; their nobles would be "of themselves," not foreign conquerors; and their governor proceed "from the midst of them." These cheering words had more of a spiritual than a temporal bearing. Even after the Captivity, they were frequently subject to strangers and oppressed by them, and a portion of their rulers were not of the character here described; but when the Lord Jesus had finished the work which had been given him to do, and ascended to his Mediatorial Throne, then, in the highest sense, these beautiful predictions were realised; and when the children of Israel shall receive their King, rejoicing in his righteousness, and shall have been restored to the land of their fathers' sepulchres, the whole prophecy will be completed.

Chap. XXXI. 1-17. A touching view of evangelical sentiment pervades these verses, which are intended to temper the severity of the foregoing predictions. In the day of darkness they were directed to look forward to the bright light which would break forth. The return of a portion of the Jews to Palestine would be a partial fulfilment of the prophecy; but the completion was to be



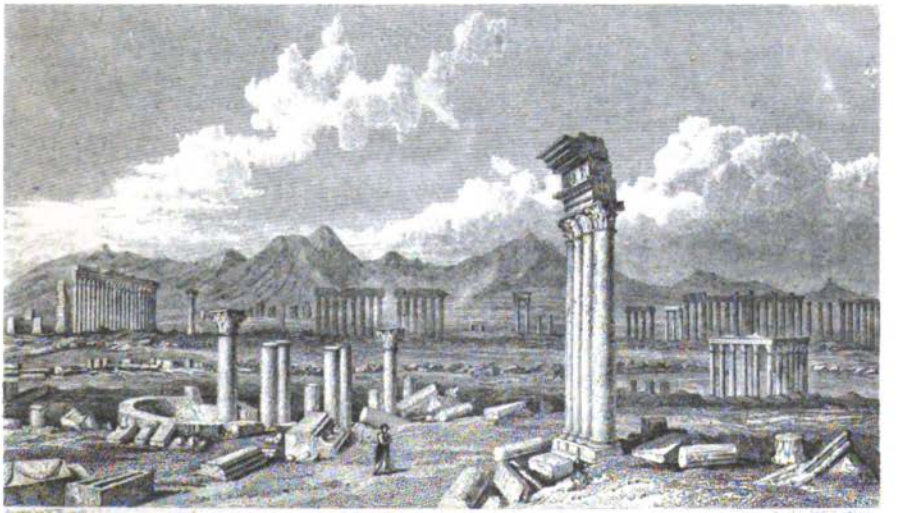
Drawn by W. Westall, A.R.A. Engraved by J. Scharf

RAMAH.



W. Westall

[illegible]



4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [3]tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall [4]eat *them* as common things.

6 For there shall be a day, *that* the watchmen [d]upon the mount Ephraim shall cry, [e]Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, [f]O LORD, save thy people, [g]the remnant of Israel.

8 Behold, [h]I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with [5]supplications will I lead them: I will cause them to walk by the rivers of waters [i]in a straight way, wherein they shall not stumble; [k]for I am a father to Israel, and Ephraim *is* my firstborn.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, [l]He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath [m]redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, [n]and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; [o]and their soul shall be as a watered garden: [p]and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will [q]satiate the soul of the priests with fatness, and [r]my people shall be satisfied with my goodness, saith the LORD.

B.C. 606.

3 Or, *timbrels.*
4 *Profane* them.
d 2 Chr. 30. 5-11. Acts 8. 5-8.
e Is. 2. 2-4.
f Ps. 106. 47.
g Is. 11. 11. Rom. 9. 27; 11. 5, 6.
h 29. 14.
5 *Favours.*
i Is. 57. 14; 63. 13.
k Ex. 4. 22. 2 Cor. 6. 18. Heb. 12. 23.
l Deut. 32. 26, 27, 36. John 11. 52.
m Is. 49. 24-26; 53. 12. Matt. 20. 28. Tit. 2. 14. Heb. 2. 14, 15.
n Ps. 130. 4. Rom. 2. 4.
o Is. 58. 11.
p Is. 60. 20. John 16. 22. Rev. 7. 17.
q Deut. 33. 8-11. Ps. 132. 9, 10. 1 Pet. 2. 9. Rev. 5. 10.
r Ps. 63. 5.

s Gen. 37. 35. Is. 22. 4.
t Ps. 37. 36. Lam. 5. 7.
u Mark 5. 38, 39. John 20. 13-15. 1 Thes. 4. 13.
x Heb. 6. 10.
y Ezra 1. 5, &c. Hos. 1. 11.
z Is. 6. 13. Ez. 37. 11-14. Hos. 2. 15. Matt. 24. 22. Rom. 11. 23-26.
a Prov. 3. 11. Rev. 3. 19.
b Ps. 55. 4. Phil. 2. 13. Jam. 1. 16-18.
c Is. 63. 16.
d Ez. 36. 26, 31. Luke 15. 17-19. John 6. 44, 45. Eph. 2. 3, 4.
e Luke 18. 13. 2 Cor. 7. 11.
f Deut. 32. 36. Hos. 11. 8, 9.
6 *Sound.*
g Is. 55. 7; 57. 18.
h Is. 48. 20. Zech. 2. 6, 7.
i Hos. 14. 4.
k Num. 16. 30.
l Ps. 87. 1-3. Mic. 4. 1.
m Zech. 8. 4-8.
n Ez. 36. 9-11. Hos. 2. 23.

15 ¶ Thus saith the LORD, A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children, [s]refused to be comforted for her children, [t]because they *were* not.

16 Thus saith the LORD, [u]Refrain thy voice from weeping, and thine eyes from tears: [x]for thy work shall be rewarded, saith the LORD; [y]and they shall come again from the land of the enemy.

17 And [z]there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* [a]Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [b]turn thou me, and I shall be turned; [c]for thou *art* the LORD my God.

19 Surely [d]after that I was turned, I repented; and after that I was instructed, [e]I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? [f]for since I spake against him, I do earnestly remember him still; therefore my bowels are [6]troubled for him: [g]I will surely have mercy upon him, saith the LORD.

21 Set thee up way-marks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: [h]turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou [i]backsliding daughter? for the LORD hath [k]created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, [l]*and* mountain of holiness.

24 And there shall dwell [m]in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, [n]that I will sow the house of Israel,

looked for in the salvation of Israel, when the fulness of the Gentiles should be brought in. The perpetuity of the Father's love is affectingly set forth in ver. 3 and 8; the principle there implied pervades the economy of redemption. The love wherewith God has loved his people is indeed everlasting, and, therefore, he has drawn them to the Cross by his loving-kindness, through the power of the Holy Ghost. The breaking of the Assyrian power was a great matter for the Jews, and a beautiful emblem of the breaking of the yoke of Satan by the power of Christ. The return of the Jews to Mount Zion, with songs of praise, and their flowing together to behold, and share in the goodness of the Lord, are terms expressive of an extraordinary influence of the Divine Spirit. A deep spirit of religion is clearly indicated, which would display its force in the building of the City and Temple, and in every other appropriate method connected with the common good. The language of the prophet is full of the Divine goodness—so full that no language is at all adequate to express it. Not until the Jews have been restored to the Divine favour, and the fulness of the Gentiles brought in, will its import have been completely realised. Ver. 18-21. Under this language we have a fine delineation of the working of grace in a contrite heart. The true penitent will be at no loss to understand it; and the child of God who has departed through an evil heart of unbelief, on being recovered by sovereign grace, will have a still more impressive conception of it. Ver. 22-40. The event referred to in ver. 22 is full of wonder; the man to be "compassed" was none other

and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; [o]so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But [p]every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that [q]I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, [r]although I was an husband unto them, saith the LORD;)

33 But [r]this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [s]I will put my law in their inward parts, and write it in their hearts; [t]and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, [u]Know the LORD: [x]for they shall all know me, from the least of them unto the greatest of them, saith the LORD: [y]for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; [z]The LORD of hosts *is* his name:

36 If [a]those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, [b]I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, [c]that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the [d]whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, [e]*shall be* holy unto the LORD; [f]it shall not be plucked up, nor thrown down, any more for ever.

[B. C. 590.]

[o] Ps. 80. 35. Dan. 9. 25.
[p] Is. 3. 11. Gal. 6. 5, 7, 8.
[q] Matt. 26. 28. 1 Cor. 11. 25. Heb. 8. 8-13; 9. 15; 12. 14.
[r] *Should I have continued an husband unto them?*
[r] 32. 40.
[s] Deut. 30. 6. Ez. 36. 26-27. Rom. 7. 22; 8. 2-8. 2 Cor. 3. 7, 8. Gal. 5. 22, 23. Heb. 8. 10; 10. 16.
[t] Gen. 17. 7, 8. Ez. 37. 27. Zech. 13. 9. John 20. 17.
[u] John 17. 3.
[x] John 6. 45. 1 John 5. 20.
[y] Mic. 7. 18. Acts 13. 38, 39. Rom. 11. 26, 27. Heb. 8. 12; 10. 17, 18.
[z] Is. 48. 2; 54. 5.
[a] Ps. 89. 36, 37. Is. 54. 9, 10. Matt. 18. 18.
[b] Rom. 11. 2-5, 26-28.
[c] Is. 44. 28. Ez. 48. 30-35.
[d] Ez. 37. 2.
[e] Joel 3. 17.
[f] Is. 51. 22. Ez. 37. 25.

CHAPTER XXXII.

1 *Jeremiah's imprisonment:* 16 *his complaint to God.* 26 *The captivity confirmed.* 36 *A promise of a gracious return.*

THE word that came to Jeremiah from the LORD [a]in the tenth year of Zedekiah king of Judah, which *was* [b]the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and [c]Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For [d]Zedekiah king of Judah had shut him up, saying, [e]Wherefore dost thou prophesy, and say, Thus saith the LORD, [f]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And [g]Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be [h]until I visit him, saith the LORD: [i]though ye fight with the Chaldeans, ye shall not prosper?

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that *is* in [k]Anathoth; [l]for the right of redemption *is* thine to buy *it*.

8 So Hanameel, mine uncle's son, came to me [m]in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. [n]Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel, my uncle's son, that *was* in Anathoth, and weighed him the money, *even* [1]seventeen shekels of silver.

10 And I [2]subscribed the evidence, and sealed *it*, and took witnesses, [o]and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed [p]ac-

CH. XXXII.

[a] 2 Kings 25. 1, 2.
[b] 25. 1.
[c] Neh. 3. 25. Matt. 5. 12.
[d] 2 Kings 6. 31, 32. 2 Chr. 28. 22.
[e] Ez. 5. 4. Am. 7. 13. Luke 20. 2. Acts 6. 12-14.
[f] 34. 2, 3.
[g] 2 Kings 25. 4-7. Ez. 12. 12, 13; 17. 13-21; 21. 25, 26.
[h] 34. 4, 5.
[i] Prov. 21. 30.
[k] Josh. 21. 18, 19.
[l] Lev. 25. 23-25, 32-34. Ruth 4. 4-9.
[m] 33. 1.
[n] 1 Sam. 10. 3-7. Acts 10. 17-28.
[1] Or, *seven shekels, and ten pieces of silver.*
[2] *Wrote in the book.*
[o] Gen. 23. 15, 16.
[p] Luke 2. 27. Acts 26. 3. 1 Cor. 11. 16.

than Emmanuel, God with us—an event the result of Divine power, contrary to the established order of things. The covenant mentioned is easily explained; it implies nothing less than the New Covenant, which would be brought into full operation, and applied in all its blessings to the heart of the nation. The description here given of the work of grace on the soul, is one of the most precious in the Old Testament Scriptures. That work once wrought in the heart of every soul of the seed of Abraham, the redemption of Israel will be complete.

Chap. XXXII. 1-35. The king and the princes, as if bent on their own destruction, spurning the counsel of Jeremiah, determined to hold out to the last. The scenes which followed were terrific in an unusual degree. The king's sons were slain before his eyes; and then, to add to his misery, he was himself the subject of inhuman indignities. Ver. 24 describes the process by which the siege was carried on. A mount was raised so high as to equal, if not to overtop, the walls of the city. Moveable towers of wood also were usually placed upon these mounts, admitting of being carried from one spot to

cording to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto [q] Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel, mine uncle's *son*, [r] and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, (both which is sealed,) and this evidence which is open, and put them in an earthen vessel, that they may continue many days:

15 For thus saith the LORD of hosts, the God of Israel, [s] Houses, and fields, and vineyards, shall be possessed again in this land.

16 ¶ Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, [t] I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, [u] thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* [x] there is nothing [8] too hard for thee;

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: [y] The Great, the Mighty God, [z] the LORD of hosts, *is* his name;

19 Great in counsel, and mighty in [4] work: [a] (for thine eyes *are* open upon all the ways of the sons of men: [b] to give every one according to his ways, and according to the fruit of his doings:)

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; [c] and hast made thee a name, as at this day;

21 And hast [d] brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and [e] with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, [f] which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; [g] but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; [h] therefore thou hast caused all this evil to come upon them.

24 Behold the [5] mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and [i] what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; [6] for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the God of all flesh: [k] is there any thing too hard for me?

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrézzar king of Babylon, and he shall take it.

29 And the Chaldeans, that fight against this city, shall come and [l] set fire on this city, and burn it with the houses [m] upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel, and the children of Judah, have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For [n] this city hath been to me *as* [7] a provocation of mine anger and of my fury, from the day that they built it even unto this day, [o] that I should remove it from before my face;

32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, [p] they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have [q] turned unto me the [8] back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [r] set their abominations in the house which is called by my name, to defile it.

35 And [s] they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech, [t] which I commanded them not, neither came it into my mind, that they should do this abomination, [u] to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [x] It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;

37 Behold, [y] I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in

B. C. 590.

q 45.
r Is. 8. 1, 2. 2 Cor. 8. 21.
s Zech. 3. 10.
t Gen. 32. 9-12. 2 Sam. 7. 18-25. Phil. 4. 6, 7.
u 2 Kings 19. 15. Ps. 102. 25.
x Gen. 18. 14. Job 42. 2. Luke 18. 27.
8 *Hid from thee.*
y Gen. 49. 24. Deut. 7. 21; 10. 17. Ps. 145. 3-6. Is. 9. 6; 57. 15. Hab. 1. 12.
z 31. 35.
4 *Doing.*
a Ps. 33. 13-15. Prov. 5. 21. Heb. 4. 13.
b Ps. 62. 12. Ec. 12. 14. Matt. 16. 27. John 5. 29. Rom. 2. 6-10. 2 Cor. 5. 10. Rev. 22. 12.
c Is. 63. 12. Dan. 9. 15.
d Ex. 6. 6.
e Ex. 6. 1; 13. 9.
f Gen. 13. 15; 15. 18-21; 28. 13-15; 35. 11, 12. Ex. 13. 5. Num. 14. 16, 30. Deut. 6. 10, 18, 23; 8. 1. Josh. 1. 6. Ps. 105. 9-11.
g Jud. 2. 11-13. Neh. 9. 26-30. Dan. 9. 4-6.
h Lev. 26. 14, &c. Lam. 5. 16, 17.
5 Or, *engines of shot.*

i Josh. 23. 15, 16. Zech. 1. 6.
6 Or, *though.*
k Matt. 19. 26.
l 37. 8-10; 39. 8.
m 44. 17-19.
n 1 Kings 11. 7, 8. Ex. 22. 2-22. Luke 13. 33, 34.
7 *For my anger.*
o 2 Kings 23. 27; 24. 3.
p Is. 1. 4-6, 23. Dan. 9. 6, 8. Zeph. 3. 1-4.
q Ez. 8. 16. Zech. 7. 11, 12.
8 *Neck.*
r 2 Chr. 33. 4-7, 15.
s 2 Kings 23. 10. Ps. 106. 37, 38. Is. 57. 5.
t Lev. 18. 21; 20. 2-5. Deut. 18. 10.
u Ex. 32. 21. 1 Kings 21. 14-16, 22.
x 3, 24.
y Deut. 30. 3, 4. Is. 11. 11-16. Ob. 17-21. Zeph. 3. 20.

another, as might best further the objects of the assailants. Ver. 36-44. We have here another of those bright evangelical outbursts which mark even the most appalling predictions. Nothing can be more comforting and assuring than the language here held concerning the people; the gift of "one heart, and one way to fear the Lord, for the good of themselves and their children," implied everything. The promise to make an everlasting covenant with them, that the Lord would not turn away from them to do them good, but put his fear in

great wrath; and I will bring them again unto this place, [z]and I will cause them to dwell safely;

38 And [a]they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, [b]that they may fear me [9]for ever, for the good of them, and of their children after them:

40 And [c]I will make an everlasting covenant with them, [d]that I will not turn away [1]from them, to do them good; [e]but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [f]I will rejoice over them to do them good, [g]and I will plant them in this land [2]assuredly with my whole heart, and with my whole soul.

42 For thus saith the LORD, [h]Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall [i]buy fields for money, and subscribe evidences, and seal *them*, and take witnesses [k]in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: [l]for I will cause their captivity to return, saith the LORD.

CHAPTER XXXIII.

1 *A return from captivity is promised.* 15 *Christ the Branch of righteousness.*

MOREOVER, the word of the LORD came unto Jeremiah the second time, (while [a]he was yet shut up in the court of the prison,) saying,

2 Thus saith the LORD, the maker thereof, the LORD that formed it, to establish it; [1]The LORD *is* his name;

3 [b]Call unto me, and I will answer thee, and [c]shew thee great and [2]mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness [d]I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, [e]and will reveal unto them the abundance of peace and truth.

7 And I [f]will cause the captivity of Judah, and the captivity of Israel, to return, [g]and will build them, as at the first.

8 And [h]I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me [i]a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall [k]fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.

10 ¶ Thus saith the LORD, Again there shall be heard in this place, [l]which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate, without man, and without inhabitant, and without beast,

11 The [m]voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring [n]the sacrifice of praise into the house of the LORD. [o]For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts, Again in this place, which is desolate without man and without beast, and [p]in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 [q]Behold, the days come, saith the LORD, that I will perform that good thing

B. C. 590.

[z] Ex. 34. 25-28.
[a] Gen. 17. 7. Heb. 8. 10.
[b] Gen. 22. 12. Acts 9. 31.
[9] *All days.*
[c] Gen. 17. 7-13. Luke 1. 72-75. Heb. 8. 13-18.
[d] John 10. 27-30. Rom. 8. 28-39.
[1] *From after them.*
[e] Ex. 36. 26. Jam. 1. 17. 1 Pet. 1. 5.
[f] Deut. 30. 9.
[g] Am. 9. 15.
[2] *In truth*, or *stability.*
[h] Zech. 8. 14, 15. Matt. 24. 35.
[i] 6-15.
[k] 17. 26.
[l] 33. 7, 11, 26.

CH. XXXIII.

[a] 37. 21. 2 Tim. 2. 9.
[1] Or, *JEHOVAH.*
[b] Deut. 4. 7, 29. Acts 2. 21.
[c] Eph. 3. 20.
[2] *Hidden.*

[d] Deut. 31. 17.
[e] Ex. 34. 6. Ps. 72. 7; 85. 10-12. Is. 2. 2-4; 30. 26; 32. 15-18; 44. 17, 18; 54. 13. Gal. 5. 22, 23. Eph. 6. 23.
[f] Ps. 14. 7; 85. 1; 126. 1, 4. Is. 11. 12, &c. Zeph. 3. 20.
[g] Is. 1. 26. Hos. 2. 15. Mic. 7. 14, 15. Zech. 1. 17.
[h] Ps. 85. 2, 3. Is. 44. 22. Ex. 36. 25, 33. Zech. 13. 1. Heb. 9. 11-14. 1 John 1. 7-9.
[i] Ps. 126. 2, 3. Is. 62. 2, 3, 12. Zeph. 3. 17-20. Zech. 8. 20-23.
[k] Ex. 15. 14-16. Neh. 6. 16. Is. 60. 5. Hos. 3. 5. Zech. 12. 2.
[l] Ex. 37. 11.
[m] Rev. 18. 23.
[n] Lev. 7. 12, 13. Ps. 116. 17.
[o] 7, 26.
[p] Is. 65. 10. Ex. 36. 8-11. Zeph. 2. 6, 7.
[q] 31. 27, 31.

their hearts that they should not depart from him, was so full of mercy and goodness as to assuage grief, subdue fear, and inspire hope. The Divine displeasure was now removed, and the Most High would "rejoice over them to do them good, and to plant them in the land with his whole heart, and with his whole soul." What language! How inspiring and consolatory! We have here the Gospel covenant, developed and applied, and mercy rejoicing amidst judgment.

Chap. XXXIII. 1-15. Jeremiah, while abounding in prophecy, was a man mighty in prayer, and his prayers were those of faith and affection to an extraordinary degree. The encouragement given him in ver. 3 to persevere is very remarkable. The language here addressed to him, however, may be applied by every pastor to himself, and taken as a rule of supplication by every Church. The wounds Jehovah had inflicted he alone could heal; and he graciously promised to bring "health and cure." His providence and his grace would so combine and work together as to effect the people's emancipation from darkness, corruption, and misery. The notice even of the heathen would be attracted by these signal displays of mercy: even they would acknowledge that the Lord had done great things for them; and they themselves would take up the statement, exultingly repeating, "The Lord hath done great things for us." Ver. 16-26. "The Lord our righteousness" is one of the most precious expressions in the Old Testament; that is the righteousness in which his people stand, and they rejoice in it; they deprecate the thought of any other. Christ is the king and priest of his Church, and through him,

which I have promised unto the house of Israel, and to the house of Judah.

15 ¶ In those days, and at that time, will I cause [f]the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days [g]shall Judah be saved, and Jerusalem [h]shall dwell safely: and this *is the name* wherewith she shall be called, [3]The LORD our Righteousness.

17 ¶ For thus saith the LORD, [4]David shall [n]never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, [x]If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* [y]may also my covenant be broken with David my servant, [z]that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover, the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? [a]thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, [b]If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then [c]will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, [d]and have mercy on them.

CHAPTER XXXIV.

Jeremiah prophesieth the destruction of Jerusalem, and the captivity of Zedekiah.

THE word which came unto Jeremiah from the LORD, (*when Nebuchadnezzar king of Babylon, and all his army, and [b]all the kingdoms of the earth [1]of his dominion, and all the people, [c]fought against Jerusalem, and against all the cities thereof,) saying,

2 Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him; Thus saith the LORD, [d]Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And [e]thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; [f]and thine eyes shall behold the eyes of the king of Babylon, and [2]he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 *But* [g]thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; [h]and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought [i]against Jerusalem, and against all the cities of Judah that were left, against [k]Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, [l]to proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should [m]serve himself of them, *to wit*, of a Jew his brother.

10 Now, [h]when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more; then they obeyed, and let *them* go.

11 But [o]afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

B. C. 590.

[f] 23. 5, 6.
[g] Is. 45. 17, 22. Rom. 11. 26.
[h] Deut. 33. 12, 28. Ez. 28. 26.
[3] *JEHOVAH-tsidkenu.*
[4] *There shall not be cut off from David.*
[n] 2 Sam. 7. 16. 1 Kings 2. 4. Ps. 89. 29-37. Luke 1. 32, 33.
[x] Gen. 8. 22. Is. 54. 9, 10.
[y] Ps. 89. 34. Matt. 24. 35.
[z] Is. 9. 6, 7. Dan. 7. 14. Luke 1. 32, 33.
[a] Neh. 4. 2-4. Esth. 3. 6-8. Ps. 44. 13, 14. Lam. 2. 15, 16.
[b] Gen. 8. 22.
[c] Gen. 49. 10.
[d] Is. 14. 1. Rom. 11. 22.

CH. XXXIV.

[e] 39. 1-3.

[b] Dan. 2. 37, 38.
[1] *The dominion of his hand.*
[c] 7.
[d] 21. 4, 10.
[e] 32. 4.
[f] 2 Kings 25. 6, 7.
[2] *His mouth shall speak to thy mouth.*
[g] 2 Chr. 16. 14. Dan. 2. 46.
[h] Lam. 4. 20.
[i] 8. 14.
[k] Josh. 10. 3, 11.
[l] Ex. 21. 2-4. Deut. 15. 12.
[m] 30. 8.
[n] 36. 12, 24, 25.
[o] Ex. 14. 3-9. 1 Sam. 19. 6-11. Ps. 78. 34-36. Prov. 26. 11. Ec. 8. 11. Hos. 6. 4. Rom. 2. 4, 5.

the covenant of royalty made with David, and with his seed, is fulfilled, and the sacrifices of the dispensation which has passed away, will be superseded by his one offering, which, having magnified the law, and made it honourable, is effectual for ever to all that believe. It is for his people, however, to remember that they, too, through him, are "a royal priesthood," and that it behoves them, as such, to cultivate intelligence and purity, that they may "shine as lights in the world," and that the truth of the Gospel may sound forth from them into all the nations of the earth.

Chap. XXXIV. 1-17. It was the practice among the Jews, at the funeral of their kings, to prepare a bed of spices, of which they made a perfume by burning them, and therein to deposit the body. By the law of Moses, the children of Israel were not allowed to detain their brethren in perpetual bondage. After a service of six years they were compelled to liberate them. From ver. 8 and 9, it would seem that this law had been neglected; and Zedekiah, on the approach of the enemy, with a view to command the services of the bondmen, enjoined their masters to liberate them. A policy resembling this has frequently been pursued by nations where slavery

13 Thus saith the LORD, the God of Israel, [p]I made a covenant with your fathers [q]in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At [r]the end of seven years let ye go every man his brother an Hebrew, which hath [s]been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: [t]but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were [u]now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; [v]and ye had made a covenant before me in the house [w]which is called by my name:

16 But [x]ye turned, and [y]polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, [z]I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and [z]I will make you [6]to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, [a]when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, [b]and into the hand of them that seek their life: [c]and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them

B. C. 607.

p Ex. 24. 3, 7, 8. Deut. 5. 2, 3, 27.
q Deut. 7. 8. Josh. 24. 17.
r Ex. 21. 1-4. Deut. 15. 12. 2 Chr. 28. 10. Am. 1. 6.
s *Sold himself.*
t 1 Sam. 8. 7, 8. Neh. 9. 30. Zech. 7. 11, 12.
u *To-day.*
v 2 Kings 23. 3. Neh. 10. 29. Ps. 76. 11; 119. 106.
w *Whereupon my name is called.*
x 1 Sam. 15. 11. Ez. 3. 20. Luke 8. 13-15.
y Ex. 20. 7. Ez. 17. 16-19. Mal. 1. 7, 12.
z Lev. 26. 34, 35. Deut. 19. 19. Matt. 7. 2. Gal. 6. 7. Rev. 16. 6.
6 Deut. 28. 64.
a *For a removing.*
b Gen. 15. 10, 17, 18. Ps. 50. 5.
b 33. 16.
c Rev. 19. 17-21.

d 37. 5, 11.
e 32. 29; 38. 23.
f Ex. 33. 27, 28. Mic. 7. 13. Zech. 1. 12.

CH. XXXV.

a 2 Kings 23. 34. Dan. 1. 1.
b 2 Kings 10. 15, 16. 1 Chr. 2. 55.
c 36. 10-12.
d Deut. 33. 1. Josh. 14. 6. 1 Sam. 2. 27. 1 Kings 12. 22. 2 Kings 1. 9, 11-13. 2 Chr. 8. 14. 1 Tim. 6. 11.
e 26. 10.
1 *Threshold, or vessel.*
f Am. 2. 12. 2 Cor. 2. 9.
g 2 Kings 10. 15. 1 Chr. 2. 55.
h Lev. 10. 9. Num. 6. 3-5. 1 Cor. 7. 26-31.
i Prov. 1. 8, 9; 4. 1, 2, 10. Col. 3. 20.

that seek their life, and into the hand of the king of Babylon's army, [d]which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they [e]shall fight against it, and take it, and burn it with fire: [f]and I will make the cities of Judah a desolation without an inhabitant.

CHAPTER XXXV.

1 *By the obedience of the Rechabites, 12 the Jews' disobedience is condemned.*

THE word which came unto Jeremiah from the LORD, [a]in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto [b]the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, [c]into the chamber of the sons of Hanan the son of Igdaliah, [d]a man of God, which *was* by [e]the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the [1]door.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, [f]Drink ye wine.

6 But they said, We will drink no wine: [g]for Jonadab the son of Rechab, our father, commanded us, saying, [h]Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have [i]we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

prevailed. In the present case, however, so soon as fear was removed by the retreat of the Chaldeans, faith was treacherously broken with these emancipated men, and the yoke was imposed afresh. A deed so iniquitous might well call down the Divine displeasure. Even among the heathen nations it would have been held as a cruel outrage; but occurring among a nation of brothers, and running in the face of an express law, the enormity and the injustice were extreme. Ver. 18-22. This dividing of the sacrifice, and passing between the parts, implied a sort of imprecation on the persons forming the covenant—if they broke it—that they themselves might be thus cut asunder, and sacrificed to the Divine justice. There was something peculiarly affecting in the transaction. It was a most impressive form of taking a mutual oath of each other, and adjudging themselves to death in the event of breaking it! When this was done, then the contracting parties feasted on the victim—an act which embodied and expressed the principle of friendship.

Chap. XXXV. 1-11. The family of Rechab has obtained great distinction from the instruction he left to his posterity, which indicated a lively concern to promote their moral and religious welfare. He enjoined them, not merely to abstain from the use of wine, but to live as the patriarchs of old had done—and, indeed, as many of their countrymen, the Arabs, continue to do at this day—without any fixed habitations or possessions, far from the society of cities, which are deemed the seeds and sources of immorality and disease—in the open country, feeding their flocks, and living on their produce. It was, of course, well that they had rules peculiar to themselves; but the trial was made to test their decision in adhering to them, and the reasons which they assigned for it were intended to expose the disobedience of the Jews. Jonadab lived about 300 years before this time; and there seems reason to believe that he himself had practised the rules he gave to his children, whom he trained up to habits of abstemiousness. The case is not a little remarkable, and its influence on subsequent generations was great. Injunctions given by parents on the brink of eternity can hardly fail to make an impression; for although they have no Divine authority in

9 Nor to build houses for us to dwell in; [k]neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; [l]but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [m]Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, [n]I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel, [2]Jonadab the son of Rechab shall not want a man [o]to stand before me for ever.

B. C. 607.

[k] Pr. 37. 16. 1 Tim. 6. 6.

[l] Neh. 9. 26, 30. Is. 30. 9; 50. 2.

[m] Is. 1. 16-19. Ez. 18. 30-32. Hos. 14. 1-4. Acts 26. 20.

[n] Lev. 26. 14, &c. Deut. 28. 15, &c. Josh. 23. 15, 16. Mic. 3. 12.

[2] *There shall not a man be cut off from Jonadab the son of Rechab to stand.*

[o] 33. 17, 18. Luke 21. 36.

CHAPTER XXXVI.

1 *Baruch writeth Jeremiah's prophecy.* 20 *Jehoiakim burneth the roll;* 27 *his judgment.* 32 *Baruch writeth a new copy.*

AND it came to pass, in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and [a]write therein all the words that I have spoken unto thee against Israel, and against Judah, and [b]against all the nations, from the day I spake unto thee, [c]from the days of Josiah, even unto this day.

3 It [d]may be that the house of Judah will hear all the evil which I purpose to do unto them; that [e]they may return every man from his evil way; [f]that I may forgive their iniquity and their sin.

4 Then Jeremiah called [g]Baruch the son of Neriah: and Baruch [h]wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, [i]the words of the LORD, in the ears of the people, in the LORD's house upon the fasting-day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It [k]may be [l]they will present their supplication before the LORD, and will return every one from his evil way: [l]for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass, [m]in the fifth year

CH. XXXVI.

[a] 30. 2.

[b] 25. 9-29; 47-51.

[c] 25. 3.

[d] Ez. 12. 3. Zeph. 2. 3. 2 Tim. 2. 25, 26. 2 Pet. 3. 9.

[e] Deut. 30. 2, 8. 1 Kings 8. 48-50. Is. 55. 6, 7. Jon. 3. 10. Acts 26. 20.

[f] Is. 6. 10. Matt. 13. 15. Mark 4. 12. Acts 3. 19.

[g] 32. 12; 43. 3.

[h] 45. 1.

[i] 22. 2; 26. 2, &c.

[k] 1 Kings 8. 33-36. 2 Chr. 33. 12, 13.

[l] *Their supplication shall fall.*

[l] Deut. 28. 15, &c. Lam. 4. 11. Ez. 5. 13; 8. 18; 22. 20.

[m] 1.

them, they yet take a strong hold on the susceptibilities of affectionate children. The Rechabites and the Nazarites bore some resemblance to what are called the Religious Orders of the Romish Church, more than any other persons in the Old Testament. It is to be observed, however, that they were neither "forbidden to marry," nor commanded to "abstain from meats," as is the case with Popery. They were under no restriction in these respects. Ver. 12-19. The Rechabites were, meanwhile, dwelling at Jerusalem, not because they had transgressed the rules of their family, but from fear of the invader. The lesson supplied by their refusal to take wine in obedience to their father Jonadab, was meant as a reproof to the Jews for their disobedience to the Divine commands. If Jonadab, an earthly parent, should thus for ages secure the obedience of his children, it was humbling indeed to Israel, that they were so ungrateful, depraved, and selfish, as to reject the commands of the Lord who brought them out of Egypt into Canaan, and who had done such great things for them. It is curious to observe the happy results of the obedience of the Rechabites. They appear to have preserved their piety and their morality in a high state of purity. Their habits were favourable to religion, and tended to promote their highest interests.

Chap. XXXVI. 1-19. We clearly learn from the opening verses of this chapter, that the foreknowledge of God implies no restraint on the will of men, whose liberty of action is in no degree affected. The case of Baruch writing from the mouth of Jeremiah is peculiarly interesting. The embodiment of the predictions in one record was much fitted to impress the thoughtless king and the princes; seeing that the prophet had laboured in the nation so long, and was continually uttering Divine admonitions. The past were apt to be overlaid by the present, and thus forgotten; but when the whole was brought together, it was fitted to produce an extra-

of Jehoiakim the son of Josiah king of Judah, in the ninth month, [n] *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of [o] Gemariah the son of Shaphan the scribe, in the higher court, at the [2] entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of [p] Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* [q] Elishama the scribe, and Delaiah the son of Shemaiah, and [r] Elnathan the son of Achbor, and [s] Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah [t] declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of [u] Nethaniah, the son of Shelemiah, the son of [x] Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah [y] took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, [z] they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, [a] Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but [b] they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent [c] Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: [d] and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter house, in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, [e] he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless [f] Elnathan, and Delaiah, and Gemariah, had [g] made intercession to the king that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son of [3] Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, [h] to take Baruch the scribe, and Jeremiah the prophet: [i] but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, [k] Thou hast burnt this roll, saying, [l] Why hast thou written therein, saying, 'The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, [m] He shall have none to sit upon the throne of David: [n] and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will [4] punish him, and his seed, and his servants, for their iniquity; and [o] I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

32 ¶ Then [p] took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; [q] who wrote therein, from the mouth of Jeremiah, all the words of the

B.C. 606.

[n] Lev. 23. 27. Esth. 4. 16. Is. 58. 1-3. Jon. 3. 5. Zech. 7. 5, 6.
[o] 26. 24.
[2] Or, *door.*
[p] 2 Kings 22. 12-14; 25. 22. 2 Chr. 34. 20.
[q] 41. 1.
[r] 2 Kings 23. 12, 14; 24. 8.
[s] 2 Kings 22. 3, 12.
[t] 2 Kings 22. 10, 20. 2 Chr. 34. 16-18, 24. Jon. 3. 6.
[u] 41. 1, 2.
[x] Zeph. 1. 1.
[y] Rs. 2. 6, 7. Matt. 10. 16, 20.
[z] Acts 24. 25, 26.
[a] Am. 7. 12. Luke 13. 31. Acts 23. 16, &c.
[b] 12, 21.
[c] 14.

[d] 2 Kings 22. 10. 2 Chr. 34. 18.
[e] Deut. 29. 19-21. 1 Kings 22. 8, 27, 28. Prov. 29. 1. Is. 5. 18, 19; 28. 14, 15, 17-22.
[f] 26. 22.
[g] Gen. 37. 22, 26-28. Matt. 27. 4, 24, 25. Acts 5. 34-39.
[3] *The king.*
[h] 1 Kings 19. 1-3, 10, 14. Matt. 23. 34-37.
[i] 1 Kings 17. 3, 9. Ps. 27. 5; 32. 7. Is. 26. 20. John 8. 59. Acts 12. 11.
[k] Deut. 29. 19. Job 15. 24-27. Is. 45. 9. Acts 5. 39.
[l] Is. 29. 21. Acts 5. 28.
[m] 23. 30.
[n] 22. 18, 19.
[4] *Visit upon.*
[o] Lev. 26. 14, &c. Deut. 28. 15, &c.
[p] 28.
[q] Ex. 4. 15. Rom. 16. 22.

ordinary effect on men not entirely hardened. Accordingly, we find the princes were "afraid, both one and other," and deemed it expedient to communicate with the king. Ver. 20-32. The Winter House was a warm apartment suited to the winter months in Palestine, where there was frequently snow on the ground, although it did not last long; and such is the case at the present day. The king's conduct on this occasion shewed that he, at least, was ripe for destruction. He despised Jehovah in his servant, the prophet. The same spirit which prompted the burning of the sacred roll would have led to the destruction of the man that dictated it, if required by a wicked policy. To aggravate his conduct, a portion of Jeremiah's predictions had been already fulfilled, such as the captivity of Jehoiakim, and his subjection to Nebuchadnezzar. It deserves notice, that the chief of the princes shuddered at the king's impiety, imploring him not to burn the roll. When men have learned to despise the Word of God, it is a proof that they have no reverence for its Author, and that they are intent on transgressing its injunctions. Each man may estimate his own spiritual condition by ascertaining the light in which he views the Holy Scriptures. He who prizes them above rubies, and to whom they are sweeter

book which Jehoiakim king of Judah had burnt in the fire: [r]and there were added besides unto them many [5]like words.

CHAPTER XXXVII.

1 *The Egyptians having caused the Chaldeans to raise the siege of Jerusalem, Zedekiah sendeth to Jeremiah, 6 who prophesieth the Chaldeans' return and victory.* 11 *He is beaten, and put in prison.*

AND king Zedekiah the son of Josiah reigned instead of [a]Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [b]made king in the land of Judah.

2 But [c]neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by [1]the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and [d]Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, [e]Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people; [f]for they had not put him into prison.

5 Then [g]Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, [h]they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and [i]fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, [k]Deceive not [2]yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For [l]though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [3]wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, [m]that when the army of the Chaldeans was [4]broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah [n]went forth out of Jerusalem to go into the land of Benjamin, to [5]separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, [o]Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* [6]false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore [p]the princes were wroth with Jeremiah, and smote him, and [q]put him in prison, in the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the [7]cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now [r]your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, [8]be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah [s]into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII.

1 *Jeremiah is put into the dungeon.* 7 *Ebed-melech getteth him some enlargement.* 14 *His counsel to the king.*

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur

B. C. 599.

[r] Lev. 26. 18, 21, 24, 28. Dan. 3. 19. Rev. 22. 18, 19.

[5] *As they.*

C. XXXVII.

[a] 24. 1, *Jeconiah*; 52 31. 2 Kings 24. 12-16. 2 Chr. 36. 9, *Jehoiachin.*

[b] Ez. 17. 12-21.

[c] 2 Kings 24. 19, 20. 2 Chr. 36.12-16. Prov. 29. 12. Ez. 21. 25.

[1] *The hand of.*

[d] 29. 25.

[e] Ex. 8. 8, 28; 9. 28; 10. 17. Num. 21. 7. 1 Sam.12.19. 1Kings 13.6. Acts 8. 24.

[f] 32. 2, 3.

[g] 2 Kings 24. 7. Ez. 17. 15.

[h] 34. 21.

[i] 39. 2-8.

[k] Ob. 3. Gal. 6. 3, 7. Jam. 1. 22.

[2] *Your souls.*

[l] Lev. 26. 36-38. Is. 10. 4; 30. 17.

[3] *Thrust through.*

[m] 5.

[4] *Made to ascend.*

[n] 1 Kings 19. 3, 9. Neh. 6. 11. Matt. 10. 23. 1 Thes. 5.22.

[5] *Slip away from thence in the midst, &c.*

[o] Acts 6. 11. 2 Cor. 6. 8.

[6] *Falsehood, or a lie.*

[p] Matt. 21. 35. John 18. 22.

[q] Gen. 39. 20. Rev. 2. 10.

[7] Or, *cells.*

[r] Lam. 2. 14. Ez. 13.10-16.

[8] *Fall before.*

[s] 38. 13, 28.

than honey, and the honeycomb, needs no further proof that he is Divinely taught, and that his heart is right with God.

Chap. XXXVII. 1-12. Nebuchadrezzar having made Zedekiah king, entered into an agreement with him, in the name of Jehovah, to pay allegiance to Babylon. He was, therefore, bound to keep faith even with the invader. But Zedekiah despised his oath, and, determining to burst his fetters and assert the liberties of his country, he formed an alliance with the king of Egypt, and rebelled against Nebuchadrezzar. Pharaoh fulfilled his engagement to the extent of sending an army to relieve Jerusalem, which led the Chaldeans to raise the siege, and for a season to remove from the city. It was during this solemn interval that Zedekiah sent his message to Jeremiah, who had, during the preceding part of his reign, been left at liberty. The hope inspired by this event was not to be fulfilled. Jeremiah distinctly assured the king that nothing could prevent the vengeance to which the nation was doomed; and that the Lord, rather than suffer his purposes to be disappointed, would work miracles on behalf of the invader. Jeremiah's counsel was deemed treason; but had it been taken, it would have prevented much calamity and a fearful amount of slaughter. Ver. 13-21. The prisons of the East bear no resemblance to ours. They are not simply separate buildings, but complex edifices, supplying accommodation both for the prisoners and the criminal judges. Jonathan's house, perhaps, had become a prison in consequence of his being the Royal Scribe, or, as we would term him, the Secretary of State.

Chap. XXXVIII. 1-13. It is not a little remarkable

B. C. 589.

C. XXXVIII.

the son of Malchiah, [a]heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [b]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, [c]This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death; for [d]thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [1]welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him [e]into the dungeon of Malchiah the son of [2]Hammelech, that *was* in the court of the prison: [f]and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now, when [g]Ebed-melech [h]the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin,)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, [i]these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he [3]is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men [4]with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm holes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: [k]and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king [l]sent, and took Jeremiah the prophet unto him into the [5]third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, [m]wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king [n]sware secretly unto Jeremiah, saying, *As* the LORD liveth, [o]that made us this soul, I will not put thee to death, neither will I give thee into the hand [p]of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, [q]If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house:

18 But [r]if thou wilt not go forth to the king of Babylon's princes, [s]then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, [t]I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they [u]mock me.

20 But Jeremiah said, They shall not deliver *thee*. [x]Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But [y]if thou refuse to go forth, [z]this *is* the word that the LORD hath shewed me:

22 And, behold, [a]all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, [6]Thy friends [b]have set thee on, and have pre-

---

a Acts 4. 2.
b Ex. 5. 12-17. Matt. 24. 7, 8. Rev. 6. 4-8.
c 32. 3-5.
d Ex. 5. 4. 1 Kings 18. 17, 18. Ezra 4. 12. Neh. 6. 9. Luke 23. 2. Acts 16. 20.
1 *Peace.*
e Lam. 3. 55. Acts 16. 24. 2 Cor. 4. 8, 9. Heb. 11. 36.
2 *Of the king.*
f 11, 12.
g 39. 16-18.
h Ps. 68. 31. Luke 10. 30-36; 13. 29, 30. Acts 8. 27-39.
i Esth. 7. 4-6. Job 31. 34. Prov. 24. 11, 12.
3 *Will die.*
4 *In thine hand.*
k 39. 14-18.
l 37. 17.
5 *Principal.*
m Luke 22. 67, 68.
n John 3. 2.
o Num. 16. 22. Is. 57. 16. Zech. 12. 1. Heb. 12. 9.
p 34. 20.
q Job 23. 13.
r 2 Kings 24. 12.
s 2 Kings 25. 4-10. Ez. 12. 13; 17. 20, 21; 21. 25-27.
t 1 Sam. 15. 24. Job 31. 34. Prov. 29. 25. Is. 51. 12, 13; 57. 11. John 19. 12, &c.
u Jud. 9. 54; 16. 25. 1 Sam. 31. 4. Is. 14. 9, 10.
x Dan. 4. 27. Acts 26. 29. 2 Cor. 5. 11, 20; 6. 1. Philem. 9, 10.
y Ex. 10. 3, 4; 16. 28. Job 34. 33. Prov. 1. 24, &c. Is. 1. 20. Heb. 12. 25.
z Num. 23. 19, 20; 24. 13. Job 23. 13. Ez. 2. 4, 5, 7; 3. 17-19. Acts 18. 6; 20. 26, 27.
a Lam. 5. 11.
6 *Men of thy peace.*
b 19.

---

that the only friend of Jeremiah, under these most perilous circumstances, was an Ethiopian, who acted a part which will endear his name to all generations. It is probable, however, that this compassionate man was a slave, which would greatly add to the merit of his conduct. Josephus tells us that slaves were brought in Solomon's time from Ethiopia; a practice which was subsequently followed by the Greeks and the Romans. The kings of the East had their wardrobes always well furnished, since garments were a usual present to ambassadors and others who happened to visit the palace. The reasonable and earnest pleading of Ebed-melech was irresistible; and having obtained the king's authority, he lost no time in effecting his compassionate purpose. It is not a little strange that such inhumanity should have prevailed amongst the Jews towards prisoners their brethren, accused of no immorality. One would have supposed that of all places a well was the most unsuited for a human being; indeed, in ordinary circumstances, it was but a prolonged species of execution. It is a fact, however, that, in the East, wells are still used as prisons. So lately as 1842, the servants of Captain Conolly were imprisoned at Bokhara, in a place termed the "Blackwell." This horrible dungeon is a circular pit about seventeen feet deep and twenty-one feet in diameter. It has a brick roof, with a hole in it, through which the criminals are lowered down by a rope. There were no fewer than eighty alleged criminals in the well! This horrid pit, which was very damp, was cleansed only once in every fifteen days! The food of the captives was a small piece of bread in the morning, and the same at night. It is difficult to conceive of anything more

vailed against thee; [c]thy feet are sunk in the mire, *and* they are turned away back.

23 So [d]they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou [7]shalt cause this city to be burnt with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if [e]the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, [f]I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: [g]and he told them according to all these words that the king had commanded. So they [8]left off speaking with him; for the matter was not perceived.

28 So Jeremiah [h]abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAPTER XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city is ruined, 9 and the people carried into captivity.

IN [a]the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in [b]the fourth month, the ninth *day* of the month, the city [c]was broken up.

3 And [d]all the princes of the king of Babylon came in, and sat in the middle gate, *even* [e]Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled,

B. C. 588.

[c] Ps. 69. 2, 14.
[d] 2 Kings 25. 7. 2 Chr. 36. 20, 21.
[7] *Shalt burn, &c.*
[e] 4-6, 37.
[f] 37. 15, 20.
[g] 1 Sam. 10. 15, 16; 16. 2-5. 2 Kings 6. 19. Acts 23. 6.
[8] *Were silent from him.*
[h] Ps. 23. 4. 2 Tim. 3. 11; 4. 17, 18.

CH. XXXIX.

[a] 2 Kings 25. 1, 2. Ez. 24. 1, 2.
[b] 2 Kings 25. 3. Zech. 8. 19.
[c] 2 Kings 25. 4. Mic. 2. 12, 13. Zeph. 1. 10.
[d] 21. 4.
[e] 2 Kings 17. 30.

[f] 2 Chr. 33. 11. Lam. 4. 20.
[g] Josh. 6. 10.
[h] 2 Kings 23. 33; 25. 6.
[1] *Spake with him judgments.*
[i] 2 Kings 25. 7.
[k] 34. 19-21.
[l] 2 Kings 25. 7. Ez. 12. 13.
[2] *Two brasen chains,* or *fetters.*
[m] 2 Kings 25. 9. Is. 5. 9. Am. 2. 5. Mic. 3. 12.
[n] 2 Kings 25. 10.
[o] 2 Kings 25. 11.
[3] *Chief marshal.* Heb. *chief of the executioners,* or *slaughtermen.*
[p] Lev. 26. 33. Deut. 4. 27.
[q] 2 Kings 25. 12. Ez. 33. 24.
[4] *In that day.*
[r] Job 5. 19. Acts 24. 23.
[5] *By the hand of.*
[6] *Set thine eyes upon him.*
[s] Ps. 105. 19, 20.
[t] 2 Tim. 2. 9.

and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the [f]Chaldeans' army pursued after them, and overtook Zedekiah [5]in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon [h]to Riblah, in the land of Hamath, where he [1]gave judgment upon him.

6 Then the king of Babylon [i]slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon [k]slew all the nobles of Judah.

7 Moreover, [l]he put out Zedekiah's eyes, and bound him with [2]chains, to carry him to Babylon.

8 ¶ And the Chaldeans [m]burnt the king's house, and the houses of the people, with fire, [n]and brake down the walls of Jerusalem.

9 Then [o]Nebuzar-adan the [3]captain of the guard [p]carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard [q]left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields [4]at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon [r]gave charge concerning Jeremiah [5]to Nebuzar-adan the captain of the guard, saying,

12 Take him, and [6]look well [t]to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and [s]took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, [t]while he was shut up in the court of the prison, saying,

---

dreadful. There the poor wretches were to spend their time, night and day, awake or asleep, without even a pallet of straw to lie on! Ver. 14-28. Zedekiah might well be afraid of mockery, since he had acted a part alike false and base, and by so doing had become the author of his country's destruction; for it was his rebellion which caused the invasion of the Chaldeans. While, therefore, the king was in peril from his foes, he was without the support of inward rectitude, opposed by the prophet, and execrated by the people.

Chap. XXXIX. 1-8. There were two roads from Jerusalem to Jericho. One passed over the Mount of Olives, and as this might have retarded the king's flight, he chose the way of the plain, and was overtaken near Jericho, probably about sixteen or eighteen miles from Jerusalem. He seems to have proposed passing the Jordan on his way to Egypt, as the Egyptians were his professed but useless allies. The unhappy fugitive, on being seized, was at once carried to the presence of the conquering invader, who seems to have instituted a sort of formal trial, by which Zedekiah was convicted of treachery and rebellion, and condemned accordingly. Nothing can exceed the barbarity of the whole affair. The slaughter of his sons, and of all the nobles of Judah, was an act of wanton inhumanity; and the putting out of Zedekiah's eyes, after beholding these horrible scenes, was the consummation of his misery. The prolongation of such a life was far worse than death. This putting out the eyes of great offenders was common. In some cases the eye was torn out, in others the vision was destroyed by certain corrosive applications. It is a fact that even now, in the East, the eyes of captives are often scooped from the sockets, or destroyed by passing a red-hot iron over them! Ver. 9-18. Good deeds are never thrown away. When things had reached a climax, the benevolent Ebed-melech was not forgotten for his humanity to the prophet, whose life he was the means

16 Go and speak to [u]Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, [x]Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day [y]before thee.

17 But [z]I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, [a]but thy life shall be for a prey unto thee; [b]because thou hast put thy trust in me, saith the LORD.

CHAPTER XL.

1 *Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah.* 7 *The dispersed Jews repair to him.* 13 *Ishmael's conspiracy.*

THE word which came to Jeremiah from the LORD, [a]after that Nebuzar-adan the captain of the guard had let him go from [b]Ramah, when he had taken him, being bound in [1]chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, [c]The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [d]because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which [2]*were* upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will [3]look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, [e]all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, *he said*, [f]Go back also to Gedaliah the son of [g]Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; [h]or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard [i]gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to [k]Mizpah, and dwelt with him among the people that were left in the land.

7 ¶ Now, when [l]all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of [m]the poor of the land, of them that were not carried away captive to Babylon;

8 Then they [n]came to Gedaliah to Mizpah, [o]even Ishmael the son of Nethaniah, and Johanan and [p]Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai [q]the Netophathite, and Jezaniah the son of [r]a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, [s]sware unto them, and to their men, saying, [t]Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to [4]serve the Chaldeans which will come unto us; but ye, [u]gather ye wine, and [x]summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise, [y]when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer-fruits very much.

13 ¶ Moreover, [z]Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the [a]Ammonites hath sent [b]Ishmael the son of Nethaniah to [5]slay thee? But Gedaliah the son of Ahikam [c]believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, [d]Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* [e]wherefore

B. C. 588.

u 26. 7-13.
x Josh. 23. 14, 15. Dan. 9. 12. Matt. 24. 35.
y Ps. 91. 8, 9; 92. 11.
z Ps. 91. 14, 15. Matt. 25. 40. 2 Tim. 1. 16-18.
a 45. 4, 5.
b Ruth 2. 12. Eph. 1. 12, 13.

CH. XL.

a 39. 11-14.
b Josh. 18. 25. 1 Sam. 7. 17.
1 *Manacles.*
c Deut. 29. 24-28. 1 Kings 9. 8, 9. 2 Chr. 7. 20-22.
d Dan. 9. 11, 12.
2 *Are upon.*
3 *Set mine eye upon thee.*
e Gen. 13. 9; 20. 15; 47. 6.
f 2 Kings 25. 23-24.
g 2 Kings 22. 12, 14. 2 Chr. 34. 20, 22.
h Ezra 7. 6, 27. Neh. 1. 11; 2. 4-8. Prov. 16. 7; 21. 1.
i 2 Kings 6. 6-9. Job 22. 29. Acts 27. 3, 43. Heb. 13. 6.
k Josh. 15. 38. Jud. 20. 1. 1 Sam. 7. 5, 6.

l 2 Kings 25. 4, 23, 23.
m Ez. 33. 24-29.
n 6. 11, 12.
o 2 Kings 25. 23.
p 38. 26.
q 1 Chr. 2. 54. Neh. 7. 26.
r Deut. 3. 14. Josh. 12. 5. 1 Chr. 2. 48.
s 1 Sam. 20. 16.
t Ps. 37. 3.
4 *Stand before.*
u 39. 10.
x Is. 16. 9. Mic. 7. 1.
y Is. 16. 4. Ez. 5. 3, 12.
z 7, 8.
a Ez. 25. 2-6. Am. 1. 13-15.
b Is. 26. 10. Mic. 7. 5.
5 *Strike thee in soul.*
c 1 Cor. 13. 5-7.
d 1 Sam. 24. 4.
e 12. 3, 4.

of preserving. He appears to have been afraid of the princes, whom he had offended by this act; but the Lord assured him that, come what might, he should be safe even amidst surrounding and all-pervading destruction. It is worthy of note, that his kindness to the prophet and his confidence in God are the special reasons of this gracious promise of special protection. It is clear that he was influenced by no inferior motive. He hazarded his life for the prophet, and he received a prophet's reward.

Chap. XL. 1-6. For a little there is a suspension of prophecy, which gives place to history. The Jews were so infatuated that they could not be brought to acknowledge the hand of the Lord, and the truth of Jeremiah's predictions, even after they were realised. The Gentiles, however, the instruments of God's vengeance, clearly perceived it, and powerfully argued upon it. Even they felt that they were but instruments in the hand of God for accomplishing the purposes of his displeasure. Jerusalem once taken, the conquest of Judea easily followed, which led to the flight of the Jewish army. Ver. 7-16. Johanan displayed a laudable spirit of fidelity to the governor. The intelligence he had received left on his mind no doubt of the danger which impended over Gedaliah. Believing this, and full of alarm, he was prepared to hazard his own life to avert such a calamity; but Gedaliah, conscious of integrity, was confident in the absence of sufficient grounds. He displayed a noble magnanimity at the expense of his life. Under the cir-

should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, [f]Thou shalt not do this thing; for thou speakest falsely of Ishmael.

CHAPTER XLI.

1 *Ishmael treacherously killeth Gedaliah and others.*
11 *Johanan recovereth the captives.*

NOW it came to pass in the seventh month, *that* [a]Ishmael the son of Nethaniah, the son of Elishama, of the seed-royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; [b]and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and [c]smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, [d]whom the king of Babylon had made governor over the land.

3 Ishmael also [e]slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from [f]Shechem, from [g]Shiloh, and from [h]Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* [1]to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [1]weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah [k]slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, [l]Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

B. C. 588.

[f] Matt. 10. 16, 17.

CH. XLI.

[a] 2 Kings 25. 25.
[b] 2 Sam. 10. 3. Prov. 13. 10; 27. 4. Jam. 4. 1-3.
[c] 2 Sam. 3. 27. Ps. 41. 9; 109. 5. Prov. 26. 23-26. Luke 22. 47, 48. John 13. 18.
[d] 40. 7.
[e] 2 Kings 25. 25. Ec. 9. 18. Lam. 1. 2.
[f] Gen. 33. 18; 34. 2. Josh. 24. 32. Judg. 9. 1. 1 Kings 12. 1, 25.
[g] Josh. 18. 1.
[h] 1 Kings 16. 24-29.
[1] 2 Kings 25. 9. Ps. 102. 14.
[1] *In going and weeping.*
[k] 1 Kings 15. 28, 29. Is. 59. 7. Ex. 22. 27.
[l] Job 2. 4. Ps. 49. 6-8. Prov. 13. 8. Matt. 16. 26. Phil. 3. 7-9.

[2] *Near Gedaliah.* Heb. *by the hand*, or *by the side of Gedaliah.*
[m] 1 Kings 15. 18-22. Josh. 10. 16-18.
[n] Neh. 2. 10, 19; 4. 7, 8; 6. 17, 18; 13. 4-8.
[o] 42. 1-3.
[p] Gen. 14. 14-16. 1 Sam. 30. 1-8, 18-20.
[q] 2 Sam. 2. 13.
[r] 1 Kings 20. 20. Prov. 28. 17. Ec. 8. 11, 12. Acts 23. 4.
[s] 2 Kings 25. 25.
[t] Is. 30. 2, 3.
[u] 2 Sam. 19. 37, 38.
[x] 43. 7.
[y] 2 Kings 25. 25. Is. 51. 12, 13; 57. 11. Luke 12. 4, 5.
[z] 40. 5.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain [2]because of Gedaliah) *was* it which [m]Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over [n]to the Ammonites.

11 ¶ But when [o]Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went [p]to fight with Ishmael the son of Nethaniah, and found him by [q]the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about, and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah [r]escaped from Johanan with [s]eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after *that* he had slain Gedaliah the son of Ahikam,) [t]*even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [u]Chimham, which is by Beth-lehem, [x]to go to enter into Egypt,

18 Because of the Chaldeans: [y]for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [z]whom the king of Babylon made governor in the land.

cumstances, he ought, doubtless, to have examined very closely into the foundation of Johanan's report, and to have acted accordingly. After such an intimation, it was the height of imprudence to invite his intending murderer, with his associates, to banquet with him. The event, however, while it served to illustrate character, brought additional judgments on the incorrigible remnant of Israel. The portraiture here presented of Ishmael is one of the most revolting to be found anywhere in the Word of God. Rarely has there been such a blending of the tender with the ferocious. While his hands were stained by the blood of innocence, he commingled his tears and lamentations with those of fresh victims, whom, under the mask of kindness, he conducted to slaughter. Lord, what is man?

Chap. XLI. 1-18. In the East hospitality is deemed a pledge of amity and protection, and, therefore, held sacred. These circumstances peculiarly enhance the wickedness of Ishmael, and the men that accompanied him. The shaving the beard was a sign of mourning, for which there was ample grounds in the destruction which had overtaken the country. Ishmael seemed particularly at home in the accomplishment of perfidious designs. He hastens to join the mourning multitude, by which he commands their confidence; thus putting them off their guard, and preparing them for destruction. It is strange that men, with history before them, and the world around them, should require any further demonstrations of the utter depravity of human nature!

CHAPTER XLII.

1 *Johanan and others, promising obedience, desire Jeremiah to enquire of God.* 7 *Jeremiah's answer.* 19 *Their hypocrisy reproved.*

THEN [a]all the captains of the forces, and Johanan the son of Kareah, and [b]Jezaniah the son of Hoshaiah, and all the people, [c]from the least even unto the greatest, [d]came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication [1]be accepted before thee, [e]and pray for us unto the LORD thy God, *even* for all this remnant; (for we are [f]left *but* a few of many, as thine eyes do behold us;)

3 That the LORD thy God [g]may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, [h]I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [i]whatsoever thing the LORD shall answer you, I will declare *it* unto you; [k]I will keep nothing back from you.

5 Then they said to Jeremiah, [l]The LORD be a true and faithful witness between us, [m]if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether [n]*it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [o]that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass [p]after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he [q]Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people, from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, [r]unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, [s]then will I build you, and not pull *you* down; and I will plant you, and not pluck *you* up: for [t]I repent me of the evil that I have done unto you.

11 Be not [u]afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: [x]for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, [y]that he may have mercy upon you, and cause you to return to your own land.

B. C. 588.

CH. XLII.

[a] 41. 16.
[b] 2Kings25.23, *Jaazaniah.*
[c] Acts 8. 10.
[d] Is. 58. 1, 2. Matt. 15. 8.
[1] *Fall before.*
[e] Ex. 8. 28; 9. 28. Acts 8. 24.
[f] Deut. 4. 27. Matt. 24. 22.
[g] Ps. 143. 8-10. Mark 12. 13, 14.
[h] Ex. 8. 29. Rom. 10. 1.
[i] 2 Chr. 18. 13-15.
[k] Acts 20. 20, 27.
[l] Mal. 2. 14. Rom. 1. 9. Rev. 1. 5; 3. 14.
[m] Ex. 20. 19.
[n] Rom. 7. 7, 13; 8. 7.
[o] Deut. 5. 29, 33.
[p] Ps. 27. 14.
[q] 41. 11-16.
[r] 2 Kings 22. 15-20.
[s] Ex. 36. 36. Acts 15. 16.
[t] Deut. 32. 36.
[u] 2 Kings. 25. 26.
[x] Josh. 1. 5, 9. Rom. 8. 31.
[y] Ps. 106. 45, 46.

[z] Ex. 5. 2.
[a] Is. 30. 16, 17.
[b] Deut. 17. 16. Luke 9. 51.
[c] Am. 9. 1-4. John 11. 48.
[2] *Cleave after you.*
[d] 44. 11, 12, 27.
[3] *All the men be.*
[e] 44. 14.
[f] 44. 28.
[g] Dan. 9. 11, 27. Rev. 14. 10.
[h] Deut. 29. 21, 22.
[i] 22. 10-12, 27.
[k] Deut. 17. 16. Ez 17. 15.
[l] Ex. 3. 21. Acts 20. 26, 27.
[4] *Testified against.*
[m] Ex. 33. 31. Matt. 22. 15-18. Gal. 6. 7.
[5] *Have used deceit against your souls.*
[n] 2.
[o] Ex. 2. 7; Acts 20. 20, 26, 27.
[p] Deut. 29. 19. Zech. 7. 11, 12.
[q] Ex. 5. 3, 4; 6. 11.

CH. XLIII.

[a] 26. 8.
[b] 42. 3-5.

13 But [z]if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but [a]we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel, [b]If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, [c]*that* the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were afraid, shall [2]follow close after you there in Egypt; and [d]there ye shall die.

17 So shall [3]it be with all the men that set their faces to go into Egypt, to sojourn there; [e]they shall die by the sword, by the famine, and by the pestilence: and [f]none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, [g]As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [h]ye shall be an execration, and an astonishment, and a curse, and a reproach; [i]and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, [k]Go ye not into Egypt: [l]know certainly that I have [4]admonished you this day.

20 For [m]ye [5]dissembled in your hearts, when ye sent me unto the LORD your God, saying, [n]Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* [o]I have this day declared *it* to you; [p]but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore [q]know certainly, that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

CHAPTER XLIII.

1 *Johanan carrieth Jeremiah into Egypt.* 8 *Jeremiah prophesieth the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah [a]had made an end of speaking unto all the people [b]all the words of the

Chap. XLII. 1-6. Johanan, notwithstanding his magnanimous conduct on the occasion already referred to, was clearly a man without piety. Notwithstanding fair appearances, he and the people soon gave proofs that they were without the fear of God. The encouragements presented by the prophet to repentance were great indeed, but all thrown away on a perverse people. Ver. 7-22. In the present instance the Divine answer was delayed to such a period as gave the inquirers time to cool. Had it come earlier, it is probable they might have displayed less of a spirit of rebellion; although, with hearts unchanged, the result would have been the same. They appear, at the first, to have pleased the prophet, who hoped better things of them than they deserved; but his Master soon enabled him to unmask them—"Ye dissemble in your hearts," was language which served to shew their true character. They employed his intercession, with an assurance of prompt obedience, whatever the answer might be; but they did not obey the voice of the Lord; and, accordingly, they brought upon themselves destruction by the sword, the famine, and the pestilence. The goodness of wicked men is as the morning cloud, and the early dew, which soon pass away. Nothing is more common in seasons of

LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake [c]Azariah the son of Hoshaiah, and [d]Johanan the son of Kareah, and [e]all the proud men, saying unto Jeremiah, [f]Thou speakest falsely; the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But [g]Baruch the son of Neriah setteth thee on against us, for [h]to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, [i]obeyed not the voice of the LORD, [k]to dwell in the land of Judah;

5 But Johanan the son of Kareah, and all the captains of the forces, [l]took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and [m]the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, [n]and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they *even* to [o]Tahpanhes.

8 ¶ Then [p]came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take [q]great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death, to death; and such *as are* for captivity, to captivity; and such *as are* for the sword, to the sword.

12 And I will kindle a fire [r]in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall [s]array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the [1]images of [2]Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

B. C. 588.

[c] 42. 1, *Jezaniah.*
[d] 40. 13-16.
[e] Ex. 5. 2; 9. 17. Prov. 16. 18, 19; 30. 9. Jam. 4. 6. 1 Pet. 5. 5.
[f] 2 Chr. 36. 13.
[g] 45. 1-3.
[h] Ps. 109. 4. Matt. 5. 11, 12. Luke 6. 22, 23, 26.
[i] Ec. 9. 16.
[k] Ps. 37. 3.
[l] 1 Sam. 26. 19.
[m] 41. 10.
[n] Ec. 9. 1, 2. John 21. 18.
[o] 2. 16, *Tahapanes;* 44. 1. Is. 30. 4, *Hanes.*
[p] Ps. 139. 7.
[q] 1 Kings 11. 29-31. Acts 21. 11. Rev. 18. 21.
[r] Ex. 12. 12.

[s] Ex. 29. 18-29.
[1] *Statues,* or *standing images.*
[2] Or, *the house of the sun.*

CHAPTER XLIV.

1 *The desolation of Judah for idolatry.* 15 *The Jews' obstinacy,* 20 *threatened.* *The destruction of Egypt foreshewn.*

THE word that came to Jeremiah [a]concerning all the Jews which dwell in the land of Egypt, which dwell at [b]Migdol, and at [c]Tahpanhes, and at [d]Noph, and in the country of [e]Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, [f]Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* [g]a desolation, and no man dwelleth therein;

3 Because [h]of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, *and* to serve other [i]gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit [k]I sent unto you all my servants the prophets, rising early and sending *them,* saying, Oh, do not [l]this abominable thing that I hate.

5 But [m]they hearkened not, nor inclined their ear to turn from their wickedness, to [n]burn no incense unto other gods.

6 Wherefore [o]my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are [p]wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil [q]against your souls, to cut off from you [r]man and woman, child [s]and suckling, out of [1]Judah, [t]to leave you none to remain;

8 In that [u]ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, [x]that ye might cut yourselves off, and that ye might be [y]a curse and a reproach among all the nations of the earth?

9 Have [z]ye forgotten the wickedness of

CH. XLIV.

[a] 42. 15-18.
[b] Ex. 14. 2.
[c] Ex. 30. 18, *Tehaphneches.*
[d] Is. 19. 13.
[e] Gen. 10. 14.
[f] Zech. 1. 6.
[g] Lev. 26. 32, 33, 43.
[h] Ezra 9. 6-11.
[i] Deut. 13. 6; 32. 17.
[k] 2 Chr. 36. 15.
[l] Ex. 8. 10. 1 Pet. 4. 3. Rev. 18. 4, 5.
[m] Ps. 81. 11-13.
[n] 19. 13.
[o] Lev. 26. 28. Is. 51. 17, 20. Dan. 9. 12.
[p] 2.
[q] Num. 16. 38. Prov. 6. 32. Ez. 33. 11.
[r] Josh. 6. 21. 1 Sam. 15. 3.
[s] Deut. 32. 25. Lam. 2. 11.
[1] *The midst of Judah.*
[t] 11, 12, 14, 27, 28.
[u] Deut. 32. 16, 17. 1 Cor. 10. 21, 22.
[x] Prov. 8. 36.
[y] 1 Kings 9. 7, 8. Lam. 2. 15, 16.
[z] Josh. 22. 17-20.

suffering and alarm, than for the wicked to be all prostration, penitence, and promise. The hour of trial once gone, they will be found still true to their own perversity. No mere judgments can change the heart of stone into a heart of flesh.

Chap. XLIII. 1-7. "All the proud men" acted a part agreeable to their character, insulting the prophet, and charging him with falsehood! Notwithstanding that his chief predictions had been fulfilled in a manner the most terrible, they treated him as an impostor, declaring, "Thou speakest falsely: the Lord our God hath not sent thee." We have nothing more awfully impious than the language of these men, whom no judgments could either teach or subdue. The most affecting part of the narrative is, that "all the people" united in the rejection of the prophet and the message of his Lord. Ver. 8-13. This new course on the part of the remnant of Israel brought forth a new prediction touching Egypt. The Jews had fled thither for safety; but there Nebuchadnezzar, as the instrument of Divine Providence, would follow, find, and destroy them! Where God has a purpose to accomplish, instruments are always ready, and their use is always efficient. Egypt was a great and wealthy nation; but neither its numbers nor its riches were of the slightest avail when the scourge of Providence arrived. The invading power burnt their temples and their idols; thus giving them practical proof of the utter impotence of their false deities to save them.

Chap. XLIV. 1-18. The peculiar depth of the depravity of the nation at this time is strikingly indicated by the conduct of the women, who appear to have been the chief agents in promoting the worship of idols. The

your fathers, and the [2]wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and [a]the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They [b]are not [3]humbled *even* unto this day, [c]neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, [d]I will set my face against you for evil, and to cut off all Judah.

12 And [e]I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; [f]and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For [g]I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the [h]which they [4]have a desire to return to dwell there: [i]for none shall return but such as shall escape.

15 ¶ Then [k]all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [l]we will not hearken unto thee:

17 But we will certainly do [m]whatsoever thing goeth forth out of our own mouth, to burn incense unto the [5]queen of heaven, and to pour out drink-offerings unto her, [n]as we have done, we, and [o]our fathers, our kings, and our princes, [p]in the cities of Judah, and in the streets of Jerusalem: for [q]*then* had we plenty of [6]victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, [r]we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burnt in the cities of Judah and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, [s]Hear the word of the LORD, [t]all Judah that *are* in the land of Egypt;

25 Thus saith the LORD of hosts, the God of Israel, saying, [u]Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, [x]We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [y]I have sworn by my great name, saith the LORD, [z]that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, [a]The Lord GOD liveth.

27 Behold, I [b]will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt [c]shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet [d]a small number that escape the sword shall return out of the land of [e]Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 ¶ And this *shall be* a sign unto you,

B. C. 587.

2 *Wickednesses*, or *punishments*, &c.
a 7. 17, 18.
b Ex. 9. 17; 10. 3. 2 Chr. 12. 6-12; 33. 23. Jam. 4. 10. 1 Pet. 5. 6.
3 *Contrite.*
c Prov. 28. 14. Rom. 11. 20.
d Lev. 20. 5, 6; 26. 17. Ps. 34. 16. Am. 9. 4.
e 42. 15-18, 22.
f Is. 65. 15.
g 42. 18.
h 42. 22.
4 *Lift up their soul.*
i Is. 4. 2. Rom. 9. 27; 11. 5, 6.
k Gen. 19. 4. Prov. 11. 21. Is. 1. 5. Matt. 7. 13. 2 Pet. 2. 1, 2.
l Ex. 5. 2. Ps. 2. 3. Luke 19. 14.
m Num. 30. 2. Deut. 23. 23. Mark 6. 26.
5 Or, *frame of heaven.*
n 2 Kings 22. 17. Neh. 9. 34. Dan. 9. 6-8.
o Ex. 20. 18. 1 Pet. 1. 18.
p 9, 21.
q Is. 48. 5. Hos. 2. 5, 8. Phil. 3. 19.
6 *Bread.*
r Num. 11. 5, 6. Ps. 73. 9-16. Mal. 3. 13-15.

s 42. 15-18.
t 15, 26; 43. 7.
u 15-19. Is. 28. 15.
x Matt. 14. 9. Acts 23. 12-15.
y Gen. 22. 16. Is. 62. 8. Am. 6. 8.
z Ps. 50. 16. Ex. 20. 39.
a 4. 2; 5. 2. Is. 48. 1, 2. Zeph. 1. 4, 5.
b 1. 10; 21. 10; 31. 28. Ex. 7. 6.
c 12, 18. 2 Kings 21. 14.
d 14. Is. 10. 19-22.
e Lev. 26. 44, 45. Is. 27. 12, 13.

prophet's rebukes, therefore, came on them the more heavily, producing, not repentance, but resentment. It is remarkable that in some parts of the East, such as Georgia, remnants of this practice remain to the present hour: before feasting it is customary to go out and raise the eyes to the heavens, and to pour out a cup of wine on the ground. Ver. 19-30. This language is full of impiety, which becomes the more revolting as proceeding from the lips of gentle woman. Their hearts appear to have been so filled with the love of idolatry as to exclude every sentiment even of natural religion. There was no hope of a people whose females were so far gone; for, as a matter of course, they would instil their own principles into the hearts of the children, thus rearing successively generations of idolaters. A people who deliberately affirmed, "We will certainly do whatsoever thing goeth forth out of our own mouth," is ready for destruction. The prophet's message despised, and himself insulted, nothing remained but vengeance. The domestic relation involves contact so close, that if the

saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAPTER XLV.

1 Baruch being dismayed, 4 Jeremiah instructeth and comforteth him.

THE word that Jeremiah the prophet spake unto [a]Baruch the son of Neriah, [b]when he had written these words in a book at the mouth of Jeremiah, [c]in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, [d]unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, Behold, [e]*that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, [f]I will bring evil upon all flesh, saith the LORD; but [g]thy life will I give unto thee for a prey in all places whither thou goest.

CHAPTER XLVI.

1 The overthrow of Pharaoh's army. 13 The conquest of Egypt by Nebuchadrezzar. 27 Jacob comforted.

THE word of the LORD which came to Jeremiah the prophet [a]against the Gentiles;

2 [b]Against Egypt, [c]against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon [d]smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [e]Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; [f]furbish the spears, *and* put on the [g]brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are [1]beaten down, and are [2]fled [h]apace, and look not back: *for* [i]fear *was* round about, saith the LORD.

6 Let [k]not the swift flee away, nor the mighty man escape; they shall [l]stumble, and [m]fall toward the north by the river Euphrates.

7 [n]Who *is* this *that* cometh up [o]as a flood, whose waters are moved as the rivers?

8 Egypt [p]riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city, and the inhabitants thereof.

9 Come up, ye horses; and [q]rage, ye chariots; and let the mighty men come forth; [3]the Ethiopians and the Libyans, that handle the shield; and [r]the Lydians, that handle *and* bend the bow.

10 For this *is* [s]the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: [t]and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into [u]Gilead, and take balm, [x]O virgin, the daughter of Egypt: [y]in vain shalt thou use many medicines; *for* [4]thou shalt not be cured.

12 The nations have [z]heard of thy shame, and [a]thy cry hath filled the land: for the mighty man hath [b]stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how [c]Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in [d]Migdol, and publish in Noph, and in Tahpanhes: say ye, [e]Stand fast, and prepare thee; for [f]the sword shall devour round about thee.

15 Why are [g]thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He [5]made many to fall, yea, [h]one fell upon another; and [i]they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, [k]Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

B. C. 607.

CH. XLV.
- a 32. 12, 16.
- b 36. 14-18.
- c 26. 1.
- d Is. 63. 9. 2 Cor. 1. 4; 7. 6. Heb. 2. 18; 4. 15.
- e Gen. 6. 6, 7. Ps. 80. 8-16. Is. 5. 2-7.
- f Gen. 6. 13. Is. 66. 16.
- g 38. 2.

CH. XLVI.
- a Zech. 2. 8.
- b Ez. 29-32.
- c 2 Kings 23. 29, *Pharaoh-necho.* 2 Chr. 35. 20, *Necho.*
- d 36. 1.
- e Is. 8. 9, 10. Nah. 3. 14.
- f Ez. 21. 9-11.
- g 51. 3.

1 *Broken in pieces.*
2 *Fled a flight.*
- h Gen. 19. 17. Nah. 2. 8.
- i Is. 19. 16. Rev. 6. 15-17.
- k Ps. 33. 16, 17; 147. 10, 11. Is. 30. 16, 17. Am. 9. 1-3.
- l Dan. 11. 19.
- m 25. 9.
- n Cant. 8. 5. Is. 63. 1.
- o Is. 8. 7, 8. Dan. 9. 26. Rev. 12. 15.
- p Ez. 32. 2.
- q Nah. 2. 3, 4.
3 *Cush and Put.*
- r Gen. 10. 13. Ez. 27. 10, *Lud.*
- s Is. 13. 6. Zeph. 1. 14, 15.
- t Deut. 32. 42. Rev. 19. 17-21.
- u 51. 8.
- x Is. 47. 1.
- y Ez. 30. 21-25. Luke 8. 43, 44.
4 *No cure shall be unto thee.*
- z Ez. 32. 9-12.
- a Is. 15. 4-8.
- b Is. 19. 2.
- c Is. 19. Ez. 29-32.
- d Ex. 14. 2.
- e Joel 3. 9-12.
- f 2 Sam. 2. 26. Is. 1. 20.
- g Is. 66. 15, 16.
5 *Multiplied the faller.*
- h Lev. 26. 36, 37.
- i 51. 9.
- k Ex. 15. 9. Is. 19. 11-16.

---

mothers and the wives be steeped in idolatry, all hope of reformation is shut out. The influence exerted by them on their husbands and on their children is only for evil; and the result is, to prepare nations for destruction.

Chap. XLV. 1-5. The Divine condescension is here manifested towards Baruch, the amanuensis of Jeremiah, who appears to have been a young man of education and talents, enjoying the confidence of the prophet, and aiding him in the record of his predictions. His service was perilous, and he seems to have been afraid of the consequences which might flow from it. The assurance given him, however, was such as to soothe his sorrow and to inspire hope. The promise given him as to his life was absolute, wherever he might go; but in such a day of rebuke, blasphemy, and desolation, it was not for him to "seek great things for himself." It behoved him to be satisfied with the pledge of Divine power for his personal preservation. They who will serve the Lord in seasons of peculiar danger, may sometimes peril, if not sacrifice, their own interests; but let them assure themselves that in the end they will be no losers. The Lord knows what is best for them, and he will not fail to give it.

Chap. XLVI. 1-12. The nations now doomed to destruction had all taken a prominent part, at some time or other, in injuring Israel. The predictions here set forth were not all delivered at the same period. To some the date is annexed, but in the case of others it is left uncertain. "The day of the Lord," mentioned in ver. 10, was a day of vengeance to Pharaoh and his army

18 *As* I live, [1]saith the King, whose name *is* The LORD of hosts, Surely as [m]Tabor *is* among the mountains, and as [n]Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, [6]furnish thyself to [o]go into captivity: for [p]Noph shall be [q]waste and desolate without an inhabitant.

20 Egypt *is like* [r]a very fair heifer, *but* destruction cometh; [s]it cometh out of the north.

21 Also her hired men *are* in the midst of her like [7]fatted bullocks; for they also are turned back, *and* are fled away together: [t]they did not stand, because [u]the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the [8]multitude of [x]No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, [y]and *all* them that trust in him:

26 And [z]I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; [a]and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, [b]I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, [c]and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: [d]for I *am* with thee; for I will [e]make a full end of all the nations whither I have driven thee; [f]but I will not make a full end of thee, but [g]correct thee in measure: yet will I [9]not leave thee wholly unpunished.

B. C. 607.

1 Mal. 1. 14. 1 Tim. 1. 17.
m Ps. 89. 12.
n 1 Kings 18. 42, 43.
6 *Make thee instruments of captivity.*
o Ex. 12. 3-12.
p 44. 1.
q 26. 9.
r 50. 11.
s 1. 14.
7 *Bullocks of the stall.*
t 5, 15, 16.
u Deut. 32. 15. Ps. 37. 13.
8 *Nourisher.* Heb. *Amon.*
x Ex. 30. 14-16.
y Is. 20. 5, 6. Ez. 39. 6, 7.
z 44. 30.
a Ez. 29. 8-14.
b Is. 11. 11, &c. Mic. 7. 11-16.
c Ez. 34. 25, 26.
a Ps. 46. 7, 11. Matt. 1. 23; 28. 20. 2 Tim 4. 17, 22.

e Is. 14. 23. Dan. 2. 35.
f Am. 9. 8, 9. Rom. 11. 15-17.
g 1 Cor. 11. 32.
9 *Not utterly cut thee off.*

CH. XLVII.

a Zeph. 2. 4-7. Zech. 9. 5-7.
1 Azzah.
2 *The fulness thereof.*
b Ez. 26-28.
3 *Isle.*
c Gen. 10. 13, 14, *Caphtorim.* Deut. 2. 23. 1 Chr. 1. 12, *Caphthorim.*
d Mic. 1. 16.
e Deut. 14. 1. Mark 5. 5.
f 2 Sam. 2. 26.
4 *Gather thyself.*
5 *Canst thou, &c.*
g Mic. 6. 9.

CH. XLVIII.

a Num. 32. 3, 37, 38. Is. 15. 2.
1 *The high place.*

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet [a]against the Philistines, before that Pharaoh smote [1]Gaza.

2 Thus saith the LORD, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and [2]all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from [b]Tyrus and Zidon every helper that remaineth; for the LORD will spoil the Philistines, the remnant of the [3]country of [c]Caphtor.

5 [d]Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: [e]how long wilt thou cut thyself?

6 O thou sword of the LORD, [f]how long *will it be* ere thou be quiet? [4]Put up thyself into thy scabbard, rest, and be still.

7 How [5]can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore? there [g]hath he appointed it.

CHAPTER XLVIII.

1 *The judgment of Moab for several corruptions; 47 her restoration.*

AGAINST Moab thus saith the LORD of hosts, the God of Israel, Woe unto [a]Nebo! for it is spoiled; Kiriathaim is confounded *and* taken; [1]Misgab is confounded and dismayed.

2 *There shall be* no more praise of

for their transgressions against the Lord, and especially for the part they had acted toward the Jews. "The day of the Lord," in this way, comes to signify the day of judgment in the New Testament, of which all other days of vengeance are but the earnests and forerunners. Ver. 13-28. While the foregoing prophecy doubtless relates to Nebuchadnezzar's success in Egypt, it also points to the invasion of the country by the king of Babylon, and his entire conquest of it, which took place about seventeen years after the destruction of Jerusalem. As had been foretold by Jeremiah, those unbelieving Jews who took shelter in Egypt were, with few exceptions, cut off. The repetition, therefore, of former promises to the nation, made in ver. 27, was doubtless intended to revive hope of better times, of a return to the land of their fathers.

Chap. XLVII. 1-7. Among the other nations exposed to the hostility of Nebuchadnezzar, the Philistines are enumerated; and the disasters here set forth probably befell them during the siege of Tyre, when Nebuchadnezzar ravaged their country. While Jeremiah is of all the prophets the most tender, ver. 6 presents one of the most remarkable strokes of pathos anywhere to be found in his writings. He here apostrophises the sword, imploring it to cease from its ravages; but he instantly checks himself by the counter question, "How can it be quiet till it shall have accomplished the work to which thou hast appointed it?" The miseries of war, in every age, have been such as to render it a principal curse of the nations. The ravages even of famine and of pestilence have been small compared with it. The principle of war is inherent in human nature, and there is no sure guarantee for the peace of the world but the universal diffusion of the Gospel of Christ, which will, without fail, produce peace on earth and good will among men.

Chap. XLVIII. 1-47. The most remarkable of these verses is the 10th, invoking a curse on the man that does the "work of the Lord deceitfully," and that "keeps back his sword from blood." The imprecation is terrible, implying the peculiar guilt of those to be punished, and the temptations to which the instruments might be exposed to deal unfaithfully. The expression has been frequently applied to the office of the Christian ministry, and, doubtless, the principle has great force in that direction; at the same time it must be remembered

Moab: in [b]Heshbon they have devised evil against it; [c]come, and let us cut it off from *being* a nation: also thou shalt be [2]cut down, O Madmen; the sword shall [3]pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 [d]Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of [e]Luhith [4]continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like [5]the heath in the wilderness.

7 ¶ For [f]because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken; and [g]Chemosh shall go forth into captivity *with* [h]his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for [i]the cities thereof shall be desolate, without any to dwell therein.

10 [k]Cursed *be* he that doeth the work of the LORD [6]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste [7]remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, [l]as the house of Israel was ashamed of Beth-el their confidence.

14 ¶ How say ye, [m]We *are* mighty and strong men for the war?

15 Moab is [n]spoiled, and gone up *out of* her cities, and [8]his chosen young men are [o]gone down to the slaughter, saith the King, whose name *is* The LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, [p]bemoan him; and all ye that know his name, say, [q]How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit [r]Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

B. C. 600.

[b] Is. 16. 8, 9.
[c] 46. 28.
[2] Or, *brought to silence.*
[3] *Go after.*
[d] Num. 21. 27-30.
[e] Is. 15. 5.
[4] *Weeping with weeping.*
[5] *A naked tree.*
[f] Ps. 62. 8-10. Is. 59. 4-6. 1 Tim. 6. 17. Rev. 18. 7.
[g] Num. 21. 29. Is. 46. 1, 2.
[h] 49. 3.
[i] Zeph. 2. 9.
[k] Judg. 5. 23. 1 Kings 20. 42.
[6] *Negligently.*
[7] *Stood.*
[l] Hos. 8. 5, 6.
[m] Ps. 33. 16. Is. 16. 6. Zeph. 2. 10.
[n] 18-25.
[8] *The choice of his, &c.*
[o] Is. 34. 2-8.
[p] Rev. 18. 14-20.
[q] Is. 9. 4.
[r] Num. 32. 3.

[9] *Inhabitress.*
[s] Deut. 2. 36. 1 Chr. 5. 8.
[t] Deut. 2. 36.
[u] Josh. 13. 18, *Jahaza.*
[x] Num. 33. 46, *Almon-diblathaim.*
[y] Gen. 14. 5, *Shaveh Kiriathaim.*
[z] Num. 32. 38, *Baal-meon.*
[a] Am. 2. 2.
[b] Deut. 4. 43, *Bezer.*
[c] Is. 10. 15. 2 Thes. 2. 4.
[d] Is. 19. 14.
[1] *Movedst thyself.*
[e] Jud. 6. 2.
[f] Ps. 55. 6, 7.
[g] Is. 37. 28, 29.
[2] *Those on whom he stayeth.* (Heb. *his bars*) *do not right.*
[h] Is. 16. 7-11.
[i] 2 Kings 3. 25, *Kir-haraseth.* Is. 16. 7, *Kir-hareseth.*
[k] Num. 21. 32, *Jaazer.*
[l] 40. 10.
[m] Is. 32. 9, 14. Rev. 18. 22, 23.
[n] Is. 7. 23; 16. 10.
[o] Is. 15. 4-6.
[p] Num. 32. 37.
[q] 21, *Jahasah.*
[r] Deut. 34. 3.
[s] Num. 32. 3, *Nimrah;* 36, *Beth-nimrah.* Is. 15. 6.
[3] *Desolations.*
[t] Is. 15. 2; 16. 12.
[u] Is. 15. 5; 63. 15.

19 O [9]inhabitant of [s]Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in [t]Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon [u]Jahazah, and upon Mephaath,

22 And upon [x]Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon [y]Kiriathaim, and upon Beth-gamul, and upon [z]Beth-meon,

24 And upon [a]Kerioth, and upon [b]Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken; [c]for he magnified *himself* against the LORD: Moab also shall [d]wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou [1]skippedst for joy.

28 O ye that dwell in Moab, [e]leave the cities, and dwell in the rock, and be [f]like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I [g]know his wrath, saith the LORD: but *it shall* not *be* so; [2]his lies shall not so effect *it.*

31 Therefore [h]will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of [i]Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of [k]Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: [l]the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

33 And [m]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have [n]caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From [o]the cry of Heshbon *even* unto [p]Elealeh, *and even* unto [q]Jahaz, have they uttered their voice, from [r]Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of [s]Nimrim shall be [3]desolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, [t]him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore [u]mine heart shall sound

[9] *Inhabitress.*
[s] Deut. 2. 36. 1 Chr. 5. 8.
[t] Deut. 2. 36.
[u] Josh. 13. 18, *Jahaza.*
[x] Num. 33. 46, *Almon-diblathaim.*
[y] Gen. 14. 5, *Shaveh Kiriathaim.*
[z] Num. 32. 38, *Baal-meon.*
[a] Am. 2. 2.
[b] Deut. 4. 43, *Bezer.*
[c] Is. 10. 15. 2 Thes. 2. 4.
[d] Is. 19. 14.
[1] *Movedst thyself.*
[e] Jud. 6. 2.
[f] Ps. 55. 6, 7.
[g] Is. 37. 28, 29.
[2] *Those on whom he stayeth.* (Heb. *his bars*) *do not right.*
[h] Is. 16. 7-11.
[i] 2 Kings 3. 25, *Kir-haraseth.* Is. 16. 7, *Kir-hareseth.*
[k] Num. 21. 32, *Jaazer.*
[l] 40. 10.
[m] Is. 32. 9, 14. Rev. 18. 22, 23.
[n] Is. 7. 23; 16. 10.
[o] Is. 15. 4-6.
[p] Num. 32. 37.
[q] 21, *Jahasah.*
[r] Deut. 34. 3.
[s] Num. 32. 3, *Nimrah;* 36, *Beth-nimrah.* Is. 15. 6.
[3] *Desolations.*
[t] Is. 15. 2; 16. 12.
[u] Is. 15. 5; 63. 15.

that this was not its original import. It is well that the Sunday-school teacher also should lay it to heart, forasmuch as it is impossible for him to overdo in the way of prayerful, painstaking preparation for his noble office. He who thus prepares most will in the end succeed best; whereas they who neglect such preparation may be viewed as men who run unsent, and who will never profit those among whom they labour. If they that bear the vessels of the sanctuary should be pure, they who devote themselves to the diffusion of truth, with a view to the conversion of men, ought to be lovers of souls, and zealous for the glory of the Saviour.

for Moab like pipes, and mine heart shall sound like pipes for the men of [x]Kir-heres: because [y]the riches *that* he hath gotten are perished.

37 For every head *shall be* bald, and every beard [z]clipped: upon all the hands *shall be* [a]cuttings, and [b]upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the [c]back with shame! so shall Moab be [d]a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, he shall fly as an eagle, and shall [e]spread his wings over Moab.

41 [f]Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be [g]as the heart of a woman in her pangs.

42 And Moab shall be destroyed [h]from *being* a people, because he hath [i]magnified *himself* against the LORD.

43 [k]Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He [l]that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, [m]the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but [n]a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall [o]devour the corner of Moab, and the crown of the head of the [p]tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken [q]captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAPTER XLIX.

1 *The judgment of the Ammonites, 7 of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam.*

[1]CONCERNING [a]the Ammonites, thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth [2]their king [b]inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, [c]that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burnt with fire: then [d]shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges: for [e]their king [f]shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the valleys, [g]thy flowing valley, [h]O backsliding daughter? that [i]trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, [k]I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and [l]ye shall be driven out every man right forth; and [m]none shall gather up him that wandereth.

6 And [n]afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, [o]*Is* wisdom no more in [p]Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, [q]turn back, dwell deep, O inhabitants of [r]Dedan; [s]for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy [t]till they have enough.

10 But [u]I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave [v]thy fatherless children, I will preserve *them* alive; and [w]let thy widows trust in me.

12 For thus saith the LORD, Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For [x]I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and [y]an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, [z]I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though

B. C. 600.

x 31.
y Prov. 13. 22. Is. 15. 7. Luke 12. 20, 21.
z *Diminished.*
a Lev. 19. 28. Mark 5. 5.
b 1 Kings 21. 27. Is. 20. 2. Rev. 11. 3.
c *Neck.*
d Is. 20. 4-6. Ex. 23. 16-18.
e Is. 8. 8.
f *The cities.*
g Is. 13. 8. 1 Thes. 5. 3.
h Esth. 3. 8-13. Is. 7. 8. Matt. 7. 2.
i Prov. 16. 18. Dan. 11. 36. 2 Thes. 2. 4. Rev. 13. 6.
k Deut. 32. 23-25. Ps. 11. 6. Is. 24. 17, 18.
l 1 Kings 19. 17. Am. 9. 1-4.
m 46. 21.
n Am. 2. 2.
o Num. 24. 17.
p *Children of noise.*
q *In captivity.*

CH. XLIX.

1 *Against.*
a Ez 21. 28-32. Zeph. 2. 8-11.
b *Melcom.*
b Jud. 10. 7, 8. 1 Sam. 11. 1-3. Neb. 2. 19; 4. 7.
c Ez. 25. 4-6. Am. 1. 13, 14.

d Is. 14. 1-3. Ob. 19.
e Or, *Melcom.*
e Am. 1. 15.
f *Thy valley floweth away.*
g Hos. 4. 16.
h Ps. 49. 6. Prov. 10. 15. 1 Tim. 6. 17.
i Josh. 2. 9. 2 Kings 19. 7. Job 15. 21. Prov. 28. 1.
k Am. 4. 3.
l Is. 16. 3. Ob. 12-14.
m Is. 19. 18-23; 23. 18. Ez. 16. 53.
n Job 5. 12-14. Is. 19. 11-13. Ob. 8. Rom. 1. 22, 23.
o Gen. 36. 11, 15. Ob. 9. Hab. 3. 3.
p *They are turned back.*
q 25. 23.
r Lam. 4. 21, 22.
s *Their sufficiency.*
t Mal. 1. 3, 4. Rom. 9. 13.
u Deut. 10. 18. Ps. 68. 5. Prov. 23. 10. Hos. 14. 3. Jon. 4. 11. Jam. 1. 27.
v 1 Tim. 5. 5.
w Gen. 22. 16. Is. 45. 23. Am. 6. 8.
x Is. 18. 2, 3.
y 1 Sam. 2. 7. Luke 1. 51.

Chap. XLIX. 1-39. The Ammonites often invaded Palestine, and committed serious ravages on the country. Jephthah successfully resisted them, and took twenty of their cities; the check, however, was not of long continuance, as they afterwards harassed the borders of Israel till their own capital was besieged by David, and their country rendered tributary. The enemies of the Church of God may pass for a season without rebuke, but their guilt, unless repented of, will, in due season, be visited with appropriate punishments. The Edomites were old enemies of God's people; they had long been endured, but their time was now come, and the hand of

thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD, [y] no man shall abide there, neither shall a son of man dwell in it.

19 Behold, [z] he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her; and who *is* a chosen *man, that* I may appoint over her? for [a] who *is* like me? and who will [b] appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear [c] the counsel of the LORD that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of [c] Teman: Surely the least of the flock shall draw them out; surely he shall [d] make their habitations desolate with them.

21 The earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the [8] Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall [e] the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad; for they have heard evil tidings: they are [9] faint-hearted; *there is* [f] sorrow [1] on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her;* anguish and sorrows have taken her, as a woman in travail.

25 [g] How is the city of praise not left, the city of my joy!

26 Therefore [h] her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And [i] I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning [k] Kedar, and concerning the kingdoms of [l] Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and [m] spoil the men of the east.

29 Their [n] tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, [o] Fear *is* on every side.

30 ¶ Flee, [2] get you far off, [p] dwell deep, O ye inhabitants of Hazor, saith the LORD; [q] for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the [3] wealthy nation, [r] that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [s] dwell alone.

32 And [t] their camels shall be a booty, and the multitude of their cattle a spoil: and [u] I will scatter into all winds them *that are* [4] in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [x] Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will [y] scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam [z] to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD; and [a] I will send the sword after them, till I have consumed them:

38 And I will [b] set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass [c] in the latter days, *that* [d] I will bring again the captivity of Elam, saith the LORD.

CHAPTER L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake against Babylon, *and* against the land of the Chaldeans, by [1] Jeremiah the prophet.

B. C. 598.

y Job 18. 15-18. Rev. 18. 21-23.
z Zech. 11. 3.
a Ex. 15. 11. Ps. 89. 6, 8. Is. 40. 25.
b *Convent me to judgment.*
c Ps. 33. 11. Prov. 19. 21. Is. 46. 10, 11. Eph. 1. 11.
d Mal. 1. 3, 4.
8 *Weedy sea.*
e Ps. 18. 5. Is. 13. 8; 26. 17. 1 Thes. 5. 3.
9 *Melted.*
f Is. 57. 20.
1 *As on the sea.*
g Is. 14. 4-6. Dan. 4. 30. Rev. 18. 10, 16-19.
h Ez. 27. 27.
i Am. 1. 4.
k Gen. 25. 13. Cant. 1. 5. Is. 21. 16, 17.
l 30.

m Gen. 25. 6. Job 1. 3. Is. 11. 14.
n Is. 13. 20; 60. 7.
o Ps. 31. 13. 2 Cor. 4. 8; 7. 5.
2 *Flit greatly.*
p 8.
q Is. 10. 7.
3 *Nation that is at ease.*
r Jud. 18. 7-10, 27.
s Num. 23. 9.
t 20.
u Deut. 28. 64. Ez. 12. 14, 15.
4 *Cut off into corners;* or, *that have the corners of their hair polled.*
x Gen. 10. 22; 14. 1. Acts 2. 9.
y Deut. 28. 64. Ez. 5. 10. Am. 9. 9.
z Ps. 48. 4-6. Ez. 32. 23, *marg.*
a Lev. 26. 33. Ez. 5. 2, 12; 12. 14.
b Dan. 7. 9-14.
c Is. 2. 2. Dan. 2. 28; 10. 14. Hos. 3. 5. Mic. 4. 1.
d Job 42. 10. Ez. 16. 53-55. Am. 9. 14.

CH. L.

1 *The hand of Jeremiah.*

the Divine displeasure fell on them heavily. The Kedarines having contributed their share to oppress the Jews, were called to account, and justly visited for their iniquity. The Elamites, too, had come in for their portion, and they were not overlooked in the day of visitation.

Chap. L. 1-3. The Chaldeans had occupied a place of peculiar prominence in oppressing the Jews, and their cup was now well-nigh full. In proportion to their crime would be their judgment. As they had excelled all others in their cruel devastations, so the Divine wrath would be poured out upon them to the uttermost. Bel was the same with Baal, and one of the common idols of the East. When an idol is broken, the deity is supposed to have abandoned it. A special prominence is here given to the destruction of the idols of Babylon, and the prodigious treasures devoted to them. When the Persians arrived, they made short work with the images, appropriating to themselves the boundless treasures connected with the temples. Ver. 4-8. We have here one of those glorious evangelical passages which distinguish the writings of Jeremiah, and which boded the highest good for the children of Israel. The people are here represented as awakened to a sense of their condition, as bending under a load of guilt, and grieving over the loss of the Divine favour. Determined to leave Babylon and to return to Zion, they set out upon their journey; but their ignorance of the path leads them often to inquire the way. There is clearly under all this a most important spiritual bearing. The conversion of the Jews, the propagation of the Gospel among the Gentiles, and the

2 Declare ye among the nations, and publish, and [2]set up a standard; publish, *and* conceal not: say, [a]Babylon is taken, [b]Bel is confounded, [c]Merodach is broken in pieces; [d]her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, [e]the children of Israel shall come, they and the children of Judah together, [f]going and weeping: they shall go, and [g]seek the LORD their God.

5 They shall ask the way to Zion, with their faces thitherward, *saying*, [h]Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My [i]people hath been lost sheep; [k]their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they [l]have forgotten their [3]resting-place.

7 All that found them [m]have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD, [n]the habitation of justice; even the LORD, [o]the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For, lo, [p]I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and [q]they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty [4]expert man; [r]none shall return in vain.

10 And [s]Chaldea shall be a spoil: [t]all that spoil her shall be satisfied, saith the LORD.

11 Because [u]ye were glad, because ye rejoiced, O [x]ye destroyers of mine heritage, because ye are grown [5]fat as the heifer at grass, and [6]bellow as bulls;

12 Your [y]mother shall be sore confounded: she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* [z]a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

B. C. 606.

2 *Lift up.*
a Is. 21. 9. Rev. 18. 2.
b Is. 46. 1.
c Is. 39. 1.
d Is. 37. 19.
e Ez. 37. 16-22.
f Ezra 3. 12, 13. Jam. 4. 9.
g Ps. 105. 4. John 7. 17.
h Is. 2. 3-5.
i Ps. 119. 176. Luke 15. 4-7. 1 Pet. 2. 25.
k Is. 56. 10-12.
l Ps. 32. 7; 119. 7.
3 *Place to lie down in.*
m Is. 9. 12; 56. 9.
n Ps. 90. 1; 91. 1
o Ps. 22. 4, 5. 1 Tim. 1. 1.
p Ezra 1. 1, 2.
q 14, 29.
4 *Destroyer.*
r 2 Sam. 1. 22.
s 27. 7.
t Is. 45. 3. Rev. 17. 16.
u Prov. 17. 5.
x Ps. 74. 2-8; 83. 1-5.
5 *Big*, or *corpulent.*
6 *Neigh as steeds.*
y 49. 2.
z 25. 12.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; [a]for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: [b]her foundations are fallen, her walls are thrown down; [c]for it *is* the vengeance of the LORD: take vengeance upon her: [d]as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the [7]sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* [e]a scattered sheep; the lions have driven *him* away: [f]first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will [8]bring Israel again to his habitation, and [h]he shall feed on Carmel and Bashan, and [i]his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, [k]the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for [l]I will pardon them whom I reserve.

21 ¶ Go up against the land of [9]Merathaim, *even* against it, and against the inhabitants of [9]Pekod: waste and utterly destroy after them, saith the LORD, [m]and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How [n]is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, [o]because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for [p]this *is* the work of

7 *Scythe.*
a Joel 3. 2. Matt. 9. 36-38. 1 Pet. 2. 25.
f 2 Kings 18. 9-13.
g Ez. 36. 24, 33; 39. 25-29.
h Is. 35. 2. Mic. 7. 14.
i 31. 14, 25.
k Num. 23. 21. Is. 43. 25; 44. 22. Acts 3. 19, 26. Mic. 7. 19. Rom. 11. 26, 27.
8 *The rebels.*
9 *Visitation.*
m 1 Sam. 15. 3, 11-24. Is. 10. 6.
n Is. 14. 12-17. Rev. 18. 16-19.
o Ex. 10. 3. Is. 45. 9. 2 Thes. 2. 4.
p Is. 14. 22-24; 46. 10, 11. Rev. 18. 8.

---

destruction of everything anti-Christian, are significantly pointed out. That will be a glorious day which shall behold the seed of Abraham all turning heavenward, mourning for the Saviour, and the whole human race raised from their moral and intellectual prostration, and brought into the glorious fellowship of the people of God! Ver. 9-20. This last verse is full of comfort to the outcasts of Israel, forasmuch as it shews that the time will come when their transgressions will be forgiven, and when their iniquity, if sought for, shall not be found: for he will pardon them whom he reserves. Ver. 21-46. It has often to be lamented that the history of ancient times is so imperfect. Concerning the bulk of the nations nothing would have been known—no, not even their names—but for the Word of God. Had a competent historian existed contemporaneously with the destruction of Babylon, and recorded the matter in full, and for fifty years afterwards, when the desolation was complete, it would have presented a most affecting narrative. One thing is certain—all the nations Babylon had trodden under foot exulted in her fall. This is significantly expressed by the language of the prophet: "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" A time will come when the modern Babylon, the Church of Rome, between which and the ancient there is a close

the LORD GOD of hosts in the land of the Chaldeans.

26 Come against her from [1]the utmost border, open her storehouses; [2]cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, [q]to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: [r]recompense her according to her work; according to all that she hath done, do unto her: [s]for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, [t]I *am* against thee, *O thou* [3]most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And [4]the most proud shall stumble and fall, and none shall raise him up: and I will [u]kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together; and all that took them captives held them fast; they refused to let them go.

34 Their [x]Redeemer *is* strong; The LORD of hosts *is* his name: he shall throughly [y]plead their cause, [z]that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A [a]sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the [5]liars; and they shall dote: a sword *is* upon [b]her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become [c]as women: a sword *is* upon her treasures; and they shall be robbed.

38 [d]A drought *is* upon her waters; and they shall be dried up: for it *is* [e]the land of graven images, and they are [f]mad upon *their* idols.

B. C. 606.

1 *The end.*
2 *Tread her.*
q Dan. 5. 3-5. Zech. 12. 2, 3.
r Ps. 137. 8, 9. Rev. 18. 6.
s Is. 14. 13, 14. Dan. 4. 37. 2 Thes. 2, 4. Rev. 13. 5, 6.
t Ez. 38. 3. Nah. 2. 13.
3 *Pride.*
4 *Pride.*
u Deut. 32. 22. Am. 2. 2, 5.
x Ex. 6. 6. Prov. 23. 11. Is. 43. 14; 54. 5. Rev. 18. 8.
y Ps. 35. 1. Prov. 22. 23. Mic. 7. 9.
z Is. 14. 3-7. Rev. 19. 1-3.
a Lev. 26. 25. Ez. 14. 21. Zech. 11. 17.
5 *Chief stays.* Heb. *bars.*
b 51. 23, 30, 32. Nah. 2. 5.
c Is. 19. 16. Nah. 3. 13.
d Is. 44. 27. Rev. 16. 12; 17. 15, 16.
e Is. 46. 1-7. Dan. 3; 5. 4. Rev. 17. 5.
f Acts 17. 16.

g Gen. 19. 25. Is. 1. 9; 13. 19, 20. Am. 4. 11. Luke 17. 28-30. 2 Pet. 2. 6. Jude 7. Rev. 18. 8, 9.
h Ps. 46. 2, 3, 6. Is. 5. 30.
i Is. 13. 6-8. Dan. 5. 5, 6.
k 49. 22-24.
l 49. 19, &c.
m Is. 41. 25; 46. 11.
6 *Convent me to plead.*
n 49. 19.
o Ps. 33. 10, 11. Is. 46. 10, 11. Acts 4. 28. Eph. 1. 11. Rev. 17. 16, 17.

CH. LI.

a Is. 13. 3-5. Am. 3. 6.
1 *Heart.*
b Zech. 2. 8. Acts 9. 4.
c Ez. 19. 12. Hos. 13. 15.
d Is. 41. 16. Matt. 3. 12.
e 50. 14, 15, 29, 32.
f 50. 14, 41, 42.
g 46. 4.

39 Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As [g]God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: [h]their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The [i]king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* [k]pangs, as of a woman in travail.

44 Behold, he shall come up [l]like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and [m]who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will [6]appoint me the time? and [n]who *is* that shepherd that will stand before me?

45 Therefore [o]hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans; Surely the least of the flock shall draw them out; surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAPTER LI.

God's severe judgments against Babylon in revenge of Israel.

THUS saith the LORD, Behold, [a]I will raise up against Babylon, and against them that dwell in the [1]midst of them that [b]rise up against me, [c]a destroying wind;

2 And will send unto Babylon [d]fanners, that shall fan her, and shall empty her land: for [e]in the day of trouble they shall be against her round about.

3 Against *him that* bendeth [f]let the archer bend his bow, and against *him that* lifteth himself up in his [g]brigandine:

resemblance. will occupy a similar place, and when all nations shall exult over her destruction.

Chap. LI. 1-19. The wealth, power, and glory of Babylon are meetly indicated by the term "a golden cup." During the reign of that all-grasping power, idolatry may be said to have reached a climax. Never did it present so imposing and dazzling an aspect to the nations of the earth. It was the palmy day of the Wicked One. Ver. 10 presents the language of triumph; the judgments which the Lord was to pour out on Babylon would be taken as the expression of his indignation at that arrogant, ambitious, and all-destroying kingdom. No power is strong when God blows upon it. Instruments are never wanting to accomplish his purposes in punishing the wicked. Darius the Mede was the uncle of Cyrus, whom he employed to conduct the expedition against Babylon. Persia at that time was but an insignificant portion of the Median empire, which Cyrus raised to dignity and power. The prophet significantly hints in ver. 12 that all efforts at resistance on the part of Babylon would be futile. The decree had gone forth,

and [h]spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* [i]thrust through in her streets.

5 For [k]Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; [l]though their land was filled with sin against the Holy One of Israel.

6 Flee [m]out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; [n]for this *is* the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon *hath been* [o]a golden cup in the LORD's hand, that made all the earth drunken: [p]the nations have drunken of her wine; therefore the nations [q]are mad.

8 Babylon is [r]suddenly fallen and destroyed: [s]howl for her; [t]take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: [u]forsake her, and let us go every one into his own country; for [x]her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath [y]brought forth our righteousness: come, and [z]let us declare in Zion the work of the LORD our God.

11 Make [2]bright the arrows; gather the shields: [a]the LORD hath raised up the spirit of the kings of the Medes: for [b]his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, [c]the vengeance of his temple.

12 Set up [d]the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the [3]ambushes: for [e]the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that [f]dwellest upon many waters, abundant in treasures, [g]thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath [h]sworn by [4]himself, *saying*, Surely I will fill thee with men, as with caterpillars; and they shall [5]lift up a shout against thee.

15 He [i]hath made the earth by his power, he hath established the world [k]by his wisdom, [l]and hath stretched out the heaven by his understanding.

16 When [m]he uttereth *his* voice, [n]*there is* a [6]multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and [o]bringeth forth the wind out of his treasures.

17 Every man is [7]brutish by *his* knowledge; every founder is confounded by the graven image: [p]for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: [q]in the time of their visitation they shall perish.

19 The [r]Portion of Jacob *is* not like them; for he *is* [8]the former of all things; and *Israel is* [t]the rod of his inheritance: The LORD of hosts *is* his name.

20 Thou *art* my battle-axe *and* weapons of war: for [8]with thee will I break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, [u]I *am* against thee, O destroying mountain, saith the LORD, [x]which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, [y]and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be [9]desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of [z]Ararat, Minni, and [a]Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations, with [b]the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for [c]every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The [d]mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burnt her dwelling-places; her bars are broken.

31 [e]One post shall run to meet another,

B.C. 606.

[h] Deut. 32. 25.
[i] Is. 14. 19.
[k] 1 Sam. 12. 22. Ps. 94. 14. Rom. 11. 1, 2.
[l] 2 Kings 21. 16. Ez. 22. 24-31.
[m] Is. 48. 20. Rev. 18. 4.
[n] Deut. 32. 35, 41, 43. Rev. 18. 5, 6.
[o] Dan. 2. 32, 38. Rev. 17. 4.
[p] Dan. 3. 1-7. Rev. 18. 3, 23; 19. 2.
[q] 25. 16.
[r] Is. 47. 9. Rev. 18. 3, 8.
[s] Ez. 27. 30-32. Rev. 18. 17-19.
[t] Nah. 3. 19.
[u] Is. 13. 14; 47. 15.
[x] Dan. 4. 20-22. Rev. 18. 5.
[y] Ps. 37. 6.
[z] Ps. 102. 19-21. Rev. 14. 1-3; 19. 1-6.
[2] *Pure.*
[a] Is. 10. 26. Rev. 17. 16, 17.
[b] 50. 45.
[c] Ps. 74. 3-11.
[d] Prov. 21. 30. Is. 13. 2.
[3] *Liers in wait.*
[e] Lam. 2. 17.
[f] Rev. 17. 1, 15.
[g] Gen. 6. 13. 1 Pet. 4. 7.
[h] Am. 6. 8. Heb. 6. 13.
[4] *His soul.*
[5] *Utter.*
[i] Gen. 1. 1-6. Rom. 1. 20. Heb. 1. 2, 3.
[k] Ps. 104. 24.
[l] Job 9. 8.
[m] Ps. 29. 3-10.
[n] Job 36. 26-33. Am. 9. 6.
[6] *Noise.*
[o] Gen. 8. 1. Matt. 8. 26, 27.
[7] *More brutish than to know.*
[p] Ps. 135. 17.

[q] Ex. 12. 12.
[r] Ps. 16. 5; 73. 26.
[s] 10.
[t] Ex. 19. 5, 6. 1 Pet. 2. 9.
[8] *In thee*, or *by thee.*
[u] 50. 31.
[x] Rev. 17. 1-6.
[y] Rev. 8. 8.
[9] *Everlasting desolations.*
[z] Gen. 8. 4.
[a] Gen. 10. 3, *Ashkenaz.*
[b] Gen. 10. 2. 1 Chr. 1. 5, *Madai.* Dan. 5. 28-30; 6. 8.
[c] Is. 46. 10, 11; 47. Rev. 18. 21-24.
[d] Is. 19. 16. Rev. 18. 10.
[e] 2 Sam. 18. 19, &c.

and nothing could hinder its taking effect. Ver. 20-44. There is some difficulty as to the party signified by the "battle-axe." The idea would be fairly embodied either in the Babylonian power, which broke in pieces the nations, or in the Medo-Persian power, which broke in pieces Babylon. Spiritually viewed, it has been applied to the Church of Christ—a power which is destined to break in pieces the mystical Babylon, the Church of Rome. The bearing, however, of the words, taken literally, would seem to be towards Babylon. This point appears to be settled by the language of ver. 25. Babylon occupied a plain, while the mass of its buildings and its towering temples was such as at a distance to represent an artificial mountain, while the destruction which issued from its centre was likened to a volcano pouring its lava on every side. Ver. 45-64. The destruction of Babylon may be viewed as one of the most stupendous events in the history of nations, and one of the most sublime and

and one messenger to meet another, [f]to shew the king of Babylon that his city is taken at *one* end;

32 And that [g]the passages are stopped, and the reeds they have burnt with fire, and [h]the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon *is* like a thrashing-floor: [1]*it is* time to thrash her: yet a little while, and [1]the time of her harvest shall come.

34 Nebuchadrezzar [k]the king of Babylon hath devoured me, he hath crushed me, [l]he hath made me an empty vessel, he hath [m]swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 [2]The violence done to me and to my [3]flesh *be* upon Babylon, shall the [4]inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, [n]I will plead thy cause, and [o]take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and [p]an hissing, without an inhabitant.

38 They shall [q]roar together like lions: they shall [5]yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down [r]like lambs to the slaughter, like rams with he-goats.

41 How is [s]Sheshach taken! and how is [t]the praise of the whole earth surprised! how is Babylon become [u]an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And [x]I will punish Bel in Babylon; and [y]I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, [z]the wall of Babylon shall fall.

45 My people, [a]go ye out of the midst of her, and [b]deliver ye every man his soul from the fierce anger of the LORD.

46 And [6]lest your heart faint, and ye fear for the rumour that shall be heard in the land; [c]a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that [d]I will [7]do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 [8]As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have [e]escaped the sword go away, stand not still: [f]remember the LORD afar off, and let Jerusalem come into your mind.

51 We [g]are confounded, because we have heard reproach: [h]shame hath covered our faces; [i]for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, [k]that I will do judgment upon her graven images; and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A [l]sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and [m]destroyed out of her the great voice; when [n]her waves do roar like great waters, a noise of their voice is uttered:

56 Because [o]the spoiler is come upon her, *even* upon Babylon, and [p]her mighty men are taken; [q]every one of their bows is broken: for [r]the LORD God of recompences shall surely requite.

57 And [s]I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall [t]sleep a perpetual sleep, and not wake, saith [u]the King, whose name *is* The LORD of hosts.

58 Thus saith the LORD of hosts, [x]The [9]broad walls of Babylon shall be utterly [l]broken, and her [y]high gates shall be burnt with fire; and [z]the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of [a]Neriah, the son of Maaseiah, when he went [2]with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And *this* Seraiah *was* a [3]quiet prince.

60 So Jeremiah [b]wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah,

B. C. 595.

f Is. 47. 11-13.
g Is. 44. 27.
h 50. 37.
1 *In the time that he thrasheth her.*
i Hos. 6. 11. Rev. 14. 15-20.
k Lam. 1. 14, 15.
l Is. 24. 1-3.
m Prov. 1. 12.
2 *My violence.*
3 *Remainder.*
4 *Inhabitress.*
n Is. 43. 14.
o Heb. 10. 30, 31. Rev. 19. 1-3.
p 2 Chr. 29. 8.
q Ps. 34. 10.
5 *Shake themselves.*
r Ps. 37. 20.
s 25. 26.
t Dan. 2. 38; 4. 22, 30. Rev. 18. 10-19.
u Ez. 27. 35.
x Is. 46. 1, 2.
y Dan. 5. 2-4, 23.
z 53, 58.
a Is. 48. 20. Rev. 14. 8-11; 18. 4.
b Acts 2. 40. 2 Cor. 6. 17.
6 *Let not.*
c Is. 13. 3-5.

d Is. 46. 1, 2.
7 *Visit upon.*
8 *Both Babylon is to fall, O ye slain of Israel, and with Babylon shall fall the slain of all the country.*
e Is. 48. 20. Rev. 18. 4.
f Deut. 4. 29-31; 30. 1-3.
g Ps. 123. 3, 4.
h Ps. 69. 7-13.
i Ps. 74. 3-7. Rev. 11. 1, 2.
k 50. 38.
l Is. 13. 6-9. Rev. 18. 17-19.
m Is. 47. 5. Rev. 18. 22, 23.
n Ps. 65. 7. Rev. 17. 15.
o Is. 21. 2. Rev. 17. 16.
p 50. 36.
q Ps. 37. 15.
r Deut. 32. 35. Rev. 18. 5, 6, 20; 19. 2.
s Dan. 5. 1-4.
t Is. 37. 36.
u Mal. 1. 14.
x 50. 15.
9 *Walls of broad Babylon.*
l *Made naked.*
y Is. 45. 1, 2.
z Hab. 2. 13.
a 36. 4.
2 *On the behalf of.*
3 *Prince of Menucha, or chief chamberlain.*
b Is. 8. 1-4. Dan. 12. 4. Rev. 1. 11, 19.

awful fulfilments of prophecy. No place on earth has undergone transformation so complete and appalling. Recent discoveries have considerably added to the wonder. Infidelity itself stands abashed at the testimony which has been dragged from the bosom of the earth to the existence of places and powers thousands of years ago. There is no more doubt that such a city existed, of the dimensions and proportions set forth by the prophets, than that the sun and the moon rule the heavens.

When thou comest to Babylon, [c]and shalt see, and shalt [d]read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, [e]to cut it off, that none shall remain in it, neither man nor beast, but that it shall be [4]desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* [f]thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, [g]Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and [h]they shall be weary. [i]Thus far *are* the words of Jeremiah.

CHAPTER LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.* 8 *Zedekiah's sons killed, and his own eyes put out.*

ZEDEKIAH *was* [a]one and twenty years old when he [1]began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of [b]Libnah.

2 And [c]he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For [d]through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that [e]Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass, in [f]the ninth year of his reign, [g]in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and [h]pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, [i]the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, [k]and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

B. C. 595.

[c] Matt. 24. 1, 2.
[d] Col. 4. 16. 1 Thes. 5. 27. Rev. 1. 3.
[e] Is. 13. 19-22. Rev. 18. 20-23.
[4] *Desolations.*
[f] 19. 10, 11.
[g] Rev. 14. 8; 18. 2, 21.
[h] Hab. 2. 13.
[i] Ps. 72. 20.

CH. LII.

[a] 2 Chr. 36. 11.
[1] *Reigned.*
[b] Josh. 10. 29; 15. 42.
[c] 2 Kings 24. 19, 20.
[d] 1 Kings 10. 9. Prov. 28. 2. Is. 3. 4, 5.
[e] Ez. 17. 15-21.
[f] 2 Kings 25. 1. Ez. 24. 1, 2.
[g] Zech. 8. 19.
[h] Deut. 28. 52-57. Is. 42. 24, 25.
[i] Lev. 26. 26. Deut. 32. 24. Is. 3. 1.
[k] Is. 30. 16, 17. Am. 9. 1-4.

[l] Gen. 21. 16. Deut. 28. 34.
[m] 2 Kings 25. 18-21.
[n] Ex. 12. 13.
[2] *Blinded.*
[3] *Fetters.*
[4] *House of the wards.*
[o] 2 Kings 25. 8. Zech. 7. 3-5.
[p] 2 Kings 24. 12.
[5] *Chief marshal.* Heb. *chief of the executioners,* or *slaughtermen,* &c.; 14.
[6] *Stood before.*
[q] 2 Chr. 36. 19. Mic. 3. 12.
[r] 2 Kings 25. 10.
[s] 15. 1, 2.
[t] 2 Kings 25. 12.
[u] 2 Kings 25. 13-17.
[x] 1 Kings 7. 23-26.
[y] Ex. 27. 3.
[7] *Instruments to remove the ashes.*
[z] 2 Chr. 4. 22.
[a] Ex. 25. 29. 2 Chr. 4. 8.
[8] *Basons.*
[b] Num. 7. 14. 2 Chr. 24. 14.
[9] *Censers.*
[c] Ex. 25. 31-39. 2 Chr. 4. 7, 19-22.
[d] 17.
[1] *Their brass.*
[e] 1 Kings 7. 47. 2 Chr. 4. 18.
[f] 1 Kings 7. 15-21. 2 Chr. 3. 15-17.
[2] *Thread.*

10 And the king of Babylon [1]slew the sons of Zedekiah before his eyes: [m]he slew also all the princes of Judah in Riblah.

11 Then [n]he [2]put out the eyes of Zedekiah; and the king of Babylon bound him in [3]chains, and carried him to Babylon, and put him in [4]prison till the day of his death.

12 ¶ Now, in the [o]fifth month, in the tenth *day* of the month, (which *was* [p]the nineteenth year of Nebuchadrezzar king of Babylon,) came Nebuzar-adan, [5]captain of the guard, *which* [6]served the king of Babylon, into Jerusalem,

13 And [q]burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men,* burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, [r]brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan, the captain of the guard, [s]carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan, the captain of the guard, left [t]*certain* of the poor of the land for vine-dressers, and for husbandmen.

17 ¶ Also the [u]pillars of brass that *were* in the house of the LORD, and [x]the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The [y]caldrons also, and the [7]shovels, and [z]the snuffers, [a]and the [8]bowls, and [b]the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the [9]fire-pans, and the bowls, and the caldrons, [c]and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The [d]two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [1]the brass of all these vessels was [e]without weight.

21 And [f]*concerning* the pillars, the height of one pillar *was* eighteen cubits; and a [2]fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

Chap. LII. 1-34. This chapter may be viewed as an appendix to the writings of Jeremiah. It was probably added by Ezra, after the return of the Jews from Babylon, when the Sacred Writings were collected into one book, or number of books. It comprises the facts of the history of the Captivity nearly in the same words as are contained in the 2d Book of Kings, chap. xxiv. 18-20, xxv., with some additional statements. The record possesses a special value as comprising a history of the fulfilment of the prophecies of Jeremiah, the two together being eminently calculated to impress the heart of the nation, and to inspire with astonishment and fear the candid observer among surrounding nations. Not one utterance of Jeremiah fell short of its accomplishment. The same almighty power which spake by his mouth secured the fulfilment of every prediction; while the false prophets, who fed the nation with "lies," and hurried them on to destruction, were overwhelmed in the common ruin, filled with shame, and covered with infamy. From this single portion of the inspired page we may form some conception of the whole of the mighty system of prophecy. A day will come when every jot and every tittle of it will

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, [e]with net-work and pomegranates upon the chapiters round about, all *of* brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* [h]all the pomegranates upon the net-work *were* an hundred round about.

24 ¶ And [i]the captain of the guard took [k]Seraiah the chief priest, and [l]Zephaniah the second priest, and the three keepers of the [3]door;

25 He took also out of the city [m]an eunuch, which had the charge of the men of war; and seven men of them that [4]were near the king's person, which were found in the city; and the [5]principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, *that were* found in the midst of the city.

26 So Nebuzar-adan, the captain of the guard, took them, and brought them to the king of Babylon to Riblah.

27 And [n]the king of Babylon smote them, and put them to death [o]in Riblah, in the land of Hamath. [p]Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive: [q]In the seventh year three thousand Jews, and three and twenty:

29 In [r]the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two [6]persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, [s]carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And [t]it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach [u]king of Babylon, in the *first* year of his reign, [x]lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake [7]kindly unto him, and [y]set his throne above the throne of the kings that *were* with him in Babylon,

33 And [z]changed his prison-garments: and [a]he did continually eat bread before him all the days of his life.

34 And *for* his diet, [b]there was a continual diet given him of the king of Babylon, [8]every day a portion, until the day of his death, all the days of his life.

B. C. 588.

[e] Ex. 28. 14-22, 25. 2 Chr. 4. 12, 13.
[h] 1 Kings 7. 20.
[i] 2 Kings 25. 18.
[k] 1 Chr. 6. 14.
[l] 21. 1.
[3] *Threshold.*
[m] 2 Kings 25. 19.
[4] *Saw the face of the king.*
[5] *Scribe of the captain of the host.*
[n] 2 Kings 25. 20, 21. Ez. 8. 11-18.
[o] Num. 34. 8-11. 2 Sam. 8. 9.
[p] Lev. 26. 33-35. Deut. 4. 26. Is. 6. 11, 12. Mic. 4. 10.

[q] 2 Kings 24. 12-16. Dan. 1. 1-3.
[r] 2 Kings 25. 11. 2 Chr. 36. 20.
[6] *Souls.*
[s] 6. 9.
[t] 2 Kings 25. 27-30.
[u] Prov. 21. 1.
[x] Gen. 40. 13, 20.
[7] *Good things with him.*
[y] 27. 6-11.
[z] Gen. 41. 14, 42.
[a] 2 Sam. 9. 7, 13.
[b] Matt. 6. 11.
[8] *The matter of the day in his day.*

THE LAMENTATIONS OF JEREMIAH.

This wonderful composition stands alone, towering above everything of the sort that ever was penned. Nothing has equalled the emotion, the imagery, or the piety which pervade the whole. Its inspiration apart, it displays a genius for the tender, the lofty, and the sublime, which leaves everything else of this description at an immeasurable distance. But the primary element of its beauty and glory is its piety and its patriotism. Nothing can exceed the prophet's views of the evil of sin, and his estimate of the magnitude of the affliction which it had brought on the nation. To the end of time it will remain a monument of the events to which it points, inscribed with the manifold and matchless excellences of the wonderful man who produced it.

CHAPTER I.

1 *Jerusalem's misery for her sins.* 12 *Her complaint,* 18 *and confession of God's righteous judgments.*

HOW doth the [a]city sit solitary *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, [b]*how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks; among all her lovers she hath [c]none to comfort *her:* [d]all her friends have dealt treacherously with her; they are become her enemies.

3 Judah is [e]gone into captivity because of affliction, and because of great servitude; [f]she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The [g]ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are the chief, her enemies prosper; for [h]the LORD hath afflicted her for the multitude of her transgressions: [i]her children are gone into captivity before the enemy.

6 And [k]from the daughter of Zion [l]all her beauty is departed: her princes are

B. C. 588.

CH. I.

[a] Is. 47. 1, 5; Jer. 9. 11.
[b] 2 Kings 23. 33, 35.
[c] Is. 51. 18, 19.
[d] Job 19. 13, 14.
[e] 2 Kings 24. 14, 15.
[f] Lev. 26. 36-39. Deut. 28. 64-67.
[g] Is. 24. 4-6. Mic. 3. 12.
[h] 3. 39-43.
[i] Jer. 30. 9.
[k] 2 Kings 19. 21.
[l] 1 Sam. 4. 21, 22.

have become history—demonstrating and illustrating, in a manner the most glorious, the omniscience and the omnipotence, the justice and the mercy, the wisdom and the goodness, which presided over all the affairs of this sublunary scene.

Chap. I. 1-17. Vespasian struck a coin on the capture of Jerusalem, on the obverse of which there was a palm-tree, the emblem of Judea; under the emblem a woman, the emblem of Jerusalem, bearing, as before described, the legend, "Judea is taken;" which strikingly illustrates the opening exclamation of Jeremiah. Among the most cheering sights to the eye of the devout patriot, were the periodical gatherings of the people to the sacred solemnities appointed by Moses. These were always joyous seasons; but there was now an end of them. All

become like [m]harts *that* find no pasture; and they are gone without strength before the pursuer.

7 Jerusalem [n]remembered in the days of her affliction, and of her miseries, all her [1]pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem [o]hath grievously sinned; therefore she is [2]removed: [p]all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; [q]she remembereth not her last end; therefore she came down wonderfully: [r]she had no comforter. O LORD, [s]behold my affliction; [t]for the enemy hath magnified *himself*.

10 The adversary hath [u]spread out his hand upon all her [3]pleasant things: for she hath [x]seen *that* the heathen entered into her sanctuary, [y]whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to [4]relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ [5]*Is it* nothing to you, all ye that [6]pass by? behold, and see [z]if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: [a]he hath spread a net for my feet; he hath turned me back; he hath made me desolate *and* faint all the day.

14 The [b]yoke of my transgressions is bound by his hand; they are wreathed, *and* come up upon my neck: he hath made my strength to fall; the LORD hath [c]delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath [d]trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden [7]the virgin, the daughter of Judah, [e]*as* in a wine-press.

16 For these *things* I weep: mine eye, mine eye runneth down with water, because the comforter that should [8]relieve my soul is far from me: [f]my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* [g]none to comfort her: the LORD hath [h]commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The [i]LORD is righteous; [k]for I have rebelled against his [9]commandment: hear, I pray you, all people, and behold my sorrow; my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me; [l]my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD, for I *am* in distress; my bowels are troubled; mine heart is turned within me; [m]for I have grievously rebelled: [n]abroad the sword bereaveth, at home *there is* as death.

21 They [o]have heard that I sigh; *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring [p]the day *that* thou hast [1]called, and [q]they shall be like unto me.

22 Let [r]all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions: for my sighs *are* many, and [s]my heart *is* faint.

CHAPTER II.

1 *Jeremiah lamenteth Jerusalem's misery.* 20 *He complaineth thereof to God.*

HOW hath the LORD [a]covered the daughter of Zion with a cloud in his anger, [b]*and* cast down from heaven unto the earth [c]the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: [d]he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath [1]brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all [e]the horn of Israel: [f]he hath drawn back his right hand from before the enemy, and [g]he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath [h]bent his bow like an enemy: he stood with his right hand as an adversary, and slew all [2]*that were* pleasant to the eye in the tabernacle of the daughter of Zion: [i]he poured out his fury like fire.

B. C. 588.

[m] Jer. 14. 5, 6.
[n] Job 29. 2, &c. Luke 15. 17.
[1] *Desirable.*
[o] 1 Kings 9. 7-9.
[2] *Become a removing,* or *wandering.*
[p] 1 Sam. 2. 30.
[q] Deut. 32. 29. 1 Pet. 4. 17.
[r] John 11. 19.
[s] Ex. 3. 7, 17; 4. 31.
[t] Deut. 32. 27.
[u] Is. 5. 13, 14.
[3] *Desirable.*
[x] Ps. 79. 1-7.
[y] Deut. 23. 3. Mark 13. 14.
[4] *Make the soul to come again.*
[5] It is *nothing.*
[6] *Pass by the way.*
[z] Dan. 9. 12. Luke 23. 28-31.
[a] Job 19. 6.
[b] Deut. 28. 48.
[c] Jer. 39. 1-9.
[d] Ps. 119. 118. Luke 21. 24.
[7] *The wine-press of the virgin, &c.*
[e] Is. 63. 3. Rev. 19. 15.
[8] *Bring back.*
[f] Jer. 9. 21.

[g] 2, 9, 16, 19, 21.
[h] 2 Kings 24. 2-4. Jer. 6. 3. Luke 19. 43, 44.
[i] Ps. 145. 17. Rom. 3. 19. Rev. 16. 5-7.
[k] Ps. 107. 11.
[9] *Mouth.*
[l] Jer. 23. 11-15; 27. 13-15.
[m] Lev. 26. 40-42. Luke 15. 18, 19.
[n] Deut. 32. 25.
[o] 2, 8, 11, 12.
[p] Ps. 37. 13.
[1] *Proclaimed.*
[q] Deut. 32. 41-43.
[r] Neh. 4. 4, 5.
[s] Is. 13. 7.

CH. II.

[a] Ex. 32. 7, 8.
[b] Is. 14. 13-15.
[c] Is. 64. 11.
[d] Jer. 6. 10. 2 Cor. 10. 4.
[1] *Made to touch.*
[e] Ps. 89. 24; 132. 17. Luke 1. 69.
[f] Ps. 74. 11.
[g] Deut. 32. 22. Luke 3. 17.
[h] Is. 63. 10.
[2] *The desirable of the eye.*
[i] Is. 51. 17-20.

was solitary, sad, and afflictive—an awful silence reigned throughout the land! Heathen writers were accustomed to ridicule the Sabbath of the Jews as a mark of sloth and idleness. As idolaters, they could form no conception of its religious and moral uses, and the beneficial results which flowed from it. The remonstrance, "Is it nothing to you that pass by?" is full of pathos. Zion views herself as sold into slavery for her transgressions, robbed of her riches, and the subject of vengeance; a debased example of the awful consequences of a departure from the Lord. Ver. 18-22. The prophet displays a sense of sin of the most agonizing description. There is no murmur of injustice permitted to mingle with his lamentation. It is felt that all that had come upon the nation was deserved, and that the Divine forbearance had been magnified in sparing her so long. Against the Most High alone she had sinned, and he alone could raise her from her prostration. It became her, therefore, while the darkness continued, and the storms raged around her, to bow with submission, and to acknowledge it as due to sovereign mercy alone that she was not consumed. The case is full of practical bearing on the children of God suffering for their transgression.

Chap. II. 1-19. Women in the East wear veils, and often costly ones. The figure is applied to Zion, which is represented as veiled by the hand of the Lord with the cloud of his displeasure. The Chaldeans having removed the temple as a tent, in so doing destroyed it. Along with this they had also slain the worshippers, so

5 The LORD [k] was as an enemy: [l] he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his [s] tabernacle, as *if it were of* a garden; he hath destroyed his places of the assembly: the LORD hath [m] caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

7 The LORD hath [n] cast off his altar; he hath abhorred his sanctuary: he hath [t] given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, [o] he hath not withdrawn his hand from [5] destroying: therefore [p] he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: [q] the law *is* no *more;* [r] her prophets also find no vision from the LORD.

10 The [s] elders of the daughter of Zion sit upon the ground, [t] *and* keep silence: they have [u] cast up dust upon their heads; [x] they have girded themselves with sackcloth: [y] the virgins of Jerusalem hang down their heads to the ground.

11 Mine [z] eyes do fail with tears, [a] my bowels are troubled, my liver is poured upon the earth, [b] for the destruction of the daughter of my people; because the children and the sucklings [6] swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? [c] for thy breach *is* great like the sea; [d] who can heal thee?

14 Thy prophets have seen vain and foolish things for thee; and [e] they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee [f] false burdens, and causes of banishment.

15 All that pass [7] by [g] clap *their* hands at thee; [h] they hiss and [i] wag their head at the daughter of Jerusalem, *saying,* [k] *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All [l] thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it.*

17 The LORD hath [m] done *that* which he had devised: he hath fulfilled his word that he had commanded in the days of old: [n] he hath thrown down, and hath not pitied: and [o] he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, [p] O wall of the daughter of Zion, [q] let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night; in the beginning of the watches [r] pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and [s] consider to whom thou hast done this. Shall the women eat their fruit, *and* children [8] of a span long? [t] shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day, my terrors round about; so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

CHAPTER III.

The prophet bewaileth his own calamities.

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and [a] brought *me into* darkness, but not *into* light.

3 Surely [b] against me is he turned; he turneth his hand *against me* all the day.

4 My [c] flesh and my skin hath he made old; [d] he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travail.

B. C. 588.

[k] Jer. 15. 1.
[l] 2 Kings 25. 9.
[s] *Hedge.*
[m] Zeph. 3. 18.
[n] Ps. 78. 59-61. Jer. 7. 12-14. Acts 6. 13, 14.
[t] *Shut up.*
[o] Job 13. 21.
[5] *Swallowing up.*
[p] Is. 3. 26.
[q] 2 Chr. 15. 3. Hos. 3. 4.
[r] Ps. 74. 9. Mic. 3. 6, 7.
[s] Job 2. 13. Is. 47. 1, 5.
[t] Jer. 8. 14. Am. 6. 10.
[u] Josh. 7. 6. Rev. 18. 19.
[x] Is. 15. 3. Joel 1. 8, 13.
[y] Am. 8. 13.
[z] Ps. 6. 7. Is. 38. 14.
[a] Jer. 4. 19.
[b] Is. 22. 4. Jer. 8. 19-22.
[6] *Faint.*
[c] 2 Sam. 5. 20. Jer. 14. 17.
[d] Jer. 30. 12-15.
[e] Is. 58. 1. Jer. 23. 22.

[f] Jer. 23. 14-17. Ez. 22. 25, 28.
[7] *By the way.*
[g] Job 27. 22, 23. Nah. 3. 19.
[h] Jer. 19. 8. Mic. 6. 16. Zeph. 2. 15.
[i] Ps. 22. 7. Is. 37. 22. Matt. 27. 39.
[k] Ps. 48. 2; 50. 2. Is. 64. 11.
[l] Ps. 22. 13; 35. 21; 109. 2.
[m] Lev. 26. 14, &c. Deut. 32. 15-27.
[n] Ex. 5. 11; 9. 10.
[o] Deut. 28. 43, 44. Ps. 89. 42.
[p] Hab. 2. 11.
[q] Ps. 119. 136. Jer. 9. 1, 17, 18.
[r] 1 Sam. 7. 6. Job 3. 24. Ps. 142. 2.
[s] Ex. 32. 11. Is. 63. 16-19; 64. 8-12.
[8] *Swaddled with their hands.*
[t] Ps. 78. 64. Is. 9. 14-17. Jer. 23. 11-15. Ez. 9. 5, 6.

CH. III.

[a] Is. 59. 9. Jude 6, 13.
[b] Deut. 29. 20. Is. 63. 10.
[c] Ps. 31. 9, 10.
[d] Ps. 22. 14; 51. 8.

that there was no longer a people or a place in which to praise the Lord. The anguish indicated in ver. 11 is the most intense conceivable. It would seem as if the springs of nature were giving way, and the prophet was about to perish under the burden of his sorrow. The false prophets were the most grievous objects that met the eyes of Jeremiah. He judged them as materially contributing to the sinful course which had brought destruction on the country. Ver. 20-22. The spirit which these verses breathe is one of the deepest humility; it indicates utter prostration before the Lord. The evil had now reached a climax, which was invested with a horror at which the prophet shuddered. The perusal of the whole is much fitted to promote godly sorrow, by aiding the saint in forming a right conception of the evil of sin.

Chap. III. 1-25. Jeremiah, while he endeavours to produce a spirit of meek submission in his countrymen, represents his own deportment under affliction in terms of a highly prophetical cast; so much so, that the reader is led to the analogical case of the Saviour in the hour of his tribulation. It may be that the prophet, in ver. 6 to 9 inclusive, refers to his own condition when thrust into

B.C. 588.

6 He hath set me in dark places, as *they that be* dead of old.
7 He hath [e]hedged me about, that I cannot get out; he hath made my chain heavy.
8 Also when I cry and shout, he shutteth out my prayer.
9 He hath inclosed my ways with hewn stone; he hath [f]made my paths crooked.
10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.
11 He hath turned aside my ways, and pulled me in pieces: [g]he hath made me desolate.
12 He hath [h]bent his bow, and set me as a mark for the arrow.
13 He hath caused the [1]arrows of his quiver to enter into my reins.
14 I was [i]a derision to all my people, *and* their song all the day.
15 He hath filled me with [2]bitterness, he hath made me drunken with wormwood.
16 He hath also broken my teeth with gravel-stones, he hath [3]covered me with ashes.
17 And [k]thou hast removed my soul far off from peace: [l]I forgat [4]prosperity.
18 And I said, My strength and my hope is perished from the LORD:
19 [5]Remembering mine affliction and my misery, [m]the wormwood and the gall.
20 My soul [n]hath *them* still in remembrance, and is [6]humbled in me.
21 This I [7]recall to my mind, therefore have I hope.
22 ¶ *It is* [o]*of* the LORD's mercies that we are not consumed, [p]because his compassions fail not.
23 *They are* [q]new every morning: [r]great *is* thy faithfulness.
24 The LORD *is* [8]my portion, saith my soul; [t]therefore will I hope in him.
25 The LORD *is* [u]good unto them that wait for him, [x]to the soul *that* seeketh him.
26 *It is* good that *a man* should both hope and [y]quietly wait for the salvation of the LORD.
27 *It is* good for a man that he bear the yoke in his youth.
28 He sitteth alone, and keepeth silence, because he hath borne *it* upon him.
29 He [z]putteth his mouth in the dust, if so be there may be hope.
30 He giveth [a]*his* cheek to him that smiteth him: he is [b]filled full with reproach.
31 For the LORD will not cast off for ever:
32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.
33 For he doth not [c]afflict [8]willingly, nor grieve the children of men.
34 To [d]crush under his feet all the prisoners of the earth,
35 To turn aside the right of a man before the face of [9]the most High,
36 To subvert a man in his cause, [e]the LORD [1]approveth not.
37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?
38 [f]Out of the mouth of the most High proceedeth not evil and good?
39 Wherefore doth [g]a living man [2]complain, [h]a man for the punishment of his sins?
40 Let us [i]search and try our ways, and [k]turn again to the LORD.
41 Let us [l]lift up our heart with *our* hands unto God in the heavens.
42 We have [m]transgressed, and have rebelled: [n]thou hast not pardoned.
43 Thou hast [o]covered with anger, and persecuted us: [p]thou hast slain, thou hast not pitied.
44 Thou hast [q]covered thyself with a cloud, that *our* prayer should not pass through.
45 Thou hast made us *as* the offscouring and refuse in the midst of the people.
46 All our enemies have opened their mouths against us.
47 Fear and a snare is come upon us, desolation and destruction.
48 Mine [r]eye runneth down with rivers of water for the destruction of the daughter of my people.
49 Mine eye trickleth down, and ceaseth not, without any intermission,
50 Till the LORD look down, and behold from heaven.
51 Mine eye affecteth [3]mine heart, [4]because of all the daughters of my city.
52 Mine enemies chased me sore, like a bird, without cause.
53 They have cut off my life in the dungeon, and cast a stone upon me.
54 Waters flowed over mine head; *then* I said, I am cut off.
55 ¶ I [s]called upon thy name, O LORD, out of the low dungeon.
56 Thou [t]hast heard my voice; [u]hide not thine ear at my breathing, at my cry.
57 Thou [x]drewest near in the day *that* I called upon thee: [y]thou saidst, Fear not

---

[e] Job 19. 8.
[f] Is. 63. 17.
[g] Matt. 23. 38. Rev. 18. 19.
[h] Job 16. 12, 13.
[1] *Sons.*
[i] Matt. 27. 39-44. 1 Cor. 4. 9-13.
[2] *Bitternesses.*
[3] *Rolled me in the ashes.*
[k] Jer. 8. 15.
[l] Gen. 41. 30.
[4] *Good.*
[5] *Remember.*
[m] Jer. 9. 15.
[n] Job 21. 6.
[6] *Bowed.*
[7] *Make to return to my heart.*
[o] Ps. 78. 38.
[p] Ps. 77. 8. Luke 1. 50.
[q] Is. 33. 2.
[r] Ex. 34. 6, 7. Tit. 1. 2. Heb. 6. 18; 10. 23.
[s] Ps. 73. 26.
[t] Ps. 31. 24. 1 Pet. 1. 21.
[u] Ps. 25. 8. 1 Thes. 1. 10.
[x] Ps. 22. 26.
[y] Gen. 49. 18.
[z] Job 42. 5, 6. Rom. 3. 19.
[a] Is. 50. 6. Luke 6. 29.
[b] Ps. 69. 9, 20; 123. 3.

[c] Is. 28. 21. Heb. 12. 9, 10.
[8] *From his heart.*
[d] Is. 51. 22, 23.
[9] *A superior.*
[e] Is. 59. 15. Hab. 1. 13.
[1] *Seeth not.*
[f] Prov. 29. 26.
[g] Prov. 19. 3.
[2] *Murmur.*
[h] Is. 51. 20. Heb. 12. 5-12. Rev. 16. 9.
[i] Ps. 119. 59. 1 Cor. 11. 28. 2 Cor. 13. 5.
[k] Deut. 4. 30. Acts 26. 20.
[l] Ps. 25. 1; 143. 6-8.
[m] Dan. 9. 5-14. Luke 15. 18, 19.
[n] Jer. 5. 7, 9, 29.
[o] Ps. 44. 19.
[p] 2 Chr. 36. 16, 17.
[q] Ps. 97. 2.
[r] Ps. 119. 136.
[3] *My soul.*
[4] *More than all.*
[s] 2 Chr. 33. 12, 13.
[t] 2 Chr. 33. 13, 19.
[u] Ps. 55. 1.
[x] Ps. 145. 18.
[y] Is. 41. 10, 14. Rev. 1. 17; 2. 10.

---

the dungeon or placed in the stocks; at the same time it might be spiritually applied to the condition of the Church in seasons of great affliction. The barbarous practice of knocking out the teeth, referred to in ver. 16, is still an Oriental method of perpetrating cruelties on captives taken in war. The prophet sets an example to the people in throwing himself on the mercy of the Lord as their last and only hope. Conscious himself that he had chosen God for his portion, he was ready to relinquish the world, and to suffer the loss of whatever might stand between him and the Divine favour. They who make a similar choice, whatever else may befall them, will never lose their eternal treasure. Ver. 26-66. The sentiment that it is good for a man that he should both hope and quietly wait for the salvation of the Lord, is one of extreme beauty, and peculiarly suited to the circumstances of the Church in times of persecution; and what applies to the whole has an equal bearing on the parts, so that the individual who is enduring affliction for sin, or suffering persecution for righteousness, may console himself with the fact that salvation is sure, inasmuch as there is forgiveness with the Lord, that he may be feared. He will not cast off for ever; and though he may cause grief, he will have compassion according to the multitude of his mercies. He doth not afflict willingly, nor grieve the children of men. Nothing could be more accurate than

58 O LORD, [z]thou hast pleaded the causes of my soul; [a]thou hast redeemed my life.

59 O LORD, thou hast seen my wrong; [b]judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me:

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, [c]and their device against me all the day.

63 Behold [d]their sitting down, and their rising up; I *am* their musick.

64 [e]Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them [f]sorrow of heart, [g]thy curse unto them.

66 [g]Persecute and destroy them in anger from under the heavens of the LORD.

CHAPTER IV.

1 *Zion's pitiful state bewailed;* 13 *she confesseth her sins.* 21 *Edom threatened.*

[a]HOW is the gold become dim! *how* is the most fine gold changed! [b]the stones of the sanctuary are poured out in the top of every street.

2 The precious [c]sons of Zion, comparable to fine gold, [d]how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the [1]sea-monsters draw out the breast, they give suck to their young ones: [e]the daughter of my people *is become* cruel, [f]like the ostriches in the wilderness.

4 The [g]tongue of the sucking child cleaveth to the roof of his mouth for thirst: [h]the young children ask bread, *and* no man breaketh *it* unto them.

5 They [i]that did feed delicately are desolate in the streets: *they that were* [k]brought up in scarlet [l]embrace dunghills.

6 For the [2]punishment of the iniquity of the daughter of my people is greater than [m]the punishment of the sin of Sodom, *that was* overthrown as in a moment, and no hands stayed on her.

7 Her [n]Nazarites were [o]purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their [p]visage is [3]blacker than a coal; [q]they are not known in the streets: [r]their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: [s]for these [4]pine away, stricken through for *want of* the fruits of the field.

10 The [t]hands of the [u]pitiful women have sodden their own children: they were their meat [x]in the destruction of the daughter of my people.

11 The [y]LORD hath accomplished his fury: he hath poured out his fierce anger, and hath [z]kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The [a]kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 For [b]the sins of her prophets, *and* the iniquities of her priests, [c]that have shed the blood of the just in the midst of her,

14 They [d]have wandered *as* blind *men* in the streets, [e]they have polluted themselves with blood, [5]so that men could not touch their garments.

15 They cried unto them, [f]Depart ye; [6]*it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The [7]anger of the LORD hath divided them: [g]he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, [h]our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 They hunt our steps, that we cannot go in our streets: [i]our end is near, our days are fulfilled; for our end is come.

19 Our [k]persecutors are swifter than the eagles of the heaven: [l]they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The [m]breath of our nostrils, [n]the anointed of the LORD, [o]was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and [p]be glad, O daughter of Edom, that dwellest in [q]the land of Uz: [r]the cup also shall pass through unto thee; thou shalt be drunken, [s]and shalt make thyself naked.

22 [8]The [t]punishment of thine iniquity is accomplished, O daughter of Zion; [u]he will no more carry thee away into captivity: [x]he will visit thine iniquity, O daughter of Edom; he will [9]discover thy sins.

B. C. 588.

[z] Ps. 35. 1.
[a] Gen. 48. 16.
[b] Gen. 31. 42.
[c] Jer. 18. 18.
[d] Ps. 139. 2.
[e] 2 Tim. 4. 14. Rev. 18. 6.
[f] *Obstinacy of heart.*
[g] Deut. 27. 15-26. 1 Cor. 16. 22.
[g] Ps. 83. 15.

CH. IV.

[a] Ex. 7. 19-22.
[b] Luke 21. 5, 6.
[c] Is. 51. 18-20.
[d] Is. 30. 14. 2 Cor. 4. 7.
[1] *Sea-calves.*
[e] Deut. 28. 52-57. Luke 23. 28, 29.
[f] Rom. 1. 31.
[g] Ps. 22. 15.
[h] Matt. 7. 9-11.
[i] Deut. 28. 54-56. Rev. 18. 7-9.
[k] Luke 16. 19.
[l] Luke 15. 16.
[2] *Iniquity of the daughter.*
[m] Matt. 24. 21.
[n] Luke 1. 15.
[o] Dan. 1. 15.
[p] Job 30. 17-19.
[3] *Darker than blackness.*
[q] Is. 52. 14.
[r] Job 19. 20.

[s] Lev. 26. 39.
[4] *Flow out.*
[t] 2. 20.
[u] Is. 49. 15.
[x] 3. 48.
[y] Deut. 32. 21-25.
[z] Jer. 21. 14.
[a] Deut. 29. 24-28.
[b] Ez. 22. 26-28.
[c] Matt. 23. 33-37. 1 Thes. 2. 15, 16.
[d] Deut. 28. 28, 29. Eph. 4. 18.
[e] Jer. 2. 34.
[5] *In that they could not but touch.*
[f] 2 Cor. 6. 17.
[6] *Ye polluted.*
[7] *Face.*
[g] Heb. 8. 9.
[h] Is. 30. 1-7.
[i] Jer. 51. 33.
[k] Is. 5. 26-28. Matt. 24. 27, 28.
[l] Am. 9. 1-3.
[m] Gen. 2. 7.
[n] 1 Sam. 12. 3, 5.
[o] Jer. 39. 5.
[p] Ps. 83. 3-12.
[q] Gen. 36. 28.
[r] Is. 34.
[s] 2 Chr. 28. 19.
[8] *Thine iniquity.*
[t] Is. 40. 2.
[u] Is. 52. 1.
[x] Ps. 137. 7.
[9] *Carry thee captive for thy sins.*

the prophet's conception of the Divine character; it bespeaks inspiration in every part, and is in beautiful harmony with the other Divine penmen both of the Old and of the New Testament.

Chap. IV. 1-11. The temple was now completely demolished, and its stones mingled with the common rubbish of the wide-spread desolation. Even the "sons of Zion," who should have been precious as fine gold, were disregarded as objects common and contemptible. The portraiture of misery here drawn may be read by both small and great with edification. The blessings of peace are best understood when contrasted with the calamities of war. Ver. 12-22. The natural position of Jerusalem was so favourable to defence, that surrounding nations doubted whether Nebuchadnezzar would succeed in its capture; and the period which it required, even when favoured by Divine Providence, was so protracted as to indicate the great difficulty attending it. It is a fact deserving to be remembered, that, when last taken by the Romans, the general acknowledged that he owed success to Divine power. The words are striking: "God favouring us, we fought; God is he that has drawn the Jews out of these fortresses, for human hands or machines could have done nothing against these towers." But when the fear of the Lord had departed, such advantages became of no avail.

CHAPTER V.

A pitiful complaint of Zion in prayer to God.

[a]REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood [1]is sold unto us.

5 [2]Our necks *are* under persecution: we labour, *and* have no rest.

6 We have [b]given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our [c]fathers have sinned, [d]*and* are not; and we have borne their iniquities.

8 Servants have ruled over us: [e]*there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, because of the sword of the wilderness.

10 Our skin was black like an oven, because of the [3]terrible famine.

B. C. 595.

CH. V.

[a] Neh. 1. 8.
[1] *Cometh for price.*
[2] *On our necks are we persecuted.*
[b] Jer. 50. 15.
[c] Ex. 20. 5.
[d] Gen. 42. 13, 36.
[e] Job 5. 4. Is. 43. 13. Hos. 2. 10.
[3] *Terrors*, or *storms.*

[f] Deut. 28. 30. Is. 13. 16.
[g] Ps. 30. 11.
[4] *Of our head is fallen.*
[h] 4. 13.
[i] Deut. 33. 27.
[k] Ps. 45. 6; 145. 13.
[l] Ps. 13. 1; 85. 5.
[5] *For length of days.*
[m] Ps. 80. 3, 7, 19.
[6] *For wilt thou utterly reject us?*
[n] Ps. 60. 1, 2. Jer. 15. 1-4.

11 They [f]ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; [g]our dance is turned into mourning.

16 The crown is [4]fallen *from* our head: [h]woe unto us, that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [i]remainest for ever; [k]thy throne from generation to generation.

20 Wherefore [l]dost thou forget us for ever, *and* forsake us [5]so long time?

21 [m]Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 [6]But [n]thou hast utterly rejected us; thou art very wroth against us.

THE BOOK OF THE PROPHET EZEKIEL.

Ezekiel belonged to the first body of captives, with whom he was located by the river Chebar, supposed to lie about two hundred miles north of Babylon. So far as can be gathered from the prophetic record, he must have been carried away with Jehoiachin, king of Judah, in the year of the world 3406, and before Christ 598. His prophecies, in a very extraordinary manner, support those of Jeremiah: they both dwelt on the same sins and foretold the same judgments, alike as to persons and to places. The particular prophecies of Ezekiel have been completely fulfilled, so far as time has permitted, and others at the present hour are in the course of fulfilment. Especially is this the fact in regard to Tyre and Egypt. The coincidence between him, Isaiah, Daniel, and the Revelation of John, is also remarkable. The entire book is peculiar,—as unlike the rest of the prophecies as can well be conceived; and notwithstanding the portions which are common to him and Jeremiah, there is yet an individuality about Ezekiel which separates him from the college of prophets, leaving him to stand alone in all the grandeur of his wonderful character and terrible mission. The energy of his expression is matchless, while a fearful grandeur rests on the whole of his communication.

CHAPTER I.

1 *The time of Ezekiel's prophecy.* 4 *His vision of four cherubims,* 15 *of four wheels,* 26 *and of the glory of God.*

NOW it came to pass [a]in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the [1]captives by the river of Chebar, *that* [b]the heavens were opened, and [c]I saw visions of God.

2 In the fifth *day* of the month, (which *was* the [d]fifth year of king Jehoiachin's captivity,)

3 The [e]word of the LORD came expressly unto [2]Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; [f]and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, [g]a whirlwind came out of the north, [h]a great cloud, and a fire [3]infolding itself, and a brightness *was* about it, and out of the

B. C. 595.

CH. I.

[a] Num. 4. 3.
[1] *Captivity.*
[b] Matt. 3. 16.
[c] Gen. 15. 1.
[d] 2 Kings 24. 12-16.
[e] Jer. 1. 2, 4.
[2] *Jehezkel.*
[f] 1 Kings 18. 46.
[g] Is. 21. 1.
[h] Ex. 24. 16, 17.
[3] *Catching itself.*

They had thus forsaken their own mercies; and the wall of fire being no longer around them, they became a prey to the invader.

Chap. V. 1-22. The prophet still dwells on the depth of the public humiliation. While the king, the nobles, and multitudes of the people had been either slain or carried away captive, those who remained under the governor appointed by the Chaldeans were their slaves, and every event of social life but reminded them of their thraldom. They actually drank their own water for money! The very fountains which bubbled up in their own fields and meadows became a source of wealth to the invaders. Nothing could so painfully remind the people of their utter prostration. We have but to conceive of such an event among ourselves to form an idea of the unparalleled affliction which it indicates. In the East it is still common to hang up slaves and disobedient children by the hands. An offending slave is hoisted to the roof, where he remains till his spirit be broken, his guilt confessed, and forgiveness sought. Even schoolboys, especially those who play truant, are so treated. It is therefore to be inferred, that this treatment of Jewish princes in Babylon was an indignity of no ordinary character.

Chap. I. 1-14. Ezekiel, with the rest of his captive brethren, was stationed by the river of Chebar, probably

midst thereof as the [l]colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* [k]the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And [l]every one had four faces, and [m]every one had four wings.

7 And their feet *were* [4]straight feet; and the sole of their feet *was* [n]like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* [o]the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* [p]joined one to another; they turned not when they went; they went every one straight forward.

10 As [q]for the likeness of their faces, they four had [r]the face of a man and [s]the face of a lion on the right side; and they four had [t]the face of an ox on the left side; they four also had [u]the face of an eagle.

11 Thus *were* their faces: [x]and their wings *were* [5]stretched upward; two *wings* of every one *were* joined one to another, [y]and two covered their bodies.

12 And [z]they went every one straight forward: [a]whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, [b]their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [c]ran and returned as the appearance of a flash of lightning.

15 ¶ Now, as I beheld the living creatures, behold [d]one wheel upon the earth by the living creatures, [e]with his four faces.

16 The appearance of the wheels and their work *was* like unto [f]the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were [6]a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; *and* [h]they turned not when they went.

18 As for their rings, [i]they were so high that they were dreadful; and their [7]rings *were* [k]full of eyes round about them four.

19 And [l]when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever [m]the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: [n]for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit [8]of the living creature *was* in the wheels.

22 And [o]the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, [p]as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* [q]the likeness of a throne, [r]as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as [s]the appearance of a man above upon it.

B. C. 595.

[l] Rev. 1. 15.
[k] Rev. 4. 6.
[l] 10, 15.
[m] Ex. 25. 20.
[4] *A straight foot.*
[n] Lev. 11. 3, 47.
[o] Is. 6. 6.
[p] 11.
[q] Rev. 4. 7.
[r] Is. 46. 8.
[s] Jud. 14. 18.
[t] Prov. 14. 4.
[u] Dan. 7. 4.
[x] 10. 16, 19.
[5] *Divided above.*
[y] Is. 6. 2.
[z] 10. 22.
[a] Heb. 1. 14.
[b] Ps. 104. 4. Dan. 10. 5, 6. Rev. 4. 5; 10. 1; 18. 1.
[c] Dan. 9. 21. Zech. 4. 10. Matt. 24. 27, 31.
[d] 10. 9, 13-17. Dan. 7. 9.
[e] Rev. 4. 7.
[f] Dan. 10. 6.

[g] Job 9. 10. Ps. 36. 6; 40. 5. Rom. 11. 33. Eph. 3. 10.
[h] Is. 55. 11.
[i] Job 37. 22-24. Ps. 97. 2-5.
[6] *Strakes.*
[k] Zech. 4. 10. Rev. 4. 6, 8.
[l] Ps. 103. 20.
[m] 12.
[n] Zech. 6. 1-8.
[7] *Of life.*
[o] Ex. 24. 10. Rev. 4. 3, 6; 21. 11.
[p] Job 37. 4, 5. Ps. 29. 3-9.
[q] Ps. 45. 6. Is. 6. 1. Dan. 7. 9, 10, 14. Heb. 1. 8. Rev. 4. 2, 3.
[r] Ex. 24. 10. Is. 54. 11.
[s] Gen. 32. 24-30. Josh. 5. 13-15. Is. 9. 6, 7. Jer. 23. 5, 6. Dan. 10. 18. Rev. 1. 13; 14. 14.

to cultivate waste lands, or to carry forward other operations for the benefit of the government. It was there he received his commission in beholding the heavens opened, and seeing the visions of God. The objects which successively presented themselves to him were of a nature difficult to describe; and when language, even in the mouth of Inspiration, has done its utmost, the idea the reader forms is necessarily vague and general. Imagination has, accordingly, taken the place of judgment, and a multitude of fanciful meanings have been assigned to the various aspects of the visions of the prophet. The living creatures have by some been viewed as Ministers of the Word; by others, as the representatives of angels; and where the difference is so great, the conclusions are necessarily uncertain. The significations attached to the four faces are among the few things that have been generally agreed on. The face of the man implied knowledge, prudence, and philanthropy; that of the lion, boldness and energy in executing the will of God; that of the ox, strength, patience, and perseverance; that of the eagle, spiritual sagacity and heavenly affections soaring above created objects. Such explications are, at least, plausible and harmonious, and if uncertain, yet they tend to edify. Ver. 15-28. The wheels have been considered as denoting the mysterious dispensations of Providence. There is something remarkably original and wonderful in the idea here presented. The figure of the wheels, their aptitude for continual motion, may represent the constant revolutions of human affairs under the conduct of Divine Providence. From the peculiar aptness, there is a probable truth in the assumption. Those persons or nations which to-day are at the top of the wheel may to-morrow be at the bottom, beyond all human calculation or possibility of prevention. Thus, certainly, it has been with the centres of power and the seats of commerce. In the midst of much seeming confusion there is yet order, unity, and development, all furthering the accomplishment of the Divine plans. One thing noticeable in the wheels is, that when they moved, they went on "their four sides," proceeding steadily in their proper places, without any deviation from their appointed course; and in particular they never went backward, to signify that Providence does nothing in vain, but always realises its objects. The magnitude of the rings rendered them terrible; and the terror was increased by the intelligence displayed by the eyes with which they were full—supposed to indicate infinite knowledge. The image is one

27 And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. [c]This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

CHAPTER II.

1 Ezekiel's commission. 6 His instructions. 9 The roll of his heavy prophecy.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And [a]the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, [b]I send thee to the children of Israel, to [1]a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* [2]impudent children, and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, [c]whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, [d]be not afraid of them, neither be afraid of their words, though [3]briers and thorns *be* with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And [e]thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* [4]most rebellious.

8 But thou, son of man, hear what I say unto thee: [f]Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

B. C. 595.

[a] Ex. 33. 18-23. Num. 12. 6-8. 1 Cor. 13. 12.

CH. II.

[c] Num. 11. 25, 26. Joel 2. 28, 29.
[b] Is. 6. 8-10. Jer. 1. 7. John 20. 21, 22. Rom. 10. 15.
[1] *Rebellious nations.*
[2] *Hard of face.*
[d] Acts 13. 46. Rom. 3. 3. 2 Cor. 2. 15-17.
[d] Is. 51. 12. Eph. 6. 19. Phil. 1. 28. 2 Tim. 1. 7.
[3] *Rebels.*
[e] Jer. 1. 7, 17. Jonah 3. 2. Matt. 28. 20.
[4] *Rebellion.*
[f] Lev. 10. 3. 1 Pet. 5. 3.

[g] Dan. 10. 16-18.
[h] Heb. 10. 7. Rev. 10. 8-11.
[i] Is. 30. 8-11.
[k] Is. 3. 11. Rev. 8. 13.

CH. III.

[a] 1 Tim. 4. 15. Rev. 10. 9, 10.
[b] Jer. 24. 1-7.
[c] Jer. 25. 17. Acts 26. 19.
[d] Job 32. 18, 19. John 7. 38. Col. 3. 16.
[e] Ps. 119. 11. John 6. 53-63.
[f] Ps. 119. 97, 103. Prov. 2. 10, 11.
[g] Matt. 10. 5, 6; 15. 24. Acts 1. 8.
[h] Jon. 3. 2-4. Acts 26. 17, 18.
[1] *Deep of lip, and heavy of tongue,* or *of language.*
[2] Or, *If I had sent thee to them, would they not have hearkened?*
[i] Jer. 25. 3, 4. Luke 13. 34. John 5. 40-47; 15. 20-24.
[k] Is. 3. 9.
[3] *Stiff of forehead and hard of heart.*
[l] Ex. 4. 15, 16.

9 ¶ And when I looked, behold, [g]an hand *was* sent unto me; and, lo, [h]a roll of a book *was* therein;

10 And he [i]spread it before me: and it *was* written within and without: and *there was* written therein [k]lamentations, and mourning, and woe.

CHAPTER III.

1 Ezekiel eateth the roll. 15 God sheweth him the rule of prophecy; 22 and shutteth and openeth the prophet's mouth.

MOREOVER, he said unto me, Son of man, [a]eat that thou findest; eat this roll, and [b]go speak unto the house of Israel.

2 So [c]I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, [d]and fill thy bowels with this roll that I give thee. [e]Then did I eat *it;* and [f]it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, [g]go, get thee unto the house of Israel, and speak with my words unto them.

5 For [h]thou *art* not sent to a people [1]of a strange speech, and of an hard language, *but* to the house of Israel:

6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand: [2]surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel [i]will not hearken unto thee; for they will not hearken unto me: for [k]all the house of Israel *are* [3]impudent and hard-hearted.

8 Behold, [l]I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD, whether they will hear, or whether they will forbear.

---

of unparalleled grandeur, presenting a corresponding idea of the height and depth of the counsels of the Great Eternal, which far surpassed all created comprehension.

Chap. II. 1-10. The expression "son of man" is applied to only three persons in the sacred Scriptures: once to Daniel, some eighty times or more to Ezekiel, and upwards of forty times to the Lord Jesus Christ. One reason for the frequency of its occurrence in Ezekiel may have been to remind him of his mortality, and the infinite distance between him and the Most High. With respect to its application to the Lord Jesus Christ, it served to shew forth his humiliation in assuming our nature. All ancient books were written on skins, so as to be rolled up, which was generally done on cylinders of wood or ivory. The writing was usually confined to one side. In the present case, however, it was written within and without, contrary to custom, implying the awful amount of the matter which he had to communicate, and which predicted the deepest disaster to the people, since the roll would be filled with lamentation, mourning, and woe. We have already seen in Jeremiah how fully the history realised the prediction. The chastisements and afflictions were such, for number and magnitude, as never fell upon any nation.

Chap. III. 1-14. The eating of the roll, in vision, implied the entrance of the Divine Word into the prophet's soul, that it might be digested, and so nourish him, and prepare him for the terrible work to which he was called. Every part of the roll was to be meditated, that the whole, so to speak, might be assimilated to his understanding. The resemblance which this bears to John's vision in the Revelation is remarkable. He ate the little roll, which he found sweet as honey in his mouth, but afterwards it became bitter in his stomach—signifying, it may be, that it was painful to publish truths, which would be a savour of death unto death to

12 Then [m]the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, [n]Blessed *be* the glory of the LORD from his place.

13 *I heard* also [o]the noise of the wings of the living creatures that [4]touched one another, [p]and the noise of the wheels over against them, and a noise of a great rushing.

14 So [q]the spirit lifted me up, and took me away, and I went [5]in bitterness, in the heat of my spirit; [r]but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee [s]a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet [t]if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, [u]he shall die in his iniquity; [x]but thou hast delivered thy soul.

20 Again, [y]When a righteous *man* doth turn from his [6]righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: [z]because thou hast not given him warning, he shall die in his sin, [a]and his righteousness which he hath done shall not be remembered; [b]but his blood will I require at thine hand.

21 Nevertheless, [c]if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; [d]also thou hast delivered thy soul.

22 ¶ And [e]the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, [f]the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then [g]the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, [h]they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And [i]I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, [k]and shalt not be to them [7]a reprover; [l]for they *are* a rebellious house.

27 But when I speak with thee, [m]I will open thy mouth, and thou shalt say unto them, [n]Thus saith the Lord GOD, He that heareth, let him hear; and he that forbeareth, let him forbear; for they *are* a rebellious house.

CHAPTER IV.

By the type of a siege is shewed the time from Jeroboam's defection to the captivity.

THOU also, son of man, [a]take thee a tile, and lay it before thee, and pourtray upon it the city, [b]*even* Jerusalem:

2 And [c]lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [1]*battering*-rams against it round about.

3 Moreover, take thou unto thee [2]an iron pan, and set it *for* a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. [d]This *shall be* a sign to the house of Israel.

4 Lie thou also [e]upon thy left side, [f]and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it [g]thou shalt bear their iniquity.

5 For [h]I have laid upon thee the years of their iniquity, according to the number of the days, [3]three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and

B. C. 595.

[m] 1 Kings 18. 12. Acts 8. 39.
[n] Ps. 72. 18, 19; 103. 20, 21. Rev. 5. 11-14.
[o] 2 Sam. 5. 24.
[4] *Kissed.*
[p] 10. 16, 17.
[q] 37. 1.
[5] *Bitter in hot anger.*
[r] 1 Kings 18. 46.
[s] Cant. 3. 3; 5. 7. Acts 20. 28-31. Heb. 13. 17.
[t] Prov. 29. 1. 1 Thes. 4. 6. Heb. 2. 1-3.
[u] 2 Thes. 1. 8, 9. Heb. 10. 26, 27.
[x] Is. 49. 4, 5. Acts 13. 45, 46. 2 Cor. 2. 15-17.
[y] Ps. 125. 5. Heb. 10. 38.
[6] *Righteousnesses.*
[z] Lev. 19. 17. Matt. 18. 15.
[a] Matt. 12. 43-45. Rom. 2. 7, 8. Heb. 10. 38. 2 Pet. 2. 21.
[b] Heb. 13. 17.
[c] 1 Thes. 4. 6-8. Tit. 2. 15. 1 John 3. 6-9. Rev. 3. 19.
[d] 1 Tim. 4. 16.
[e] 1. 3.

[f] Acts 7. 55.
[g] Dan. 10. 8-10, 19.
[h] Mark 3. 21.
[i] Ps. 51. 15. Luke 1. 20-22.
[k] Hos. 4. 17.
[7] *A man reproving.*
[l] Is. 1. 2.
[m] Ex. 4. 11, 12. Eph. 6. 19.
[n] Matt. 11. 15.

CH. IV.

[a] 1 Sam. 15. 27, 28.
[b] Am. 3. 2.
[c] Luke 19. 43-44.
[1] *Chief leaders.*
[2] *A flat plate, or slice.*
[d] Luke 2. 34. Heb. 2. 4.
[e] 5, 8.
[f] 2 Kings 17. 21-23.
[g] Heb. 9. 28. 1 Pet. 2. 24.
[h] Is. 53. 6.
[3] Beginning, 1 Kings 12. 33; ending, B.C. 584, Jer. 52. 30.

wicked men. Ver. 15-27. The language here addressed to the prophet, at the outset of his ministry, was eminently calculated to rouse his spirit to a deep sense of the responsibility which attached to him. The passage is one of fearful import to the present hour. It behoves the Christian teacher to familiarise his mind with the principle and the facts here set forth, since it will materially contribute to his fidelity and consequent success. The wicked will frequently continue impenitent in spite of faithfulness, but in that case their blood will be upon their own heads; the hands of the teacher will be pure. The statement of the prophet has led to considerable disputation amongst divines, touching the perseverance of the saints; but closely examined, it will be found entirely to harmonise with those views which are generally believed amongst Protestant Christians in these nations. It is, indeed, perfectly harmonious with the New Testament representations of the subject. Paul told his hearers, that if they "lived after the flesh they should die," but, "if they, through the Spirit, mortified the deeds of the body, they should live." This statement is quite in keeping with that of Ezekiel. If true Christians, spirits born of God, should depart from the faith, and die in their sins, they would doubtless perish; but the covenant of grace amply provides against a result so fearful. The Divine Author of that Covenant has expressly promised to put his fear into the hearts of his people, so that they should not depart from him. The Scriptures, moreover, are written in a popular style; common sense is everywhere the handmaid of the inspired teacher. It is enough for God's people to know that He who has begun the good work in them will carry it on till the day of Christ.

Chap. IV. 1-17. The events set forth in this chapter are all figurative, indicating the circumstances which were to attend the siege and destruction of Jerusalem. The prophet, of course, represents the Jews, which is a

thou shalt bear the iniquity of the house of Judah [4]forty days: I have appointed thee [5]each day for a year.

7 Therefore thou shalt [l]set thy face toward the siege of Jerusalem, [k]and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, [l]I will lay bands upon thee, and thou shalt not turn thee [6]from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee [m]wheat, and barley, and beans, and lentiles, and millet, and [7]fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* [n]by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, [o]Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, [p]Ah Lord GOD! behold, [q]my soul hath not been polluted; for from my youth up, even till now, [r]have I not eaten of that which dieth of itself, or is torn in pieces: neither came there [s]abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover, he said unto me, Son of man, behold, [t]I will break the staff of bread in Jerusalem: and they shall [u]eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, [x]and consume away for their iniquity.

CHAPTER V.

1 *Under the type of hair, 5 is shewed the judgment of Jerusalem for their rebellion,* 12 *by famine, sword, and dispersion.*

AND thou, son of man, take thee a sharp knife, [a]take thee a barber's razor, and cause *it* to pass upon thine head, and upon thy beard: [b]then take thee balances to weigh, and divide the *hair*.

2 Thou [c]shalt burn with fire a third part in the midst of [d]the city, [e]when the days of the siege are fulfilled; and thou shalt take a third part, *and* smite about it with a knife; and a third part thou shalt scatter in the wind: and [f]I will draw out a sword after them.

3 Thou shalt also take thereof [g]a few in number, and bind them in thy [1]skirts.

4 Then [h]take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof [i]shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, [k]This *is* Jerusalem: [l]I have set it in the midst of the nations and countries *that are* round about her.

6 And [m]she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her; [n]for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD, Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, [o]neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD, Behold, I, [p]*even* I, *am* against thee, and will execute judgments in the midst of thee [q]in the sight of the nations.

9 And I will do in thee [r]that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, [s]*as* I live, saith the Lord GOD, Surely, because [t]thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore [u]will I also diminish *thee;* [x]neither shall mine eye spare, neither will I have any pity.

12 ¶ A [y]third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; [z]and I will scatter a third part into all the winds; [a]and I will draw out a sword after them.

B. C. 594.

4 Beginning, 2 Kings 23. 3, 23; ending, Jer. 52. 30.
5 *A day for a year, a day for a year.*
l 6. 2.
k Is. 52. 10.
l 3. 25.
6 *From thy side to thy side.*
m 13, 16.
7 Or, *spelt.*
n Lev. 26. 26. Deut. 28. 51, &c. Is. 3. 1.
o Dan. 1. 8. Hos. 9. 3, 4.
p Jer. 1. 6.
q Acts 10. 14.
r Ex. 22. 31. Lev. 17. 15.
s Lev. 19. 7. Is. 66. 17.
t Ps. 105. 16. Is. 3. 1.
u Lev. 26. 26. Ps. 60. 3. Lam. 1. 11; 4. 9, 10; 5. 9.
x Lev. 26. 39.

CH. V.

a Is. 7. 20.
b Dan. 5. 27.
c Jer. 15. 2; 38. 2.
d 4. 1, 2.
e 4. 3-8.
f Lev. 26. 33. Am. 9. 2-4.
g 2 Kings 25. 12. Luke 13. 23, 24. 1 Pet. 4. 18.
1 *Wings.*
h 2 Kings 25. 26. Jer. 41-44.
i Jer. 4. 4.
k Luke 22. 19, 20. 1 Cor. 10. 4.
l Deut. 4. 6. Mic. 5. 7. Matt. 5. 14.
m Deut. 32. 15-21. Rom. 1. 23-25.
n Ps. 78. 10. Zech. 7. 11.
o 2 Kings 21. 9-11.
p Lev. 26. 17, &c. Matt. 22. 7.
q Deut. 29. 22-28. Jer. 22. 8, 9.
r Dan. 9. 12. Matt. 24. 21.
s Num. 14. 28-35. Heb. 6. 13.
t 2 Kings 21. 4, 7. Jer. 7. 9-11.
u Rom. 11. 12.
x Mal. 3. 17. Rom. 8. 32; 11. 21. 2 Pet. 2. 4, 5.
y Jer. 15. 2. Zech. 13. 7-9.
z Jer. 9. 16. Zech. 7. 14.
a Lev. 26. 33. Am. 9. 4.

key to the doings, sufferings, and sacrifices here enumerated. There is difficulty in determining, with respect to some of these points, whether the instructions were literal or metaphorical. Be this as it may, if figures, they must represent facts in the history of the Jews of great moment. Images make a deeper impression on the mind than words; and the Jewish economy provided largely for this species of pictorial representation. The object of the whole was to admonish the people of their guilt, and to warn them of their doom, in order to bring them to repentance. The very threatenings of the Word originate in love.

Chap. V. 1-17. The picture drawn of the public distress might well have impressed the heart of the people; but it was to no purpose, they were wedded to their idols, and no severity of punishment could sever them from their evil courses. The very idea of distress so great, that the fathers should eat the sons, and the sons the fathers, would have made the ears of a people, not hopelessly hardened, to tingle! But they rushed madly on, heedless of warning, and even despising the man who gave it. As a nation, they are but too meet an emblem of multitudes of individuals in so-called Christian countries, whom nothing can move in the way of fear, or

13 Thus [b]shall mine anger be accomplished, and [c]I will cause my fury to rest upon them, [d]and I will be comforted: and they shall know that I the LORD have [e]spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover, [f]I will make thee waste, and a reproach among [g]the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, [h]an instruction and an astonishment, unto the nations that *are* round about thee, [i]when I shall execute judgments in thee in anger and in fury, and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them [k]the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; [l]and pestilence and blood shall pass through thee; [m]and I will bring the sword upon thee. [n]I the LORD have spoken *it*.

CHAPTER VI.

1 *The judgments of Israel for their idolatry.* 8 *A remnant shall be spared.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward [a]the mountains of Israel, and prophesy against them,

3 And say, [b]Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [c]to the mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I, will bring a sword upon you, [d]and I will destroy your high places;

4 And your altars shall be desolate, and your [1]images shall be broken; [e]and I will cast down your slain *men* before your idols.

5 And I will [2]lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places [f]the cities shall be laid waste, [g]and the high places shall be desolate; that [h]your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and [i]your works may be abolished.

7 And the slain shall fall in the midst of you; [k]and ye shall know that I *am* the LORD.

8 ¶ Yet [l]will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: [m]and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And [n]they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD, [o]Smite with thine hand, and stamp with thy foot, and say, [p]Alas for all the evil abominations of the house of Israel! for they shall [q]fall by the sword, by the famine, and by the pestilence.

12 He that is [r]far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: [s]thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So [t]will I stretch out my hand upon them, and make the land desolate; yea, [s]more desolate than the wilderness toward [u]Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAPTER VII.

1 *Israel's final desolation.* 16 *The mournful repentance of them that escape.* 20 *The sanctuary given up to be defiled.* 23 *Under the type of a chain is shewed their miserable captivity.*

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel, [a]An

B. C. 594.

[b] Jer. 25. 12. Dan. 9. 2; 11. 36.
[c] 23. 25.
[d] Is. 1. 24. Zech. 6. 8.
[e] Is. 9. 7; 59. 17.
[f] Lev. 26. 31, 32. Is. 64. 10, 11. Mic. 3. 12.
[g] 8.
[h] Deut. 29. 24-28. Is. 26. 9. 1 Cor. 10. 11.
[i] Is. 66. 15, 16.
[k] Deut. 32. 23, 24 Lam. 3. 12.
[l] 38. 22.
[m] 23. 47.
[n] 37. 14.

CH. VI.

[a] Josh. 11. 21.
[b] Jer. 22. 29. Mic. 6. 2.
[c] Jer. 2. 20.
[d] Lev. 26. 30. Is. 27. 9.
[1] *Sun-images.*
[e] Lev. 26. 30. 2 Chr. 34. 5. Jer. 8. 1, 2.
[2] *Give.*
[f] Is. 32. 13, 14; 64. 10. Zeph. 1. 2-6.
[g] Lev. 26. 30. Hos. 10. 8.
[h] Is. 2. 18, 20. Mic. 5. 13. Zech. 13. 2.

[1] Ps. 115. 8. Is. 1. 31.
[k] Ex. 14. 4, 18. Ps. 83. 17, 18. Dan. 4. 36-37.
[l] Is. 6. 13. Rom. 9. 27; 11. 5, 6.
[m] Lev. 26. 39. Is. 64. 6.
[n] Jer. 5. 12-14. Dan. 9. 12. Zech. 1. 6.
[o] Num. 24. 10. Is. 58. 1. Jer. 9. 1, 10.
[p] Jer. 30. 7. Rev. 18. 10, 16-19.
[q] Jer. 15. 2, 3.
[r] Dan. 9. 7.
[s] Is. 40. 2. Lam. 4. 11, 22.
[t] Is. 9. 12, 17, 21; 26. 11.
[s] *Desolate from the wilderness.*
[u] Num. 33. 46, *Almon-diblathaim.* Jer. 48. 22, *Beth-diblathaim.*

CH. VII.

[a] Gen. 6. 13. Deut. 32. 20. 1 Pet. 4. 7.

attract in the way of hope. They are alike dead to threats and to promises. They seem sold to iniquity, and intent upon their own destruction.

Chap. VI. 1-14. The prophet, turning from the infatuated people, by a sublime figure of speech is commanded to address himself to the mountains and the valleys and other parts of the country. The language implied the severest reproof of the Jews, seeing that Nature herself might be adressed with no less hope of a hearing than they, while professing to be rational creatures. The conclusion of the last verse is peculiarly emphatic. Mercy having been thrown away upon them, they would now have judgment upon judgment, each more terrible and crushing than its predecessor, until they were compelled to acknowledge the Most High. The word that had gone forth from the mouth of the Lord would not return void, but accomplish that which he pleased, and prosper in the thing whereto he sent it. Men who will not submit to the allurements of the Gospel, must lay their account with the terrors of the Law. Sooner or later, in this world or in the next, all that live and move will be compelled to listen to the voice of the Judge. Such as will not have him to reign over them, must submit to the alternative of being "cut in pieces!"

Chap. VII. 1-15. Buying and selling are the occupations of peaceful times, and do not comport with seasons of fear and peril. The buyer would soon be driven from his possessions, and the seller would only part with that which he could not long retain. Two events awaited the bulk of the proprietors of Judea; they would either perish by the sword or be carried away into captivity, so that in either event property would cease to be available

end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will [1]recompense upon thee all thine abominations.

4 And [b]mine eye shall not spare thee, neither will I have pity: [c]but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD, [d]An evil, an only evil, behold, is come.

6 An [e]end is come, the end is come: it [2]watcheth for thee; [f]behold, it is come.

7 The [g]morning is come unto thee, O thou that dwellest in the land: [h]the time is come, [i]the day of trouble *is* near, and not the [3]sounding again of the mountains.

8 Now will I shortly [k]pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [4]thee according to thy ways and thine abominations *that are* in the midst of thee; and ye shall know that I *am* [l]the LORD that smiteth.

10 Behold the day, [m]behold, it is come; the morning is gone forth; the rod hath blossomed; [n]pride hath budded.

11 [o]Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their [5]multitude, nor of any of [6]theirs; neither *shall there be* wailing for them.

12 The time is come, the day draweth near: [p]let not the buyer rejoice, nor the seller mourn; for wrath *is* upon all the multitude thereof.

13 For [q]the seller shall not return to that which is sold, although [7]they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself [8]in [9]the iniquity of his life.

14 They [r]have blown the trumpet, even to make all ready; but none goeth to the battle: [s]for my wrath *is* upon all the multitude thereof.

15 The [t]sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

B.C. 594.

1 *Give.*
b Jer. 13. 14.
c Jer. 16. 18. Heb. 10. 30.
d Dan. 9. 12. Matt. 24. 21.
e Jer. 44. 27.
2 *Awaketh against thee.*
f 2 Pet. 2. 3.
g Gen. 19. 15, 24.
h Zeph. 1. 14-16. 1 Pet. 4. 17.
i Is. 22. 5.
3 *Echo.*
k Ps. 79. 6.
4 *Upon thee.*
l Is. 9. 13.
m 1 Thes. 5. 3.
n Prov. 14. 3.
o Is. 5. 7.
5 *Tumult.*
6 *Their tumultuous persons.*
p Is. 24. 1, 2.
q Lev. 25. 24-28.
7 *Their life were yet among the living.*
8 *Whose life is in his iniquity.*
9 *His iniquity.*
r Jer. 4. 5.
s Is. 24. 1-7.
t Deut. 32. 23-25.

1 *Go into water.*
u Gen. 15. 12. Rev. 6.15-17.
x Prov. 11. 4. Matt. 16. 26.
2 *For a separation*, or *uncleanness.*
y Job 20. 12-23. Luke 12. 19, 20.
3 *Their iniquity is* their *stumbling-block.*
z 1 Chr. 29.1,2.
a 2 Chr. 33.4-7.
4 *Made it unto them an unclean thing.*
b 2 Chr. 36. 18, 19.
c Ps. 34. 16.
5 *Burglars.*
d Is. 1. 15.
e Jer. 6. 12.
6 *They shall inherit their holy places.*
7 *Cutting off.*
f Is. 57. 21; 59. 8-12.
g Deut. 32. 23.
h Jer. 37. 17.
i Ps. 74. 9.
k Jer. 18. 18.
l Jer. 52. 8-11.
m Is. 3. 11. Rom. 2.5-10.
8 *With their judgments.*
n Ps. 9. 16.

CH. VIII.

a 1. 2; 20. 1.
b 1. 3; 3. 12,14, 22.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall [1]be weak *as* water.

18 They shall also gird *themselves* with sackcloth, [u]and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They [x]shall cast their silver in the streets, and their gold shall be [2]removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD; [y]they shall not satisfy their souls, neither fill their bowels, because [3]it is the stumblingblock of their iniquity.

20 ¶ As for the [z]beauty of his ornament, he set it in majesty; [a]but they made the images of their abominations *and* of their detestable things therein: therefore have I [4]set it far from them.

21 And [b]I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My [c]face will I turn also from them, and they shall pollute my secret *place*; for the [5]robbers shall enter into it, and defile it.

23 ¶ Make a chain; [d]for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, [e]and they shall possess their houses: I will also make the pomp of the strong to cease; and [6]their holy places shall be defiled.

25 [7]Destruction cometh; [f]and they shall seek peace, and *there shall be* none.

26 [g]Mischief shall come upon mischief, and rumour shall be upon rumour; [h]then shall they seek a vision of the prophet: [i]but the law shall perish from the priest, and counsel from the [k]ancients.

27 The [l]king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: [m]I will do unto them after their way, and [8]according to their deserts will I judge them; [n]and they shall know that I *am* the LORD.

CHAPTER VIII.

1 *Ezekiel's vision of the image of jealousy,* 7 *and of the chambers of imagery.*

AND it came to pass [a]in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, [b]that

for them. With respect to the first generation and most of the second, the captivity would be hopeless, since before the seventy years had passed away the bulk of them would have been gathered to their fathers. Ver. 16-27. The temple was not only the prime ornament of Jerusalem, but the wonder of the whole earth. No nation, whatever its wealth or power, possessed such a gem of architectural richness and beauty. Notwithstanding its peerless magnificence on its first erection, the successors of Solomon had expended large sums in further decoration. But the glory had departed. Kings and princes, priests and people, had alike forsaken the God of Abraham, and the temple was no longer the holy place and the habitation of the Most High. The departure from it of the Divine presence was a significant intimation of the departure of the Spirit of the Lord from the heart of the nation. Nothing remained, therefore, but defeat, disaster, and destruction. As the guilt of idolatry was all-pervading, so would be the chastisement; all classes would be involved in one common ruin. Punishment must follow transgression. There is no eluding the Divine vengeance. He who threatens has the know-

the hand of the Lord GOD fell there upon me.

2 Then [c]I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins, even downward, fire; and from his loins, even upward, as the appearance of brightness, as the colour of amber.

3 And [d]he put forth the form of an hand, and took me by a lock of mine head; and [e]the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, [f]that I should go far off from my sanctuary? But turn thee yet again, *and* thou shalt see [g]greater abominations.

7 ¶ And he brought me to the door of the court; and, when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and, when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and, behold, [h]every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them [1]seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of [k]Shaphan, with every man his censer in his hand: and a thick cloud of incense went up.

12 Then said he unto me, Son of man, [l]hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [m]The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see [n]greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD'S house; and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and [o]their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? [1]Is it a light thing to the house of Judah that they commit the abominations which they commit here? [p]for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore [q]will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAPTER IX.

1 *A vision, whereby is shewed the preservation of some, 5 and the destruction of the rest. 8 God cannot be entreated for them.*

HE cried also in mine ears with a loud voice, saying, [a]Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of [b]the higher gate, which [1]lieth toward the north, and every man a [2]slaughter-weapon in his hand; [c]and one man among them *was* clothed with linen, with a writer's inkhorn [3]by his side: and they went in, and stood beside the brasen altar.

B. C. 594.

[e] Dan. 7. 9, 10. Rev. 1. 14, 15.

[d] Dan. 5. 5; 10. 10, 18.

[e] 2 Kings 2. 16. Acts 8. 39. 2 Cor. 12. 2-4. Rev. 1. 10, &c.; 4. 2, &c.

[f] Deut. 31. 16-18. 2 Chr. 36. 14-17.

[g] 11, 14, 16.

[h] Ex. 20. 4. Lev. 11. 41-44. Deut. 4. 18; 14. 3, 7, 8. Is. 57. 6-10. Rom. 1. 23.

[i] Ex. 24. 1, 9. Num. 11. 16, 25. Dan. 9. 8.

[k] 2 Kings 25. 22. 2 Chr. 34. 20.

[l] 6, 15, 17.

[m] Job 22. 12, 13. Ps. 94. 7-10. Is. 29. 15.

[n] Jer. 9. 3. 2 Tim. 3. 13.

[o] Deut. 4. 19. 2 Kings 23. 5, 11. Acts 7. 42, 43.

[1] *Is there any thing lighter than to commit, &c.?*

[p] Gen. 6. 11. 2 Kings 21. 16. Am. 3. 10. Mic. 2. 2.

[q] 5. 11-13; 9. 5, 10. Nah. 1. 2.

CH. IX.

[a] Ex. 12. 23. 2 Kings 10. 24. Is. 10. 6, 7.

[b] 2 Kings 15. 35. Jer. 26. 10.

[1] *Is turned.*

[2] *Weapon of his breaking in pieces.*

[c] Lev. 16. 4. Rev. 15. 6.

[3] *Upon his loins.*

---

ledge and the power necessary to fulfil His threats. The cup which He presents, the wicked must drink to the very dregs.

Chap. VIII. 1-18. The figurative language of this chapter is strongly expressive of the idolatrous infatuation of the people. Its spirit appears to have obtained a complete embodiment in the nation. The practice of worshipping with the face to the East is specially noticed. The parties here mentioned in ver. 16 turned their backs on the Temple of God to worship the rising sun. The act was intensely significant of their renunciation of the God of Abraham, and their determination to adore material nature. The Holy of Holies was at the west of the sanctuary, which was westward of the altar, so that they could not worship the sun with their faces to the East, without turning their backs on the Lord and his Holy Place. It may, perhaps, be inferred, that the practice here specified, which is still retained by a portion of professing Christians, was originally derived from the worshippers of the sun. This fact is worthy the attention of all who attach importance to the posture. When men have gone so far as to turn their backs on the simple scriptural institutions of the Gospel, there are no lengths they are not prepared to go. There is no need to wonder at their extravagances. Infidelity leads to superstition, and superstition is a fountain so ample as to furnish a multitude of streams.

Chap. IX. 1-11. The men with the destroying weapons probably represent the Chaldeans commissioned to destroy the city. The Oriental inkhorn is thrust slantingly into the girdle, and sometimes it has a chain. The Turks, Arabs, and others, are distinguished by an inkhorn as a badge of office. The mark alluded to in ver. 4, would seem to indicate that there were still some who sighed

3 And [d]the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and [4]set a mark upon the foreheads of the men [e]that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine [5]hearing, [f]Go ye after him through the city, and smite; let not your eye spare, neither have ye pity:

6 Slay [6]utterly old *and* young, both maids, and little children, and women; but come not near any man upon whom *is* the mark; [g]and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, [h]that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, [i]The iniquity of the house of Israel and Judah *is* exceeding great, [k]and the land is [7]full of blood, and the city full of [8]perverseness: for they say, [l]The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity; [m]*but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [9]reported the matter, saying, I have done as thou hast commanded me.

CHAPTER X.

1 *The vision of the coals of fire to be scattered over the city.* 8 *The vision of the cherubims.*

THEN I looked, and, behold, in the firmament that *was* [a]above the head of the cherubims there appeared over them as it were a sapphire-stone, [b]as the appearance of the likeness of a throne.

2 And he spake [c]unto the man clothed with linen, and said, [d]Go in between the wheels, *even* under the cherub, and fill [1]thine hand with [e]coals of fire from between the cherubims, and [f]scatter *them*

B. C. 594.

4 10. 4, 18.
4 *Mark a mark.*
e Ps. 119. 53, 136. 2 Cor. 12. 21. 2 Pet. 2. 8, 9.
5 *Ears.*
f Deut. 32. 39-42.
6 *To destruction.*
g Jer. 25. 29. Luke 12. 47. 1 Pet. 4. 17, 18.
h Deut. 9. 18. Josh. 7. 6.
i Deut. 31. 29. Is. 1. 4; 59. 2-8.
k 2 Kings 21. 16; 24. 4. Matt. 23. 35-37. Luke 11. 50.
7 *Filled with.*
8 *Wresting of judgment.*
l Ps. 94. 7. Is. 29. 15.
m Deut. 32. 41. Is. 65. 6. Heb. 10. 30.
9 *Returned the word.*

CH. X.

a Ps. 68. 17, 18. Eph. 1. 20-22. 1 Pet. 3. 22.
b Gen. 18. 2, 17, 22, 31.
c 9. 2, 3, 11.
d 1. 15-20.
1 *The hollow of thine hand.*
e Ps. 18. 12, 13. Rev. 8. 5.
f 24. 9-14. Is. 30. 30.

g 9. 3.
h 1. 28; 9. 3.
2 *Was lifted up.*
i Ex. 19. 16, 19; 20. 18, 19. John 12. 28, 29. Rev. 10. 3, 4.
k 2.
3 *Sent forth.*
l 1. 13.
m 12. 23-28. Matt. 24. 34, 35.
n 1. 8. Is. 6. 6.
o 1. 15-17.
p Dan. 10. 6. Rev. 21. 20.
q Ps. 50. 6. Rom. 11. 33.
r 1. 17.
s Matt. 8. 8-10.
4 *Flesh.*
t Rev. 4. 6, 8.
5 *They were called in my hearing, Wheel,* or *Galgal.*
u 1 Kings 7. 29, 36. Rev. 4. 7.
x Hos. 9. 12.
y 1. 5, 13, 14; 43. 3.
z 1. 19-21.

over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house when the man went in; [g]and the cloud filled the inner court.

4 Then [h]the glory of the LORD [2]went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was heard *even* to the outer court, as [i]the voice of the Almighty God when he speaketh.

6 And it came to pass, [k]*that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [3]stretched forth his hand from between the cherubims [l]unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, [m]and went out.

8 ¶ And there appeared in the cherubims [n]the form of a man's hand under their wings.

9 And when I looked, [o]behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* [p]as the colour of a beryl-stone.

10 And *as for* their appearances, they four had one likeness, [q]as if a wheel had been in the midst of a wheel.

11 When they went, [r]they went upon their four sides; they turned not as they went, but to the place [s]whither the head looked they followed it; they turned not as they went.

12 And their whole [4]body, and their backs, and their hands, and their wings, and the wheels, [t]*were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, [5]it was cried unto them in my hearing, O wheel!

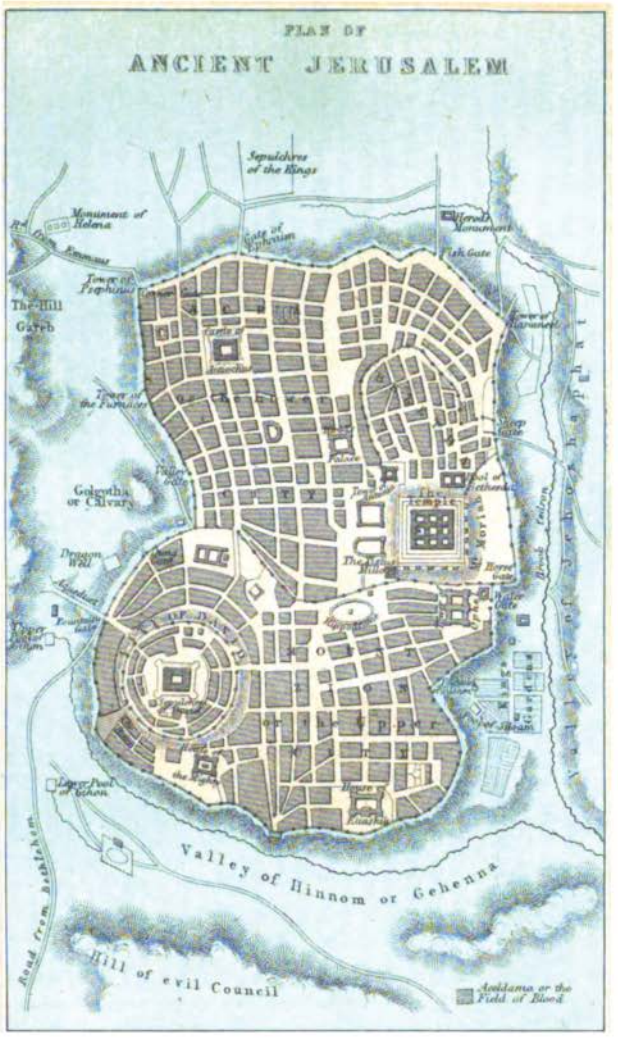
14 And [u]every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

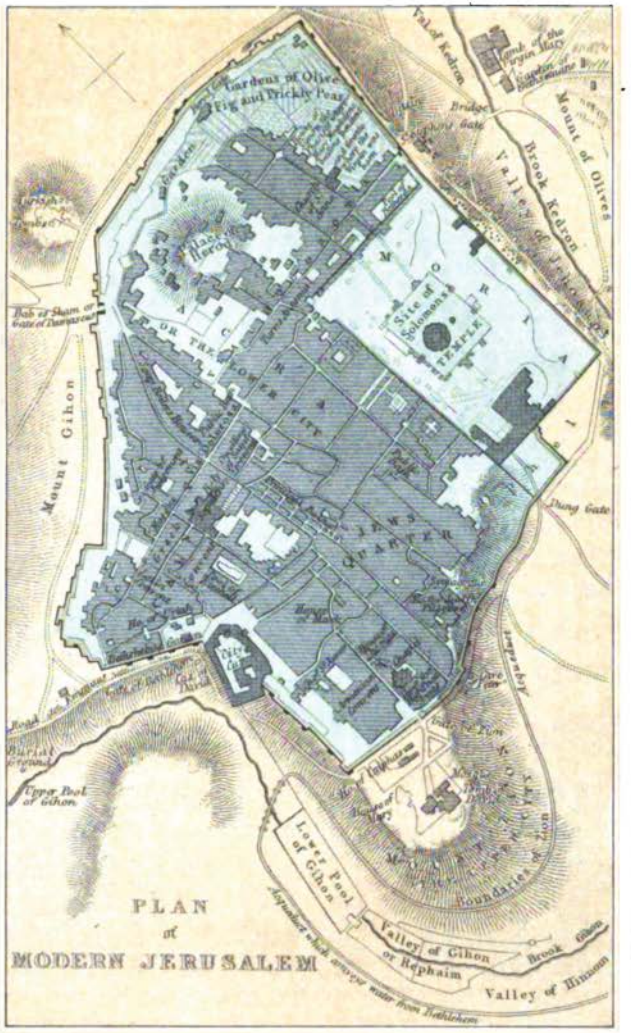
15 And the cherubims were [x]lifted up. [y]This *is* the living creature that I saw by the river of Chebar.

16 And [z]when the cherubims went, the

and cried over the reigning abominations. It was common for the worshippers of particular idols to have the mark of their god on their foreheads, arms, or other parts of their bodies. These are called "sectarian marks" among the Hindus and others in India at the present time. The action imports, that God, in the midst of general judgments, will make a distinction between the innocent and the guilty, devising means to preserve the one, while the other is left to perish. Thus Lot was removed from Sodom before the fire and brimstone descended. Whoso is wise, and will understand these things, have only to observe the facts of history and of biography, to meet with countless illustrations of the same providential care over those who fear the Lord in every age and country.

Chap. X. 1-22. The wheels may denote the unity of design and operation which mark the countless dispensations of Providence, and combine them into one grand and harmonious whole. The portraiture drawn of these angelic beings is probably symbolical. The four faces, wings, and arms, may denote the sublime qualities of these immediate servants of the Most High: the face of a man, as indicated in the note on a former chapter, may signify intelligence, the lion courage, the ox patience, and the eagle penetration, and a disposition to ascend into


PLAN OF
ANCIENT JERUSALEM
Sepulchres of the Kings
Monument of Helena
Herods Monument
Fish Gate
Tower of Psephinus
The Hill Gareb
Tower of the Furnaces
Golgotha or Calvary
Dragon Well
The Temple
Valley of Hinnom or Gehenna
Hill of evil Council
Road from Bethlehem
Aceldama or the Field of Blood


Gardens of Olive Fig and Prickly Pear
Val of Kedron
Mount of Olives
Brook Kedron
Valley of Jehoshaphat
Site of Solomons
TEMPLE
Mount Gihon
Dung Gate
JEWS QUARTER
Upper Pool of Gihon
Lower Pool of Gihon
Valley of Gihon or Rephaim
Brook Gihon
Valley of Hinnom
PLAN
of
MODERN JERUSALEM

wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* [a]for the spirit [6]of the living creature *was* in them.

18 Then [b]the glory of the LORD departed from off the threshold of the house, [c]and stood over the cherubims.

19 And [d]the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and *every one* stood at the door [e]of the east gate of the LORD's house; [f]and the glory of the God of Israel *was* over them above.

20 This *is* [g]the living creature that I saw under the God of Israel by the river of Chebar; [h]and I knew that they *were* the cherubims.

21 Every one [i]had four faces apiece, and every one four wings; [k]and the likeness of the hands of a man *was* under their wings.

22 And [l]the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: [m]they went every one straight forward.

CHAPTER XI.

1 The princes' presumption; 4 their sin and judgment. 14 Of God's saving a remnant, &c.

MOREOVER, [a]the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw [b]Jaazaniah the son of Azur, and [c]Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, [d]these *are* the men that devise mischief, and give wicked counsel in this city;

3 Which say, [1]*It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And [e]the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD, Thus have ye said, O house of Israel: [f]for I know the things that come into your mind, *every one of* them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD, [g]Your slain, whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: [h]but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, [i]and will execute judgments among you.

10 Ye shall [k]fall by the sword: I will judge you in the border of Israel; [l]and ye shall know that I *am* the LORD.

11 This [m]*city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: [2]for ye have not walked in my statutes, neither executed my judgments, [n]but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, [o]when I prophesied, that Pelatiah the son of Benaiah died: [p]then fell I down upon my face, and cried with a loud voice, and said, [q]Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, [r]thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, [s]Get you far from the LORD; [t]unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them [u]as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD, I will even gather you from the people, and assemble you out of the coun-

B. C. 594.

[a] 1. 12, 20, 21.
[6] *Or life.*
[b] Ps. 78. 60, 61. Matt. 23. 37-39.
[c] 2 Kings 2 11. Ps. 18. 10; 68. 17, 18.
[d] 1. 17-21; 11. 22, 23.
[e] 43. 4.
[f] 1. 26-28.
[g] 1. 22-28; 3. 23.
[h] 1 Kings 6. 29-35; 7. 36.
[i] 1. 8-10. Rev. 4. 7.
[k] 8.
[l] 1. 10.
[m] Hos. 14. 9.

CH. XI.

[a] Acts 8. 39. 2 Cor. 12. 1-4. Rev. 1. 10.
[b] 2 Kings 25. 23.
[c] 13.
[d] Esth. 8. 3. Ps. 2. 1, 2. Is. 59. 4. Mic. 2. 1, 2.
[1] It is *not* for us *to build houses near.*
[e] Num. 11. 25, 26. Acts 10. 44; 11. 15.
[f] John 2. 24, 25; 21. 17. Heb. 4. 13. Rev. 2. 23.
[g] Mic. 3. 2, 3.
[h] 2 Kings 25. 18-22. Jer. 52. 24-27.
[i] Ps. 106. 30. John 5. 27. Rom. 13. 4. Jude 15.
[k] 2 Kings 25. 19-21. Jer. 39. 6.
[l] Ps. 9. 16. Jer. 9. 24.
[m] 3. 7-10.
[2] *Which have not walked.*
[n] Lev. 18. 3, 24-28. 2 Chr. 13. 9; 33. 2-9. Ps. 106. 35-39.
[o] Num. 14. 35-37. Jer. 28. 15-17. Acts 13. 11.
[p] Deut. 9. 18, 19. Josh. 7. 6-9. Ps. 106. 23; 119. 120.
[q] Am. 7. 2, 5.
[r] Jer. 24. 1-5.
[s] Is 65. 5; 66. 5. John 16. 2.
[t] 33. 24.
[u] Ps. 31. 20. Prov. 18. 10. Is. 4. 6; 8. 14.

heavenly regions. The wings outstretched imply preparedness to obey the commands of the Lord, while the wings bent down imply holy reverence of Jehovah. The need, and the fact of spiritual power giving effect to human agency, is clearly set forth. It is the Spirit of the Lord that acts in the wheels. We are here taught to connect everything good with Divine grace, and to ascend beyond the instrument to the Agent, from the creature to the Creator. They are blind, indeed, who see nothing of the Spirit in any wheel or in any motion, in success or failure, profit or loss, life or death.

Chap. XI. 1-12. In all national departures from God there are leaders whose position and conduct entail upon them peculiar guilt. The prophet is here shewn twenty-five men meeting together to devise mischief, and give wicked counsel to the city. Thus it is with evil as with good; great results may flow from the counsel and the action of a limited number of individuals. They ridiculed Ezekiel's vision of a seething pot, perverting it into an impious jest—"The city is the caldron, and we be the flesh." Their impiety, however, was not suffered to pass unrebuked. The city being the caldron, and they the flesh, was a state of things but too substantially realised. Many of them perished there; and for such it was a caldron, and they the flesh boiled in it; but they who did not so perish were carried elsewhere, and there destroyed. The prophet charges them with shedding the blood of the righteous by their persecutions, and also with murdering the Jews, who had either been slain or would subsequently be cut off in the capture. Ver. 13-25. The sudden death of Pelatiah seems to have deeply affected the prophet, who was much alarmed and distressed, and led to inquire whether the Lord would destroy the remnant of his people. Amid the fearful gloom under which the prophet had conducted his observation and inquiry, a streak of glorious light is darted across the sky. In ver. 19 and 20 we have a definition

tries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence.

19 And [x]I will give them one heart, and [y]I will put a new spirit within you; [z]and I will take the stony heart out of their flesh, and will give them an heart of flesh;

20 That [a]they may walk in my statutes, and keep mine ordinances, and do them: [b]and they shall be my people, and I will be their God.

21 But *as for them* [c]whose heart walketh after the heart of their detestable things and their abominations, [d]I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did [e]the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And [f]the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards [g]the spirit took me up, and brought me in a vision by the Spirit of God [h]into Chaldea, to them of the captivity: [i]so the vision that I had seen went up from me.

25 Then [k]I spake unto them of the captivity all the things that the LORD had shewed me.

CHAPTER XII.

1 *The type of Ezekiel's removing,* 8 *sheweth the captivity of Zedekiah.* 17 *Ezekiel's trembling sheweth the Jews' desolation.*

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee [1]stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: [k]it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as [2]they that go forth into captivity.

5 [3]Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground; [b]for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [4]digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, [c]the rebellious house, said unto thee, [d]What doest thou?

10 Say thou unto them, Thus saith the Lord GOD, [e]This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them; they shall [5]remove, *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [f]net also will I spread upon him, and he shall be taken in my snare: [g]and I will bring him to Babylon, *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And [h]I will scatter toward every wind all that *are* about him to help him, and all his bands; [i]and I will draw out the sword after them.

15 And [k]they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I [l]will leave [6]a few men of them from the sword, from the famine, and from the pestilence; [m]that they may declare all their abominations among the heathen whither they come; [n]and they shall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, [o]eat thy bread with

B. C. 594.

[x] Deut. 30. 6. John 17. 21-23. Acts 4. 32. Eph. 4. 3-6. Phil. 2. 1-5.
[y] Ps. 51. 10. Rom. 12. 2. 2 Cor. 5. 17. Gal. 6. 15. Eph. 4. 23.
[z] Is. 48. 4. Rom. 2. 4, 5.
[a] Ps. 105. 45; 119. 4, 5, 32. Luke 1. 6, 74, 75. Tit. 2. 11, 12.
[b] Jer. 32. 38. Heb. 8. 10; 11. 16.
[c] Jer. 17. 9. Mark 7. 21-23. Heb. 3. 12, 13. Jam. 1. 14, 15.
[d] Jer. 29. 16-19.
[e] 1. 19, 20; 10. 19.
[f] Zech. 14. 4. Matt. 23. 37-39.
[g] 2 Kings 2. 16. 2 Cor. 12. 3.
[h] Ps. 137. 1.
[i] Gen. 17. 22; 35. 13. Acts 10. 16.
[k] 3. 4, 17, 27.

CH. XII.

[1] *Instruments.*
[a] Deut. 5. 29; 32. 29. Luke 13. 3, 9, 34; 20. 13.

[2] *The goings forth of captivity.*
[3] *Dig for thee.*
[b] Is. 8. 18; 20. 3-4.
[4] *Digged for me.*
[c] 2. 5-8.
[d] 17. 12; 24. 19.
[e] Is. 13. 1; 14. 28. Mal. 1. 1.
[5] *By removing go into captivity.*
[f] Job 19. 6. Ps. 11. 6. Luke 21. 35.
[g] 2 Kings 25. 1-7. Jer. 34. 3.
[h] 2 Kings 25. 4, 5.
[i] Lev. 26. 33.
[k] Ex. 14. 18. Ps. 9. 16.
[l] Is. 1. 9. Matt. 7. 14; 24. 22. Rom. 11. 4, 5.
[6] *Men of number.*
[m] Lev. 26. 40, 41. Dan. 9. 5-12.
[n] Deut. 29. 24-28.
[o] Lev. 26. 26, 26. Ps. 80. 5; 102. 4-9.

at once full and beautiful of spiritual conversion. We have had nothing like this in Ezekiel before, and it derives peculiar importance from the awful enunciations which have preceded it. It is as the morning star, after a night of darkness and of tempest, indicating the approach of the rising sun.

Chap. XII. 1-16. The types of this chapter bode terrible evils to the rebellious house of Israel; every event set forth was but too completely realised in the catastrophe which followed. It is foretold that the enemies of the prince should encompass him and stop his flight, as when a wild beast is entangled in a net. Jeremiah had foretold that Zedekiah should "see the eyes of the king of Babylon." There is here an apparent contradiction between the prophecies, which may have induced Zedekiah to discredit both; but the day declared that the predictions of both were true. He saw the eyes of the king of Babylon, not at Babylon, but at Riblah, where his eyes were put out, after which he was carried to Babylon, which he did not see: and thus the predictions of both prophets were verified in a very remarkable manner, and the enigmas of Ezekiel fully explained. Ver. 17-28. The previous calamities which had overtaken the nation were all lost on the remnant, who only became more wicked than before. Their characters were such that even the heathen beheld a divine judgment in their punishment; and in this way they became acquainted with the truth, holiness, and justice of the God of Abraham. The Jews believed the judgments were still afar off, while the prophet told them they were at hand. In their impiety they said, "Every vision faileth;" the

quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread [p]with carefulness, and drink their water with astonishment, that her land may be desolate from [r]all that is therein, [q]because of the violence of all them that dwell therein.

20 And the cities *that are* inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [r]The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD, [s]I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: [t]I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for [u]in your days, [x]O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD, [y]There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord GOD.

CHAPTER XIII.

1 *Lying prophets reproved, and their daubing with untempered mortar.* 17 *False prophetesses also reproved, with their impostures.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]prophesy against the prophets of Israel that prophesy, and say thou unto them that [z]prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD, [b]Woe unto the foolish prophets, that [2]follow their own spirit, and [3]have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the [4]gaps, neither [5]made up the hedge for the house of Israel [c]to stand in the battle in the day of the LORD.

6 They [d]have seen vanity and [e]lying divination, [f]saying, The LORD saith; and the LORD hath not sent them: and they have [g]made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?

8 Therefore thus saith the Lord GOD, Because ye have spoken vanity, and seen lies, therefore, [h]behold, I *am* against you, saith the Lord GOD.

9 And [i]mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the [6]assembly of my people, [k]neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; [l]and ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, [m]Peace; and *there was* no peace; and one built up [7]a wall, and, lo, others daubed it with untempered *mortar:*

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury, to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and [n]ye shall be consumed in the midst thereof; and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar;* and will say unto you, [o]The wall *is* no *more*, neither they that daubed it;

B. C. 594.

[p] 1 Kings 17. 10-12.
[q] *The fulness thereof.*
[r] Gen. 6. 11-13. Ps. 107. 34. Jer. 6. 7. Mic. 3. 10-12.
[s] Is. 5. 19. Jer. 5. 12, 13. Am. 6. 3. 2 Pet. 3. 3, 4.
[t] Is. 28. 22.
[u] Num. 14. 28-34. Is. 65. 11. Dan. 9. 12. Matt. 24. 35. Luke 21. 33.
[x] Jer. 16. 9. Mark 13. 30, 31.
[y] 2, 3.
[z] Jer. 4. 7. Matt. 24. 48-51. Luke 21. 34-36. 1 Thes. 5. 2, 3. Rev. 3. 3.

CH. XIII.

[a] Lam. 4. 13. 2 Pet. 2. 1-3.
[1] *Are prophets out, &c.*
[b] Matt. 23. 13-29. 1 Cor. 9. 16.

[2] *Walk after.*
[3] Things which *they have not seen.*
[4] *Breaches.*
[5] *Hedged the hedge.*
[c] Job 40. 9. Is. 27. 4. Rev. 16. 14; 20. 8, 9.
[d] 2 Pet. 2. 18.
[e] Jer. 14. 14. Zech. 10. 2.
[f] Jer. 23. 31, 32.
[g] Prov. 14. 15. Mark 13. 6, 22, 23. 2 Thes. 2. 11.
[h] Jer. 50. 31, 32. Nah. 2. 13.
[i] Jer. 23. 15-17. Rev. 19. 20.
[6] *Secret,* or *council.*
[k] Ex. 32. 32, 33. Neh. 7. 62, 64. Ps. 69. 28. Is. 4. 3. Dan. 12. 1. Luke 10. 20. Phil. 4. 3. Heb. 12. 23. Rev. 13. 8; 20. 15.
[l] 1 Kings 22. 24, 25. Jer. 23. 20.
[m] Is. 57. 21. Jer. 23. 17. Mal. 3. 15.
[7] *A slight wall.*
[n] Jer. 8. 12.
[o] Neh. 4. 3. Ps. 62. 3. Is. 30. 13.

prophet replied, "Every vision shall take effect." While they cried peace and safety, the prophet replied by crying destruction.

Chap. XIII. 1-16. The prophet here launches out against the deceivers of the nation, whom he likens to foxes in the desert, crafty, ravenous, and fierce. These men spoiled the vineyard of the Lord, and devoured the flock, as the foxes did the vineyards and the sheepfolds of Canaan. Such conduct received the punishment which it merited. These men were not only teachers of evil, but patterns of the lessons they taught, and therefore deserving of a double chastisement. The false prophets were reckoned amongst the dead, and compared to trees torn up to be planted no more, but left to wither and perish. They were likened to a builder erecting a wall with loose stones, and without cement. Such structures would not stand long, however they might be daubed over with mortar; there was but little contact and no cohesion, and, therefore, the building could serve no substantial purpose. Ver. 17-23. The pillows here referred to signify cushions—an article extensively used in Eastern countries. There are drawings of ladies in the East, represented on sofas with their arm thrown

16 *To wit*, the prophets of Israel, which prophesy concerning Jerusalem, and which [p]see visions of peace for her, [q]and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [r]set thy face against [s]the daughters of thy people, which [t]prophesy [u]out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD, Woe to the *women* that [x]sew pillows to all [8]arm-holes, and make kerchiefs upon the head of every stature, to [y]hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, [z]to slay the souls that should not die, and [a]to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD, Behold, I *am* against your pillows, wherewith ye there hunt the souls [9]to make *them* fly, and I will tear them from your arms, [b]and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, [1]by [c]promising him life;

23 Therefore ye shall see no more vanity, nor divine divinations: [d]for I will deliver my people out of your hand; and ye shall know that I *am* the LORD.

CHAPTER XIV.

Hypocrites reproved, who enquire of God with idolatry in their heart.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, [e]these men have set up their idols in their heart, [b]and put the stumblingblock of their iniquity before their face: [c]should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, [d]I the LORD will answer him that cometh according to the multitude of his idols;

5 That [e]I may take the house of Israel in their own heart, because they are all [f]estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD, [g]Repent, and turn [1]*yourselves* from your idols; and [h]turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, [i]and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And [k]I will set my face against that man, and will make him [l]a sign and a proverb, and [m]I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And [n]if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet; [o]and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And [p]they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him:*

11 That the house of Israel may go no more astray from me, [q]neither be polluted any more with all their transgressions; but [r]that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, [s]when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, [t]and will cut off man and beast from it:

14 Though these three men, [u]Noah, [x]Daniel, and [y]Job, were in it, they should [z]deliver *but* their own souls by their righteousness, saith the Lord GOD.

B. C. 594.

p Jer. 6. 14; 28. 9.
q Is. 48. 22; 57. 20, 21.
r 20. 46.
s Is. 3. 16, &c.; 4. 4.
t Jud. 4. 4. Luke 2. 36. 2 Pet. 2. 1.
u Rev. 2. 20.
x 10, 16. 2 Tim. 4. 3.
8 *Elbows.*
y Eph. 4. 14. 2 Pet. 2. 14.
z Rom. 14. 15. 1 Cor. 8. 11.
a Jer. 23.14,17.
9 *Into gardens.*
b 2 Tim. 3. 8, 9.
1 *That I should save his life.* Heb. *by quickening him.*
c Gen. 3. 4, 5. 2 Pet. 2. 18, 19.
d Matt. 24. 24. 1 Cor. 11. 19. Rev. 12.9,11.

CH. XIV.

e Jer. 17. 1, 2, 9. Eph. 5. 5.
b 1 Pet. 2. 8. Rev. 2. 14.
c Ps. 66. 18. Luke 20. 8.
d 1 Kings 21. 20-25. Is. 3. 11.
e Zech. 7.11-14. 2 Thes. 2. 9-11.
f Deut. 32. 15, 16. Col. 1. 21. Heb. 3. 12.
g Is. 55. 6, 7. Matt. 3.8-10. Acts 3. 19.
1 Or, others.
h Is. 2. 20. Rom. 6. 21.
i Is. 58. 1, 2. Jer. 37. 1-3.
k Lev. 17. 10; 20. 3-6.
l Num. 26. 10.
m Lev. 20. 3. Num. 19. 20.
n Ps. 81. 11, 12. Is. 63. 17.
o Is. 5. 25; 10. 4.
p Gen. 4. 13. Gal. 6. 5.
q 20. 25-29.
r 34. 30. Heb. 8. 10. Rev. 21. 7.
s Is. 24. 20. Dan. 9. 5, 10-12.
t Gen. 6. 7. Jer. 7. 20.
u Gen. 6. 8. Heb. 11. 7.
x Dan. 9. 21; 10. 11.
y Job 42. 8.
z Prov. 11. 4. 2 Pet. 2. 9.

over the pillow, which is thereby pressed close to the side, and against which they recline. The posture is one of ease and effeminacy, and to this the prophet seems to point. It is the evidence of a careless, voluptuous life, such as that which distinguished the bulk of the Asiatics. Travellers tell us that in Asia comfits and cushions are carried everywhere, for the accommodation of great people who desire repose. It is a token of peace, therefore, and security. The "hunting of souls" was a terrible employment even for the men, and still more for the gentler sex. The hunters spread their nets, and then drive the prey into them: so did these false teachers; they deceived the people, whom they ensnared with their lies, their divinations, and feigned visions, seducing them from the truth, and binding them to the chariot-wheels of idolatry.

Chap. XIV. 1-11. These elders seem to have been dishonest in their inquiries, and hence the exposure which was made of them by the Holy Spirit. With all their pretended reverence for the communications of the prophet, their hearts were full of idolatry. Notwithstanding what they had seen and suffered as the chastisement of that great sin, they were still impenitent, and wedded to the worship of their false gods. No answer was so confounding to these false teachers as the facts which convicted them of lying, and established the testimony of the true servants of Jehovah. Ver. 9 has been the subject of some carping; but the import is sufficiently clear to obviate all candid objection. The deceiving here mentioned partook of the character of a judicial sentence against the false prophet, who was given up to his own delusions, and left to be the victim

15 ¶ If I cause noisome beasts to pass through the land, and they [2]spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* [3]in it, [a]*as* I live, saith the Lord GOD, [b]they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; [c]so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, [d]and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD, [4]How much more when I send [e]my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, [f]behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters; behold, they shall come forth unto you, and [g]ye shall see their way and their doings: and [h]ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know [1]that I have not done without cause all that I have done in it, saith the Lord GOD.

CHAPTER XV.

3 By the unfitness of the vine branch for any work, 6 is shewed Jerusalem's rejection.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more than any tree, or *than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, [a]it is cast into the fire for fuel; [b]the fire devoureth both the ends of it, and the midst of it is burnt. [1]Is it meet for *any* work?

5 Behold, when it was whole, it was [2]meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD, [c]As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And [d]I will set my face against them; [e]they shall go out from *one* fire, and *another* fire shall devour them: [f]and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will [3]make the land desolate, because they have [3]committed a trespass, saith the Lord GOD.

CHAPTER XVI.

1 By a wretched infant is shewed the original state of Jerusalem. 6 God's love to her. 35 She is threatened with severe judgments.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a]cause Jerusalem to know her [b]abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem, [c]Thy [1]birth and thy nativity *is* of the land of Canaan; thy father *was* an [d]Amorite, and thy mother an [e]Hittite.

4 And *as* [f]*for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water [2]to supple *thee:* thou wast not salted at all, [g]nor swaddled at all.

5 None [h]eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee [3]polluted in thine own blood, I said

B. C. 594.

2 *Bereave.*
3 *In the midst of it.*
a Num. 14. 28, 29.
b Gen. 18. 23-33. Job 22. 30. Acts 27. 24. Heb. 11. 7.
c Jer. 33. 12. Zeph. 1. 3.
d Rev. 16. 3-6.
4 *Also when.*
e Am. 4. 6-12. Rev. 6. 4-8.
f Is. 6. 13. Mic. 5. 7.
g Jer. 31. 17-21.
h Jer. 3. 21-25.
1 Gen. 18. 22-33. Dan. 9. 14. Rom. 2. 5. Rev. 15. 4; 16. 6.

CH. XV.

a Ps. 80. 16. John 15. 6. Heb. 6. 8.
b Is. 1. 31. Heb. 12. 29.
1 *Will it prosper?*
2 *Made fit.*
c Is. 5. 1-6, 24, 25.
d Lev. 20. 3, 6.
e Is. 24. 18.
f Ps. 9. 16.
3 *Trespassed a trespass.*

CH. XVI.

a Is. 58. 1. Hos. 8. 1.
b 8. 9-17.
c Josh. 24. 14. Is. 1. 10. John 8. 44. Eph. 2. 3. 1 John 3. 10.
1 *Cutting out,* or *habitation.*
d Gen. 15. 16. Deut. 20. 17. 2 Kings 21. 11.
e Ezra 9. 1.
f Gen. 15. 13. Ex. 1. 11-14; 2. 23, 24. Deut. 5. 6. Josh. 24. 2. Acts 7. 6, 7.
2 *When I looked* upon thee.
g Luke 2. 7, 12.
h Ex. 2. 6. Is. 49. 15. Lam. 4. 3, 4, 10.
3 Or, *trodden under foot.*

of his own deceived heart. Ver. 12-23. The iniquity of these men was so great that no intercession could avail for them so long as they continued hardened and impenitent. The cup of Jerusalem was full, and both the honour of the Divine government, and the people's own welfare, required that chastisement should follow sin; nothing but the fires of captivity could cleanse them from the filth of idolatry; and it is a fact, alike remarkable and gratifying, that that awful means answered the desired end. After the Restoration, we never again hear of idol-worship; whatever sins and transgressions may attach to them, they no longer worshipped the sun or moon, stock or stone, the workmanship of their own hands.

Chap. XV. 1-8. The nation of Israel had often been compared to a vine, which, if fruitful, is valuable as well as beautiful; but otherwise, it is unattractive, and without value. Of all trees which produce fruit, none are more worthless for any useful purpose. In the East, however, where wood is scarce, the vine is frequently used for the purpose of fuel. By the ruin of the Ten Tribes, and the preceding judgments executed upon Judah, both ends of the vine were already burned, so that the middle was not worth preserving. Israel was now without knowledge, without piety, and every way a tree that cumbered the ground. By "going out from one fire to another," is meant successive trials, each tending to scorch and consume, but, under the guidance of a merciful Providence, resulting in purification, not destruction. People who have once escaped the pollutions of the world through faith in the Gospel, on returning to their evil course become objects offensive to the moral eye, and reflect discredit on that very Gospel which they once adorned. In that case the vine has lost its sweetness; it is degenerate and worthless. It therefore behoves Christians to take heed lest there be in any of them an evil heart of unbelief in departing from the living God. He that continueth to the end shall be saved; but if any man draw back, the Lord will have no pleasure in him. The grace that is true is persevering; the gifts and calling of God are without repentance.

Chap. XVI. 1-63. This is one of the most fearful portions of the writings of Ezekiel. The figures are so

unto thee, *when thou wast* in thy blood, [1]Live; yea, I said unto thee, *when thou wast* in thy blood, Live.

7 I have [4]caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to [5]excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, [k]whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, [l]I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with water; yea, I throughly washed away thy [6]blood from thee, and I anointed thee with oil.

10 I [m]clothed thee also with [n]broidered work, and shod thee with badgers' skin, and [o]I girded thee about with fine linen, and I [p]covered thee with silk.

11 I decked thee also with ornaments, and [q]I put bracelets upon thy hands, and [r]a chain on thy neck.

12 And I put a jewel on thy [7]forehead, and ear-rings in thine ears, [s]and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work: [t]thou didst eat fine flour, and honey, and oil; [u]and thou wast exceeding beautiful, [x]and thou didst prosper into a kingdom.

14 And [y]thy renown went forth among the heathen for thy beauty: for it *was* perfect [z]through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by: his it was.

16 And [a]of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou [b]hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of [8]men, [c]and didst commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My [d]meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [9]a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover, thou hast taken [e]thy sons and thy daughters, whom thou hast born unto me, [f]and these hast thou sacrificed unto them [1]to be devoured. [g]*Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them [h]to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms [i]thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, [k](woe, woe unto thee! saith the Lord GOD,)

24 *That* [l]thou hast also built unto thee an [2]eminent place, [m]and hast made thee an high place in every street.

25 Thou hast built thy high place [n]at every head of the way, [o]and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication [p]with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore [q]I have stretched out my hand over thee, [r]and have diminished thine ordinary *food*, [s]and delivered thee unto the will of them that hate thee, [t]the [3]daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou [u]hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How [x]weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, [y]the work of an imperious whorish woman;

31 [4]In that thou buildest thine eminent place in the head of every way, and [5]makest thine high place in every street; and hast not been as an harlot, [a]in that thou scornest hire;

32 *But as* [b]a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They [c]give gifts to all whores; [d]but thou givest thy gifts to all thy lovers, and [6]hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, [e]O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD, [f]Because

B. C. 594.

1 Ex. 19. 4-6. Rom. 9. 15. Eph. 2. 4, 5. Tit. 3. 3-7.
4 *Made thee a million.*
5 *Ornament of ornaments.*
k Hos. 2. 3, 9, 10. Rev. 3. 17, 18.
l Ex. 19. 4-8; 24. 1-8.
6 *Bloods.*
m Is. 61. 3, 10. Luke 15. 22.
n Ex. 28. 5. 1 Pet. 3. 3, 4.
o Ex. 39. 27, 28. Rev. 7. 9-14.
p Prov. 31. 22. Rev. 18. 12.
q Gen. 24. 22, 47, 53.
r Prov. 4. 9.
7 *Nose.*
s Lev. 8. 9. Rev. 4. 4, 10.
t Deut. 8, 8; 32. 13, 14.
u Ps. 48. 2. Is. 64. 11.
x Gen. 17. 6. 2 Sam. 8. 15.
y Deut. 4. 6-8, 32-38.
z 1 Cor. 4. 7.
a 2 Chr. 28. 24. Hos. 2. 8.
b Ex. 32. 1-4.
8 *A male.*
c Is. 44. 19, 20; 57. 7, 8. Jer. 2. 27, 28.
d Deut. 32. 14-17. Hos. 2. 8-13.
9 *A savour of rest.*
e Gen. 17. 7.
f 2 Kings 16. 3.

1 *To devour.*
g Jer. 2. 34.
h Lev. 18. 21; 20. 1-5.
i Jer. 2. 2.
k Jer. 13. 27. Matt. 11. 21. Rev. 8. 13.
l 2 Kings 23. 5-7.
2 *Brothel-house.*
m Ps. 78. 58.
n Prov. 9. 14, 15.
o Rev. 17. 1-5, 12, 13, 16.
p Ex. 32. 4.
q Is. 5. 25.
r Deut. 28. 48-57.
s Jer. 34. 21. Rev. 17. 16.
t 2 Kings 24. 2. Is. 9. 12.
3 Or, *cities.*
u Jud. 10. 6.
x Prov. 9. 13. Jer. 2. 12, 13.
y Is. 3. 9. Rev. 17. 1-6.
4 *In thy daughters is thine eminent, &c.*
5 Hos. 12. 11.
a Is. 52. 3.
b Jer. 2. 25. 2 Cor. 11. 2.
c Deut. 23. 17, 18. Hos. 2. 12. Luke 15. 30.
d Is. 57. 9. Hos. 8. 9, 10.
6 *Bribest.*
e Is. 1. 21. Jer. 3. 6-8. Rev. 17. 5.
f Lam. 1. 9.

very strong, that nothing but facts of a stupendous character could require or warrant them. They indicate depravity such as had never before disgraced any nation, and of necessity were followed by stroke upon stroke, calamity upon calamity, till at length the nation was cut in pieces. The state of mind and moral feelings indicated in the chapter is such as to present a soil in which all manner of iniquity grows. There are no lengths of transgression for which they were not prepared —no depths of impiety they could not sound. Great

thy filthiness was poured out, [g]and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, [h]and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, [6]as women that break wedlock and [i]shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and [k]they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take [7]thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall [l]burn thine houses with fire, [m]and execute judgments upon thee in the sight of many women: [n]and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So [o]will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, [p]and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore [q]I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, [r]every one that useth proverbs shall use *this* proverb against thee, saying, [s]As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, [t]that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine [u]elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and [8]thy younger sister, that dwelleth at thy right hand, *is* Sodom and [x]her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations; but, [9]as *if that were* a very little *thing,* thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, [y]Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, [z]fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, [a]and committed abomination before me: [b]therefore I took them away as I saw *good.*

51 Neither hath [c]Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame, for thy sins that thou hast committed more abominable than they: [d]they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall [e]bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them;

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not [1]mentioned by thy mouth in the day of thy [2]pride,

57 Before [f]thy wickedness was discovered, as at the time of *thy* [3]reproach of the daughters of [3]Syria, and all *that are* round about her, the daughters of the Philistines, which [4]despise thee round about.

58 [5]Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD, [h]I will even deal with thee as thou hast done, [i]which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless, [k]I will remember my covenant with thee in the days of thy youth, and [l]I will establish unto thee an everlasting covenant.

61 Then thou shalt [m]remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, [n]but not by thy covenant.

62 And [o]I will establish my covenant

B. C. 594.

g Gen. 3. 10,11. Rev. 3. 18.
h Jer. 2. 34.
6 *With judgments of women, &c.*
i Gen. 9. 6. Ex. 21. 12. Jer. 18. 21. Rev. 16. 6.
k Is. 27. 9.
7 *Instruments of thine ornament.*
l Deut. 13. 16. Mic. 3. 12.
m Deut. 13. 11; 22. 21, 24.
n Is. 1. 25, 26; 2. 18. Zech. 13. 2.
o Is. 1. 24. Zech. 6. 8.
p Is. 40. 1, 2; 54. 9, 10.
q Rom. 2. 8, 9.
r 1 Sam. 24. 13.
s 1 Kings 21. 26. Ezra 9. 1. Ps. 106. 35-38.
t Deut. 5. 9; 12. 31. Is. 1. 4, *marg.* Rom. 1. 30, 31.
u Jer. 3. 8-11. Mic. 1. 5.
8 *Thy sister lesser than thou.*
x Gen. 14. 8. Hos. 11. 8.
9 *That was loathed as a small thing.*
y Matt. 11. 24. Acts 7. 52.

z Deut. 32. 15. Luke 12. 16-20.
a Lev. 18. 22. Deut. 23. 17. Rom. 1. 26, 27. Jude 7.
b Gen. 19. 24. 2 Pet. 2. 6. Rev. 18. 8.
c Luke 12. 47, 48. Rom. 3. 9-20.
d Gen. 38. 26. 1 Kings 2. 32.
e Job 42. 10. Ps. 14. 7; 126. 1. Jer. 31. 23.
1 *For a report,* or *a hearing.*
2 *Pride,* or *excellencies.*
f Ps. 50. 21. Hos. 2. 10. 1 Cor. 4. 5.
g 2 Kings 16. 5-7. Is. 7. 1.
3 *Aram.*
4 *Spoil.*
5 *Thy lewdness, &c., thou hast borne them.*
h Is. 3. 11. Rom. 2. 8, 9.
i Ex. 24. 1-8. Deut. 29. 10-15, 25. Is. 24. 5.
k Lev. 26. 42, 45. Ps. 106. 45. Jer. 33. 20-26. Luke 1. 72.
l Is. 55. 3.
m Job 42. 5, 6. Jer. 31. 18-20; 50. 4, 5.
n Jer. 31. 31. Heb. 8. 13.
o Dan. 9. 27.

and unparalleled as was the punishment, it came still short of the iniquity; and, but for the grace of God, it would have had no effect in changing the hearts of so corrupt a people.

Chap. XVII. 1-21. A parable signifies something metaphorical, in which abstract truths are presented to the eye of the mind. It serves to veil Divine things, and keep them secret from the profane and wicked. It

with thee; [p]and thou shalt know that I *am* the LORD:

63 That thou mayest [q]remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAPTER XVII.

1 By two eagles and a vine, 11 is shewed God's judgment upon Zedekiah for his revolting from Babylon to Egypt. 22 A promise of Christ's kingdom.

AND the word of the LORD came unto me, saying,

2 Son of man, [a]put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD, [b]A great eagle with great wings, long-winged, full of feathers, which had [1]divers colours, [c]came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and [2]planted it in a fruitful field; [d]he placed *it* by great waters, *and* set it *as* a willow-tree:

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good [3]soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD, [e]Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, [f]even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [g]shall it not utterly wither when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the rebellious house, [h]Know ye not what these *things mean?* tell *them*, [i]Behold, the king of Babylon

B.C. 594.

[p] Joel 3. 17.
[q] 36. 31, 32.

CH. XVII.

[a] Jud. 9. 8-15; 14. 12-19. 2 Sam. 12. 1-4. Matt. 13. 13, 14, 35. 1 Cor. 13. 12, *Marg.*
[b] Deut. 28. 49. Jer. 4. 13. Hos. 8. 1. Matt. 24. 28.
[1] *Embroidering.*
[c] 2 Kings 24. 10-16. Jer. 22. 23-28.
[2] *Put it in a field of seed.*
[d] Is. 15. 7; 44. 4.
[3] *Field.*
[e] Num. 14. 41. Is. 8. 9, 10; 30. 1-7. Jer. 32. 5.
[f] Jer. 37. 10.
[g] Hos. 13. 15. Matt. 21. 19. John 15. 6. Jude 12.
[h] Ex. 12. 26. Deut. 6. 20. Josh. 4. 6, 21. Matt. 15. 16, 17. Luke 9. 45. Acts 8. 30.
[i] 2 Kings 24. 10-16. Jer. 22. 24-28.

[k] Is. 39. 7. Jer. 52. 31-34.
[4] *Brought him to an oath.*
[5] *To keep his covenant, to stand to it.*
[l] Jer. 38. 17-21.
[m] 2 Kings 24. 20.
[n] Deut. 17. 16. Is. 31. 1-3. Jer. 37. 5-7.
[o] Ps. 55. 23.
[p] Ex. 20. 7. Josh. 9. 20. Ps. 15. 4. Zech. 5. 3, 4. Mal. 3. 5. Rom. 1. 31. 1 Tim. 1. 10. 2 Tim. 3. 3.
[q] Jer. 32. 4, 5; 34. 3-5.
[r] Is. 36. 6. Lam. 4. 17.
[s] Deut. 5. 11. Jer. 7. 9-15.
[t] Josh. 10. 16-18. 2 Sam. 18. 9. Ez. 9. 12. Luke 21. 35.
[u] Is. 26. 11.
[x] Ps. 92. 12, 13. Is. 27. 6. John 12. 24; 15. 5-8.

is come to Jerusalem, and hath taken the king thereof, and the princes thereof, [k]and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath [4]taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, [5]*but* that [l]by keeping of his covenant it might stand.

15 But [m]he rebelled against him, [n]in sending his ambassadors into Egypt, that they might give him horses and much people: shall he prosper? shall he escape that doeth such *things?* [o]or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, [p]whose oath he despised, and whose covenant he brake, [q]*even* with him in the midst of Babylon he shall die.

17 Neither [r]shall Pharaoh, with *his* mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, [s]surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And [t]I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds; and ye [u]shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it; [x]and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall

aids memory, also, by appealing to the imagination; it quickens the affections, and clothes truths in an attractive garb. It is a powerful way of communicating truth indirectly, as was exemplified in the case of David and Nathan. Had the charge of the faithful prophet against the erring king been direct, it would have failed to produce the remorse and repentance which immediately ensued. Nebuchadnezzar was meetly represented by an eagle, with its voracity, strength, and towering ambition. He went on conquering and to conquer, trampling in the dust everything that opposed his dominion, absorbing it into his own prodigious empire. The king of Egypt was also suitably shadowed forth by a great eagle; he was not less ambitious and rapacious than the king of Babylon, but his power was more limited. When Zedekiah planned a revolt from the king of Babylon, he entered into an alliance with the king of Egypt, hoping either to assert the independence of his own country, or at least to change his master; for he would rather have been the vassal of Egypt than of Babylon. The picture of these rival eagles is strikingly illustrative of human nature in the breasts of kings, shewing that it is neither in power nor wealth to satisfy the longings of humanity, and that they who have most would still have more; and

know that I the LORD [y]have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: [z]I the LORD have spoken, and have done *it*.

CHAPTER XVIII.

1 *God disalloweth the parable of sour grapes.* 25 *He defendeth the equity of his dealings,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, [a]all souls are mine; as the soul of the father, so also the soul of the son is mine: [b]the soul that sinneth, it shall die.

5 ¶ But [c]if a man be just, and do [1]that which is lawful and right,

6 *And* hath not eaten upon the mountains, [d]neither hath lifted up his eyes to the idols of the house of Israel, [e]neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, [f]hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* [g]hath withdrawn his hand from iniquity, [h]hath executed true judgment between man and man,

9 Hath [i]walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, [k]he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a [2]robber, a shedder of blood, and *that* doeth [3]the like to *any* one of these *things*,

11 And [l]that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath [m]oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, [n]hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; [o]his [4]blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not [5]withholden the pledge, neither hath spoiled by violence, [p]*but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; [q]he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, [r]even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The [s]soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: [t]the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ But [u]if the wicked will turn from all his sins that he hath committed, [x]and keep all my statutes, and do that which is lawful and right, [y]he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: [z]in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord GOD; *and* [a]not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: [b]in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel, [c]Is not my way equal? [d]are not your ways unequal?

26 When a righteous *man* turneth away

B. C. 594.

y 1 Sam. 2. 7, 8. Is. 9. 6, 7. Luke 1. 33, 52.
z Matt. 24. 35.

CH. XVIII.

a Num. 16. 22. Heb. 12. 9.
b Rom. 6. 23. Gal. 3. 10-13, 22.
c Ps. 15. 2-5. Matt. 7. 21-27. Rev. 22. 14.
1 *Judgment and justice.*
d Deut. 4. 19. Ps. 123. 1, 2.
e Lev. 18. 19, 20. 1 Cor. 6. 9-11. Gal. 5. 19-21. Heb. 13. 4.
f Deut. 15. 7-11. 2 Cor. 8. 7-9. 1 John 3. 16-19.
g Neh. 5. 15. Is. 33. 15.
h Deut. 1. 16, 17; 16. 18-20. Jer. 22. 15, 16.
i Deut. 6. 1, 2. John 14. 21. Jam. 1. 22-25.
k Luke 10. 27-29.
2 *Breaker up of an house.*
3 *To his brother besides any of these.*
l Matt. 7. 21-27. Rev. 22. 14.
m Hos. 12. 7. Jam. 2. 6.
n Lev. 18. 22, 26-30.
o Lev. 20. 11-13. Acts 18. 6.
4 *Bloods.*

5 *Pledged the pledge,* or *taken to pledge.*
p Prov. 22. 9.
q Matt. 22. 29-33.
r John 8. 21, 24.
s Deut. 24. 16.
t Matt. 16. 27. Rev. 2. 23; 22. 12-15.
u Prov. 28. 13. Acts 3. 19. 1 Tim. 1. 13-16.
x Ps. 119. 80, 112. Luke 1. 6.
y Rom. 8. 13.
z Rom. 2. 6, 7. Jam. 2. 21-26. 1 John 3. 7.
a Ex. 34. 6, 7. Jer. 31. 20. Luke 15. 4-7, 22-24. Jam. 2. 13.
b Prov. 14. 32. John 8. 21, 24.
c Deut. 32. 4. Ps. 145. 17. Rom. 2. 5, 6.
d Ps. 50. 21. Jer. 16. 10-13.

that more obtained, instead of allaying, only increases the fever of a delirious ambition.

Chap. XVIII. 1-32. From the first, man has shewn a strange disposition to charge sin upon God; but conscience, fairly dealt by, will contradict the impious assertion, and charge home guilt upon its author. When impiety and infidelity have done their worst, all flesh will stand silent before God, feeling that the Judge of all the earth has done right. The sinner is conscious that he has transgressed the law, which is holy, just, and good; and feels that, in so doing, he acted freely and without compulsion, so that he is responsible for the thing he has done. Nothing can be more just than the ways of the Lord, and nothing more unjust than those of man. The case made out in the chapter before us so commends itself to the judgment and the conscience, as at once to cut short all objection. In the great day of account, every man will have to bear his own burden; none will be condemned for the doings of his fellows.

from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, [e]when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, [f]he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore [g]I will judge you, O house of Israel, [h]every one according to his ways, saith the Lord GOD. Repent, and turn [6]*yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and [i]make you a new heart and a new spirit: [k]for why will ye die, O house of Israel?

32 For [l]I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [7]*yourselves*, and live ye.

CHAPTER XIX.

1-9 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit; 10-14 *for Jerusalem, by a wasted vine.*

MOREOVER, [a]take thou up a lamentation for [b]the princes of Israel,

2 And say, What *is* thy mother? [c]A lioness: she lay down among lions, she nourished her whelps among [d]young lions.

3 And she brought up one of her whelps: [e]it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; [f]he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now, when she saw that she had waited, *and* her hope was lost, then she took [g]another of her whelps, *and* made him a young lion.

6 And [h]he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their [1]desolate palaces, and he laid waste their cities; [i]and the land was desolate, and [k]the fulness thereof, by the noise of his roaring.

8 Then [l]the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in [2]chains, [m]and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy [n]mother *is* [o]like a vine in thy [3]blood, planted by the waters: [p]she was fruitful, and full of branches, by reason of many waters.

11 And [q]she had strong rods for the sceptres of them that bare rule, and [r]her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered, [s]the fire consumed them.

13 And now she *is* planted in the wilderness, [t]in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that [u]she hath no strong rod *to be* a sceptre to rule. [x]This *is* a lamentation, and shall be for a lamentation.

CHAPTER XX.

1 God refuseth to be consulted by the elders of Israel. 4 *The story of their rebellions.* 33 *He threateneth to rule them with vigour, but promiseth to gather them.*

AND it came to pass [a]in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD, Are ye come to enquire of me? [b]*As* I live, saith the Lord GOD, I will not be enquired of by you.

4 ¶ Wilt thou [1]judge them, son of man? wilt thou judge *them?* cause them to know the abominations of their fathers;

5 And say unto them, Thus saith the Lord GOD, [c]In the day when I chose Israel, and [2]lifted up mine hand unto the seed of the house of Jacob, [d]and made myself known unto them in the land of

B. C. 594.

e Is. 55. 7. Matt. 21. 28-32. Acts 3. 19.
f Acts 2. 40. 1 Tim. 4. 16.
g Ec. 12. 14. 1 Pet. 1. 17. Rev. 20. 12.
h Matt. 16. 27. 2Cor.5.10,11. Rev. 22. 12.
6 Others.
i Ps. 51. 10. Jer. 32. 39. Acts 3. 19. Rom. 8. 13.
k Deut. 30. 15, 19. Prov. 8. 36. Acts 13. 46.
l Lam. 3. 33.
7 Others.

CH. XIX.

a Jer. 9. 1, 10, 17, 18.
b 2 Chr. 35. 25. Lam. 4. 20.
c Nah. 2. 11,12. Zeph. 3. 1-4.
d Ps. 58. 6. Is. 5. 29; 11. 6-9.
e 2 Chr. 36. 1, 2.
f 2 Chr. 36. 4. Jer.22.11,12.
g 2 Kings 23. 34-37.
h 2 Chr. 36. 5. Jer. 26-36.
1 *Widows.*
i Prov. 19. 12; 28. 3, 15, 16.
k Am. 6. 8.
l 2 Kings 24. 1-6.
2 *Hooks.*
m 2 Chr. 36. 6. Jer.22.18,19.
n Hos. 2. 2, 5.
o Matt. 21. 33-41.
3 *Quietness*, or *likeness.*
p Num. 24. 6,7. Ps. 80. 8-11.
q Gen. 49. 10. Num.24.7-9. Ezra 4. 20.
r Dan. 4. 11, 20, 21.
s Deut. 32. 22. Matt. 3. 10. John 15. 6.
t Ps. 63. 1. Hos. 2. 3.
u Gen. 49. 10.
x Luke 19. 41. Rom. 9. 2-4.

CH. XX.

a L. 2; 8. 1.
b Ps. 50. 15-21. Prov. 15. 8. Matt.15.8,9.
1 Or, *plead for them.*
c Ex. 6. 6, 7; 19. 4-6. Deut. 7. 6. Is. 41. 8, 9; 43. 10.
2 *Sware, and so,* 6.
d Ex. 3. 8.

The sole ground of condemnation is the rejection of the Lord Jesus Christ. This is the great transgression, and the penalty is death.

Chap. XIX. 1-14. A man is known by his companions; he that walketh with wise men shall be wise, but the companion of fools shall be destroyed. No man can be the intimate associate of the vicious without being contaminated. When men have once lost the fear of the Lord, the natural tenderness of the heart will be lessened, if not dried up, and an opposite affection will begin to manifest itself, preparing the soul for deeds, should circumstances prompt or favour, of cruelty and ferocity. Elevation to power is a test of character. Individuals who, while moving in an humble sphere, have been gentle and kind, on being exalted to wealth and power have become wicked and barbarous. It is a matter of sorrow rather than of astonishment, that devout and useful families often degenerate, till at length piety dies out in them. In such courses the downward progress may at first be unperceived; but at length it becomes fully developed, it may be, in a crash that fills the beholder with astonishment. No man becomes supremely wicked all at once. Grievous falls have often been preceded by long years of preparation.

Chap. XX. 1-28. The sovereign mercy of the Lord was the entire source of Israel's privileges. He who had redeemed them made known to them his will by his prophets and his providences when they had forgotten him, or turned to the worship of idols. He lifted up his hand to them, as was the custom in taking oaths, engag-

Egypt, when I lifted up mine hand unto them, saying, [c]I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, [f]to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then said I unto them, [g]Cast ye away every man the abominations of his eyes, and [h]defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But [i]they rebelled against me, and would not hearken unto me: [k]they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; [l]then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But [m]I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, [n]in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness;

11 And [o]I gave them my statutes, and [s]shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also, [p]I gave them my sabbaths, [q]to be a sign between me and them, that they might know that [r]I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; [t]and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But [t]I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: [u]for their heart went after their idols.

17 Nevertheless [x]mine eye spared them from destroying them, [y]neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* [z]the LORD your God; [a]walk in my statutes, and keep my judgments, and do them;

20 And [b]hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to [c]accomplish my anger against them in the wilderness.

22 Nevertheless [d]I withdrew mine hand, and [e]wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, [f]that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [g]their eyes were after their fathers' idols.

25 Wherefore [h]I gave them also statutes *that were* not good, and judgments whereby they should not live:

26 And I polluted them in their own gifts, [i]in that they caused to pass through *the fire* [k]all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have blasphemed me, in that they have [4]committed a trespass against me.

28 *For* [l]when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then [5]I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD, [m]Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your

B. C. 593.

[c] Ex. 3. 6, 16; 20. 2, 5.
[f] Gen. 15. 13, 14. Ex. 3. 8, 17; 14; 15.
[g] Is. 2. 20, 21; 31. 7.
[h] Lev. 17. 7; 18. 3. Josh. 24. 14.
[i] Deut. 9. 7. Is. 63. 10.
[k] Ex. 32. 4-6.
[l] ch. 13; 7. 8.
[m] Ex. 32. 12. Deut. 32. 26, 27. Josh. 7. 9.
[n] Josh. 2. 10. 1 Sam. 4. 8.
[o] Deut. 4. 8. Ps. 147. 19, 20. Rom. 3. 2.
[s] *Made them to know.*
[p] Gen. 2. 3. Mark 2. 27, 28. Col. 2. 16.
[q] Ex. 31. 13-17.
[r] Ex. 19. 5, 6. John 17. 17-19. 1 Thes. 5. 23. Jude 1.
[t] Ex. 16. 27, 28. Num. 15. 31-36. Is. 56. 6.
[t] Eph. 1. 6, 12.
[u] Ex. 32. 1-8. Num. 25. 2. Acts 7. 39-43.
[x] 1 Sam. 24. 10. Ps. 78. 37, 38.
[y] Jer. 4. 27. Nah. 1. 5, 9.

[z] Ex. 20. 2, 3. Deut. 5. 6, 7; 7. 4-6. Jer. 3. 22, 23.
[a] Deut. 4. 1; 5. 1, 32, 33; 6. 1, 2. Tit. 2. 11-14.
[b] Ex. 20. 11; 31. 13-17. Jer. 17. 22, 24, 27.
[c] Lam. 4. 11. Dan. 11. 36.
[d] Ps. 78. 38. Lam. 2. 8.
[e] Ps. 25. 11. Is. 48. 9-11. Dan. 9. 17, 19.
[f] Lev. 26. 33. Deut. 28. 64-68; 32. 26, 27. Jer. 16. 4.
[g] Deut. 4. 19. Am. 2. 4.
[h] Deut. 4. 27, 28. Is. 66. 4. 2 Thes. 2. 9-11.
[i] Lev. 18. 21. 2 Chr. 28. 3. Jer. 32. 35.
[k] Luke 2. 23.
[4] *Trespassed a trespass.*
[l] Josh. 23. 3, 4, 14. Neh. 9. 22-26. Ps. 78. 55-58.
[5] *I told them what the high place was, or Bamah.*
[m] Num. 32. 14. Jud. 2. 19. Matt. 23. 32. Acts 7. 51.

ing himself to be their God, to deliver them, to bring them into the promised land, and there to preserve and bless them. But they forgot their mercies, and rebelled with a high hand in spite of warning, threatening, and chastisement. They received the gift of the holy Sabbath, the observance of which was fraught with boundless blessings, but they trampled it under foot. The Sabbath was not only a token of the relation of Jehovah to his people, seeing that at this time they met for worship and sacrifice; it also kept up the distinction of separation between them and the Gentiles—thus raising them, in point of privilege, high above all nations. Ver. 29-39. The love which chose the people, kept a merciful hold of them. While severely chastened, they were never destroyed. Although an end was made of the great prophetic empires, yet the seed of Abraham have been preserved. Ver. 40-49. These verses, as following those of a menacing character, which foretold judgments and

idols, even unto this day: [n]and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, [o]to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, [p]surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And [q]I will bring you into the wilderness of the people, [r]and there will I plead with you face to face.

36 Like [s]as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [t]pass under the rod, and [u]I will bring you into [6]the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and [x]they shall not enter into the land of Israel; [y]and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD, Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: [z]but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, [a]there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the [7]first-fruits of your oblations, with all your holy things.

41 I will accept you with your [8]sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; [b]and I will be sanctified in you before the heathen.

42 And [c]ye shall know that I *am* the LORD, [d]when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

B. C. 593.

[n] 1 Sam. 28. 5, 6. Prov. 1. 27, 28. Matt. 25. 11, 12.
[o] Deut. 4. 28. Dan. 5. 4. Rev. 9. 20.
[p] Lam. 2. 4. Dan. 9. 11, 12.
[q] Hos. 2. 14. Mic. 7. 13-15. Rev. 12. 14.
[r] Jer. 2. 9, 35. Mic. 6. 1, 2.
[s] Ex. 32. 7, &c. Num. 11; 14; 16; 25. Ps. 106. 15, &c. 1 Cor. 10. 5-10.
[t] Lev. 27. 32. Matt. 25. 32, 33.
[u] Lev. 26. 25. Ps. 89. 30-32.
[6] *A delivering.*
[x] Num. 14. 30. Ps. 95. 11. 1 Cor. 10. 5. Heb. 4. 6. Jude 5.
[y] Ps. 9. 16.
[z] Prov. 21. 27. Is. 1. 13-15. Jer. 7. 9-11. Rev. 3. 15, 16.
[a] Is. 56. 7; 60. 7. Zech. 8. 20-23. Rom. 12. 1. Heb. 13. 15. 1 Pet. 2. 5.
[7] *Chief.*
[8] *Savour of rest.*
[b] Is. 5. 16. Luke 2. 14. 1 Pet. 3. 15.
[c] John 17. 3. 1 John 5. 20.
[d] 36. 24; 37. 21, 25.

[e] Ps. 115. 1. Eph. 1. 6. 1 Tim. 1. 16.
[f] Deut. 32. 22. Is. 30. 33.
[g] Is. 66. 24. Mark 9. 43-49.
[h] Is. 24. 1-6.
[i] Deut. 29. 24-28. 2 Chr. 7. 20-22. Is. 26. 11.
[k] John 16. 25. Acts 17. 18.

CH. XXI.

[a] Eph. 6. 19.
[b] Deut. 32. 2.
[c] Jer. 26. 11, 12. Acts 6. 13, 14.
[d] Jer. 21. 13.
[e] Deut. 32. 41, 42. Is. 10. 5.
[f] Ec. 9. 2. Jer. 15. 2-4.
[g] Num. 14. 21-23. Deut. 29. 24-28.
[h] Is. 45. 23.
[i] Ex. 15. 15.
[k] Luke 21. 26. Heb. 12. 12.
[l] Lev. 26. 36. Is. 13. 7.
[l] *Go into water.*
[m] 1 Pet. 4. 7.

44 And ye shall know that I *am* the LORD, [e]when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD, Behold, [f]I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: [g]the flaming flame shall not be quenched, and all faces [h]from the south to the north shall be burnt therein.

48 And [i]all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, [k]Doth he not speak parables?

CHAPTER XXI.

1 *Ezekiel propheseth the sword of the Lord against the land of Israel, sighing bitterly for a sign.* 8 *Another prophecy of a bright and sharp sword.* 25 *The fall of the profane prince of Israel, &c.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face toward Jerusalem, [b]and drop *thy word* toward the holy places, and prophesy [c]against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD, [d]Behold, I *am* against thee, and [e]will draw forth my sword out of his sheath, and will cut off from thee [f]the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north;

5 That [g]all flesh may know that I the LORD have drawn forth my sword out of his sheath: [h]it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; [i]and every heart shall melt, and [k]all hands shall be feeble, and every spirit shall [l]faint, and all knees shall [l]be weak *as* water: behold, [m]it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

desolation, were calculated to move and melt a repenting people. But all kindnesses were unavailing without an accompanying power to render them efficacious. Such a power, therefore, is here promised, and in due season it will be put forth. Great is the glory which awaits the seed of Abraham. The terrible severities of the prophet are eminently fitted to instruct and edify the Christian Church. Sin amongst God's own people, whether Jews or Gentiles, is peculiarly aggravated, and if not repented of it must be punished.

Chap. XXI. 1-23. The grace of God often makes a great difference, where Providence seems to make none. The expression, "I will cut off from thee the righteous and the wicked," cannot mean that every individual should be slain, since the fact was not so; it must, therefore, have signified removal from the land of Israel, not from the land of the living. But if a portion of the righteous should fall amid the terrible carnage arising from sword, famine, or pestilence, they would be removed to a better world, in mercy, and not in anger. All the

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is [n]sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: [o]should we then make mirth? [2]it contemneth [p]the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, [q]to give it into the hand of the slayer.

12 Cry and [r]howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel: [3]terrors, by reason of the sword, shall be upon my people: smite therefore upon *thy* thigh.

13 [4]Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* [5]hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which [s]entereth into their privy chambers.

15 I have set the [6]point of the sword [t]against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* [7]wrapped up for the slaughter.

16 Go thee one way or other, [u]*either* on the right hand, [8]*or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, [x]and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, [y]appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [z]Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the [9]parting of the way, at the head of the two ways, to use divination: he made *his* [1]arrows bright, he consulted with [2]images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint [3]captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering*-rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, [4]to them that have sworn oaths: but he will [a]call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD, Because ye have made your iniquity to be remembered, in that [b]your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end;

26 Thus saith the Lord GOD, Remove the diadem, and take off the crown: this *shall* not *be* the same: [c]exalt *him that is* low, and abase *him that is* high.

27 [5]I will overturn, overturn, overturn it: and it shall be no *more*, [d]until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy, and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, [e]whose day is come, when their iniquity *shall have* an end.

30 [6]Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of [7]brutish men, [f]*and* skilful to destroy.

32 Thou shalt be for fuel to the fire: [g]thy blood shall be in the midst of the land; [h]thou shalt be no *more* remembered: for I the LORD have spoken *it*.

CHAPTER XXII.

1 *A catalogue of sins in Jerusalem, and dispersion of the Jews.* 17 *God will burn them as dross in his furnace.* 23 *The general corruption of all orders of men.*

MOREOVER, the word of the LORD came unto me, saying,

B. C. 593.

[n] Is. 27. 1.
[o] Is. 5. 12-14; 22. 12-14. Luke 21. 34, 35.
[2] It is *the rod of my son, it despiseth every tree.*
[p] 2 Sam. 7. 14. Ps. 89. 26-32, 38-45.
[q] Jer. 25. 9, 33.
[r] Jer. 25. 34. Mic. 1. 8.
[3] *They are thrust down to the sword with my people.*
[4] *When the trial* hath been, *what then? shall they not also belong to the despising rod?*
[5] *Hand to hand.*
[s] 1 Kings 22. 25. Am. 9. 2.
[6] *Glittering*, or *sour.*
[t] Jer. 17. 27.
[7] *Sharpened.*
[u] Gen. 13. 9.
[8] *Set thyself, take the left hand.*
[x] Deut. 28. 63. Zech. 6. 8.
[y] Jer. 1. 10.
[z] Deut. 3. 11. 2 Sam. 12. 26.
[9] *Mother of, &c.*
[1] *Knives.*
[2] *Teraphim.*
[3] Battering *rams.* Heb. *rams.*

[4] *For the oaths made unto them.*
[a] Num. 5. 15. Rev. 16. 19.
[b] Is. 3. 9. Jer. 2. 34. Mic. 3. 10-12.
[c] 1 Sam. 2. 7, 8. Luke 1. 52.
[5] *Perverted, perverted, perverted, will I make it.*
[d] Gen. 49. 10. Num. 24. 19. Is. 9. 6, 7. Jer. 23. 5, 6. Dan. 9. 25. Matt. 28. 18. Eph. 1. 20-22. Phil. 2. 9, 10. 1 Pet. 3. 22. Rev. 19. 11-16.
[e] Job 18. 20. Ps. 37. 13.
[6] *Cause it to return.*
[7] *Burning.*
[f] Is. 14. 4-6. Jer. 4. 7. Hab. 1. 6-10.
[g] Is. 34. 3-7.
[h] Zeph. 2. 9.

promises and emblems respecting them were abundantly verified. The plan delineated by the prophet was intended to point out the course of the invading army. There were three sorts of augury or divination used on such occasions: the names of the several cities intended to be assailed were written on several arrows, and then they were put all together, promiscuously, into a quiver, from which they were drawn out as lots are drawn; and the city whose name was written on the arrow first drawn was the first made war upon. Ver. 24-32. There is an awful dignity in the conduct of the prophet addressing the king, "Thou profane wicked prince!" Zedekiah was viewed as the head of the conspiracy; he had shewn his impiety by the violation of his solemn oath to the king of Babylon; but the time was come for visiting him with the Divine indignation in the shape of appropriate punishment. Jehovah caused him to be divested of his royal authority, and reduced to the miserable condition of a blind captive. Jeconiah, who was then in prison, was once more to be exalted, while Zedekiah, then on the throne, would be abased, and his family destroyed. The family of David and the government of Judah would be again and again overturned, till the coming of the Messiah, to whom the kingdom appertained, and whose right it was to rule the whole earth.

Chap. XXII. 1-17. Jerusalem, which had been usually described as the "holy," now became the "bloody" city. The prophet, therefore, was called to sit in judgment on her, while the Most High became the witness

2 Now, thou son of man, wilt thou [1]judge, wilt thou judge the [2]bloody city? [a]yea, thou shalt [3]shew her all [b]her abominations.

3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, [c]and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore [d]have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [4]infamous *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their [5]power to shed blood.

7 In thee have they set light by father and mother; in the midst of thee have they [e]dealt by [6]oppression with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou hast [f]despised mine holy things, and hast profaned my sabbaths.

9 In thee are [7]men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee [g]they commit lewdness;

10 In thee have they discovered their father's nakedness; in thee have they humbled her that was set apart for pollution.

11 And [8]one hath committed abomination with his neighbour's wife; and [9]another hath [1]lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they [h]taken gifts to shed blood; [i]thou hast taken usury and increase, and thou hast [k]greedily gained of thy neighbours by extortion, [l]and hast forgotten me, saith the Lord GOD.

13 Behold, therefore [m]I have smitten mine hand at [n]thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? [o]I the LORD have spoken *it*, and will do *it*.

15 And I will [p]scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

B. C. 593.

CH. XXII.

1 Or, *plead for.*
2 *City of bloods.*
a Is. 58. 1. 1 Tim. 5. 20.
3 *Make her know.*
b 16; 23.
c 2 Kings 21. 2-9. Jer. 2; 3.
d Lev. 26. 32.
4 *Polluted of name, much in vexation.*
5 *Arm.*
e Ex. 22. 21, 22. Prov. 22. 22, 23. Jer. 7. 6. Mal. 3. 5.
6 *Deceit.*
f Lev. 19. 30. Am. 8. 4-6.
7 *Men of slanders.*
g Jud. 20. 6.
8 *Every one.*
9 *Every one.*
1 *By lewdness.*
h Ex. 23. 7, 8. Deut. 16. 19. Is. 1. 23.
i Ex. 22. 25, 26. Deut. 23. 19.
k Prov. 1. 19. Luke 19. 8. 1 Cor. 6. 10. 1 Tim. 6. 9, 10. Jude 11.
l Deut. 32. 18. Ps. 106. 21.
m Num. 24. 10.
n Prov. 28. 8. Jer. 7. 9-11. 1 Thes. 4. 6.
o 1 Sam. 15. 29. Mark 13. 31.
p Lev. 26. 33. Deut. 4. 27. Zech. 7. 14.

2 *Be profaned in thyself.*
q Ps. 83. 18.
3 *Drosses.*
r Mic. 4. 12. Matt. 13. 30, 40-42.
4 According *to the gathering.*
s Jer. 4. 11, 12, 20.
t Deut. 4. 24; 32. 22. Zeph. 1. 18.
u Ps. 68. 2. Jer. 9. 7.
x Hos. 5. 10. Rev. 16. 1.
y 2 Chr. 36. 14-16. Is. 1. 5; 9. 13. Zeph. 3. 2.
z Jer. 2. 30, 34. Matt. 23. 14. Luke 20. 47. Rev. 17. 6; 18. 13.
a 1 Sam. 2. 12-17, 22. Mal. 1. 6-8.
5 *Offered violence to.*
b Lev. 22. 2, &c. 1 Sam. 2. 15, 29.
c 20. 12, 13.
d Rom. 2. 24.
6 *Deceit.*

16 And thou shalt [2]take thine inheritance in thyself in the sight of the heathen, and [q]thou shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the [3]dross of silver.

19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold, therefore [r]I will gather you into the midst of Jerusalem.

20 [4]*As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* [s]in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, [t]and blow upon you in the fire of my wrath, [u]and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and [x]ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, [y]Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: [z]they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her [a]priests have [5]violated my law, and have [b]profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have [c]hid their eyes from my sabbaths, and [d]I am profaned among them.

27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used [6]oppression, and exercised robbery, and

and accuser, shewing that she merited the condemnation denounced against her. The view here given of the state of Jewish society is deplorable in the extreme. The city of David, once distinguished for piety, truth, and justice, is now characterised by the murder of both old and young! Its children were sacrificed to idols, and its prophets slain because of their fidelity. Human life became of no value; the people, disregarding the interests of their own souls, no longer held the life of their fellow-creatures to be sacred. Originally, God had been the inheritance of his people; this, however, they now renounced, and looked to created things for comfort; they were, therefore, to be left to pursue their own course, and to comfort themselves as they best could. This is a sad condition for a people to be placed in; they who despise warning, must prepare to encounter the evils against which they have been cautioned, and to learn the value of their chief mercies by the loss of them. Ver. 18-31. Israel, in her better times, as compared with surrounding countries, buried in the darkness of idolatry, was fitly represented by fine gold as compared with the baser metals. But now the gold was gone, and little remained but the dross. They who ought to have been the leaders became the perverters of

have vexed the poor and needy; yea, they have [e]oppressed the stranger [7]wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: [f]their own way have I recompensed upon their heads, saith the Lord GOD.

CHAPTER XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers;* 36 *their adulteries reproved,* 45 *and their judgments declared.*

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother;

3 And they committed [a]whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister; and [b]they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* [1]Aholah, and Jerusalem [2]Aholibah.

5 And [c]Aholah played the harlot when she was mine; and she doted on her lovers, [d]on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she [3]committed her whoredoms with them, with all them *that were* [4]the chosen men of Assyria, and with all on whom she doted: [e]with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore [f]I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became [5]famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, [6]she was more corrupt in her inordinate love than she, and in her whoredoms more than [7]her sister in *her* whoredoms.

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, [g]*that* they *took* both one way;

14 And *that* she increased her whoredoms: for when she saw men [h]pourtrayed upon the wall, the images of the Chaldeans pourtrayed with [i]vermilion,

15 Girded [k]with girdles upon their loins, exceeding in dyed attire upon their heads, [l]all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And [8]as soon as she saw them with her eyes, she doted upon them, [m]and sent messengers unto them into Chaldea.

17 And the [9]Babylonians came to her into the bed of love, and they defiled her with their whoredom; and she was polluted with them, [n]and her mind was [l]alienated from them.

18 So she [o]discovered her whoredoms, and discovered her nakedness: then [p]my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she [q]multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, [r]I will raise up thy lovers against thee, from whom thy mind is alienated, [s]and I will bring them against thee on every side;

23 The [t]Babylonians, and all [u]the Chaldeans, [x]Pekod, and Shoa, and Koa, *and* all the [y]Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee [z]with chariots, waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler, and shield, and helmet, round about: and [a]I will set judgment before them, and they shall judge thee according to their judgments.

25 And [b]I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons

B.C. 593.

[e] Ex. 22. 21. Lev. 19. 33, 34. Matt. 25. 43.
[7] *Without right.*
[f] Rom. 2. 8, 9.

CH. XXIII.
[a] Lev. 17. 7. Josh. 24. 14.
[b] Ex. 19. 5, 6. Ps. 45. 11-16. Rom. 7. 4.
[1] That is, *His tent*, or *tabernacle.*
[2] That is, *My tabernacle in her.*
[c] 1 Kings 15. 26, 30. 2 Kings 17. 7-18.
[d] 2 Kings 15. 19. Hos. 5. 13.
[3] *Bestowed her whoredoms upon them.*
[4] *The choice of the children of Ashur.*
[e] Ps. 106. 39. Hos. 5. 3; 6. 10.
[f] 1 Chr. 5. 26. Rev. 17. 12, 13, 16.
[5] *A name.*
[6] *She corrupted her inordinate love more than, &c.*
[7] *The whoredoms of her sister.*

[g] 2 Kings 17. 18, 19. Hos. 12. 1, 2.
[h] Is. 46. 1. Jer. 50. 2.
[i] Jer. 22. 14.
[k] Is. 22. 21.
[l] Jud. 8. 18.
[8] *At the sight of her eyes.*
[m] 2 Pet. 2. 14.
[9] *Children of Babel.*
[n] 2 Sam. 13. 15.
[l] *Loosed*, or *disjointed.*
[o] Is. 3. 9. Hos. 7. 1.
[p] Deut. 32. 19. Ps. 106. 40. Jer. 15. 1. Am. 6. 8.
[q] Am. 4. 4.
[r] Is. 10. 5. Hab. 1. 6-10. Rev. 17. 16.
[s] Jer. 12. 9-12.
[t] 2 Kings 25. 1-3.
[u] Job 1. 17. Is. 23. 13. Acts 7. 4.
[x] Jer. 50. 21.
[y] Gen. 2. 14; 25. 18. Ezra 6. 22.
[z] Jer. 47. 3. Nah. 2. 3, 4.
[a] 2 Sam. 24. 14. Jer. 39. 5, 6.
[b] Ex. 34. 14.

---

the people, at once teaching rebellion and exemplifying it. The very temple was profaned by the most heinous crimes, and the religion of the true God lost by comparison with primitive idolatry.

Chap. XXIII. 1-27. The character of Ezekiel peculiarly fitted him for the painful work of reproving the most aggravated iniquity. Pure in heart himself, his soul was filled with unutterable disgust at the profligacy of the nation; and setting aside false delicacy, he described things according to their actual existence, employing the most revolting figures to illustrate the most revolting facts. Ver. 28-49. The Chaldeans were formerly on good terms with Israel, but after the treachery of the king towards Babylon, their respect was turned into hatred and indignation, which led to the most destructive hostilities. The Princes of Judah, fond of heathen alliances, were ever ready to sacrifice their religion to their political projects. The idolatrous Ambassadors who came to Jerusalem saw but little difference between the princes and the nobles and the leading people, and the corresponding classes of their own country. The stones here referred to

and thy daughters; and [c]thy residue shall be devoured by the fire.

26 They shall also [d]strip thee out of thy clothes, and take away thy [2]fair jewels.

27 Thus [e]will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, I will deliver thee into the hand *of them* [f]whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall [g]deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because [h]thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast [i]walked in the way of thy sister; therefore will I give [k]her cup into thine hand.

32 Thus saith the Lord GOD, Thou shalt [l]drink of thy sister's cup deep and large: [m]thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be [n]filled with drunkenness and sorrow, [o]with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even [p]drink it, and suck *it* out, and thou shalt break the sherds thereof, [q]and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD, [r]Because thou hast forgotten me, [s]and cast me behind thy back, [t]therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, Son of man, [u]wilt thou [3]judge Aholah and Aholibah? yea, [x]declare unto them their abominations;

37 That they have committed adultery, [y]and blood *is* in their hands, and with their idols have they committed adultery, and [z]have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: [a]they have defiled my sanctuary in the same day, [b]and have profaned my sabbaths.

39 For when they had slain their children to their idols, then [c]they came the same day into my sanctuary to profane it; and, lo, [d]thus have they done in the midst of mine house.

40 And furthermore, that [e]ye have sent for men [4]to come from far, unto whom a messenger *was* sent; and, lo, they came:

B. C. 593.

[c] Rev. 18. 8.
[d] Jer. 13. 22. Rev. 17. 16; 18. 14-17.
[2] *Instruments of thy decking.*
[e] Is. 27. 9. Zech. 13. 2.
[f] Jer. 21. 7-10.
[g] Deut. 28. 47-51.
[h] Ps. 106. 35-38. Jer. 2. 18-20.
[i] Jer. 3. 8-11.
[k] Jer. 7. 14, 15. Dan. 9. 12.
[l] Ps. 60. 3. Matt. 20. 22, 23. Rev. 16. 19.
[m] Deut. 28. 37. Mic. 7. 8.
[n] Jer. 25. 27. Hab. 2. 16.
[o] Is. 51. 17, 22.
[p] Ps. 75. 8.
[q] Rev. 18. 7.
[r] Jer. 2. 32. Rom. 1. 28.
[s] 1 Kings 14. 9. Neh. 9. 26.
[t] Lev. 24. 15. Num. 14. 34.
[u] Jer. 1. 10. 1 Cor. 6. 2, 3.
[3] *Plead for.*
[x] Mic. 3. 8-11. Matt. 23. 13-35. Acts 7. 51-53.
[y] 2 Kings 24. 4. Luke 13. 34.
[z] Lev. 18. 21; 20. 2-5.
[a] 2 Kings 21. 4, 7.
[b] Neh. 13. 17, 18.
[c] Is. 3. 9. John 18. 28.
[d] 2 Chr. 33. 4-7. Jer. 32. 11.
[e] Is. 57. 9.
[4] *Coming.*
[f] Prov. 7. 10.
[5] *Honourable.*
[g] Is. 65. 1. Mal. 1. 7.
[h] Jer. 44. 17. Hos. 2. 8, 9.
[i] Ex. 32. 6, 18, 19.
[6] *Multitude of men.*
[7] *Drunkards.*
[8] *Her whoredoms.*
[k] Lev. 20. 10; 21. 9. John 8. 7.
[9] *For a removing and spoil.*
[l] Jer. 33. 4, 5.
[1] *Single them out.*
[m] 2 Chr. 36. 17-19.
[n] Deut. 13. 16. Jer. 39. 8; 52. 13.
[o] Mic. 5. 11-14. Zeph. 1. 3.
[p] Deut. 13. 11. 1 Cor. 10. 6-11. 2 Pet. 2. 6.
[q] Ps. 5. 10.

for whom thou didst wash thyself, paintedst thine eyes, and [f]deckedst thyself with ornaments,

41 And satest upon a [5]stately bed, and [g]a table prepared before it, [h]whereupon thou hast set mine incense and mine oil.

42 And [i]a voice of a multitude being at ease *was* with her: and with the men of the [6]common sort *were* brought [7]Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit [8]whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them [k]after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD, I will bring up a company upon them, and will give them [9]to be removed and spoiled.

47 And [l]the company shall stone them with stones, and [1]dispatch them with their swords: they [m]shall slay their sons and their daughters, [n]and burn up their houses with fire.

48 Thus will [o]I cause lewdness to cease out of the land, [p]that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; [q]and ye shall know that I *am* the Lord GOD.

CHAPTER XXIV.

1 *By a boiling pot, 6 is shewed Jerusalem's destruction.* 15 *By Ezekiel's not mourning for his wife,* 19 *is shewed the Jews' calamity to be beyond all sorrow.*

AGAIN, in the [a]ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And [b]utter a parable unto [c]the rebellious house, and say unto them, Thus saith the Lord GOD, Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [1]burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD, [d]Woe to the bloody city, to the pot whose scum *is* therein, and whose scum

CH. XXIV.
[a] 2 Kings 24. 12.
[b] Ps. 78. 2. Mic. 2. 4. Luke 8. 10.
[c] Is. 1. 2; 63. 10. Acts 7. 51.
[1] *Heap.*
[d] Mic. 7. 2. Matt. 23. 35. Rev. 17. 6; 18. 24.

in ver. 47 may point to the proceedings of the Chaldeans during the siege, when, by means of their engines, they threw stones into the city, killing the people and beating down the houses. Forgetfulness of God inevitably leads to sin, and sin, when it is finished, brings destruction.

The fear of the Lord is the beginning of wisdom, and departure from evil is understanding.

Chap. XXIV. 1-14. This was the very day on which the king of Babylon commenced the siege of Jerusalem.

is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For [c] her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That [f] it might cause fury to come up to take vengeance; [g] I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD, [h] Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and [i] *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath [k] wearied *herself* with lies, and [l] her great scum went not forth out of her: her scum *shall be* in the fire.

13 In [m] thy filthiness *is* lewdness: [n] because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, [o] till I have caused my fury to rest upon thee.

14 I [p] the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent: [q] according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes [r] with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears [2] run down.

17 [3] Forbear to cry, [s] make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* [4] lips, and eat not the bread of men.

18 So I spake unto the people in the morning; [t] and at even my wife died: and I did in the morning as I was commanded.

19 ¶ And the people said unto me, [u] Wilt thou not tell us what these *things are* to us, that thou doest *so?*

B. C. 590.

[c] 1 Kings 21. 19. Is. 3. 9.
[f] Deut. 32. 21, 22. 2 Chr. 36. 16, 17.
[g] Deut. 29. 20-28. Jer. 22. 8, 9. 1 Cor. 4. 5.
[h] Hab. 2. 12. Luke 13. 34, 35. Rev. 16. 6, 19.
[i] Is. 4. 4; 27. 9. Mic. 5. 11-14. Zech. 13. 1, 2, 8, 9. Mal. 4. 1. Matt. 3. 12. 1 Cor. 3. 12, 13.
[k] Is. 47. 13. Jer. 2. 13. Hos. 12. 1.
[l] Gen. 6. 5-7; 8. 21. Is. 1. 5. Jer. 5. 3.
[m] 2 Cor. 7. 1.
[n] Is. 9. 13-17. Jer. 6. 28-30. Matt. 23. 37, 38. Luke 13. 7-9. Rev. 22. 11.
[o] Rom. 2. 8, 9.
[p] Num. 23. 19. Is. 55. 11. Jer. 23. 20. Matt. 24. 35.
[q] Matt. 16. 27. Rom. 2. 5, 6.
[r] Job 36. 18.
[2] *Go.*
[3] *Be silent.*
[s] Jer. 16. 4-7.
[4] *Upper lip* and so, 22.
[t] 1 Cor. 7. 29, 30.
[u] 17. 12.

[x] 7. 20-22.
[y] Ps. 96. 6.
[z] Ps. 27. 4.
[5] *The pity of your soul.*
[a] 23. 25, 47.
[b] Lev. 26. 39.
[c] Is. 59. 11.
[d] Is. 8. 18. Luke 11. 29, 30.
[e] 6. 7; 7. 9, 27; 17. 24; 25. 5, 7.
[f] Ps. 48. 2; 50. 2; 122. 1-9. Jer. 7. 4.
[6] *The lifting up of their soul.*
[g] Deut. 28. 32. Jer. 11. 22.
[h] 1 Sam. 4. 12-18.

CH. XXV.

[a] 6. 2.
[b] Gen. 19. 38. Zeph. 2. 8-11.
[c] Prov. 17. 5. Mic. 7. 8.
[1] *Children.*
[d] Num. 23. 7. Is. 41. 2.

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD, Behold, [x] I will profane my sanctuary, [y] the excellency of your strength, [z] the desire of your eyes, and [5] that which your soul pitieth; and [a] your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; [b] but ye shall pine away for your iniquities, [c] and mourn one toward another.

24 Thus [d] Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, [e] ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be*, in the day when I take from them [f] their strength, the joy of their glory, the desire of their eyes, and [6] that whereupon they set their minds, [g] their sons and their daughters,

26 *That* [h] he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAPTER XXV.

1 *God's vengeance on the Ammonites declared for their malevolence to the Jews,* 8 *upon Moab and Seir,* 12 *upon Edom,* 15 *and upon the Philistines.*

THE word of the LORD came again unto me, saying,

2 Son of man, [a] set thy face against [b] the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD, Because [c] thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the [1] men [d] of the east for a possession,

The prophet, apprised of the awful fact by the Holy Spirit, made it known to the captives. The pot was intended to represent the city of Jerusalem, which was then placed in the furnace of affliction, meetly represented by water in a boiling state. This awful siege was continued throughout the long period of two years, involving an amount of affliction absolutely inconceivable. "Woe to the bloody city!" is a volume in itself. The cup of transgression had now been filled up to the brim, and nothing remained for the people but to drink the cup of judgment. Ver. 15-27. Things had now reached a crisis, and the prophet was directed to deliver his last message respecting the destruction of the city and the temple, which was introduced by a most affecting dispensation with respect to himself. He was apprised beforehand of the calamity which was coming upon him, and at the same time commanded to suppress the risings of natural affection. No utterance or token of sorrow or mourning was permitted to him. By this means the prophet's example would prove a lesson of submission to such of the people as were capable of receiving it. All events, whatever their character, are intended to promote the edification of God's people; and it is their wisdom to look for a blessing even from the grave itself, when closing over their dearest relatives.

Chap. XXV. 1-11. The enemies of the Jews rejoiced in the destruction of the temple, in particular, as the chief embodiment of their religious ordinances. No event which occurred in the course of the carnage was so gratifying to them. By the men of the East, the Chaldeans are of course intended, probably including the Ammonites, whom Jeremiah threatened with deliverance into the hands of the king of Babylon. The Ammonites, once a powerful people, have for many ages been utterly extinct; whereas the Jews, although

and they shall set their palaces in thee, and make their dwellings in thee: [c]they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah [f]a stable for camels, and the Ammonites a couching-place for flocks; [g]and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD, Because [h]thou hast clapped *thine* [2]hands, and stamped with the [3]feet, and [i]rejoiced in [4]heart with all thy despite against the land of Israel;

7 Behold, therefore [k]I will stretch out mine hand upon thee, [l]and will deliver thee for [5]a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD, Because that [m]Moab and [n]Seir do say, Behold, [o]the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the [6]side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, [p]Beth-jeshimoth, [q]Baal-meon, and Kiriathaim,

10 Unto the men of the east [7]with the Ammonites, and will give them in possession, that the Ammonites [r]may not be remembered among the nations.

11 And [s]I will execute judgments [t]upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD, [u]Because that Edom hath dealt against the house of Judah by [8]taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD, [x]I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from [y]Teman; and they [9]of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom [z]by the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; [a]and they shall know my vengeance, saith the Lord GOD.

B. C. 590.

[c] Jud. 6. 3-6. Is. 62. 8, 9.
[f] Is. 32. 14.
[g] Ps. 83. 18. Is. 37. 20.
[h] Job 27. 23. Lam. 2. 15.
[2] *Hand.*
[3] *Foot.*
[i] Prov. 24. 17. Ob. 12.
[4] *Soul.*
[k] Zeph. 1. 4.
[l] Am. 1. 14.
[5] *Meat.*
[m] Num. 24. 17, 18. Is. 15; 16.
[n] Deut. 2. 5. Is. 63. 1-6. Ob. 1, &c.
[o] Is. 36. 18-20.
[6] *Shoulder.*
[p] Josh. 13. 20.
[q] Num. 32. 37.
[7] *Against the children of Ammon.*
[r] Ps. 83. 3-6.
[s] Jude 15.
[t] Jer. 9. 25, 26.
[u] 2 Chr. 28. 17.
[8] *Revenging, revengement.*
[x] Is. 63. 1-6. Mal. 1. 3, 4.
[y] Gen. 36. 11. Ob. 9.
[9] *Shall fall by the sword unto Dedan.*
[z] Gen. 27. 29. Is. 63. 1-6.
[a] Heb. 10. 30, 31. Rev. 6. 16, 17.

[1] *With perpetual hatred.*
[b] 1 Sam. 30. 14.
[2] *Haven of the sea.*
[3] *Vengeances.*

CH. XXVI.

[a] Jer. 39. 2.
[b] Ps. 40. 15.
[c] Lam. 1. 1. Acts 2. 5-10.
[d] Jer. 49. 1.
[e] Nah. 2. 13.
[f] Mic. 4. 11. Zech. 14. 2.
[g] Luke 21. 26.
[h] Is. 23. 11.
[i] Lev. 14. 41.
[k] 24. 7, 8.
[l] 47. 10.
[m] 29. 19.
[n] 25. 7, 11, 14, 17.
[o] 17. 14-16.
[p] 2 Sam. 20. 15. Jer. 52. 4.
[1] *Pour out the engine of shot.*

15 ¶ Thus saith the Lord GOD, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* [1]for the old hatred;

16 Therefore thus saith the Lord GOD, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the [b]Cherethims, and destroy the remnant of the [2]sea-coasts.

17 And I will execute great [3]vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAPTER XXVI.

1 *Tyrus, for insulting over the distress of Jerusalem, is threatened.* 7 *Nebuchadrezzar's power against her.* 15 *Consternation and mourning for her fall.*

AND it came to pass in [a]the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, [b]Aha, she is broken *that was* [c]the gates of the people; [d]she is turned unto me; I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD, Behold, [e]I *am* against thee, O Tyrus, and will cause [f]many nations to come up against thee, [g]as the sea causeth his waves to come up.

4 And they shall [h]destroy the walls of Tyrus, and break down her towers: [i]I will also scrape her dust from her, [k]and make her like the top of a rock.

5 It shall be *a place for* [l]the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD; [m]and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; [n]and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, [o]a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field; and [p]he shall make a fort against thee, and [1]cast a

dispersed, are to be found in every region. They, nevertheless, survived a long period; they existed in large numbers so late as the second century of the Christian era. Ver. 12-17. The Idumeans, the posterity of Esau, retained a deep grudge against the Jews on account of their ancestor losing his birthright, and the subjugation of Edom by David. On these grounds, they appear to have taken every opportunity to vent their malice against Israel. Their conduct during the Captivity was so remarkable for its malignity as to call forth an imprecation from the inspired lips of the Psalmist: "Remember the children of Edom, Lord, in the day of Jerusalem, how they said, Down with it, down with it, even to the ground!" The Philistines were the old inhabitants of Canaan, who, from the days of Joshua, had entertained the most intense hatred towards Israel, which they displayed on every occasion, until ultimately reduced; and even then they aided the Chaldeans in cutting off the fugitives from captivity. The enemies of God's people have ever found that the pleasure of persecution was purchased at a dear rate. "Touch not mine anointed: do my prophets no harm," is counsel which has never been disregarded without incurring the severest penalties.

Chap. XXVI. 1-14. The eleventh year here mentioned is that of the taking of Jerusalem. The Tyrians were the chief merchants of the ancient world, and they seem to have thought the ruin of Jerusalem would contribute to their advantage, since they hoped to obtain the exclusive market, which had been partially shared between Israel and themselves. Their conduct was not overlooked by that Eye which observes all things, and a prediction came forth in due season of the vengeance which would repay their malignity. Of ancient prophecies, not one has met with a more complete and astonishing fulfilment than that against Tyre. Isaiah, Ezekiel, and Jeremiah, all united in testifying to the utter destruction of this mart of nations. In this way,

mount against thee, and lift up the buckler against thee.

9 And he shall set [q]engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [2]as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall [r]make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy [3]thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 And I will cause [s]the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: [t]for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus, Shall not the isles [u]shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then [x]all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall [y]clothe themselves with [4]trembling; they shall [z]sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall [a]take up a lamentation for thee, and say to thee, [b]How art thou destroyed *that wast* inhabited of [5]sea-faring men, the renowned city, which wast [c]strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea, shall be troubled at thy departure.

19 For thus saith the Lord GOD, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When [d]I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; [e]and I shall set glory in the land of the living;

21 I will make thee [6]a terror, and thou *shalt be* no *more:* [f]though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAPTER XXVII.

1 *The riches and large abundance of Tyrus.* 26 *Her great and irrecoverable fall.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a]take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD, O Tyrus, thou hast said, I *am* [1]of perfect beauty.

4 Thy borders *are* in the [2]midst of the seas, thy builders have perfected thy beauty.

5 They have [3]made all thy *ship*-boards of fir-trees of Senir; they have taken cedars from Lebanon to make masts for thee.

6 *Of* [b]the oaks of Bashan have they made thine oars; [4]the [5]company of the Ashurites have made thy benches *of* ivory, *brought* out of [c]the isles of Chittim.

7 Fine [d]linen, with broidered work from Egypt, was that which thou spreadest forth to be thy sail; [6]blue and purple from the isles of [e]Elishah was that which covered thee.

8 The inhabitants of [f]Zidon and [g]Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [h]Gebal, and the wise *men* thereof, were in thee thy [7]calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They [i]of Persia, and [k]of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad, with thine army, *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

B. C. 588.

q 2 Chr. 26. 15.
2 *According to the enterings of a city broken up.*
r Matt. 6. 19, 20.
3 *Houses of thy desire.*
s Is. 22. 2. Jam. 5. 1-5. Rev. 18. 22, 23.
t Num. 23. 19. Matt. 24. 35.
u Is. 2. 19. Heb. 12. 26, 27.
x Is. 14. 9-13; 23. 1-8. Rev. 18. 11-19.
y Ps. 35. 26; 132. 18. 1 Pet. 5. 5.
4 *Tremblings.*
z Is. 47. 1; 52. 2.
a Jer. 6. 26; 7. 29.
b 2 Sam. 1. 19, 25-27. Is. 14. 12. Ob. 5. Zeph. 2. 15. Rev. 18. 9, 10, 16-19.
5 *The seas.*
c Josh. 19. 29. Is. 23. 4, 8.

d Is. 14. 11-19. Luke 10. 15.
e Is. 4. 5. Zech. 2. 8.
6 *Terrors.*
f Ps. 37. 36. Rev. 18. 21.

CH. XXVII.

a Jer. 7. 29. Am. 5. 1, 16.
1 *Perfect of beauty.*
2 *Heart.*
3 *Built.*
b Is. 2. 13. Zech. 11. 2.
4 *They have made thy hatches of ivory well trodden.*
5 *Daughter.*
c Gen. 10. 4, *Kittim.* Num. 24. 24.
d Prov. 7. 16. Is. 19. 9.
6 Or, *purple and scarlet.*
e Gen. 10. 4. 1 Chr. 1. 7.
f Gen. 10. 15, *Sidon;* 49. 13.
g Gen. 10. 18. Jer. 49. 23, *Arpad.*
h Josh. 13. 5. Ps. 83. 7.
7 Or, *stoppers of chinks.* Heb. *strengtheners.*
i Dan. 8. 20.
k Gen. 10. 6, 13, 22. Is. 66. 19.

Tyre had meted out to her the same measure she had dealt forth to Jerusalem. The trade she had so long monopolised was now divided amongst the other nations of the earth. Ver. 15-21. The destruction of Tyre necessarily produced a great effect on surrounding nations. It was so unlooked for, that none apprehended it, and when it took place, it was a blow which shook the nations like an earthquake. Nothing like it had ever occurred since commerce was known among mankind. Its extinction, for the time, involved extensive ruin to multitudes in other nations, who had traded with Tyre. A considerable period was required to restore matters to something like order, and to open up new channels of trade. The fulfilment of this prediction is eminently fitted to confirm the faith of the Church of God in the ancient testimony of the prophets.

Chap. XXVII. 1-36. The prophet is commanded to lament the fall of Tyre, as it was customary at funerals to bemoan the dead. The situation of Tyre, like that of England, was peculiarly favourable to the commerce of the world. It united the trade of Asia, Africa, and Europe, the whole of the then known world. At that period, the result of its commerce was boundless wealth and corresponding luxury. Pride came before her fall, and a haughty spirit before her destruction. The por-

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [1]Javan, [m]Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy [8]market.

14 They of the house of [n]Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of [o]Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 [p]Syria *was* thy merchant by reason of the multitude of [9]the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [1]agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and [2]balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 [q]Dan also and Javan, [3]going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in [4]precious clothes for chariots.

21 [r]Arabia, and all the princes of [s]Kedar, they [5]occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and [t]Canneh, and [u]Eden, the merchants of [x]Sheba, [y]Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [6]all sorts *of things*, in blue [7]clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

B. C. 588.

1 Gen. 10. 2, 4. 1 Chr. 1. 5,7. Dan. 10. 20; 11. 2.
m Gen. 10. 2. 1 Chr. 1. 5.
8 *Merchandise.*
n Gen. 10. 3. 1 Chr. 1. 6.
o Gen. 10. 7; 25. 3. 1 Chr. 1. 9, 32. Jer. 25. 23.
p Gen. 10. 22, *Aram*; 28. 5. 2 Sam. 8. 6. Is. 7. 2.
9 *Thy works.*
1 *Chrysoprase.*
2 Or, *rosin.*
q Jud. 18. 29.
3 *Meueal.*
4 *Clothes of freedom.*
r 1 Kings 10. 15. Acts 2. 11. Gal. 4. 25.
s Gen. 25. 13. 1 Chr. 1. 29. Is. 21. 16.
5 Were *the merchants of thy hand.*
t Gen. 10. 10, *Calneh.* Is. 10. 9, *Calno.*
u Gen. 2. 8. Am. 1. 5.
x Gen. 25. 3.
y Gen. 10. 22. Ps. 83. 8, *Asur.* Is. 7. 18, 20.
6 *Excellent things.*
7 *Foldings.*

8 *Heart.*
9 *Even with all.*
a 26. 14, 21.
1 *Heart.*
2 Or, *waves.*
b Lev. 21. 5. Is. 22. 12. Jer. 16. 6. Am. 8. 10. Mic. 1. 16.
b Is. 16. 9; 22. 4. Mic. 1. 8.
c 26. 17.
d Lam. 2. 13. Rev. 18. 18.
e 26. 4, 5.
f Is. 23. 6.
g Rev. 18. 9, 10.
h 26. 14, 21.
3 *Terrors.*
4 Shalt *not be for ever.*

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the [8]midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [9]and in all thy company, which *is* in the midst of thee, [a]shall fall into the [1]midst of the seas in the day of thy ruin.

28 The [2]suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes:

31 And [a]they shall make themselves utterly bald for thee, and gird them with sackcloth; and [b]they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [c]take up a lamentation for thee, and lament over thee, *saying*, [d]What *city is* like Tyrus, like [e]the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy company in the midst of thee, shall fall.

35 All [f]the inhabitants of the isles shall be astonished at thee, and [g]their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; [h]thou shalt be [3]a terror, and [4]never *shalt be* any more.

CHAPTER XXVIII.

1 God's judgment upon the prince of Tyrus for his impious pride. 20 The judgment of Zidon, &c.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of

traiture here drawn by the prophet, exhibits a measure of refinement and of luxury unknown to any other portion of mankind, in any period of the world's history. Like England, the Tyrians were a commercial rather than a military people, and, therefore, they were not in a position to war with powers possessing large armies. This led them to hire soldiers from Persia, Lydia, and Libya, and other quarters where professional troops could be procured. Tyre is described as a ship in the midst of a storm, wrecked through the mismanagement of her seamen. When the Tyrians provoked Nebuchadnezzar to make war upon them, they may be said to have rowed their noble vessel into dangerous waters; and when the city was taken, it was "broken by the east wind in the midst of the seas." Such, too, was the fact in the case of Alexander the Great, which involved them in sore trouble, terminating in their utter ruin. Carnal policy rarely ends well; but such is the policy by which the nations of the earth have hitherto been governed. The just and the right generally made no part of their concern; and aspiring to the property of their fellow-creatures, they lost their own.

Chap. XXVIII. 1-19. Prosperity and humility, in the present state of human nature, seem quite incompatible. Pride may consist with poverty, but it is naturally engendered by wealth. The Chaldeans were not among the people who traded with Tyre, so that there could be no grudge on commercial grounds; and yet in the course of Providence they were destined to execute the Divine judgments against her. The Chaldeans, at that time by far the most terrible of the nations, would oppose their victorious arms to the avarice and effeminacy of the Tyrian sovereign. The prophet dwells much on the delicacies and luxuries of the Tyrians, and the state of utter heathenism in which they were living. Nothing could exceed their splendour and glory. All that wealth could do for a people, wealth had done for

B.C. 588.

CH. XXVIII.

Tyrus, Thus saith the Lord GOD, [a]Because thine heart *is* lifted up, and thou hast said, [b]I *am* a god, [c]I sit *in* the seat of God, in the [1]midst of the seas; [d]yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, [e]thou *art* wiser than Daniel; there is [f]no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By [2]thy great wisdom, *and* by thy traffick, hast thou increased thy riches, [g]and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD, [h]Because thou hast set thine heart as the heart of God;

7 Behold, therefore [i]I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God? but [k]thou *shalt be* a man, and no god, in the hand of him that [3]slayeth thee.

10 Thou shalt die [l]the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou sealest up the sum, [m]full of wisdom, and perfect in beauty.

13 Thou hast been [n]in Eden the garden of God; every precious stone *was* thy covering, the [4]sardius, topaz, and the diamond, the [5]beryl, the onyx, and the jasper, the sapphire, the [6]emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* [o]the anointed cherub that covereth; and I have set thee *so:* thou wast [p]upon the holy mountain of God; thou hast walked up and down in the midst of [q]the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, [r]till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: [s]therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: [t]I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: [u]thou shalt be [7]a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For [x]I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more [y]a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD, [z]When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, [a]then shall they dwell in their land that I have given to my servant Jacob.

26 And [b]they shall dwell [8]safely therein, and shall [c]build houses, and plant vineyards; yea, they shall dwell with confidence, [d]when I have executed judgments upon all those that [9]despise them round about them; and they shall [e]know that I *am* the LORD their God.

---

[a] Deut. 8. 14. Prov. 16. 18. Dan. 5. 22, 23. 1 Pet. 5. 5.
[b] Gen. 3. 5. Rev. 17. 3.
[c] Is. 14. 13, 14. Dan. 4. 30, 31. 2 Thes. 2. 4.
[1] *Heart.*
[d] Ps. 82. 6, 7. Is. 31. 3.
[e] Dan. 2. 48.
[f] 1 Kings 4. 29-32. Ps. 25. 14. Dan. 5. 12.
[2] *The greatness of thy wisdom.*
[g] Deut. 6. 11, 12. Luke 12. 16-21. 1 Tim. 6. 17.
[h] Ex. 9. 17. 1 Cor. 10. 22. 2 Thes. 2. 4.
[i] Is. 23. 8, 9. Am. 3. 6.
[k] Ps. 82. 7. Is. 31. 3.
[3] *Woundeth.*
[l] Lev. 26. 41. Jer. 6. 10. John 8. 24. Phil. 3. 3.
[m] Prov. 21. 20. Luke 2. 40. 1 Cor. 1. 19, 20; 3. 19. Col. 1. 9; 2. 3.
[n] Gen. 2. 8; 3. 23, 24. Rev. 2. 7.
[4] *Ruby.*
[5] *Chrysolite.*
[6] *Chrysoprase.*
[o] Ex. 25. 18-20.
[p] Is. 14. 13-15. 2 Thes. 2. 4.
[q] Rev. 18. 16.
[r] Gen. 6. 5, 6. Prov. 14. 34. Is. 14. 12. 2 Pet. 2. 4.

[s] Gen. 3. 24. Lev. 18. 24-28. Is. 23. 9. 2 Pet. 2. 4-6. Rev. 12. 9.
[t] Job 40. 11, 12. Ps. 147. 6.
[u] Rev. 18. 21.
[7] *Terrors.*
[x] Jer. 15. 2.
[y] Num. 33. 55. Josh. 23. 13. 2 Cor. 12. 7.
[z] Lev. 26. 44, 45. Deut. 30. 3, 4. Ps. 106. 47. Is. 27. 12, 13. Ob. 17-21. Zeph. 3. 19, 20.
[a] Jer. 23. 8.
[b] Lev. 25. 18, 19. Jer. 23. 6-8. Hos. 2. 18.
[8] *With confidence.*
[c] Is. 65. 21, 22. Am. 9. 13, 14.
[d] Is. 13-21. Jer. 46-51.
[9] *Spoil.*
[e] Ex. 29. 46.

---

them. They were thus lifted up to a pinnacle above all the nations, and from that they were precipitated into the abyss of destruction. The king of Tyre imbibed the spirit of his country, and made the extension of commerce his prime study, reckless of violence and oppression, and every species of iniquity that might further the objects of his cupidity. He counted his palaces, sanctuaries or temples to his own divinity, in which he sat glorifying himself, and receiving the worship of his submissive myriads. Ver. 20-26. Zidon was the mother city of Tyre, and as such was destined to share the fall of her doomed daughter. The pestilence was literally sent into Zidon, either by Nebuchadnezzar or the Chaldean army, who besieged it, or by the Persian king, who took and destroyed it. The closing verses were in part fulfilled by the return of the Jews from the Captivity, although it is probable the complete accomplishment still remains to be realised, when Israel shall be converted to the Lord, gathered from their present dispersion throughout the earth, and re-established in their own land. But there is something higher than this to be looked for. The heavenly Canaan cannot be lost to the chosen people. However dispersed, afflicted, and down-trodden, they will be all preserved and prepared to inherit the kingdom

CHAPTER XXIX.

1 *The judgment of Pharaoh for his treachery to Israel.* 8 *The desolation of Egypt.* 17 *Egypt Nebuchadrezzar's reward, &c.* 21 *Israel shall flourish again.*

IN the [a]tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [b]set thy face against [c]Pharaoh king of Egypt, and prophesy against him, and [d]against all Egypt:

3 Speak, and say, Thus saith the Lord GOD, Behold, [e]I *am* against thee, Pharaoh king of Egypt, [f]the great dragon that lieth in the midst of his rivers, which hath said, [g]My river *is* mine own, and I have made *it* for myself.

4 But [h]I will put hooks in thy jaws, and I will cause [i]the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And [k]I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [l]open fields; thou shalt not be brought together, nor gathered: [l]I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall [m]know that I *am* the LORD, because they have been [n]a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD, Behold, [o]I will bring a sword upon thee, and [p]cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and [q]I will make the land of Egypt [2]utterly waste *and* desolate, [3]from the tower of [4]Syene even unto the border of Ethiopia.

11 No [r]foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited [s]forty years.

12 And I will make the land of Egypt [t]desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: [u]and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD, [x]At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of [y]Pathros, into the land of their [5]habitation; and they shall be there a [6]base kingdom.

15 It shall be [z]the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more [a]rule over the nations.

16 And it shall be no more [b]the confidence of the house of Israel, which [c]bringeth *their* iniquity to remembrance, when they shall look after them: [d]but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in [e]the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, [f]Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD, Behold, [g]I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and [7]take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his [8]labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will [h]I cause the horn of the house of Israel to bud forth, and I

B.C. 589.

CH. XXIX.

[a] 1. 2; 8. 1.
[b] 21. 2; 25. 2.
[c] Jer. 44. 30.
[d] Is. 18; 19. 1-17; 30.
[e] Ps. 70. 7.
[f] Ps. 74. 13, 14. Rev. 12; 13. 2, 4, 11; 16. 13; 20. 2.
[g] Deut. 8. 17. Is. 10. 13, 14. Dan. 4. 30.
[h] 38. 4.
[i] Hab. 1. 14, 15.
[k] 32. 4-6.
[l] *Face of the field.*
[l] 1 Sam. 17. 44. Rev. 19. 17, 18.
[m] Ex. 9. 14.
[n] 2 Kings 18. 21.
[o] Jer. 46. 13, &c.
[p] Gen. 6. 7. Ex. 12. 12.
[q] 30. 12.
[2] *Wastes of waste.*
[3] *From Migdol to Syene.*
[4] *Seveneh.*
[r] Jer. 43. 11, 12.

[s] 2 Chr. 36. 21.
[t] Jer. 25. 15-19; 27. 6-11.
[u] Jer. 46. 19.
[x] Is. 19. 22, 23.
[y] Gen. 10. 14. 1 Chr. 1. 12, *Pathrusim.* Is. 11. 11. Jer. 44. 1.
[5] *Birth.*
[6] *Low.*
[z] Zech. 10. 11.
[a] Nah. 3. 8, 9.
[b] Is. 30. 1-6. Jer. 2. 18, 19, 36. Lam. 4. 17. Hos. 5. 13; 14. 3.
[c] Num. 5. 15. Ps. 25. 7. Is. 64. 9. Hos. 9. 9. Heb. 10. 3, 17. Rev. 16. 19.
[d] 28. 22-24, 26.
[e] 1. 1, 2.
[f] Jer. 27. 6.
[g] Jer. 43. 10-13.
[7] *Spoil her spoil, and prey her prey.*
[8] *Hire.*
[h] 1 Sam. 2. 10. Ps. 92. 10; 132. 17. Is. 27. 6. Luke 1. 69.

which it hath pleased God to appoint them from the foundation of the world.

Chap. XXIX. 1-16. The prophet now passes to Egypt, which had likewise earned for itself a portion of the awful visitations which were to descend upon the earth. The great dragon signified the crocodile in the Arabic tongue. Among the ancients it was a symbol of Egypt, and actually appears so on Roman coins. The unmanageable and terrific monster, which lay secure and fearless in the rivers, setting mankind at defiance, was a fair emblem of that power in former times. But what man could not do God would accomplish, by putting a hook in his jaws, and drawing him out for destruction. The prophet subsequently changes the figure—a sword is to be employed to cut, pierce, and destroy. This was realised by the outbreak of civil wars; and the invasion of Nebuchadnezzar proved the utter desolation of that once prosperous and powerful kingdom. He reduced it, for a time, to a state of utter ruin. Multitudes of people were carried thence, as the Jews had been into captivity, and numbers perished, or fled into other nations to escape the thraldom of the Chaldeans. This disastrous state of things continued for the long period of forty years, as had been predicted—a term which clearly coincided with that of the ruin of the Babylonish monarchy; and it is probable that Cyrus permitted the captive Egyptians to return at the same time. Ver. 17-21. Egypt had never deserved well of Israel, notwithstanding the confidence which had been placed in it; but after the complete prostration of the Egyptian power, the Jews were no longer under the temptation to lean upon that reed. It is a fact, remarkable in history, and presenting a very striking idea of the strength of the fortifications of Tyre, that Nebuchadnezzar, notwithstanding his military experience and matchless power, besieged it thirteen years before he took it. This period was a severe exercise both of his pride and his patience. His soldiers endured the severest hardships, and the expense incurred was incalculable. It was hoped, however, that when the city should have been seized, the wealth would suffice to compensate the loss, and to reward so extended an effort; but the Tyrians exerted themselves to prevent this, by devising means for the removal of their most

will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

CHAPTER XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD, Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be [a]the time of the heathen.

4 And [b]the sword shall come upon Egypt, and great [1]pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, [c]and her foundations shall be broken down.

5 [d]Ethiopia, and [2]Libya, and Lydia, and all the mingled people, and Chub, and the [3]men of the land [e]that is in league, shall fall with them by the sword.

6 Thus saith the LORD, [f]They also that uphold Egypt shall fall; and the pride of her power shall come down: [4]from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, [g]when I have set a fire in Egypt, and *when* all her helpers shall be [5]destroyed.

9 In that day shall [h]messengers go forth from me in ships, to make the [i]careless Ethiopians afraid, and [k]great pain shall come upon them, as in the day of Egypt: for, [l]lo, it cometh.

10 Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, [m]the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, [n]and fill the land with the slain.

12 And [o]I will make the rivers [6]dry, and [p]sell the land into the hand of the wicked: and I will make the land waste, and [7]all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD, [q]I will also destroy the idols, and I will cause *their* images to cease out of [r]Noph; and [s]there shall be no more a prince of the land of Egypt: and I will [t]put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [8]Zoan, and [u]will execute judgments in No.

15 And I [x]will pour my fury upon [9]Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of [1]Aven and of [2]Phi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At [y]Tehaphnehes also [z]the day shall be [3]darkened, when [a]I shall break there the yokes of Egypt; and [b]the pomp of her strength shall cease in her: as for her, [c]a cloud shall cover her, and her daughters shall go into captivity.

19 Thus [d]will I execute judgments in Egypt; and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, [e]I have broken the arm of Pharaoh king of Egypt; and, lo, [f]it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, [g]I *am* against Pharaoh king of Egypt, and will break his arms, the strong, [h]and that which was broken; and [i]I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And [k]I will strengthen the arms of the king of Babylon, [l]and put my sword in his hand: but I will break Pharaoh's arms, and [m]he shall groan before him with the groanings of a deadly-wounded *man*.

B. C. 572.

CH. XXX.

[a] Ps. 110. 6. Rev. 19. 13-21.
[b] Is. 19. 2.
[1] *Fear.*
[c] Is. 16. 7.
[d] Is. 20. 4.
[2] *Phut.*
[3] *Children.*
[e] Jer. 44. 27.
[f] Job 9. 13.
[4] *From Migdol to Syene.*
[g] Deut. 32. 22.
[5] *Broken.*
[h] Is. 18; 20.3-5. Zeph. 2. 12.
[i] Is. 32. 9-11. 1 Thes. 5.2,3.
[k] Is. 19. 17.
[l] Am. 4. 2.
[m] Deut. 28. 50.
[n] Rev. 14. 20; 19. 18.
[o] Rev. 16. 12.
[6] *Drought.*
[p] Jud. 2. 14. Is. 19. 4.

[7] *The fulness thereof.*
[q] Ex. 12. 12. Is. 19. 1. Zech. 13. 2.
[r] Is. 19. 13. Hos. 9. 6. *Memphis.* Heb. *Moph.*
[s] Zech. 10. 11.
[t] Is. 19. 16.
[8] Or, *Tanis.*
[u] Jer. 46. 25.
[x] Ps. 11. 6. Rev. 16. 1.
[9] *Pelusium.*
[1] *Heliopolis, Or.*
[2] *Pubastum.*
[y] Jer. 2. 16, *Tahapanes;* 43.7-9; 46.14, *Tahpanhes.*
[z] Ex. 10. 15, 22, 23. Matt. 24. 29.
[3] *Restrained.*
[a] Is. 9. 4; 10.27; 14. 25.
[b] Is. 14. 11.
[c] Is. 19. 1.
[d] Num. 33. 4. Rom. 2. 5, 6. Rev. 17. 1.
[e] Ps. 37. 17.
[f] Jer. 30. 13. Rev. 18. 21.
[g] Jer. 44. 30; 46. 25.
[h] 2 Kings 24.7. Jer. 46. 1-12.
[i] Jer. 46.21-25.
[k] Neh. 6. 9. Is. 45. 1, 5. Zech. 10. 11, 12.
[l] Deut. 32. 41, 42. Is. 10. 5, 6. Zeph. 2. 12.
[m] Job 24. 12. Jer. 51. 52.

valuable treasures, or else by their destruction, so that the plunder of the city was insufficient to defray the charges of the siege, and to repay the labours of the army. As if to compensate for these disappointments, the Lord, in his providence, gave them Egypt, with all its wealth, which sufficed to enrich them. These ancient conflicts serve to illustrate the true character of human nature. The business of the Prophetic Monarchies was bloodshed. They succeeded, by war, successively to establish themselves, and to sustain their powers for the appointed time; and by war they were successively overthrown and annihilated. The misery of man has, throughout every age, been great upon him, because of the warlike spirit. The alternative was to destroy, or to be destroyed.

Chap. XXX. 1-19. From ver. 9 we are taught that God, in his providence, would take care to communicate to the Ethiopians the knowledge of the ruin of Egypt, and to alarm them for their own safety. Such intelligence was much fitted to awaken terror, since the calamities impending were such as they could neither resist nor elude. The figure in ver. 12 is clearly taken from the Nile, the overflowing of which produces plenty and wealth to the surrounding country, so that the drying up of the river would have been equivalent to the destruction of the crop, and the introduction of famine. God was about to dry up the sources of national prosperity, as a punishment to the inhabitants, which they could neither prevent nor endure without utter ruin. The fate of Egypt is one of the most remarkable known to history. It was first overrun and plundered by the Chaldeans, to whom succeeded the Persians, Macedonians, Romans, Saracens, Mamelukes, and Turks, who have successively possessed and crushed it. Nothing can exceed the tyranny which they have there

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

CHAPTER XXXI.

1 *A recital unto Pharaoh of the glory of Assyria,* 10 *and the fall thereof for pride.* 18 *The like destruction to Egypt.*

AND it came to pass [a]in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b]speak unto Pharaoh king of Egypt, and to his multitude, [c]Whom art thou like in thy greatness?

3 Behold, [d]the Assyrian *was* [e]a cedar in Lebanon [1]with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters [2]made him great, the deep [3]set him up on high with her rivers running round about his plants, and sent out her [4]little rivers unto all the trees of the field.

5 Therefore [f]his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when [5]he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; [g]nor any tree in the garden of God was like unto him in his beauty.

9 I have [h]made him fair by the multitude of his branches; so that [i]all the trees of Eden, that *were* in the garden of God, envied him.

B. C. 588.

CH. XXXI.

[a] Jer. 52. 5, 6.
[b] Jer. 1. 5, 17. Rev. 10. 11.
[c] Is. 14. 13, 14.
[d] Nah. 3. 1. Zeph. 2. 13.
[e] Is. 10. 33, 34. Dan. 4. 10, 20-23.
[1] *Fair of branches.*
[2] *Nourished him.*
[3] *Brought him up.*
[4] *Conduits.*
[f] Ps. 37. 35, 36. Is. 10. 8-14. Dan. 4. 11.
[5] *It sent them forth.*
[g] Ps. 37. 35. Is. 36. 4-18.
[h] Ex. 9, 16. Ps. 76. 6, 7. Dan. 4. 22-25.
[i] Jud. 9. 8-20. Is. 55. 12, 13.

[k] Prov. 16. 18. Is. 14. 13-15. Dan. 4. 30. Ob. 3. Jam. 4. 6.
[l] Jer. 25. 9. Dan. 5. 18, 19.
[6] *In doing he shall do unto him.*
[m] Lev. 18. 24-28; 20. 22, 23. Deut. 18. 12
[n] Hab. 1. 6-11.
[o] Is. 34. 5-7.
[p] Dan. 4. 12-14. Rev. 17. 16.
[q] Is. 18. 6. Rev. 19. 17, 18.
[r] Deut. 13. 11. Dan. 5. 22, 23. 2 Pet. 2. 6.
[7] *Stand upon themselves for their height.*
[s] Ps. 82. 7. Heb. 9. 27.
[t] Ps. 63. 9, 10.
[u] Nah. 2. 8-10. Rev. 18. 9-11.
[8] *Be black.*
[x] Hag. 2. 7. Heb. 12. 26, 27. Rev. 11. 13; 18. 9, &c.
[y] Is. 14. 16.
[z] Is. 14. 8. Hab. 2. 17.
[a] 32. 31.
[b] Ps. 9. 17.
[c] Nah. 3. 17, 18.
[d] Lam. 4. 20. Dan. 4. 11, 12. Mark 4. 32.
[e] 1 Sam. 17. 36, 36. Jer. 9. 25, 26.

10 ¶ Therefore thus saith the Lord GOD, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, [k]and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of [l]the mighty one of the heathen; [6]he shall surely deal with him: [m]I have driven him out for his wickedness.

12 And [n]strangers, the terrible of the nations, have cut him off, and have left him: [o]upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are [p]gone down from his shadow, and have left him.

13 Upon [q]his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To [r]the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees [7]stand up in their height, all that drink water: for they are all [s]delivered unto death, to [t]the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he went down to the grave [u]I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to [8]mourn for him, and all the trees of the field fainted for him.

16 I [x]made the nations to shake at the sound of his fall, [y]when I cast him down to hell with them that descend into the pit: [z]and all the trees of Eden, the choice and best of Lebanon, all that drink water, [a]shall be comforted in the nether parts of the earth.

17 They also [b]went down into hell with him, unto *them that be* slain with the sword; and *they* [c]*that were* his arm, *that* [d]dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: [e]thou shalt lie in the midst of the uncircumcised with *them that*

exercised, and the prostration which has resulted from it. Ver. 20-26. The king of Babylon had previously dispossessed the king of Egypt of all his conquests from the river of Egypt to the Euphrates, so that this part of his territory was taken away, and never could be recovered; and now the Lord threatens to destroy the remainder of his power, even the kingdom of Egypt itself. When God invades, the strongest nation must submit. Whenever the besom of destruction is moved by the Divine Hand, nations are but as the dust of the thrashing-floor before it.

Chap. XXXI. 1-9. The words of the prophet would probably find their way to the ears of the king of Egypt, who would naturally treat them as the kings of Israel had done. Pharaoh was proud and impious, too great to listen to lessons touching his own weakness and wickedness, and to hear of that God in whom he lived and moved and had his being. His vanity and pride, however, would conduce, not to his safety, but his danger. The Assyrian was fitly compared to the cedar, a tree remarkable for its loftiness, strength, and longevity; but even the cedar could be cut down, and then hewed into pieces. That monarchy was not only great, but the most ancient known to history; but never was the soil more thoroughly cleared of a cedar than the earth was of that monarchy. The time was when its military power trampled down every other against which it was exerted. But when its hour was completed, it waxed feeble and passed away. Ver. 10-18. Several prophets united in testifying to the pride and wickedness of the Assyrian monarchy, and in its ultimate fall as its punishment. It was a warning to the kings of the earth against the ambition which had brought ruin upon it.

be slain by the sword. [f]This *is* Pharaoh, and all his multitude, saith the Lord GOD.

CHAPTER XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The sword of Babylon shall destroy it.*

AND it came to pass [a]in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b]take up a lamentation for Pharaoh king of Egypt, and say unto him, [c]Thou art like a young lion of the nations, [d]and thou *art* as a [1]whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, [e]I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [f]will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also [g]water with thy blood the land [2]wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall [3]put thee out, [h]I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the [4]bright lights of heaven will I make [5]dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also [6]vex the hearts of many people, [i]when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD, [k]The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be [7]destitute of that whereof it was full, when I shall smite all them that dwell therein, [l]then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, [m]wail for the multitude of Egypt, and [n]cast them down, *even* her, and the daughters of the famous nations, [o]unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? [p]go down, and be thou laid [q]with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword; [8]she is delivered to the sword: [r]draw her and all her multitudes.

21 The [s]strong among the mighty shall speak to him out of the midst of hell with them that help him: they are [t]gone down, they lie uncircumcised, slain by the sword.

22 [u]Asshur *is* there, and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused [9]terror in [x]the land of the living.

24 There *is* [y]Elam, and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

B. C. 587.

f Ps. 52. 7. Matt. 26. 26-28. 1 Cor. 10. 4.

CH. XXXII.
a 1. 2; 29. 1, 17.
b Jer. 9. 18.
c Gen. 49. 9. Num. 24. 9. Prov. 28. 15. Nah. 2. 11-13.
d Ps. 74. 13, 14. Is. 27. 1; 51. 9.
1 *Dragon.*
e Jer. 16. 16.
f 1 Sam. 17. 44-46. Ps. 110. 5, 6. Is. 14. 19; 66. 24. Jer. 8. 2. Rev. 19. 17, 18.
g Is. 34. 3, 7. Rev. 14. 20.
2 *Of thy swimming.*
3 *Extinguish thee.*
h Ex. 10. 21-23. Is. 13. 10. Jer. 13. 16. Joel 2. 2, 31. Matt. 24. 29. Rev. 6. 12, 13.
4 *Light of the light in heaven.*
5 *Them dark.*
6 *Provoke to anger*, or *grief.*
i Jer. 25. 15-27.
k Jer. 43. 10; 46. 13, 25, 26.

7 *Desolate from the fulness thereof.*
l Ex. 7. 5. Ps. 9. 16; 83. 17, 18.
m Is. 16. 9. Luke 19. 41. Rom. 12. 15.
n Jer. 1. 10.
o Ps. 30. 9; 63. 9. Is. 14. 15.
p Is. 14. 9-15.
q 1 Sam. 17. 26, 36. Jer. 9. 25, 26.
8 *The sword is laid.*
r Ps. 28. 3. Prov. 24. 11. Jer. 22. 19.
s Is. 1. 31; 14. 9. Luke 16. 23, 24.
t Num. 16. 30-34. Ps. 9. 17; 55. 15. Prov. 14. 32.
u Num. 24. 24. Ps. 83. 8-10. *Assur.* Is. 37. 36-38.
9 *Dismaying.*
x Job 28. 13. Ps. 27. 13; 116. 9. Is. 38. 11.
y Gen. 10. 22. 1 Chr. 1. 17. Dan. 8. 2.

The fall of that power affected many nations and provinces and peoples who had contributed to its greatness. The centralising power which the success of its arms had established was attended with the advantage of giving peace to a large portion of the earth, which was favourable to agriculture and commerce and general improvement; and on this ground the component parts of the empire had reason to lament its extinction.

Chap. XXXII. 1-16. This was about a year and a half after the taking of Jerusalem, when the captives had become reconciled to their situation. The king of Egypt is here likened to two of the fiercest creatures known on earth or in the water—the lion and the crocodile. It has been thought that the latter refers to the hippopotamus, who walks overhead in the deepest river, feeding on the plants which grow at the bottom. The word, however, signifies a sea monster or crocodile. It cannot mean whale, the term here employed, since the whale has no feet. The army of the Chaldeans, however, would bring a net strong enough to seize and hold him. In Egypt they had several methods of taking the crocodile; in Siam, it is seized by laying nets at proper distances across the river, and bringing them together, by which he is inveigled, and drawn ashore. Ver. 17-32. The whole of these lofty figures portend

25 They have [z]set her a bed in the midst of the slain with all her multitude: her graves *are* round about him; [a]all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [b]Meshech, Tubal, and all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they [c]shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with [1]their weapons of war: and they have laid their swords under their heads; [d]but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, [e]thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are [2]laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all [f]the Zidonians, which are gone down with the slain: with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and [g]shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For [h]I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

CHAPTER XXXIII.

1 *By the duty of a watchman Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his ways.* 30 *The Jews reproved.*

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, [1]When [a]I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then [2]whosoever [b]heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, [c]his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him: [d]but he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, [e]and blow not the trumpet, and the people be not warned; if the sword come and take *any* person from among them, he is taken away in his iniquity; but [f]his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, [g]that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, [h]if thou warn the wicked of his way to turn from it; [i]if he do not turn from his way, he shall die in his iniquity; but [k]thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, [l]*As* I live, saith the Lord GOD, [m]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: [n]turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to

B. C. 587.

[z] Ps. 139. 8. Rev. 2. 22.
[a] 2 Sam. 1. 20. 1 Chr. 10. 4. Acts 7. 51.
[b] Gen. 10. 2. 1 Chr. 1. 5.
[c] Job 3. 13-15. Is. 14. 18, 19.
[1] *Weapons of their war.*
[d] Job 20. 11. Ps. 49. 14. Prov. 14. 32. John 8. 24.
[e] Dan. 2. 34, 35.
[2] *Given*, or *put.*
[f] Gen. 10. 15. Jer. 25. 22.
[g] Lam. 2. 13.
[h] Zeph. 3. 6-8. 2 Cor. 5. 11. Heb. 10. 31. Rev. 6. 15-17.

CH. XXXIII.

[1] *A land when I bring a sword upon her.*
[a] Lev. 26. 25. Jer. 12. 12. Zech. 13. 7.

[2] *He that hearing heareth.*
[b] Prov. 29. 1. Jer. 6. 17. Jam. 1. 22.
[c] Lev. 20. 9, 11. Acts 18. 6.
[d] Ex. 9. 19-21. Acts 2. 37-41. Heb. 11. 7.
[e] Is. 56. 10, 11.
[f] Gen. 9. 5. 2 Sam. 4. 11.
[g] Acts 20. 26, 27.
[h] Acts 13. 40. Gal. 5. 19-21; 6. 7, 8. Eph. 5. 3-6. Phil. 3. 18, 19. 1 Thes. 4. 3-8.
[i] Prov. 29. 1. Acts 13. 46. Heb. 2. 3; 12. 25.
[k] 2 Cor. 2. 15-17.
[l] Num. 14. 21, 28. Is. 49. 18. Rom. 14. 11.
[m] Lam. 3. 33. Luke 15. 20-32. 1 Tim. 2. 4. Pet. 3. 9.
[n] Prov. 8. 36. Is. 55. 6, 7. Jer. 31. 18-20. Acts 3. 19.

violence and destruction to Egypt. "Hell," mentioned in ver. 21, signifies the state of the dead, where deceased tyrants, with their subjects, are sublimely represented as coming to meet the king of Egypt with his auxiliaries, upon their arrival at the same place. Ver. 27 is deeply affecting; they would not be allowed to lie among those heroes who had died a natural death, and were laid in their graves with pomp and magnificence. The going down to hell with their weapons of war, implies the being buried in their armour, with their weapons lying by their sides—a thing very common amongst ancient nations. Never is the misery of heathenism so strikingly exhibited as in connexion with the tomb. The Gospel alone has brought life and immortality to light, giving the human race to know that there is a hereafter, dread or glorious, according to the respective states of parties before God, and the character they bear as illustrative of that state.

Chap. XXXIII. 1-24. These verses constitute one of the most important portions of inspiration, touching the equity of the Divine dispensations, and the responsibility of man to his Maker. The concern of the reader is to get as precisely as may be at the mind of the Spirit; and so doing, every part of the statement here set forth will not fail to commend itself both to his understanding and his conscience. Then, as now, however, there was a disposition amongst men not simply to carp at sovereignty,

his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, [o]Thou shalt surely die; [p]if he turn from his sin, and do [s]that which is lawful and right;

15 *If* the wicked [q]restore the pledge, [r]give again that he had robbed, [s]walk in the statutes of life, without committing iniquity; [t]he shall surely live, he shall not die.

16 None [u]of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the LORD is not equal: but, as for them, their way is not equal.

18 When [x]the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the LORD is not equal. O ye house of Israel, [y]I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, [z]The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, [a]Abraham was one, and he inherited the land: [b]but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD, [c]Ye eat with the blood, and [d]lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye [e]stand upon your sword, ye [f]work abomination, [g]and ye defile every one his neighbour's wife: [h]and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD, *As* I live, [i]surely they that *are* in the wastes shall fall by the sword; and him that *is* in the open field will I give to the beasts [k]to be devoured; and they that *be* in the forts, and [l]in the caves, shall die of the pestilence.

28 For [1]I will lay the land [5]most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then [m]shall they know that I *am* the LORD, when I have laid the land most desolate, [n]because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking [6]against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee [7]as the people cometh, and [8]they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they [9]shew much love, [o]*but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as [1]a very lovely song [p]of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And [q]when this cometh to pass, (lo, it will come,) then [r]shall they know that a prophet hath been among them.

CHAPTER XXXIV.

1 *The shepherds of Israel reproved.* 7 *God's judgment against them.* 11 *His providence over his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against [a]the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD

B. C. 587.

[o] Jer. 18. 7, 8. Luke 13. 3-5.
[p] Is. 55. 7. Hos. 14. 1.
[s] *Judgment and justice.*
[q] Ex. 22. 26, 27.
[r] Lev. 6. 2-5. Luke 19. 8.
[s] Lev. 18. 5. Luke 1. 6.
[t] Rom. 2. 7. Rev. 22. 12-14.
[u] Is. 43. 25. 1 John 2. 1-3.
[x] 2 Pet. 2. 20-22.
[y] Matt. 16. 27. John 5. 29. 2 Cor. 5. 10. Rev. 20. 12-15.
[z] 2 Kings 25. 4. Jer. 39. 2-8.
[a] Is. 51. 2. Acts 7. 5.
[b] John 8. 33, 39. Rom. 4. 12; 9. 7.
[c] Gen. 9. 4. Acts 15. 20, 21, 29.
[d] Deut. 4. 19.

[e] Gen. 27. 40.
[f] Lev. 18. 26-30; 20. 13. 1 Pet. 4. 3. Rev. 21. 8, 27.
[g] Jer. 5. 8, 9.
[h] Lev. 18. 25, 28.
[i] Jer. 15. 2-4.
[k] *To devour him.*
[l] 1 Sam. 13. 6. Is. 6. 11.
[5] *Desolation and desolation.*
[m] Ex. 14. 18.
[n] 2 Kings 17. 9-18.
[6] Or, *of thee.*
[7] *According to the coming of the people.*
[8] *My people sit before thee.*
[9] *Make loves,* or *jests.*
[o] Luke 12. 15-21. Eph. 5. 5. 1 Tim. 6. 9, 10.
[1] *A song of loves.*
[p] Mark 6. 20. John 5. 35.
[q] 1 Sam. 3. 19, 20.
[r] Luke 10. 11.

CH. XXXIV.
[a] John 10. 1, 2, 12.

but at equity; they sighed for the privilege of sowing one thing and reaping another. Their rebellious hearts prompted them to believe that the Lord was a hard master, reaping where he had not sowed, and gathering where he had not strewed. The prophet was instructed to put an end to all this, by an explicit and copious statement of the true facts of the Divine method of procedure. Ver. 25-33. From these verses we learn that, in spite of positive prohibition, in conformity with the hateful superstition of idolatry, they ate flesh with the blood, and obstinately clave to the worship of idols, adding to this deeds of violence and immorality of the most flagrant description. Such conduct called for punishments corresponding to its enormity, and such punishments involved the utter destruction of the country. The habits of nations are not soon changed. The practice of standing at the doors of the houses, and talking together, prevails at the present time. Recent travellers have testified that the villagers, in the evening, sit in social companies, enjoying the evening air before the doors of their dwellings, talking at their ease with much vivacity and self-complacency. It was natural, at such times, to converse about the prophet, and to prompt one another to go and hear him, for purposes, not of benefit, but of amusement, which, of course, implied perversion of his words, and contempt of his mission. They found a certain excitement and gratification in listening to the man of God, who was endowed with an excellent voice and an impressive delivery. This made up the sum total of their religion; and it is well for the present generation each to inquire how far his differs from that of those self-deceived transgressors.

Chap. XXXIV. 1-16. The prophet has hitherto mainly addressed himself to princes and potentates, cities and states; but he is now directed to deal with the shepherds of Israel—signifying their rulers and teachers, priests and prophets, scribes and elders. The address is pungent and overwhelming, superior to anything found in the Old Testament Scriptures, and only surpassed by the address of the Saviour to the Scribes and Pharisees. The misconduct of these shepherds of Israel is delineated with the utmost force and fulness. The demon of selfishness appears to have been the spirit which ruled them.

unto the shepherds, [b]Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds [c]feed the flocks?

3 Ye [d]eat the fat, and ye clothe you with the wool, [e]ye kill them that are fed: *but* ye feed not the flock.

4 The [f]diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye [g]sought that which was lost; [h]but with force and with cruelty have ye ruled them.

5 And [i]they were scattered, [l]because *there is* no shepherd: [k]and they became meat to all the beasts of the field, when they were scattered.

6 My sheep [l]wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, [m]and none did search or seek *after them.*

7 ¶ Therefore, [n]ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but [o]the shepherds fed themselves, and fed not my flock:

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD, Behold, [p]I *am* against the shepherds; [q]and I will require my flock at their hand, [r]and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: [s]for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD, Behold, [t]I, *even* I, will both [u]search my sheep, and seek them out.

12 [z]As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered [x]in the cloudy and dark day.

13 And [y]I will bring them out from the people, and gather them from the countries, and will bring them to their own land, [z]and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will [a]feed them in a good pasture, and upon the high mountains of Israel shall their fold be: [b]there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and [c]I will cause them to lie down, saith the Lord GOD.

16 I will [d]seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: [e]but I will destroy the fat and the strong; [f]I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, [g]I judge between [g]cattle and cattle, between the rams and the [4]he-goats.

18 *Seemeth it* [h]a small thing unto you [i]to have eaten up the good pasture, but ye must [k]tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, [l]Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because [m]ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, *even* [n]my servant David; he shall feed them, and he shall be their shepherd.

24 And [o]I the LORD will be their God, and my servant David [p]a prince among them: I the LORD have spoken *it.*

25 And [q]I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; [r]and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his

B. C. 587.

[b] Matt. 24. 48-51. Rom. 16. 18. 2 Pet. 2. 3.
[c] John 21. 15-17. 1 Pet. 5. 2-4.
[d] Is. 56. 11, 12.
[e] Is. 1. 10-15.
[f] Is. 56. 10. Matt. 9. 36.
[g] Luke 15. 4-6.
[h] Ex. 1. 13, 14. 2 Cor. 1. 24.
[i] Jer. 23. 2.
[l] *Without a shepherd.*
[k] John 10. 12. Acts 20. 29-31.
[l] Jer. 13. 16.
[m] Jer. 5. 1.
[n] Mal. 2. 1.
[o] 2 Pet. 2. 13. Jude 12.
[p] Jer. 21. 13. 1 Pet. 3. 12.
[q] Jer. 13. 18-20. Heb. 13. 17.
[r] Jer. 39. 6.
[s] Ps. 72. 13-14.
[t] Gen. 6. 17.
[u] Ps. 23. 1-3. John 10. 16.
[z] *According to the shepherd's seeking of, &c.*
[x] Jer. 13. 16. Acts2.19-21.
[y] Ps. 106. 47.
[z] Mic. 7. 14, 15.

[a] Ps. 23. 1. John 10. 9. Rev. 7. 16, 17.
[b] Jer. 33. 12, 13.
[c] Ps. 23. 2.
[d] Is. 40. 11; 61. 1-3. Luke 15. 4-7.
[e] Am. 4. 1-3.
[f] Is. 49. 26.
[g] Matt. 25. 32, 33.
[g] *Small cattle of lambs and kids.*
[4] *Great he-goats.*
[h] Gen. 30. 15. Is. 7. 13.
[i] Mic. 2. 2.
[k] Matt. 16. 6-9.
[l] Matt. 25. 31-46.
[m] Dan. 8. 3-10.
[n] Is. 11. 1. Rev. 22. 16.
[o] Ex. 29. 45, 46. Zech. 13. 9. Rev. 21. 3.
[p] Josh. 5. 13-15. Is. 9. 6, 7. Mic. 5. 2. Luke 1. 31-33. Eph. 1. 21, 22. Heb. 2. 9, 10. Rev. 19. 13-16.
[q] Is. 55. 3. Heb. 13. 20.
[r] Ps. 4. 8. Jer. 23. 6.

They were utterly regardless of the people's welfare, provided they could exact of them tributes and taxes, tithes and perquisites, to sustain themselves in their downward career of profligacy and rebellion. Not only had they done the people no good, but they had perpetrated on them enormous evils. It had been infinitely better for Israel to have been without shepherds, and wholly left to take care of themselves. Such conduct involved the deepest guilt, and had to be visited with the severest punishment. In proportion as the shepherds had neglected the flock, the Chief Shepherd thought of them with compassion. The promises to them are on a scale as comprehensive as the threatenings against their oppressors. Ver. 17-31. Under these striking figures great facts and principles are concealed. The "fat and the strong" of the fold, signifies the rich and the powerful, the proud and self-sufficient, the luxurious and the sensual. These shepherds either wholly neglected to rule and teach, or they ruled only to oppress, and they taught only to pervert. Here, as elsewhere, light blends with darkness, and hope with desperation. There can be no mistake as to the "One Shepherd," even David, that is, the Lord Jesus. He will rectify all disorder, remove the wicked, and separate the righteous. He would live as Prince among them, Head over all things and his Church, the joy of his people, and the glory of the universe. Under him the Church would flourish, showers of blessings would descend from on high, fructifying the spirit of the human race, and leading it to bring forth fruits unto holiness, having their end unto everlasting life. Nothing can be more beautiful than the picture drawn of the "plant of renown," who

season: there shall be [s]showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, [t]when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And [u]I will raise up for them a plant [5]of renown, and they shall be no more [6]consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall [x]they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And [7]ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

CHAPTER XXXV.

The judgment of mount Seir.

MOREOVER, the word of the LORD came unto me, saying,

2 Son of man, set thy face against [a]mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, [b]I *am* against thee, [c]and I will stretch out mine hand against thee, and I will make thee [1]most desolate.

4 I will lay thy cities waste, and thou shalt be desolate; [d]and thou shalt know that I *am* the LORD.

5 Because thou hast had a [2]perpetual hatred, and hast [3]shed *the blood of* the children of Israel by the [4]force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, [e]I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir [5]most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will [f]fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee [8]perpetual desolations, and thy cities shall not return; and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; [6]whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, [h]I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; [i]and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to [7]consume.

13 Thus with your mouth ye have [8]boasted against me, and have [k]multiplied your words against me: [l]I have heard *them.*

14 Thus saith the Lord GOD, [m]When the whole earth rejoiceth, I will make thee desolate.

15 As [n]thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and [o]all Idumea, *even* all of it; and they shall know that I *am* the LORD.

CHAPTER XXXVI.

The land of Israel is comforted, &c.

ALSO, thou son of man, prophesy unto [a]the mountains of Israel, and say, Ye mountains of Israel, [b]hear the word of the LORD:

2 Thus saith the Lord GOD, [c]Because the enemy hath said against you, Aha, [d]even the ancient high places are [e]ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD, [1]Because [f]they have

B. C. 587.

s Deut. 28. 12. Is. 44. 3. Mal. 3. 10.
t Lev. 26. 13. Is. 9. 4. Jer. 2. 20.
u Is. 53. 2. Jer. 23. 5. Zech. 6. 12.
5 *For renown.*
6 *Taken away.*
x Is. 8. 9, 10. Matt. 1. 23.
7 Ps. 78. 52. John 10. 26-30; 20. 15-17. Acts 20. 28. 1 Pet. 5. 2, 3.

CH. XXXV.

a Gen. 32. 3. Deut. 2. 5.
b Jer. 21. 13. Nah. 2. 13.
c Jer. 6. 12; 15. 6.
1 *Desolation and desolation.*
d Ex. 9. 14.
2 *Hatred of old.*
3 *Poured out the children.*
4 *Hands.*
e Is. 63. 2-6. Matt. 7. 2. Rev. 16. 5-7; 18. 6, 24; 19. 2, 3.
5 *Desolation and desolation.*

f Is. 34. 2-7.
g Zeph. 2. 9. Mal. 1. 3, 4.
6 Or, *though, &c.*
h Ps. 137. 7. Matt. 7. 2. Jam. 2. 13.
i Ps. 83. 17, 18.
7 *Devour.*
8 *Magnified.*
k Job 35. 16.
l Ex. 16. 12.
m Is. 14. 7, 8; 55. 13-15.
n Prov. 17. 5.
o Is. 34. 5, 6. Mark 3. 8.

CH. XXXVI.

a 6. 2, 3; 33. 28.
b Jer. 22. 29.
c 25. 3.
d Deut. 32. 13. Ps. 78. 69. Is. 58. 14.
e Is. 37. 24.
1 *Because, for because.*
f Jer. 39; 41; 52.

is to supply the wants of all that live under his shade. Those who have travelled in the East, where they beheld flocks reclining beneath the shady trees, had the best illustration that can possibly be of the force and beauty of the metaphor.

Chap. XXXV. 1-15. The enmity of the Edomites to the Jews, which might be said to proceed from their common mother, was subsequently aggravated by other circumstances. Although the meekness and prudence of Jacob for a time subdued it, their descendants revived and perpetuated the quarrel, exasperating it on every occasion which offered. The last strong proof of this deplorable enmity was given by the Edomites at the siege of Jerusalem, as was observed in a previous note. At that time all was prosperity in Edom, while Judah was covered with desolation; but this state of things would in due season be reversed, with this difference, that for Edom there would be no restoration—her cities would remain "a perpetual desolation." The fact that "the Lord was there," was sufficient guarantee for the seed of Abraham, who had already given abundant proofs of his omnipotence, in putting them in possession of it, and maintaining them therein, although now for a season the Chaldeans were permitted to carry them away for their good. Whatever affliction may befall the people of God, it will be sanctified. Its object is to preserve, and not to destroy. Would they avoid such afflictions, and the necessity for such fiery processes of purification? To do so they have only to walk in the fear of the Lord and in the comforts of the Holy Ghost; to live as seeing Him who is invisible, and to offer up soul, body, and spirit a living sacrifice to the Lord who bought them.

Chap. XXXVI. 1-24. The restoration of Israel from the Captivity is everywhere spoken of as a matter of the most absolute certainty; no peradventure whatever attaches to it; it was in no degree contingent upon anything that should be done by the people. Notwithstanding the return of the Jews, their temporal prosperity was never so great after, as it had been previous to the Captivity. The language, therefore, of ver. 11, respecting their increase and their happiness, refers to their purification from idolatry, their maintenance of the pure worship of God, and their hope of the coming Saviour. It may be, moreover, that these predictions will only

made *you* desolate, and [g]swallowed you up on every side, that ye might be a possession unto the residue of the heathen, [h]and ye are [2]taken up in the lips of talkers, [1]and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [k]to the mountains and to the hills, to the [3]rivers and to the valleys, [l]to the desolate wastes and to the cities that are forsaken, which became [m]a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD, [n]Surely in the fire of my jealousy have I spoken [o]against the residue of the heathen, and [p]against all Idumea, which have [q]appointed my land into their possession [r]with the joy of all *their* heart, [s]with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto [t]the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord GOD, Behold, I have spoken in my jealousy, and in my fury, because [u]ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD, [x]I have lifted up mine hand, Surely [y]the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, [z]ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are [a]at hand to come.

9 For, behold, [b]I *am* for you, and [c]I will turn unto you, and ye shall be tilled and sown:

10 And [d]I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and [e]the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: [f]and I will settle you after your old estates, and [g]will do better *unto you* than at your beginnings; [h]and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and [i]they shall possess thee, and thou shalt be their inheritance, and thou shalt [k]no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD, Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men [l]no more, neither [4]bereave thy nations any more, saith the Lord GOD.

B. C. 587.

g Ps. 35. 25.
h Deut. 28. 37.
2 *Made to come upon the lip of the tongue.*
i Ps. 69. 12. Matt. 27. 39-44. 1 Cor. 4. 13.
k Deut. 11. 11.
3 *Bottoms*, or *dales.*
l 2 Chr. 36. 17-21. Is. 6. 11; 24. 1-12.
m Ps. 79. 4.
n Is. 66. 15, 16.
o Jer. 25. 9, 15-29.
p Is. 34; 63. 1-6.
q Ps. 83. 4-12.
r Prov. 17. 5.
s Am. 1. 11.
t 4, 5.
u Ps. 74. 10, 18, 23; 123. 3, 4.
x Deut. 32. 40. Rev. 10. 5, 6.
y Jer. 25. 9, 15-29.
z Ps. 85. 12.
a Phil. 4. 5. Heb. 10. 37. Jam. 5. 8, 9.
b Ps. 46. 11. Rom. 8. 31.
c Hos. 2. 21-23.
d Is. 49. 17-23. Zech. 8. 3-6.
e Is. 51. 3; 52. 9; 61. 4.
f Jer. 31. 38-40. Ob. 19-21.
g Jer. 23. 5-8. Joel 3. 18-21. Hag. 2. 6-9. Heb. 8. 8-13; 11. 40.
h Hos. 2. 20. 1 John 5. 20.
i Ob. 17-21.
k Num. 13. 32.
l Is. 60. 21. Am. 9. 15.
4 *Cause to fall.*

15 Neither will I [m]cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [n]they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore [o]I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: [p]according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, [q]they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; [r]and the heathen shall know that I *am* the LORD, saith the Lord GOD, [s]when I shall be sanctified in you before [5]their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A [t]new heart also will I give you, and a new spirit will I put within you; and I will take away [u]the stony heart out of your flesh, and I will give you an heart of flesh.

27 And [x]I will put my Spirit within you, and [y]cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

m Is. 54. 4; 60. 14. Mic. 7. 8-10.
n Lev. 18. 24-28. Ps. 106. 37, 38. Mic. 2. 10.
o Is. 42. 25. Jer. 7. 20. Rev. 14. 10.
p Rom. 2. 6. Rev. 20. 12-15.
q Is. 52. 5. Rom. 2. 24.
r Ex. 15. 14-16. Ps. 102. 13-16. Dan. 2. 47.
s 28. 22.
5 Or *your.*
t Ps. 51. 10. John 3. 3-5. 2 Cor. 3. 18.
u Matt. 13. 5, 20, 21. 2 Cor. 3. 3.
x Rom. 8. 9, 14-16. Gal. 5. 5, 22, 23. 2 Thes. 2. 13. 1 John 3. 24.
y Jer. 31. 33. Tit. 2. 11-14.

receive their full accomplishment in the conversion of the Jews, and their return to Palestine. The colouring seems decidedly too high for anything short of that glorious consummation. Ver. 25-38. The promise given here is one of a thoroughly evangelical character. The clean water which is to be sprinkled upon them, whereby they are to be cleansed from all their filthiness and all their idols, was just the descent of the Holy Spirit. The result of this would be the importation of a new heart and a new spirit, and the removal of the stony heart out of their flesh, and the substitution of it by a heart of flesh. There is no mistaking this language; it savours so thoroughly of New Testament grace and truth, as to shew that New Testament times alone can bring its full accomplishment. Nothing of this sort has ever yet befallen the Jews. The promise, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments to do them," is so thoroughly harmonious with the New Testament, that to a future time we must look for the completion of the glorious events here in part enumerated. The last verse is a suitable climax to the whole. The flock of the Lord at

28 And ye shall dwell in the land that I gave to your fathers; [a]and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

32 Not [a]for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become [b]like the garden of Eden: and the waste, and desolate, and ruined cities, *are become* fenced, *and* are inhabited.

36 Then the heathen, that are left round about you, shall [c]know that I the LORD build the ruined *places*, *and* plant that that was desolate: [d]I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD, [e]I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the [e]holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

CHAPTER XXXVII.

1 *By the resurrection of dry bones, the revival of the lost hope of Israel is prefigured.* 15 *The union of Israel with Judah, &c.*

THE [a]hand of the LORD was upon me, and [b]carried me out in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [1]valley; and, lo, [c]*they were* very dry.

3 And he said unto me, Son of man, [d]can these bones live? And I answered, [e]O Lord GOD, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, [f]O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones, Behold, [g]I will cause breath to enter into you, and ye shall live:

6 And [h]I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and [i]ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, [k]there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the [2]wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD, [l]Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied, as he commanded me, and [m]the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, [n]Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy, and say unto them, Thus saith the Lord GOD, Behold, O my people, [o]I will open your graves, and cause you to come up out of your graves, [p]and bring you into the land of Israel:

13 And [q]ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And [r]shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that [s]I the LORD have spoken *it*, and performed *it*, saith the LORD.

B. C. 587.

[a] Jer. 32. 38. Zech. 13. 9. 2 Cor. 6. 16-18. Heb. 8. 10; 11. 16. Rev. 21. 3, 7.
[b] Dan. 9. 18, 19. 2 Tim. 1. 9. Tit. 3. 3-6.
[b] Gen. 2. 8, 9; 13. 10. Is. 51. 3.
[c] Mic. 7. 15-17.
[d] Num. 23. 19. Matt. 24. 35.
[e] Ps. 102. 17. Is. 55. 6, 7. Jer. 50. 4, 5. Zech. 13. 9. Matt. 7. 7, 8. Jam. 4. 2, 3.
[e] *Flock of holy things.*

C. XXXVII.

[a] Rev. 1. 10.
[b] 1 Kings 18. 12. Acts 8. 39.

[1] *Champaign.*
[c] Ps. 141. 7.
[d] John 6. 5, 6.
[e] Deut. 32. 39. John 5. 21. Rom. 4. 17. 2 Cor. 1. 9, 10. Heb. 11. 19.
[f] Is. 26. 19. John 5. 25, 28, 29.
[g] Gen. 2. 7. Ps. 104. 29, 30. John 20. 22. Eph. 2. 5.
[h] 8-10.
[i] Deut. 29. 6. Is. 49. 23. Joel 2. 27.
[k] 1 Kings 19. 11-13. Acts 2. 2, 37; 16. 26-29.
[2] Or, *breath.*
[l] Cant. 4. 16. John 3. 8.
[m] Ps. 104. 30. Rev. 11. 11; 20. 4, 5.
[n] Num. 17. 12, 13. Ps. 77. 7-9.
[o] Hos. 6. 2; 13. 14.
[p] Ezra 1; 2. Am. 9. 14, 15.
[q] Ps. 126. 2, 3.
[r] Is. 32. 15. Joel 2. 28, 29. Zech. 12. 10. Acts 2. 16, 17. Rom. 8. 2, 11. 1 Cor. 15. 45. Tit. 3. 5, 6.
[s] 36. 36.

Jerusalem is to be holy; the waste places are to be filled with flocks of men, and all are to know the Lord. These chapters, notwithstanding their beauty and glory, and the hopes with which they are so fully charged, are meanwhile without influence upon the Jews. The veil which is on the eyes of their understanding is so thick, that they can see nothing that is so spiritual. But the Gentiles who have been taught of God understand these things, and it behoves them to look, and long, and pray for the consummation.

Chap. XXXVII. 1-14. This is one of the most notable portions of this wonderful prophecy. Under the emblem of the open valley, strewed with dry bones, the hopeless condition of the Jews throughout the provinces of the Chaldean empire is clearly signified. Nothing seemed so improbable as their restoration to their native land, and yet all things are possible to God, who, in due season, will accomplish the seeming impossibility. While this had its accomplishment in the restoration from the Captivity, it will have a far more signal and glorious fulfilment by the restoration of the people to the favour they have so long forfeited, and to the land of their fathers' sepulchres. It is clear that the prophet's mind was irradiated by light from the Cross, since he expresses himself in a manner which nothing else can explain. When the true converts to Christ, the spiritual Israel, shall be delivered from their anti-Christian oppressors, and collected into one kingdom, forming one flock, under one Shepherd, that which is now figure will become fact. The state of the dry bones was an impressive image of the moral condition of the Jewish nation, as it is of the

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [t]take thee one stick, and write upon it, [u]For Judah, and for the children of Israel his companions: then take another stick, and write upon it, [x]For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, [y]Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be [z]in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And [a]I will make them one nation in the land upon the mountains of Israel; [b]and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither [c]shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: [d]but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall [e]they be my people, and I will be their God.

24 And David my servant *shall be* king over them; and they all shall have [f]one shepherd: [g]they shall also walk in my judgments, and observe my statutes, and do them.

B. C. 587.

[t] Num. 17. 2, 3.
[u] 2 Chr. 10. 17; 15. 9.
[x] 1 Kings 12. 16-20. 2 Chr. 10. 19.
[y] Zech. 10. 6. Eph. 2. 13, 14. Col. 3. 11.
[z] Num. 17. 6-9. Hos. 12. 10.
[a] Is. 11. 13. Jer. 33. 39; 50. 4. Eph. 2. 19-22.
[b] Gen. 49. 10. Jer. 23. 5, 6. Rev. 11. 15.
[c] Is. 2. 18. Hos. 14. 8. Zech. 13. 1, 2.
[d] 36. 24, 29.
[e] Gen. 17. 7, 8. Ps. 68. 20, 35. Rev. 21. 7.
[f] Zech. 13. 7. John 10. 11, 14-16. Heb. 13. 20. 1 Pet. 5. 4.
[g] Deut. 30. 6. Jer. 32. 39. Eph. 2. 10. Phil. 2. 12, 13. Tit. 2. 11-13; 3. 3-8.

25 And [h]they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein; *even* they, and their children, and their children's children, for ever: and my servant David *shall be* their prince for ever.

26 Moreover, [i]I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, [k]and will set my sanctuary in the midst of them for evermore.

27 My [l]tabernacle also shall be with them; yea, [m]I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

[h] Jer. 32. 41.
[i] Gen. 17. 7. 2 Sam. 23. 5. Ps. 89. 3, 4. Is. 55. 3; 59. 20, 21. Hos. 2. 18-23. Heb. 13. 20, 21.
[k] Ps. 68. 18. 2 Cor. 6. 16.
[l] John 1. 14. Col. 2. 9, 10. Rev. 21. 3, 22.
[m] Lev. 26. 12. Hos. 2. 23.

CHAPTER XXXVIII.

1 *The army of Gog.* 8 *His evil attempts.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face against [b]Gog, the land of [c]Magog, [1]the chief prince of [d]Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal;

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour*, *even* a great company *with* bucklers and shields, all of them handling swords:

5 [e]Persia, Ethiopia, and [2]Libya with them; all of them with shield and helmet:

6 [f]Gomer, and all his bands; the house of [g]Togarmah of the north quarters, and all his bands; *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

C. XXXVIII.

[a] 6. 2; 25. 2.
[b] Rev. 20. 8.
[c] Gen. 10. 2. 1 Chr. 1. 5.
[1] *Prince of the chief of.*
[d] Is. 66. 19.
[e] 27. 10.
[2] *Phut.*
[f] Gen. 10. 2. 1 Chr. 1. 5.
[g] Gen. 10. 3. 1 Chr. 1. 6. Dan. 11. 40.

spiritual condition of the whole human race. It might, at first sight, seem a hopeless undertaking to prophesy to these dry bones; but nothing is really so which God commands. The "wind" is an emblem of the Spirit, the Author of life in the dead soul. Wherever that Spirit is, life takes the place of death, light of darkness; souls are renewed, enmities are extinguished, and men are reconciled to God. Ver. 15-28. Union is the strength, as division is the weakness of nations. It is here foretold, that God's people shall be united in affection and service. This was in part realised after the Captivity, when all the Israelites who returned settled under the same government, forming but one nation. It is probable, however, that there will hereafter be a more complete fulfilment of it. A union awaits the world which nothing but the Gospel can produce, and which it will not fail to realise, of which we have yet had no sign or sample. The whole family of Adam will, one day, be united under one Head, reconciled to one Lord, and rejoicing in one salvation.

Chap. XXXVIII. 1-6. Great difficulty attends the exposition of these words. The point is to ascertain the power signified by Gog. It has been suggested that it means Antiochus Epiphanes, and that the deliverance predicted for the Church occurred in the time of the Maccabees. This, however, is by no means certain. Others have contended that it is a term of general application to the enemies of the Church of God, who have been discomfited by his superintending providence. Others, satisfied with neither of these views, have held it to refer to certain special enemies that shall subsequently arise, either on the conversion of the Jews, or at their restoration to their own land. Another class of interpreters connect it with the second advent of the Saviour to reign personally on earth. Where men of piety and learning have reached conclusions so various, the fact sufficiently proves the absence of the necessary light, which time alone can furnish. Ver. 7-23. Gog is here ironically summoned to prepare himself for the conflict which is to ensue, since, the greater his force, the greater the humiliation of his defeat. The language of ver. 16 and 17 is full of hope for the Church. When these predictions shall have been accomplished, the nations then will stand astonished at the foreknowledge of the prophet, which will materially contribute to prepare them for the conversion which is to follow. The victory over Gog and his associates will be a principal

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, [h]and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD, It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt [3]think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; [i]I will go to them that are at rest, that dwell [4]safely, all of them dwelling without walls, and having neither bars nor gates,

12 To [5]take a spoil, and to take a prey; to [k]turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the [6]midst of the land.

13 [l]Sheba, and Dedan, and the merchants of Tarshish, [m]with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; [n]In that day when my people of Israel [o]dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, [p]as a cloud to cover the land; [q]it shall be in the latter days, and I will bring thee against my land, [r]that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD, *Art* thou he [s]of whom I have spoken in old time [7]by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

B. C. 587.

[h] Jer. 23. 6.
[3] *Conceive a mischievous purpose.*
[i] Jud. 18. 7, 27. Zech. 2. 4, 5.
[4] *Confidently.*
[5] *Spoil the spoil, and to prey the prey.*
[k] Is. 1. 24, 25. Zech. 13. 7.
[6] *Navel.*
[l] 27. 12, 15, 20.
[m] Jer. 50. 17; 51. 38.
[n] Is. 4. 2.
[o] Zech. 2. 5, 8.
[p] 9.
[q] Deut. 31. 29. Is. 2. 2. Dan. 2. 28; 10. 14. 1 Tim. 4. 1. 2 Tim. 3. 1.
[r] Ex. 14. 4. Matt. 6. 9, 10.
[s] Ps. 110. 5, 6. Dan. 11. 40-45. Joel 3. 9-14. Zech. 12. 2-8; 14. 1.
[7] *By the hands of my.*

[t] Deut. 32. 22. Ps. 89. 46. Heb. 12. 29.
[u] Deut. 20. 20. Is. 42. 13.
[x] Hag. 2. 6, 7, 21, 22. Heb. 12. 26. Rev. 11. 13; 16. 20.
[8] *Towers, or stairs.*
[y] Ps. 106. 16.
[z] Jud. 7. 22. 2 Chr. 20. 23. Hag. 2. 22.
[a] 36. 23.
[b] Ps. 9. 16. Rev. 15. 3, 4; 19. 1-6.

CH. XXXIX.

[a] 38. 2, 3.
[b] Nah. 2. 13; 3. 5.
[c] Ps. 68. 2. Is. 37. 29.
[1] *Strike thee with six plagues:* or, *draw thee back with an hook of six teeth.*
[d] Dan. 11. 40.
[2] *Sides of the north.*
[e] Ps. 46. 9. Jer. 21. 4, 5.
[f] 38. 21.
[g] Jer. 15. 3. Rev. 19. 17-21.
[3] *Wing.*
[4] *To devour.*
[5] *Face of the field.*
[h] Am. 1. 4, 7, 10.
[6] *Confidently.*
[i] Ps. 72. 10.

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, [t]*that* my fury shall come up in my face.

19 For [u]in my jealousy, *and* in the fire of my wrath, have I spoken, [x]Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the [8]steep places shall fall, and every wall shall fall to the ground.

21 And [y]I will call for a sword against him throughout all my mountains, saith the Lord GOD: [z]every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I [a]magnify myself, and sanctify myself; [b]and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.

CHAPTER XXXIX.

1 *God's judgments upon Gog.* 8 *Israel's victory.* 17 *The feast of the fowls and beasts.*

THEREFORE, thou [a]son of man, prophesy against Gog, and say, Thus saith the Lord GOD, [b]Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And [c]I will turn thee back, and [1]leave but the sixth part of thee, [d]and will cause thee to come up from the [2]north parts, and will bring thee upon the mountains of Israel:

3 And [e]I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt [f]fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: [g]I will give thee unto the ravenous birds of every [3]sort, and *to* the beasts of the field [4]to be devoured.

5 Thou shalt fall upon the [5]open field; for I have spoken *it*, saith the Lord GOD.

6 And [h]I will send a fire on Magog, and among them that dwell [6]carelessly [i]in the

means of shaking the empire of infidelity, and leading to the universal submission of the heathen world. It is distinctly intimated here that Gog will as a cloud cover the land. The gathering will be such as had not previously been witnessed, and the overthrow a new thing in the earth. Gog and Magog, according to John, will compass the "beloved city," the true Church, after the Millennium, when fire will come down from God out of heaven, and devour them. There is, nevertheless, amid seeming certainty, great difficulty in determining even the general import of these awful predictions. It has been extensively believed that, in addition to the external opposition, a spirit of discord will break out throughout the invaders, which will issue in mutual destruction, which will be completed by hailstones, pestilence, fire, and brimstone.

Chap. XXXIX. 1-16. The immense army of Gog, led forth against Israel, will embody nearly all the men of his land; and the subsequent judgments which are to descend upon them, will reduce them to the sixth part of the whole. The "fire" probably means some terrible judgment that will rest on the countries whence the army of Gog was collected. There is something absolutely terrible in the picture here presented of a havoc to be made in the army of Gog. Nothing like it has ever occurred since the world began. Seven whole months will be required to clear the dead bodies off the

isles; and they shall know that I *am* the LORD.

7 So [k]will I make my holy name known in the midst of my people Israel; [l]and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, [m]the Holy One in Israel.

8 ¶ Behold, [n]it is come, and it is done, saith the Lord GOD; [o]this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel [p]shall go forth, [q]and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [7]hand-staves, and the spears, and they shall [8]burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the [9]*noses* of the passengers: and there shall they bury Gog, and all his multitude; and they shall call *it*, The valley of [1]Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them:* and it shall be to them a renown, [r]the day that I shall be glorified, saith the Lord GOD.

14 And [s]they shall sever out men of [2]continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, [t]to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [3]set up a sign by it, till the buriers have buried it [u]in the valley of Hamon-gog.

16 And also the name of the city *shall be* [4]Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD, [x]Speak unto [5]every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side [y]to my [6]sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

B. C. 587.

k 33. 16, 23.
l 36. 20, 21, 36.
m Is. 12. 6; 55. 5; 60. 9, 14.
n Is. 33. 10-12. Rev. 16. 17.
o 2 Pet. 3. 8.
p Is. 66. 24. Mal. 1. 5.
q Josh. 11. 6. Ps. 46. 9. Zech. 9. 10.
7 *Javelins.*
8 *Make a fire of them.*
9 Or, mouths.
1 That is, *The multitude of Gog.*
r Ps. 126. 2, 3.
s Num. 19. 11-19.
2 *Continuance.*
t 12.
3 *Build.*
u 11.
4 That is, *the multitude.*
x Gen. 31. 54. Is. 56. 9. Jer. 12. 9.
5 *The fowl of every wing.*
y Is. 34. 6. Jer. 46. 10.
6 Or, *slaughter.*

z Rev. 19. 17, 18, 21.
7 *Great goats.*
a Ps. 68. 30. Is. 34. 7. Jer. 50. 11, 27.
b Deut. 32. 14. Ps. 22. 12.
c Hag. 2. 22. Rev. 19. 18.
d Ex. 9. 16; 14. 4. Is. 26. 11. Mal. 1. 11.
e Ex. 7. 4. 1Sam. 5. 7, 11. Ps. 32. 4.
f Jer. 24. 7. John 17. 3. 1 John 5. 20.
g Jer. 22. 8, 9. Lam. 2. 15-17.
h Deut. 31. 17, 18. Is. 8. 17. Jer. 33. 5.
i Deut. 32. 36. Jud. 2. 14; 3. 8.
k Is. 56. 8. Jer. 23. 3. Am. 9. 14. Rom. 11. 26-31.
l Joel 2. 18. Zech. 1. 14; 8. 2.
m Lev. 10. 3. Is. 5. 16.
n Hos. 2. 20.
8 *By my causing of them, &c.*

18 Ye shall [z]eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [7]goats, [a]of bullocks, all of them [b]fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus [c]ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And [d]I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, [e]and my hand that I have laid upon them.

22 So the house of Israel shall [f]know that I *am* the LORD their God from that day and forward.

23 ¶ And [g]the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [h]hid I my face from them, and [i]gave them into the hand of their enemies; so fell they all by the sword.

24 According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD, [k]Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, [l]and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, [m]and am sanctified in them in the sight of many nations;

28 Then [n]shall they know that I *am* the LORD their God, [8]which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord GOD.

CHAPTER XL.

1 *The time, manner, and end of Ezekiel's vision.* 39 *The eight tables,* 44 *the chambers for the singers.* 48 *The porch of the house.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in

face of the earth, although all the people of the land will be engaged in it. That will be to them a "renown," the day that Jehovah shall be glorified. Ver. 17-29. It was a custom amongst the ancients to invite their friends to a feast on the occasion of a sacrifice. Acting on this figure, God invites the beasts of the field and the fowls of the air to come and partake of the sacrifice of slaughtered enemies of his Church. God's judgments on his people's enemies are a sacrifice to his justice, and a feast of the faith and hope of his people. They have been long down-trodden and oppressed, but the day will come when they will lift up their heads, and behold the vengeance which is reserved for their adversaries.

Chap. XL. 1-3. The vision which commences here extends to the end of the book. At this time the temple at Jerusalem was in ruins, seeing that it was now four-

the fourteenth year after that the city was smitten, in the self-same day [a]the hand of the LORD was upon me, and brought me thither.

2 In [b]the visions of God brought he me into the land of Israel, and set me upon a very high mountain, [1]by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, [c]whose appearance *was* like the appearance of brass, [d]with a line of flax in his hand, and a measuring-reed; and he stood in the gate.

4 And the man said unto me, Son of man, [e]behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: [f]declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit and an hand-breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate [2]which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad, and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and [g]the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And [h]the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [3]space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side; and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of [1]the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner-gate *were* fifty cubits.

16 And *there were* [4]narrow windows to [k]the little chambers, and to their posts within the gate round about, and likewise to the [5]arches; and windows *were* round about [6]inward; and upon *each* post *were* [l]palm-trees.

17 Then brought he me into [m]the outward court, and, lo, [n]*there were* chambers, and a pavement made for the court round about: [o]thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates, over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth, from the fore-front of the lower gate [p]unto the fore-front of the inner court [7]without, an hundred cubits eastward and northward.

20 ¶ And [q]the gate of the outward court [8]that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And [r]the little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the [9]arches thereof, were [s]after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their [t]palm-trees, *were* after the measure of the gate that looketh toward the east; [u]and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And [x]the gate of the inner court *was* over against the gate toward the north, and toward the east; [y]and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, [z]and behold a gate toward the south: [a]and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* [b]windows in it, and in the arches thereof round about, like those windows; [c]the length *was* fifty cubits, and the breadth five and twenty cubits.

B. C. 574.

CH. XL.

[a] 1. 3; 3. 14, 22; 11. 24; 37. 1. Rev. 1. 10.
[b] 1. 1; 8. 3. Dan. 7. 1, 7. Acts 2. 17; 16. 9. 2 Cor. 12. 1-7.
[1] *Upon.*
[c] 1. 7, 27. Dan. 10. 5, 6. Rev. 1. 15.
[d] 47. 3. Is. 8. 20; 28. 17. Zech. 2. 1, 2. Rev. 11. 1; 21. 15.
[e] 2. 7, 8; 3. 17; 43. 10, 11; 44. 5. Matt. 10. 27; 13. 9, 51.
[f] Is. 21. 10. Jer. 26. 2. Acts 20. 27. 1 Cor. 11. 23.
[2] *Whose face was the way toward the east.*
[g] 45. 19.
[h] 7.
[3] *Limit, or bound.*

[1] 8. 7; 42. 1. Ex. 27. 9; 38. 17. Lev. 6. 16. 1 Chr. 28. 6. Ps. 100. 4. Is. 62. 9.
[4] *Closed.*
[k] 7, 12.
[5] *Galleries, or porches.*
[6] *Within.*
[l] 1 Kings 6. 29, 32, 35. 2 Chr. 3. 5. Ps. 92. 12. Rev. 7. 9.
[m] 10. 5; 42. 1; 46. 21. Rev. 11. 2.
[n] 1 Kings 6. 5. 1 Chr. 9. 26; 23. 28. 2 Chr. 31. 11.
[o] 42. 3; 45. 5.
[p] 46. 1, 2.
[7] *From without.*
[q] 6.
[8] *Whose face was.*
[r] 7, 10-16, 29, 33, 36, 37.
[9] *Galleries, or porches.*
[s] 5, 10, 13, 15.
[t] 1 Kings 6. 29, 32, 35; 7. 36. 2 Chr. 3. 5. Rev. 7. 9.
[u] 6, 26, 31, 34. Heb. 6. 1.
[x] 19, 27, 28, 44.
[y] Ex. 27. 9-18; 38. 9-12.
[z] 46. 9.
[a] 21, 28, 29, 33.
[b] John 12. 46. 1 Cor. 13. 12. 2 Pet. 1. 19.
[c] 21, 33.

teen years after the complete destruction of Jerusalem by Nebuchadnezzar. The precise object of the vision is not very obvious. It may be that no model of Solomon's temple remained, and that, therefore, this vision was in some degree intended to supply the deficiency, in the prospect of its re-erection. We have the authority of the New Testament for the assertion, that the temple and temple worship were emblematic of the New Testament Church and the state of things therewith connected. If by the "very high mountain" we are to understand Mount Moriah, on which Solomon built his temple, it must be understood figuratively, for that mountain was not very high. But if viewed as representing the state of the Christian Church, foretold by the prophets that it should be "established on the top of the mountains"—that is, an object sufficiently elevated to command the eye of all nations—then there is in it both beauty and force. Ver. 4-49. It is to be observed that the angel passes by the Court of the Gentiles without measuring it, perhaps signifying that the multitude of the nations flowing into the Church could not be comprised in any measure or number. The importance of the chapter arises from its spiritual application. There is no probability that the Jews, on their restoration—supposing that to precede conversion—will attempt the rebuilding of the temple on the original plan; but

26 And *there were* [d]seven steps to go up to it, and the arches thereof *were* before them; and it had [e]palm-trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate [f]in the inner court toward the south: [g]and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate [h]according to these measures;

29 And [i]the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: [k]and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* [l]five and twenty cubits long, and five cubits [l]broad.

31 And the arches thereof *were* toward the outer court; [m]and palm-trees *were* upon the posts thereof: and the going up to it *had* [n]eight steps.

32 ¶ And he brought me [o]into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein, and in the arches thereof round about: [p]*it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* [q]eight steps.

35 ¶ And he brought me [r]to the north gate, and measured *it* according to these measures;

36 The [s]little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And [t]the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof on this side, and on that side: and the going up to it *had* eight steps.

38 And [u]the chambers, and the entries thereof, *were* by the posts of the gates, [x]where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two [y]tables on that side, to slay thereon [z]the burnt-offering, and [a]the sin-offering, and [b]the trespass-offering.

40 And at the side without, [2]as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* [3]hooks, an hand broad, fastened round about: and [c]upon the tables *was* the flesh of the offering.

44 ¶ And without [d]the inner gate *were* the [e]chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south; one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, [f]the keepers of the [4]charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, [g]the keepers of the charge of the altar: these [h]*are* the sons of Zadok, among the sons of Levi, [i]which come near to the LORD to minister unto him.

47 So he measured the court, [k]an hundred cubits long, and an hundred cubits broad, four-square; and the altar *that was* before the house.

48 ¶ And he brought me to the [l]porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by [m]the steps whereby they went up to it: and *there were* [n]pillars by the posts, one on this side, and another on that side.

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD [a]he brought me [b]to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the [1]door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured [c]the length thereof, forty cubits, and the breadth, twenty cubits.

3 Then went he inward, and measured

B. C. 574.

[d] 2 Pet. 3. 18.
[e] 16, 22. Ps. 92. 12,13. Cant. 7. 7, 8.
[f] 23, 32.
[g] 19, 23, 47.
[h] 32, 35.
[i] 7, 10, 12. 1 Chr. 28. 11, 12. 2 Chr. 31. 11. Neh. 13. 5,9. Jer. 35. 2-4; 36. 10.
[k] 16, 22, 25.
[l] 21, 25, 33, 36.
[l] *Breadth.*
[m] 26, 34.
[n] 22, 26, 34, 37.
[o] 28-31, 35.
[p] 21, 25, 36.
[q] 6, 22, 26, 31, 37, 49.
[r] 27, 32; 44. 4; 47. 2.
[s] 21, 29, 33.
[t] 31, 34.
[u] 12; 41. 10,11. 1 Kings 6. 8.
[x] Lev. 1. 9; 8. 21. Heb. 10. 22.
[y] 41. 22; 44. 16. Luke 22. 30. 1 Cor. 10. 16-21.
[z] Lev. 1. 3, &c.
[a] Lev. 4. 13,&c. 2 Cor. 5. 21.
[b] Lev. 5. 6,&c; 6. 6; 7. 1, 2.
[2] *At the step,* 34.

[3] *End-irons, or the two hearth-stones.*
[c] Lev. 1. 6, 8; 8. 20.
[d] 23, 27.
[e] 7, 10, 29. 1 Chr. 6. 31, 32. Eph. 5. 19. Col. 3. 16.
[f] Lev. 8. 35. Rev. 1. 6.
[4] *Ward,* or *ordinance.*
[g] 44. 15. Lev. 6.12,13.
[h] 43. 19; 44. 15, 16; 48. 11.
[i] Lev. 10. 3. Eph. 2. 13.
[k] 19, 23, 27.
[l] 1 Kings 6. 3.
[m] 31, 34, 37.
[n] 1 Kings 7. 15-21. Rev. 3. 12.

CH. XLI.

[a] 40. 3, 17.
[b] 1 Kings 6. 2. Zech. 6. 12, 13. Eph. 2. 21. 1 Pet. 2. 5. Rev. 3. 12; 11. 1, 2; 21. 3.
[1] *Entrance.*
[c] 1 Kings 6. 2, 17. 2 Chr. 3. 3.

when once their eyes shall have been opened to understand the Scriptures, of course no such idea will ever arise in their minds. They will then look to something purer, higher, and holier. They will discover that the reign of sacrifice has long since terminated, and that their rejected Lord, by one offering, has perfected for ever all that come to God by him.

Chap. XLI. 1-26. The only thing particularly noticeable, in relation to the New Testament, is the expres-

the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.

4 So he measured the length thereof, [d]twenty cubits, and the breadth, twenty cubits, before the temple: and he said unto me, [e]This *is* the most holy *place.*

5 After he measured the wall of the house six cubits; and the breadth of *every* [f]side-chamber four cubits, round about the house on every side.

6 And the side-chambers *were* three, [g]one over another, and [h]thirty in order; [i]and they entered into the wall which *was* of the house for the side-chambers round about, that they might [k]have hold, but they had not hold in the wall of the house.

7 And [l]*there was* an enlarging and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* [n]a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, [o]*was* five cubits; and *that* [p]which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: [q]and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before [r]the separate place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the [s]galleries thereof on the one side, and on the other side, an hundred cubits, with [t]the inner temple, and the porches of the court;

16 The door-posts, and the [u]narrow windows, and the galleries round about on their three stories, over against the door, [v]ceiled with wood round about, and [w]from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about, within and without, by [x]measure.

18 And *it was* made [y]with cherubims and [z]palm-trees, so that a palm-tree *was* between a cherub and a cherub; [a]and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The [1]posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other.*

22 The [b]altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, [c]This *is* the table that *is* before the LORD.

23 And [d]the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece,* two turning leaves; two *leaves* for the one door, and two leaves for the other *door.*

25 And *there were* made on them, on the doors of the temple, [e]cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* [f]narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAPTER XLII.

1 *The priests' chambers:* 13 *the use thereof.* 15 *The outward court measured.*

THEN [g]he brought me forth into [h]the outer court, the way toward the north; and he brought me into the [i]chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against [k]the twenty *cubits* which *were* for the inner court, and over against [l]the pavement which *was* for the outer court, *was* [m]gallery against gallery in three *stories.*

B. C. 574.

[d] 1 Kings 6. 20. 2 Chr. 3. 8. Rev. 21. 16.
[e] Ex. 26. 33, 34. Heb. 9. 3, 8.
[f] 6, 7; 42. 3-14. 1 Kings 6. 5, 6.
[g] *Side-chamber over side-chamber.*
[h] *Three and thirty times,* or *feet.*
[i] 1 Kings 6. 6, 10.
[k] *Be holden.*
[l] It was *made broader, and went round.*
[n] 40. 5. Rev. 21. 16.
[o] 5.
[p] 42. 1, 4.
[q] 9; 42. 4.
[r] 13-15; 42. 1, 10, 13.
[s] Or, *several walks,* or *walks with pillars.*
[t] 17; 42. 15.
[u] 26; 40. 16, 25. 1 Kings 6. 4. 1 Cor. 13. 12.

[v] *Ceiling of wood.*
[w] *The ground unto the windows.*
[x] *Measures.*
[y] 1 Kings 6. 29-32; 7. 36. 2 Chr. 3. 7.
[z] 40. 16, 22. Rev. 7. 9.
[a] 1, 10; 10. 14, 21. Rev. 4. 7-9.
[1] *Post.*
[b] Ex. 30. 1-3. 1 Kings 6. 20, 22; 7. 48. 2 Chr. 4. 19. Rev. 8. 3.
[c] 23. 41; 44. 16. Ex. 25. 23-30. Lev. 24. 6. Prov. 9. 2. Cant. 1. 12. Mal. 1. 7, 12. 1 Cor. 10. 21. Rev. 3. 20.
[d] 1 Kings 6. 31-35. 2 Chr. 4. 22.
[e] 18-20.
[f] 16; 40. 16.

CH. XLII.

[g] 40. 3, 24; 41. 1.
[h] 40. 20. Rev. 11. 2.
[i] 4; 41. 9, 12-15.
[k] 41. 10.
[l] 40. 17, 18. 2 Chr. 7. 3.
[m] 41. 15, 16.

sion in ver. 22—"This is the table that is before the Lord." The words "altar," and "table" are used promiscuously. In Heb. xiii. 10, by altar the apostle clearly means table. It has not unnaturally been supposed that, by this remarkable expression, an intimation has been given that, under the New Testament dispensation, the table would be substituted for the altar in that ordinance by which we are admitted to the nearest communion with our God, figuratively feasting in his house, and sharing his paternal favour.

Chap. XLII. 1-20. The magnitude of the temple, as

4 And before the chambers *was* a walk of ten cubits breadth inward, [g]a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries [1]were higher than these, [2]than the lower, and than the middlemost of the building.

6 For they *were* in [h]three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the fore-part of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And [3]from under these chambers *was* [4]the entry on the east side, as [5]one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, [i]over against the separate place, and over against the building.

11 And [k]the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they; and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south [l]*was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, [m]they *be* holy chambers, where the priests that [n]approach unto the LORD shall eat the most holy things: there shall they lay [o]the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall [p]they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; [q]and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now, when he had made an end of measuring the inner-house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

B. C. 574.

[g] Matt. 7. 14. Luke 13. 24.
[1] *Did eat of these.*
[2] *And the building consisted of the lower and the middlemost.*
[h] 41. 6. 1 Kings 6. 8.
[3] *From the place of.*
[4] *He that brought me.*
[5] *He came.*
[i] 1, 13; 41. 13-15.
[k] 2-5.
[l] 9.
[m] Ex. 29. 31. Lev. 6. 14-16, 26; 7. 6; 10. 13, 17; 24. 9. Num. 18. 9.
[n] 40. 46. Lev. 10. 3. Num. 16. 5, 40; 18. 7. Deut. 21. 5.
[o] Lev. 2. 3, 10; 6. 14, 17, 25, 29; 7. 1, 6; 10. 17; 14. 13; 21. 22. Num. 18. 9, 10.
[p] 44. 19. Ex. 28. 40-43; 29. 4-9. Lev. 8. 7, 13, 33-35. Luke 9. 62.
[q] Is. 61. 10. Rom. 3. 22; 13. 14. Gal. 3. 27. 1 Pet. 5. 5.

[6] *Wind.*

CH. XLIII.

[a] 40. 6.
[b] 1. 28. Is. 6. 3. John 12. 41.
[c] 11. 23.
[d] Rev. 1. 15; 19. 1, 6.
[e] Is. 60. 1-3. Hab. 3. 3. Rev. 18. 1; 21. 23.
[1] *To prophesy that the city should be destroyed.*
[f] 1. 3; 3. 23.
[g] 10. 18, 19.
[h] 1 Kings 18. 12. Acts 8. 39.
[i] Cant. 1. 4. 2 Cor. 12. 2-4.
[k] Lev. 1. 1. Rev. 16. 1.
[l] 40. 3.
[m] Is. 6. 1. Rev. 22. 3.
[n] Ex. 29. 45. Matt. 28. 20. John 1. 14; 14. 23. 2 Cor. 6. 16. Rev. 21. 2, 3.
[o] Hos. 14. 8. Zech. 13. 2.
[2] *For there was but a wall between us and them.*

16 He measured the east [6]side with the measuring-reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north side, five hundred reeds, with the measuring-reed round about.

18 He measured the south side, five hundred reeds, with the measuring-reed.

19 He turned about to the west side, *and* measured five hundred reeds, with the measuring-reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAPTER XLIII.

1 *The glory of God returneth into the temple.* 7 *God's promise to dwell there if the people put away their sins.* 13 *Of the altar, &c.*

AFTERWARD he brought me to the gate, *even* [a]the gate that looketh toward the east:

2 And, behold, [b]the glory of the God of Israel [c]came from the way of the east; [d]and his voice *was* like a noise of many waters: and [e]the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came [1]to destroy the city: and the visions *were* like the vision that I saw by [f]the river Chebar; and I fell upon my face.

4 And the glory of the LORD [g]came into the house, by the way of the gate whose prospect *is* toward the east.

5 So [h]the spirit took me up, [i]and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And [k]I heard *him* speaking unto me out of the house; and [l]the man stood by me.

7 ¶ And he said unto me, Son of man, [m]the place of my throne, and the place of the soles of my feet, [n]where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [o]no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, [2]and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

delineated by Ezekiel, is enormous; with its outbuildings, it extended to about an English mile on each side, or four miles round, which is far greater than the temple of Solomon, or that reared after the Captivity. From this it is clear, therefore, that the vision cannot be explained of any literal temple. It must have a figurative import, and can only have its full realisation in the New Testament dispensation. We are here distinctly taught that a difference ought to be put between common and sacred things, and that a wall of separation excludes impenitent men from the blessings of the Gospel in this world, as well as in that which is to come.

Chap. XLIII. 1-27. The personal presence of the Lord Jesus at the second temple, notwithstanding its diminished splendour, rendered it more glorious than that built by Solomon. The prophet beheld the glory of the Lord "coming from the East." Christ is the Sun of righteousness; and, as the sun, he rises in the East, and thence his light has been communicated to the Western world. The glory of the Lord, manifested in

9 Now [p]let them put away their whoredom, and [q]the carcases of their kings, far from me, [r]and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, [s]shew the house to the house of Israel, [t]that they may be ashamed of their iniquities; and let them measure the [3]pattern.

11 And if they be ashamed of all that they have done, [u]shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, [x]and do them.

12 This *is* the law of the house; [y]Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* [z]the measures of the altar after the cubits: [a]The cubit *is* a cubit and an hand-breadth; even the [4]bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [5]edge thereof round about *shall be* a span; and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So [c]the altar *shall be* four cubits; and from [f]the altar and upward *shall be* [b]four horns.

16 And the altar *shall be* [e]twelve *cubits* long, twelve broad, [d]square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long, and fourteen broad in the four squares thereof; [g]and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; [f]and his stairs shall [g]look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD, These *are* the ordinances of the altar in the day when they shall make it, [h]to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to [i]the priests the Levites that be of the seed of Zadok, [k]which approach unto me, to minister unto me, saith the Lord GOD, [l]a young bullock for a sin-offering.

B. C. 574.

[p] Hos. 2. 2. Col. 3. 5-9.
[q] 37. 23.
[r] 37. 26-28.
[s] Ex. 25. 40.
[t] Rom. 6. 21.
[3] *Sum, or number.*
[u] 40-42.
[x] John 13. 17.
[y] Ps. 93. 5. Joel 3. 17. Rev. 21. 27.
[z] Ex. 27. 1-8.
[a] 40. 5.
[4] *Bosom.*
[5] *Lip.*
[6] *Harel, that is, the mountain of God.*
[7] *Ariel, that is, the lion of God.*
[b] Ex. 27. 2. Lev. 9. 9. Ps. 118. 27.
[c] Ex. 27. 1.
[d] Ex. 38. 1, 2.
[e] Ex. 25. 23. 1 Kings 18. 32.
[f] Ex. 20. 26.
[g] 8. 16.
[h] Ex. 40. 29. Lev. 1. 5-17; 16. 19. Heb. 9. 22, 23; 10. 4-12.
[i] Is. 61. 6. Jer. 33. 18-22. 1 Pet. 2. 5, 9.
[k] Num. 16. 5, 40; 18. 5.
[l] Ex. 29. 10,11. Lev. 4. 3, &c.; 8. 14, 15. 2 Cor. 5. 21. Heb. 7. 27.

[m] Ex. 29. 12, 36. Lev. 8. 15.
[n] 16, 17.
[o] Lev. 16. 19. Heb. 9. 21-23.
[p] Lev. 4. 12, 21. Heb. 13. 11, 12.
[q] Ex. 29. 15-18. Lev. 8. 18-21.
[r] 20, 26.
[s] Ex. 29. 35-37.
[8] *Fill their hands.*
[t] Lev. 9. 1.
[9] *Thank-offerings.*
[u] Rom. 12. 1. Eph. 1. 6. Col. 1. 20, 21. 1 Pet. 2. 5.

CH. XLIV.

[a] Acts 21. 28-30.
[b] 43. 1.
[c] Ex. 24. 10. Is. 6. 1-5.
[d] 2 Chr. 23. 13.
[e] Zech. 6. 12, 13.
[f] Ex. 24. 9-12. 1 Cor. 10. 18. Rev. 3. 20.
[g] 46. 2, 8-10.
[h] 40. 20, 40.
[i] Is. 6. 3, 4. Hag. 2. 7. Mal. 3. 1.
[k] Num. 16. 42-45. Ps. 80. 7. Rev. 1. 17.

20 And thou shalt [m]take of the blood thereof, and put *it* on the four horns of it, [n]and on the four corners of the settle, and upon the border round about: [o]thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall [p]burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer [q]a kid of the goats without blemish for a sin-offering; [r]and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 [s]Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar, and purify it; and they shall [8]consecrate themselves.

27 And when these days are expired, it shall be, [t]*that* upon the eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your [9]peace-offerings; and [u]I will accept you, saith the Lord GOD.

CHAPTER XLIV.

1 *The east gate assigned only to the prince.* 9 *Idolaters incapable of the priest's office.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate [a]of the outward sanctuary which [b]looketh toward the east, and it *was* shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; [c]because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* [d]for the prince; [e]the prince, he shall sit in it [f]to eat bread before the LORD; [g]he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me [h]the way of the north gate before the house: and I looked, and, behold, [i]the glory of the LORD filled the house of the LORD; [k]and I fell upon my face.

5 And the LORD said unto me, Son of

his Church, is her ornament and felicity. It is only through the Lord Jesus dwelling in our nature that we are privileged to commune with God the Father, and to hear his voice of love and pity. A sense of his goodness melts the heart. The penitent pardoned hates both himself and his sins; and never does he cease to do so till he forget the condition to which sin had brought him, and the great salvation which sovereign grace had imparted. No performance of the creature can be accepted of the Lord until the soul be renewed, forgiven, and adopted. The spirit of devotion is a spirit of holy fear, as well as of holy love. The distance between us and our heavenly Father is so great as to be inconceivable; but we have in heaven a merciful High Priest, whose sacrifice met all our necessities, and with whom the Father of mercies is ever well pleased.

Chap. XLIV. 1-31. Solomon placed his own seat at the entrance into the inner court before the altar, and here the prince, in after times, appears to have placed himself when he came to worship in the temple. Near to this the High Priest was seated, as may be gathered from 1 Sam. i. 9, and from that spot the High Priest pronounced the blessing after the conclusion of the

man, [1]mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee [1]concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And [m]thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD, O ye house of Israel, [n]let it suffice you of all your abominations,

7 In that [o]ye have brought *into my sanctuary* [2]strangers, [p]uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, [q]when ye offer my bread, [r]the fat and the blood, and they have [s]broken my covenant, because of all your abominations.

8 And [t]ye have not kept the charge of mine holy things; but ye have set keepers of my [3]charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD, [u]No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And [x]the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even [y]bear their iniquity.

11 Yet they shall be ministers in my sanctuary, [z]*having* charge at the gates of the house, and ministering to the house: they [a]shall slay the burnt-offering and the sacrifice for the people, [b]and they shall stand before them to minister unto them.

12 Because [c]they ministered unto them before their idols, and [4]caused the house of Israel to fall into iniquity; [d]therefore have I lifted up mine hand against them, saith the Lord GOD, [e]and they shall bear their iniquity.

13 And [f]they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place;* but they shall [g]bear their shame, and their abominations which they have committed:

14 But I will make them [h]keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, [i]the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and [k]they shall stand before me to offer unto me [l]the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near [m]to my table, to minister unto me, and they shall [n]keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, [o]they shall be clothed with linen garments; and no wool shall come upon them whiles they minister in the gates of the inner court, and within.

18 They shall have linen [p]bonnets upon their heads, and shall have [q]linen breeches upon their loins; they shall not gird *themselves* [5]with any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, [r]they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not [s]sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither [t]shall any priest drink wine when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is [6]put away; but they shall take maidens of the seed of the house of Israel, or a widow [7]that had a priest before.

23 And they shall [u]teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And [x]in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes [y]in all mine assemblies; [z]and they shall hallow my sabbaths.

25 And they shall [a]come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And [b]after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; [c]I *am* their inheritance: and ye shall give them no possession in Israel; I *am* their possession.

29 They shall [d]eat the meat-offering, and the sin-offering, and the trespass-

B. C. 574.

[1] *Set thine heart.*
[1] Deut. 12. 32. Matt. 28. 20.
[m] 2. 5-8.
[n] 1 Pet. 4. 3.
[o] Acts 21. 28.
[2] *Children of a stranger.*
[p] Deut. 10. 16. Acts 7. 51. Col. 2. 11-13.
[q] Lev. 3. 16. Mal. 1. 12-14. John 6. 32-33.
[r] Lev. 3. 13-17; 17. 11.
[s] Gen. 17. 14. Lev. 26. 15. Jer. 31. 32. Heb. 8. 9.
[t] Num. 18. 3. 1 Tim. 6. 13, 14.
[3] *Ward,* or *ordinance.*
[u] Ps. 50. 16. John 3. 3-5. Tit. 1. 5-9.
[x] 2 Kings 23. 8, 9. Jer. 23. 11.
[y] Gen. 4. 13. Num. 5. 31. Is. 53. 11.
[z] 1 Chr. 26.
[a] 2 Chr. 29. 34.
[b] Num. 16. 9; 18. 6.
[c] 1 Sam. 2. 29, 30.
[4] *Were for a stumbling-block of iniquity unto,* &c.
[d] Deut. 32. 40-42. Rev. 10. 5, 6.
[e] 10, 13.
[f] Num. 18. 3.
[g] 32. 30; 36. 7.
[h] Num. 18. 4.
[i] 1 Tim. 3. 8-10. 2 Tim. 2. 2.
[k] Deut. 10. 8.

[l] Lev. 3. 16, 17.
[m] Mal. 1. 7, 12.
[n] Deut. 33. 8-10.
[o] Ex. 39. 27-29. Rev. 19. 8.
[p] Ex. 28. 40, 41. 1 Cor. 11. 4-10.
[q] Ex. 28. 42.
[5] *In sweating-places.* Heb. *in,* or *with sweat.*
[r] Lev. 6. 10, 11.
[s] Ex. 30. 29. Matt. 23. 17-19.
[t] 1 Tim. 3. 2, 3. Tit. 1. 7, 8.
[6] *Thrust forth.*
[7] *From a priest.*
[u] Deut. 33. 10. 2 Tim. 2. 24, 25. Tit. 1. 9-11.
[x] Deut. 17. 8-13.
[y] Lev. 23.
[z] 23. 26.
[a] Lev. 21. 1-6; Matt. 8. 21, 22. 1 Thes. 4. 13-15.
[b] Num. 19. 11-13. Heb. 9. 13, 14.
[c] Num. 18. 20.
[d] Lev. 6. 14-18, 26-29.

service. Ver. 10-14 clearly foreshadow a complete reformation in the Church of Christ, and the wide-spread prevalence of true piety among the converted Jews. The materials of which the garments of the priesthood were made were all of fine linen, contrived for glory and beauty. The reason which has been assigned is, that wool is more apt than linen to contract dirt and breed insects. It was an ancient maxim, that whatever was taken from a dead body was impure, and should not be permitted to enter the temple. It is remarkable, that the Egyptian priests always wore linen on their bodies and shoes of mattings, or rushes, on their feet. With respect to ver. 20, the priests of Isis shaved their heads close to the skin, and the priests of Buddhoo do so

offering; and every [8]dedicated thing in Israel shall be theirs.

30 And the [9]first of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, [c]that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER XLV.

1 *The portion of land for the sanctuary, 6 for the city, 7 and for the prince, &c.*

MOREOVER, when ye [1]shall [a]divide by lot the land for inheritance, [b]ye shall offer an oblation unto the LORD, [2]an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary [c]five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the [3]suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: [d]and in it shall be the sanctuary *and* the most holy *place*.

4 The [e]holy *portion* of the land shall be for the priests, the ministers of the sanctuary, [f]which shall come near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the sanctuary.

5 And [g]the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, [h]for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of [i]the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* [k]for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward; and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: [l]and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

B. C. 574.

[8] *Devoted.*
[9] *Chief.*
[c] Prov. 3. 9, 10. Mal. 3.10,11.

CH. XLV.

1 *Cause the land to fall.*
[a] Num. 34. 13. Josh. 14. 2. Ps. 16. 5, 6.
[b] Lev. 25. 23. Prov. 3.9,10.
[2] *Holiness.*
[c] 42. 16-20.
[3] *Void places.*
[d] 48. 10.
[e] 44. 28.
[f] 43. 19. Num. 16. 5.
[g] 48. 10, 13, 20.
[h] 1 Chr. 9. 26-33. Neh. 10. 38, 39.
[i] 48. 15-18, 30-35.
[k] Ps. 2. 8, 9. Is. 9. 5, 6. Luke 1. 32, 33.
[l] Is. 11. 3-5; 60. 17, 18. Jer. 23. 5. Jam. 5. 1-6. Rev. 19. 11-16.

[m] 1 Pet. 4. 3.
[n] Ps. 62. 2-6. Is. 1. 17.
[4] *Expulsions.*
[o] Lev. 19. 35, 36. Prov. 16. 11. Am. 8. 4-6.
[p] Is. 5. 10.
[q] Ex. 30. 13. Lev. 27. 25. Num. 3. 47.
[r] 11.
[5] *Kid.*
[s] Prov. 3. 9, 10. Mal. 1. 8, 14.
[6] Or, *thank-offerings.*
[t] Lev. 1. 4. Dan. 9. 24. Rom. 5. 10. 2 Cor. 5. 19. Eph. 2. 16. Col. 1. 21. Heb. 2. 17.
[7] *Shall be for.*
[8] *With.*
[u] Ps. 68. 18. John 1. 16. Rom. 11. 35, 36. Eph. 5. 2.
[x] Ps. 22. 15-26, 29. John 6. 51-57. 1 Cor. 5. 7, 8. Heb. 13. 10. 1 Pet. 2. 24; 3. 18.
[9] *Thank-offerings.*
[y] Num. 28. 11-15. Matt. 6. 33.
[z] Lev. 16. 16, 33. Heb. 9. 22-25; 10. 19-22.
[a] Lev. 16. 18-20.
[b] Lev. 4. 27, &c. Ps. 19. 12. Heb. 5. 2.
[c] Ex. 12. Lev. 23. 5-8. Deut. 16. 1-8. 1 Cor. 5. 7, 8.
[d] Matt. 20. 28; 26. 26-28.

9 ¶ Thus saith the Lord GOD, [m]Let it suffice you, O princes of Israel: [n]remove violence and spoil, and execute judgment and justice, take away your [4]exactions from my people, saith the Lord GOD.

10 Ye shall have [o]just balances, and a just ephah, and a just bath.

11 The [p]ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer.

12 And [q]the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* [r]the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one [5]lamb out of the flock, out of two hundred, [s]out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for [6]peace-offerings, [t]to make reconciliation for them, saith the Lord GOD.

16 All the people of the land [7]shall give this oblation [8]for the prince in Israel.

17 And it shall be [u]the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: [x]he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the [9]peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD, [y]In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, [z]and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, [a]and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for [b]every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, [c]ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall [d]the prince prepare for himself, and for all the

still. They are obliged by their religion to shave their heads every tenth day. Such is the tenacity with which customs, the origin of which is forgotten, are remembered.

Chap. XLV. 1-25. The land was so divided by Joshua on the entrance of the people. The Levites were very numerous; in the time of David they amounted to thirty-eight thousand men, and, consequently, as large a space of ground was allotted to them as belonged to the temple and the whole priestly order. Good news is presented by ver. 8 for the people. Hitherto they had generally

people of the land, a [e] bullock *for* a sin-offering.

23 And seven days of the feast he shall prepare [f] a burnt-offering to the LORD, [g] seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin-offering.

24 And he shall prepare a [h] meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In [i] the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

Ordinances for the prince and the people.

THUS saith the Lord GOD, The gate of the inner court that looketh toward the east [a] shall be shut the [b] six working days; but [c] on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; [d] but the gate shall not be shut until the evening.

3 Likewise [e] the people of the land shall worship at the door of this gate before the LORD, in the sabbaths, and in the new-moons.

4 And [f] the burnt-offering that the prince shall offer unto the LORD in the sabbath-day *shall be* six lambs without blemish, and a ram without blemish.

5 And [g] the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs [1] as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, [h] he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall [i] come before the LORD in the solemn feasts, [k] he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that

B. C. 574.

[e] Lev. 4. 14. 2 Cor. 5. 21.
[f] Num. 28. 15-31.
[g] Num. 23. 1, 2. Heb. 10. 8-12.
[h] Num. 28. 12-15.
[i] Lev. 23. 33-43. Deut. 16. 13-15. 2 Chr. 7. 8-10. Neh. 8. 14-18. John 7. 2, 37-39.

CH. XLVI.

[a] 44. 1, 2.
[b] Gen. 3. 19. Ex. 20. 9. Luke 13. 14.
[c] Is. 66. 23. Heb. 4. 9, 10.
[d] 12.
[e] Luke 1. 10. Heb. 10. 19-22.
[f] Num. 28. 9, 10.
[g] Num. 28. 12.
[1] *The gift of his hand.*
[h] Col. 1. 18.
[i] Ex. 23. 14-17; 34. 23. Deut. 16. 16. Ps. 84. 7.
[k] Phil. 3. 13, 14. Heb. 10. 38. 2 Pet. 2. 20, 21.

[l] 2 Sam. 6. 14-19. Matt. 18. 20; 28. 20. Heb. 3. 6; 4. 14-16. Rev. 2. 1.
[m] Lev. 23. Num. 15; 28; 29. Deut. 16.
[n] 7.
[o] Lev. 1. 3; 23. 38. 1 Kings 3. 4. 2 Chr. 7. 5-7. Ezra 6. 17. Rom. 12. 1. Eph. 5. 2.
[p] 44. 3.
[q] 45. 17.
[r] Ex. 29. 38-42. Dan. 8. 11-13. John 1. 29. 1 Pet. 1. 19, 20. Rev. 13. 8.
[2] *A son of his year.*
[3] *Morning by morning.*
[s] Num. 28. 5.
[t] Heb. 7. 27; 9. 26; 10. 1-10.
[u] Gen. 25. 5, 6. John 8. 35, 36. Rom. 8. 15-17, 29-32. Gal. 4. 7.
[x] Lev. 25. 10. Matt. 25. 14-29. Gal. 4. 30, 31.
[y] Ps. 72. 2-4; 78. 72. Is. 11. 3, 4. Jer. 23. 5, 6.
[z] 1 Kings 21. 19. Mic. 3. 1-3.
[a] Ps. 68. 18. John 10. 28. Eph. 4. 8.
[b] 34. 3-6, 21.
[c] 40. 44-46.
[d] 1 Sam. 2. 13-15.
[e] Lev. 2. 4-7; 7.
[f] 44. 19.

entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And [l] the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And [m] in the feasts, and in the solemnities, [n] the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare [o] a voluntary burnt-offering, or peace-offerings voluntarily unto the LORD, *one* shall then [p] open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, [q] as he did on the sabbath-day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt [r] daily prepare a burnt-offering unto the LORD *of* a lamb [2] of the first year without blemish; thou shalt prepare it [3] every morning.

14 And thou shalt prepare a meat-offering for it every morning, [s] the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, *for* [t] a continual burnt-offering.

16 ¶ Thus saith the Lord GOD, [u] If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his [x] to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, [y] the prince shall not take of the people's inheritance by oppression, to [z] thrust them out of their possession: *but* he shall give his sons [a] inheritance out of his own possession; that [b] my people be not scattered every man from his possession.

19 ¶ After he brought me through [c] the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall [d] boil the trespass-offering and the sin-offering, where they shall [e] bake the meat-offering; that they bear *them* not out into the outer court, [f] to sanctify the people.

fared but ill. The princes did more to oppress than to protect them. They had been ground to the dust by exorbitant taxes, corrupted by a profligate court, and exposed from time to time to the incursions of adversaries through the misconduct of their own king. But there would be an end to these things by the establishment of the reign of justice, truth, and love.

Chap. XLVI. 1-24. It is noticeable that provision is made only for the morning offering, that of the evening is omitted; which makes another important difference between this and the old laws, Ex. xxix. 38-42. There were uncovered apartments for the purpose of dressing those parts of the peace-offerings which were made for the temple by individuals. On these their families and

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, [4]in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts [5]joined of forty *cubits* long, and thirty broad: these four [6]corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, [f]where the ministers of the house shall boil the sacrifice of the people.

CHAPTER XLVII.

1 *The vision of the holy waters: 6 the virtue of them.* 13 *The borders of the land, &c.*

AFTERWARD he brought me again unto [a]the door of the house; and, behold, [b]waters issued out from under the threshold of the house eastward: for the fore-front of the house *stood* toward the east, and the waters came down from under, from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate [c]northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when [d]the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; [e]the waters [1]*were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; [f]the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, [g]waters [2]to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, [h]hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

B. C. 574.

4 *A court in a corner of a court; and a court in a corner of a court.*
5 *Made with chimneys.*
6 *Cornered.*
f John 21. 15-17. 1 Pet. 5. 2.

CH. XLVII.
a 41. 2, 23-26.
b John 7. 37-39. Rev. 22. 1, 17.
c 44. 2, 4.
d Zech. 2. 1. Rev. 21. 15.
e Luke 24. 49. Acts 2. 4, 33; 11. 16-18.
1 *Of the ancles.*
f Acts 19. 10-20. Col. 1. 6.
g Dan. 2. 34, 35. Matt. 13. 31, 32. Rev. 7. 9; 20. 2-4.
2 *Of swimming.*
h Zech. 4. 2.

3 *Lip.*
1 Gen. 2. 9, 10. Rev. 22. 2.
k Is. 41. 17-19; 49. 9, 10.
4 *Plain.*
l 2 Kings 2. 19-22.
5 *Two rivers.*
m John 6. 63; 14. 6, 19. Rom. 8. 2. 1 Cor. 15. 45.
n Is. 49. 12; 60. 3-10. Acts 2. 41, 47; 6. 7.
o John 21. 3-11.
p 2 Chr. 20. 2.
q Num. 34. 6. Josh. 23. 4.
6 *And that which shall not be healed, shall be, &c.*
r Ps. 107. 34.
s Ps. 92. 12.
7 *Come up.*
t Job 8. 16.
8 *Principal.*
9 *Bruises and sores.*
u Num. 34. 2-12.
x Gen. 48. 5. Jer. 3. 18.
1 *Sware.*
y Prov. 16. 33.
z 48. 1.
a Num. 34. 8.
b Am. 6. 2, 14.
c 2 Sam. 8. 8, *Berothai.*
d Gen. 14. 14. Acts 9. 2.
2 *The middle village.*

7 Now, when I had returned, behold, at the [3]bank of the river *were* very [1]many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, [k]and go down into the [4]desert, and go into the sea; *which being* brought forth into the sea, [l]the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the [5]rivers shall come, [m]shall live; and there shall be [n]a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the [o]fishers shall stand upon it, from [p]En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets: their fish shall be according to their kinds, as the fish of [q]the great sea, exceeding many.

11 But the miry places thereof, and the marishes thereof, [6]shall not be healed; they shall be [r]given to salt.

12 And [s]by the river, upon the bank thereof, on this side and on that side, shall [7]grow all trees for meat, [t]whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [8]new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for [9]medicine.

13 ¶ Thus saith the Lord GOD, [u]This *shall be* the border whereby ye shall inherit the land, according to the twelve tribes of Israel: [x]Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another; *concerning* the which I [1]lifted up mine hand to give it unto your fathers: and this land shall [y]fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of [z]Hethlon, as men go to [a]Zedad;

16 [b]Hamath, [c]Berothah, Sibraim, which *is* between the border of [d]Damascus and the border of Hamath; [2]Hazar-hatticon, which *is* by the coast of Hauran.

their friends feasted, while portions were sent to the poor, the widow, and the orphan; and thus the spirit of devotion was the means of preserving the spirit of compassion and benevolence in the land.

Chap. XLVII. 1-7. The language here is figurative. There are no such waters in the temple. It is true that the water which was supplied to the Brasen Sea might have been brought by pipes to the place, but a fountain producing abundance of water was not there, and could not be there, on the top of such a hill. It follows that those waters are to be understood spiritually, or typically, as indeed, also, the whole complexion of the passage shews. If these waters be viewed figuratively, they may be considered as beautifully representing the gradual spread of the Gospel. In Judah, waters and trees were common emblems of prosperity and happiness. These waters were, doubtless, an emblem of the glorious Gospel, with the Holy Ghost rendering it effectual, and diffusing spiritual blessings throughout the world. They strongly indicate the increase of spiritual power with advancing time: small at first, they expand at length into a great river that could not be passed over! Glorious times will these be to live in! But the saints may share the felicity by continually petitioning for their rapid advent. Everything appertaining to the kingdom of God has been progressive and expansive. There is first the Patriarchal Ages, then the Legal Dispensation established by Moses, then the Ministry of John the Baptist, then the Saviour's own Ministry, abolishing the Old and establishing the New Dispensation. The New Dispensation bears a similar character. At first we have a few poor men, afterwards a multitude, then the Gentiles of Asia and Greece, then the Continent and Isles of Europe, and now Africa, Asia, America, and the Isles of the South Seas—in a word, the principal portion of the great globe. Ver. 8-11. These waters ran into the sea, which is supposed to mean the Dead Sea, or Lake of

17 And the border from the sea shall be [e]Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure [g]from Hauran, and from Damascus, and [f]from Gilead, and from the land of Israel *by* [g]Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from [h]Tamar *even* to the waters of [i]strife *in* Kadesh, the [k]river to the great sea. And *this is* the south side [l]southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* [1]ye shall divide it by lot for an inheritance unto you, [k]and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAPTER XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *and of the sanctuary.* 30 *The gates of the city.*

NOW these *are* [a]the names of the tribes. [b]From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east *and* west,) [1]a *portion for* [c]Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* [d]Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* [e]Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* [f]Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* [g]Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* [h]Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* [i]Judah.

8 And by the border of Judah, from the east side unto the west side, shall be [k]the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and [l]the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* [m]for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: [n]and the sanctuary of the LORD shall be in the midst thereof.

11 [2]*It shall be* for the priests *that are* sanctified of [o]the sons of Zadok, which have kept my [3]charge, which went not astray when the children of Israel went astray, [p]as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them [q]a thing most holy, by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* [r]five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And [s]they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: [t]for *it is* holy unto the LORD.

15 ¶ And the five thousand *that are* left in the breadth, over against the five and twenty thousand, shall be [u]a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred,

B. C. 574.

[e] Num. 34. 9.
[3] *From between.*
[f] Gen. 31. 23, 47, *Galeed.* Num. 32. 1.
[g] Gen. 13. 10. Job 40. 23.
[h] 48. 28.
[4] *Meribah.*
[5] *Valley.*
[6] *Toward Teman.*
[1] 13, 14.
[k] Is. 56. 6, 7. Acts 2. 5-11. Eph. 2. 19-22; 3. 6. Rev. 7. 9, 10.

CH. XLVIII.

[a] Ex. 1. 1-5. Num. 1. 5-15. Rev. 7. 4-8.
[b] Num. 34. 7-9.
[1] *One* portion.
[c] Gen. 30. 3-6. Josh. 19. 40-47. 1 Kings 12. 28, 29. Matt. 20. 15, 16.
[d] Gen. 30. 13. Josh. 19. 24-31.
[e] Gen. 30. 7, 8. Josh. 19. 32-39.
[f] Gen. 30. 22-24. Josh. 13. 29-31.
[g] Josh. 16; 17. 8-10, 14-18.

[h] Gen. 29. 32. Josh. 13. 15-23.
[i] Gen. 29. 35. Josh. 15; 19. 9.
[k] 45. 1-5.
[l] Is. 12. 6; 33. 20-22. 2 Cor. 6. 16. Eph. 2. 20-22. Col. 2. 9. Rev. 21. 3, 22; 22. 3.
[m] Num. 35. 1-8. Josh. 21. Matt. 10. 10. 1 Cor. 9. 13, 14.
[n] 8.
[2] Or, *The sanctified* portion shall be *for the priests.*
[o] 40. 46.
[3] Or *ward*, or *ordinance.*
[p] 44. 10.
[q] Lev. 27. 21.
[r] Deut. 12. 19. Luke 10. 7.
[s] Lev. 27. 10, 28, 33.
[t] Lev. 23. 20; 27. 9, 32. Mal. 3. 8-10.
[u] 22. 26; 42. 20.

Sodom, east of Jerusalem. In this, it is affirmed, no living creature is found; at any rate it does not, like other seas, supply fish; so that the inference is, its waters are in some degree pestilential. But the prophet is informed that, when the waters of the sanctuary should enter the sea, it would then be healed, or made wholesome. This remarkable language, viewed spiritually, illustrates the blessed influence of the Gospel wherever it comes. Ver. 12-23. The Apostle John has almost transcribed this part of the vision, and applied it to the salvation of the Gospel, as perfected in the felicity of the heavenly world. If the subject is to be viewed spiritually, and believers to be understood by these trees, the emblem shews that they are rendered flourishing and fruitful by the Word and Spirit; they become useful, and persevere in their fruitfulness to the end of their lives. Such, doubtless, ought to be the case with all the pilgrims of Zion—their profession, doctrine, example, and their whole lives should uniformly tend to instruct the ignorant, reform the vicious, and to build up the young believer.

Chap. XLVIII. 1-35. The closing expression of this chapter, "The Lord is there," is very remarkable. If the allusion, as is generally thought, be to the Shekinah, or symbol of the Divine presence, the passage cannot apply to the second temple, in the same sense as it did to the first. Ezekiel tells us that the Divine presence should be in the city of which he speaks, and that the manifestation should be so powerful as to designate the city itself. The square may be viewed as the emblem of strength and solidity. The Eastern nations were so prone to figure, that even their axioms and oracles of wisdom were wrapped up in emblematical phraseology:

and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy *portion*, *shall be* ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them [x]that serve the city.

19 And they that serve the city [y]shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation [z]four-square, with the possession of the city.

21 ¶ And [a]the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, [b]and westward over against the five and twenty thousand toward the west border, over against the portions for the prince; and it shall be the holy oblation: and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 ¶ As for the rest of the tribes, from the east side unto the west side, [c]Benjamin *shall have* [4]a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, [d]Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east side unto the west side, [e]Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, [f]Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, [g]Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even [h]from Tamar *unto* the waters of [5]strife *in* Kadesh, *and* to [i]the river toward [k]the great sea.

29 This *is* [i]the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* [m]the goings out of the city on the north side, four thousand and five hundred measures.

31 And [n]the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*: [o]and the name of the city from *that* day *shall be*, [6]The LORD *is* there.

B. C. 574.

[x] Josh. 9. 27. Ezra 2. 43-58. Neh. 7. 46. 60.
[y] 1 Kings 4. 7-23. Neh. 11.
[z] Heb. 12. 27. Rev. 21. 16.
[a] 37. 24. Hos. 1. 11.
[b] 8-10.
[c] Gen. 35. 16-19. Josh. 18. 21-28.
[4] *One* portion.
[d] Gen. 29. 33; 49. 5-7. Josh. 19. 1-9.
[e] Gen. 30. 14-18. Josh. 19. 17-23.
[f] Gen. 30. 19, 20. Josh. 19. 10-16.
[g] Gen. 30. 10, 11. Josh. 13. 24-28.
[h] 2 Chr. 20. 2.
[5] *Meribah-kadesh.*
[i] Gen. 15. 18.
[k] 47. 15, 19, 20.
[l] Num. 34. 2, 13. Josh. 13-21.
[m] Rev. 21. 16.
[n] Is. 26. 1, 2.
[o] Gen. 22. 14. Jer. 33. 16. Zech. 14. 21.
[6] *JEHOVAH-shammah.* Ex. 15. 26; 17. 15. Jud. 6. 24. Ps. 46. 5; 48. 14; 132. 14. Is. 12. 6; 14. 32; 24. 23. Rev. 21. 3; 22. 3.

and it has pleased the Most High to employ the same style of expression for the communication of his wonders of love and mercy. It behoves all them who name the name of Christ, to lay themselves out to be of use in the holy city, seeing that they will thereby promote their own welfare, as well as the glory of their Divine Lord. Amid all that has been humbling and distressing throughout this awful prophecy, we have from time to time rays of light to cheer the desert gloom. Thus it is at the close, where we are taught to consider the regularity, stability, and honour of our New Testament Jerusalem, which began to be reared in apostolic times, and which will be carried to perfection amid the light and glory of the Millennium.

THE BOOK OF DANIEL.

Daniel was carried into captivity when a youth, in the fourth year of the reign of Jehoiakim, king of Judah. As a prophet, he was contemporary with Ezekiel, although the dispensation assigned to each was very different. The Book of Daniel consists of two parts—six chapters of history, and six of prophecy. For him was reserved the honour, above any of his compeers or predecessors, of setting forth great matters touching the Prophetic Empires, and the Advent of the Saviour, together with the establishment and progress of his kingdom. He was peculiarly distinguished both for intelligence and devotion, as well as for a singularly sweet and lovely spirit. As the favourite of Nebuchadnezzar, Belshazzar, Darius, and Cyrus, he enjoyed a measure of national importance and political power such as fell to the lot of no other prophet. Daniel was the seer of the sovereigns—Ezekiel that of the captives.

CHAPTER I.

1 *Jehoiakim's captivity.* 8 *Daniel, Hananiah, Mishael, and Azariah, refusing the king's meat, thrive upon pulse and water.*

IN the [a]third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And [b]the Lord gave Jehoiakim king of Judah into his hand, [c]with part of the vessels of the house of God, which he carried into the land of [d]Shinar, to the house of his god; [e]and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring [f]*certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children [g]in whom *was* no blemish, but well-favoured, [h]and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* [i]ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them [k]a daily provision of the king's meat, and of the wine [l]which he drank: so nourishing them three years, that at the end thereof they might [l]stand before the king.

6 Now among these were, of the children of Judah, [m]Daniel, Hananiah, Mishael, and Azariah;

7 Unto whom [n]the prince of the eunuchs [o]gave names: for he gave unto Daniel *the name* of Belteshazzar; and to [p]Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8 ¶ But Daniel [q]purposed in his heart that he would not [r]defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now [s]God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, [t]I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces [2]worse liking than the children which *are* of your [3]sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to [4]Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [5]pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days [u]their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

17 ¶ As for these four children, [x]God gave them [y]knowledge and skill in all learning and wisdom: and [6]Daniel had [z]understanding in all visions and dreams.

18 Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like

B.C. 606.

CH. I.

[a] 2 Chr. 36. 5-7.
[b] Deut. 28. 49-52.
[c] 2 Chr. 36. 7.
[d] Gen. 10. 10.
[e] 1 Sam. 5. 2. Hab. 1. 16.
[f] 2 Kings 20. 17, 18.
[g] Lev. 21. 18-21. Acts 7. 20.
[h] Acts 7. 22.
[i] Prov. 22. 29.
[k] 2 Kings 25. 30.
[l] *Of his drink.*
[l] Luke 1. 19.
[m] Matt. 24. 15.
[n] 2. 10, 11.
[o] Gen. 41. 45.
[p] 2. 12-30.
[q] Ps. 119. 106, 115. 1 Cor. 7. 37.
[r] Lev. 11. 45-47. Ps. 106. 28.
[s] Gen. 32. 28. Ps. 106. 46.
[t] John 12. 42, 43.
[2] *Sadder.*
[3] *Term*, or *continuance.*
[4] *The steward.*
[5] *Of pulse that we may eat.*
[u] Deut. 28. 1-14. Prov. 10. 22. Mal. 2. 2.
[x] 1 Kings 4. 29-31. Ps. 119. 98-100. Prov. 2. 6. Jam. 1. 5, 17.
[y] Acts 7. 22.
[6] *He made Daniel understand.*
[z] Num. 12. 6. 1 Cor. 12. 7-11.

Chap. I. 1-8. Daniel is explicit as to dates. At this time Jehoiakim became tributary to the king of Babylon, and, consequently, the seventy years of the Captivity began. The monarchs of the East have, in every age, been accustomed to employ eunuchs in their palaces, and about their own persons; and they have frequently exalted them to the highest dignities. In all barbarous countries stateliness has been a quality much prized. They seem erroneously to have thought that great stature implied great intelligence and superior parts, which was, and is, frequently the reverse of the fact. In Ethiopia civil offices were distributed according to the bulk and beauty of the men; and not only there, but in other Eastern nations. The youths who attain high offices in the Turkish empire must possess goodly features, as well as a handsome person. Some curious facts of this kind are recorded by Eastern travellers, who testify to having seen young men of singular comeliness, and elegantly dressed, conduct themselves with peculiar modesty and propriety in the presence of their masters. The kings of Persia, who succeeded the kings of Babylon, were accustomed to order the food of the royal table to be served up to the courtiers. Daniel seems to have been afraid lest defilement might arise from the food being prohibited

Daniel, Hananiah, Mishael, and Azariah: [a]therefore stood they before the king.

20 And [b]in all matters of [7]wisdom *and* understanding, that the king enquired of them, he found them [c]ten times better than all [d]the magicians *and* astrologers that *were* in all his realm.

21 And [e]Daniel continued *even* unto the first year of king Cyrus.

CHAPTER II.

1 *Nebuchadnezzar forgetteth his dream, 14 which is revealed to Daniel.* 31 *The dream, 36 and interpretation.*

AND [a]in the second year of the reign of Nebuchadnezzar, [b]Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, [c]and his sleep brake from him.

2 Then the king [d]commanded to call the magicians and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, [e]I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king [f]in Syriack, [g]O king, live for ever: [h]tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, [i]ye shall be [l]cut in pieces, and your houses shall be [k]made a dunghill:

6 But if ye shew the dream, and the interpretation thereof, [l]ye shall receive of me gifts and [2]rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, [m]Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would [3]gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, [n]*there is but* one decree for you; [o]for ye have prepared lying and corrupt words to speak before me, till [p]the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

B. C. 603.

[a] Prov. 22. 29.
[b] 1 Kings 4. 29-34.
[7] *Wisdom of understanding.*
[c] Num. 14. 22.
[d] 2. 2-11, 21-23.
[e] d. 28; 10. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. *So till* is used in Ps. 110. 1; 112. 8.

CH. II.

[a] 2 Chr. 36. 7.
[b] Gen. 41. 1.
[c] Esth. 6. 1.
[d] Deut. 18. 10-12.
[e] Gen. 41. 15.
[f] Gen. 31. 47.
[g] 1 Sam. 10. 24.
[h] Is. 44. 25.
[i] 1 Sam. 15. 33.
[l] *Made pieces.*
[k] Deut. 13. 16.
[l] Num. 22. 7, 17, 37; 24. 11.
[2] *Fee.*
[m] Ec. 10. 4.
[3] *Buy.*
[n] Esth. 4. 11.
[o] Is. 44. 25.
[p] 5. 28, 31.

[q] Ex. 8. 19.
[r] Ps. 68. 18.
[s] Ps. 76. 10.
[t] Esth. 3. 13-15.
[u] 6. 12.
[4] *Returned.*
[5] Or, *chief marshal.* Chal. *chief of the executioners,* or *slaughtermen.*
[z] 3. 12.
[6] *From before God.*
[7] Or, *they should not destroy Daniel, &c.*
[y] 2 Kings 6. 8-12.
[x] Job 12. 16-23.
[a] Ec. 3. 1-8.
[b] 1 Sam. 2. 7, 8.
[c] Prov. 2. 6, 7.
[d] Is. 41. 22, 26.
[e] Ps. 139. 11, 12.
[f] Ps. 104. 2. 1 Tim. 6. 16. 1 John 1. 5.
[g] Ps. 50. 14. Matt. 11. 25. Luke 10. 21.
[h] Gen. 18. 17. John 15. 15. Rev. 1. 1.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth; [q]and there is none other that can shew it before the king, except the gods, [r]whose dwelling is not with flesh.

12 For [s]this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And [t]the decree went forth that the wise *men* should be slain; [u]and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel [4]answered with counsel and wisdom to Arioch the [5]captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to [x]Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies [6]of the God of heaven concerning this secret; that [7]Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then [y]was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: [z]for wisdom and might are his:

21 And [a]he changeth the times and the seasons: [b]he removeth kings, and setteth up kings: [c]he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He [d]revealeth the deep and secret things: [e]he knoweth what *is* in the darkness, [f]and the light dwelleth with him.

23 I [g]thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, [h]and hast made known unto me now what we desired of

by the law of Moses, or else from its being offered to idols, or subjected to some idolatrous ceremony in their name. Ver. 9-21. The prince of the eunuchs displayed great humanity and consideration towards the young men, and fearing that less sumptuous fare than that provided by royal authority might affect their health, he was backward to concede the favour they asked. They succeeded, however, to overcome his scruples, confident that the result would be satisfactory. There is every reason to believe that there was a Divine hand in the whole matter, and that God had a wonderful purpose to accomplish by the arrangement. The most notable thing in the chapter is the fact that Daniel lived to the first year of King Cyrus, and consequently witnessed the full accomplishment of Jeremiah's prophecy concerning the seventy years.

Chap. II. 1-30. The Chaldeans were the most ancient philosophers in the world of whom we have any account. They were much addicted to the study of the heavenly bodies, from which they professed to prognosticate, or to reveal, the secrets of futurity. In those times every nation had its wise men, so-called, who practised upon them profitable impositions. A case occurred now, however, which was calculated to put their skill to the test, and which, but for Daniel, would have brought upon them swift destruction. Nothing could be more outrageous than the demand of the king, while it was eminently fitted to set at naught all pretenders to a wisdom superior to that of mortals. The passage strikingly illustrates the character of ancient despotisms. Nothing can exceed the ferocious arrogance and arbitrary violence of the king, who was governed by no consideration of either law or justice; he knew no other rule of action than whim, pride, or passion, and he made nothing of the destruction of human life. The business, doubt-

thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto [1]Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him, [k]Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch [l] brought in Daniel before the king in haste, and said thus unto him, [s]I have found a man of the [g]captives of Judah that will make known unto the king the interpretation.

26 The king answered and said to [m]Daniel, whose name *was* Belteshazzar, [n]Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded [o]cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is [p]a God in heaven that revealeth secrets, and [1]maketh known to the king Nebuchadnezzar what shall be [q]in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 (As for thee, O king, thy thoughts [2]came *into thy mind* upon thy bed what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass:

30 But as for me, [r]this secret is not revealed to me for *any* wisdom that I have more than any living, but for [3]*their* sakes that shall make known the interpretation to the king, [s]and that thou mightest know the thoughts of thy heart.)

31 ¶ Thou, O king, [4]sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee, [t]and the form thereof *was* terrible.

32 This image's [u]head *was* of fine gold, his [x]breast and his arms of silver, his [y]belly and his [5]thighs of brass,

33 His [z]legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was [a]cut out [6]without hands, [b]which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff

B. C. 603.

[l] 15.
[k] Acts 27. 24.
[1] Prov. 24. 11, 12.
[s] *That I have, &c.*
[g] *Children of the captivity, &c.*
[m] 5. 12.
[n] 1 Sam. 17. 33.
[o] Job 5. 12, 13. Is. 44. 25; 47. 12, 13.
[p] Ps. 115. 3.
[1] *Hath made known.*
[q] Num. 24. 14.
[2] *Came up.*
[r] Acts 3. 12.
[s] *The intent, that the interpretation may be made known to.*
[t] 47.
[4] *Wast seeing.*
[u] Matt. 4. 8.
[x] Is. 14. 4. Rev. 17. 4.
[z] 8. 3, 4.
[y] 6. 5-8.
[5] *Sides.*
[z] 7. 7, 8, 19-28.
[a] Zech. 4. 6. 2 Cor. 5. 1. Heb. 9. 24.
[6] *Which was not in hands,* 45.
[b] Ps. 2. 8-12. Is. 60. 12. Rev. 17. 14.

[o] Ps. 37. 10, 36. Rev. 20. 11.
[d] Is. 2. 2, 3.
[e] Ps. 22. 27. Is. 11. 9. Rev. 11. 15.
[f] 2 Chr. 36. 23. Prov. 8. 15. Rev. 19. 16.
[g] 32.
[h] Is. 44. 28; 45. 1-6.
[i] Zech. 6. 9-6.
[k] John 11. 48.
[7] Or, *brittle.*
[8] *This with this.*
[9] *Their days.*
[l] Ps. 146. 13. Ez. 37. 25. John 12. 34. Rev. 11. 15.
[1] *Kingdom thereof.*
[m] Ps. 2. 9. Is. 60. 12. 1 Cor. 15. 24, 25. Rev. 19. 15-20.
[2] *Which was not in hands.*
[n] Rev. 1. 19; 4. 1.
[3] *After this.*
[o] Acts 14. 13. Rev. 19. 10; 22. 8.

of the summer thrashing-floors; and the wind carried them away, that [c]no place was found for them: and the stone that smote the image [d]became a great mountain, [e]and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for [f]the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. [g]Thou *art* this head of gold.

39 And after thee shall arise [h]another kingdom inferior to thee, and [i]another third kingdom of brass, which shall bear rule over all the earth.

40 And [k]the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay; *so* the kingdom shall be partly strong, and partly [7]broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave [8]one to another, even as iron is not mixed with clay.

44 And in [9]the days of these kings shall the God of heaven set up a kingdom, [l]which shall never be destroyed: and the [1]kingdom shall not be left to other people, *but* it shall [m]break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain [2]without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath [n]made known to the king what shall come to pass [3]hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar [o]fell

less, produced a great sensation throughout the court, the city, and the country, while it revealed the wondrous fact, that they had among them a man who could dive into the secrets of futurity, and even read the dreams of kings! There were not wanting then, as now, in benighted countries, multitudes who professed to interpret dreams; and, as stretching into the future, it was not easy to convict them of deception. The demand, however, that they should first tell the dream itself, and then give the interpretation, brought things to an issue. He whose sagacity, or celestial aid, enabled him to tell the dream, was entitled to credit for his interpretation of it. The deportment of Daniel was alike remarkable for simplicity, modesty, and dignity. He was forward to proclaim the glory and majesty of his God, and the testimony he bears is worthy of the occasion. The thanks tendered for the discovery of the secret is a deeply affecting expression of piety. The prophet's humanity reflects lustre on his piety. He hastened to prevent the destruction of the wise men. Ver. 31-49. The foundation of all Daniel's prophecies is laid in the sublime vision of the image composed of various metals. The Great Monarchies were clearly set forth, and the prophecy was fulfilled in the succession of the Persians, the Greeks, and the Romans, in turn, to the rule of the world. The Babylonian Monarchy commenced in the year of the world 1771, and ended 3466, before Christ 538, having thus lasted throughout the long period of nearly 1700 years. The stone cut out without hands, that broke the image to pieces, and became a great mountain filling the earth, was none other than

upon his face, and worshipped Daniel, and commanded that they should offer an oblation [p]and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* [q]a God of gods, and [r]a Lord of kings, and [s]a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him [t]ruler over the whole province of Babylon, [u]and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and [x]he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [y]*sat* in the gate of the king.

CHAPTER III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 24 *Their miraculous deliverance.*

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then [a]the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried [1]aloud, To you [2]it is commanded, [b]O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [3]dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso [c]falleth not down and worshippeth, shall [d]the same hour be cast into the midst of [e]a burning fiery furnace.

7 Therefore at that time, [f]when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, [g]and accused the Jews.

9 They spake, and said to the king Nebuchadnezzar, [h]O king, live for ever.

10 Thou, O king, [i]hast made a decree, that every man that shall hear the sound of [k]the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are [l]certain Jews, whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have [4]not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, [m]in *his* rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. [n]Then they brought these men before the king.

14 Nebuchadnezzar spake, and said unto them, *Is it* [5]true, O Shadrach, Meshach, and Abed-nego, do not ye serve [o]my gods, nor worship the golden image which I have set up?

15 Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, [p]*well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; [q]and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, [r]we *are* not careful to answer thee in this matter.

17 If it be *so*, [s]our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods,

B. C. 603.

p Ezra 6. 10.
q Deut. 10. 17. Josh. 22. 22.
r Ps. 2. 10, 11. Prov. 8. 15, 16. 1 Tim. 6. 15. Rev. 1. 5.
s Gen. 41. 39. Am. 3. 7.
t ch. 1, 2.
u 5. 11.
x Prov. 28. 12.
y Esth. 2. 19, 21. Am. 5. 15.

CH. III.

B. C. 580.

a Acts 19. 34, 35. Rom. 1. 21-28; 3. 11.
1 *With might.*
2 *They command.*
b Esth. 8. 9.
3 *Singing.* Chal. *symphony.*
c Ex. 20. 5. Is. 44. 17. Rev. 13. 15-17.
d Mark 6. 27.
e Jer. 29. 22.
f 1 John 5. 19. Rev. 12. 9; 17. 13; 19. 20.
g Ezra 4. 12-16. 1 Pet. 4. 3, 4.
h ch. 6. 21.
i Ps. 94. 20. Is. 10. 1. Rev. 13. 16, 17.
k Ex. 15. 20, 21; 32. 18, 19. Am. 6. 5.
l 1 Sam. 18. 7-11. Prov. 27. 4. Ec. 4. 4.
4 *Set no regard upon thee.*
m Gen. 4. 5. Esth. 3. 5, 6. Luke 6. 11.
n Matt. 10. 18. Acts 5. 25-27.
5 *Of purpose.*
o Is. 46. 1. Jer. 50. 2.
p Ex. 32. 32. Luke 13. 9.
q Ex. 5. 2. 2 Chr. 32. 15-17. Matt. 27. 43.
r Matt. 10. 19. Luke 21. 14, 15. Acts 4. 8-13, 19; 5. 29; 24. 10-13.
s Gen. 17. 1. Ps. 68. 20. Prov. 13. 10, 11. Is. 12. 2. Acts 27. 20-24. Rom. 8. 31. Heb. 7. 25.

---

the kingdom of God, the New Testament Church. This kingdom is described by two figures—first as a stone, and secondly as a mountain. The idea beautifully indicates progress, and the consummation comprises a universal empire. The prophet frankly expounds his own prophecy, which must deeply have added to the interest attendant on its publication to the empire at large. The discovery of the dream had opened the ear of the monarch, and prepared him to receive whatever else might proceed from the lips of the prophet.

Chap. III. 1-18. The Babylonians were addicted to the erection of stupendous images. One historian states, that Xerxes took a statue of gold forty feet high out of the temple of Belus, in Babylon, when he demolished it. The image was probably placed upon a pedestal, and both may have been measured. The plain of Dura is believed to have been near the Tigris, in Mesopotamia, where a town called Dura, or Doura, still exists. Ver. 6 presents the first mention we have of hours in the Sacred Scriptures, which was probably an invention of the Chaldeans or the Babylonians. The father of Greek historians tells us, that his countrymen received the twelve parts of the day from Babylon. The scene of the furnace was inconceivably terrible, and the preservation of the men's lives was an event of a nature so extraordinary, that it could not fail to produce a thrilling sensation, from the king downward, to all who heard it. Travellers have told us that fire is, or was, a great element in the capital punishments of the East. Cooks who may have offended the king or court were dealt with in their own way—roasted over a slow fire; while

nor worship the golden image which thou hast set up.

19 ¶ Then [t] was Nebuchadnezzar [6] full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* [u] he spake, and commanded that they should heat the furnace [x] one seven times more than it was wont to be heated.

20 And he commanded the [7] most mighty men that *were* in his army [y] to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [8] coats, their hosen, and their [9] hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's [1] commandment was urgent, and the furnace exceeding hot, the [2] flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, [z] fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was [a] astonied, and rose up in haste, *and* spake, and said unto his [3] counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and [4] they have no hurt; and the form of the fourth is like [b] the Son of God.

26 ¶ Then Nebuchadnezzar came near to the [5] mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, [c] ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And [d] the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [e] upon whose bodies the fire had no power, [f] nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

B. C. 580.

t Prov. 21. 24. Acts 5. 33.
6 *Filled.*
u Ex. 15. 9, 10.
x Lev. 26. 21, 24, 28.
7 *Mighty of strength.*
y Acts 12. 4, 5; 16. 23, 24.
8 *Mantles.*
9 *Turbans.*
1 *Word.*
2 *Spark.*
z 2 Cor. 1.8-10; 4. 17. 1 Pet. 4. 12.
a Acts 5. 22-25; 12. 18.
3 *Governors.*
4 *There is no hurt in them.*
b John 19. 7, 8.
5 *Door.*
c 2. 47.
d Acts 2. 6-12.
e Is. 43. 2. Heb. 11. 34.
f Matt. 10. 30.

g Gen. 9. 26. Exra 1. 3.
h Acts 5. 19.
i Jer. 17. 7, 8. 2 Cor. 1. 9, 10. Eph. 1. 12, 13. 1 Pet. 1. 21.
6 *A decree is made by me.*
7 *Error.*
k 15, 17, 28.
8 *Made pieces.*
l Deut. 32. 31.
m 1 Sam. 2. 30. John 12. 26. Rom. 8. 31.
9 *Made to prosper.*

CH. IV.

a Esth. 3. 12. Acts 2. 6.
b Ezra 4. 17; 5. 7. Eph. 1. 2. 1 Tim. 1. 2. 1 Pet. 1. 2.
1 *It was seemly before me.*
c Ps. 66. 16. Acts 22. 3-16; 26. 9-16.
d Ps. 77. 19. Rom. 11. 33.
e Ps. 145. 13. Is. 9. 7. 1 Tim. 1. 17. Rev. 11. 15.
f Ps. 30. 6, 7. Is. 47. 7, 8. Luke 12. 19. 1 Thes. 5. 2, 3.
g Job 7. 14.
h Gen. 41. 7, 8.
i Is. 44. 25. Jer. 27. 9.
k Is. 46. 1. Jer. 50. 2. Is. 63. 11.
m 2. 48; 5. 11.

28 *Then* Nebuchadnezzar spake, and said, [g] Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who [h] hath sent his angel, and delivered his servants [i] that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God.

29 Therefore [6] I make a decree, That every people, nation, and language, which speak [7] any thing amiss against [k] the God of Shadrach, Meshach, and Abed-nego, shall be [8] cut in pieces, and their houses shall be made a dunghill; [l] because there is no other God that can deliver after this sort.

30 ¶ Then [m] the king [9] promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV.

1 *Nebuchadnezzar's dream.* 19 *Daniel interpreteth it.*
28 *The story of the event.*

NEBUCHADNEZZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; [b] Peace be multiplied unto you.

2 [1] I thought it good to shew the signs and wonders [c] that the high God hath wrought toward me.

3 How [d] great *are* his signs! and how mighty *are* his wonders! [e] his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar [f] was at rest in mine house, and flourishing in my palace:

5 I saw [g] a dream which made me afraid, and the thoughts upon my bed, and the visions of my head, troubled me.

6 Therefore made I a decree [h] to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; [i] but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, (whose name *was* [k] Belteshazzar, according to the name of my god, [l] and in whom *is* the spirit of the holy gods,) and before him I told the dream, *saying*,

9 O Belteshazzar, [m] master of the magi-

bakers were thrust into a heated oven! Chardin states that he saw ovens in the royal square of Ispahan for the purpose of terrifying the bakers, and thus preventing them from taking undue advantage of the general distress. Ver. 19-30. The dress of the Babylonians consisted of an outer tunic of linen reaching down to the feet; over this was a robe of woollen; and over all a white short coat, with a turban on the head. The furnace would seem to have been an uncovered building with an enclosure of fire, so that the king, while sitting in his palace, might see it, and enjoy the sufferings of the victims of his cruelty. It is not to be supposed that the king had any idea of the Son of God as meaning the Lord Jesus Christ. All he meant, probably, was a supernatural person, "a son of the gods"—an angel—some one sent by Daniel's God. It may, nevertheless, have been the Lord Jesus as the Angel of the Covenant, although unknown to the tyrant. The occasion was so supremely great as to authorise, if not to demand, his glorious presence with his faithful servants. No event like it had previously occurred in the history of the Church, and it was meet that it should be signalised by such a manifestation.

Chap. IV. 1-27. The king, by previous events, seems to have been brought to recognise the one living and true God. He speaks in terms not unworthy even of a son of Abraham. He seems, indeed, to have been under the influence of Inspiration, else he had never spoken of God's kingdom as an everlasting kingdom, and his dominion being from generation to generation. The sovereigns of the world are frequently represented by large trees, in the language of Eastern countries. The figure, as supplying shade, is understood as denoting the protection which they afforded to their subjects. The vision of the king was peculiarly terrible, and such as could not fail to appal him to the uttermost. Much controversy has obtained as to the import of the terms

cians, because I know that [n]the spirit of the holy gods *is* in thee, and [o]no secret troubleth thee, [p]tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: I [z]saw, and behold [q]a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof [r]reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: [s]the beasts of the field had [t]shadow under it, and [u]the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw [x]in the visions of my head upon my bed, and, behold, [y]a watcher and [z]an holy one came down from heaven:

14 He cried [3]aloud, and said thus, [a]Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: [b]let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless, [c]leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart [d]be changed from man's, and let a beast's heart be given unto him; and let [e]seven times pass over him.

17 This matter *is* [f]by the decree of the watchers, and the demand by the word of [g]the holy ones: to the intent [h]that the living may know that [i]the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it [k]the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, [l]forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: [m]but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then [n]Daniel (whose name *was* Belteshazzar) [o]was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, [p]let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, [q]the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

B. C. 570.

[n] Gen. 41. 38. 1 Sam. 4. 8.
[o] Gen. 40. 6-8; 41. 8.
[p] Gen. 41. 15, &c. Jud. 7.13-15.
[z] *Was seeing.*
[q] Ps. 37. 35, 36. Is. 10. 33, 34. Ez. 31. 3-18.
[r] Gen. 11. 4. Deut. 9. 1. Matt. 11. 23.
[s] Jer. 27. 6, 7. Ez. 17. 23.
[t] Lam. 4. 20.
[u] Matt. 13. 32. Luke 13. 19.
[x] 7. 1.
[y] Ps. 103. 20.
[z] Deut. 33. 2. Ps. 89. 7. Luke 4. 34. Jude 14.
[3] *With might.*
[a] Matt. 3. 10; 7. 19. Luke 3. 9.
[b] Jer. 51. 6, 9. Ez. 31. 12.
[c] Ez. 29. 14.
[d] Luke 8. 27-29.
[e] Rev. 12. 14.
[f] 1 Kings 22. 19, 20. 1 Tim. 5. 21.
[g] Is. 6. 3, 8. Rev. 4. 8.
[h] Ps. 83. 17, 18. Ez. 25. 17.
[i] Jer. 27. 5-8.
[k] 1 Sam. 2. 8. Ps. 113. 7, 8. Ez. 7. 24.
[l] Gen. 41. 8, 15. Is. 47. 12-14.
[m] 1 Kings 14. 2. Am. 3. 7.
[n] 2. 26; 5. 12.
[o] Jer. 4. 19. Hab. 3. 16.
[p] 1 Sam. 3. 17.
[q] 2 Sam. 18. 32. Jer. 29. 7.

[r] Ez. 31. 3, 16.
[s] 2 Sam. 12. 7. Matt. 14. 4.
[t] Jer. 27. 6-8.
[u] 13-17.
[x] 5. 21.
[y] Is. 46. 10, 11.
[z] Mark 5. 2-5.
[a] Ez. 18. 27-32. Acts 8. 22. Jam. 4. 8-10.
[4] *Healing of thine error.*
[5] *Upon.*
[b] Gen. 11. 2-9. Rev. 14. 19; 17. 5; 18. 10, 21.
[c] Matt. 3. 17. John 12. 28. Acts 9. 3-5.

20 The [r]tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth:

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* [s]thou, O king, that art grown and become strong: for [t]thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king [u]saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, [x]and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* [y]the decree of the most High, which is come upon my lord the king:

25 That they shall [z]drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and [a]break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a [4]lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked [5]in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this [b]great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth, there [c]fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee

"watchers," and "holy ones." There seems no reason to doubt that they were simply angels—ministering spirits sent forth to minister to the heirs of salvation. Ver. 28-37. The moment chosen for the king's humiliation was one in which his soul was filled with pride and self-idolatry. Nothing more arrogant could have escaped from his lips, and no voice more terrible have been addressed to his ear. Although the city had existed many ages before, he had surpassed all his predecessors in enlarging, beautifying, and improving it, till it became the wonder of the world for its temples, palaces, and architectural glories. The king's success was employed to feed the fires of his own imperial arrogance, to the utter exclusion of all remembrance of his mortality, and accountability to a Higher Power. How he came to be driven from men, and to herd with the beasts of the field, we have no means of ascertaining; the fact, however, is certain. The monarch was bereft of reason, after which he was utterly neglected by his relatives, and those who, for the time being, exercised authority; and for seven long years he was living in this deplorable condition. The chapter is one peculiarly adapted to

it is spoken; [d]The kingdom is departed from thee:

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, [e]until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and [f]I blessed the most High, and I praised and honoured [g]him that liveth for ever, [h]whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: [i]and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and [k]none can stay his hand, or say unto him, [l]What doest thou?

36 At the same time my reason returned unto me; and, for the glory of my kingdom, mine honour and brightness returned unto me: and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, [m]all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER V.

1 *Belshazzar's impious feast.* 5 *An handwriting troubleth him.* 25 *Daniel interpreteth the writing.*

BELSHAZZAR the king [a]made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his [1]father Nebuchadnezzar had [2]taken out of the temple which *was* in Jerusalem; that the king and his princes, his wives and his concubines, might [b]drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods [c]of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In [d]the same hour came forth fingers of a man's hand, and [e]wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then [f]the king's [3]countenance [4]was changed, and his thoughts troubled him, [g]so that the [5]joints of his loins were loosed, [h]and his knees smote one against another.

7 The king cried [6]aloud [i]to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall [k]be clothed with [7]scarlet, and *have* a chain of gold about his neck, and shall be [l]the third ruler in the kingdom.

8 Then came in all the king's wise *men:* [m]but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his [8]countenance was changed in him, and his lords were astonied.

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet-house; *and* the queen spake, and said, [n]O king, live for ever: [o]let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom in whom *is* the spirit of the holy gods; and in the days of thy [9]father, [p]light and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [1]father, the king, I *say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as [q]an excellent spirit,

B. C. 563.

d 1 Sam. 13.14; 15. 23.
e Ps. 75. 7. Jer. 27. 5.
f Da. 50. 14.
g Jer. 10. 10. John 5. 28. Rev. 4. 10.
h Mic. 4. 7. Luke 1. 33. Rev. 11. 15.
i 1 Sam. 3. 18. Ps. 33. 9-11. Is. 46. 10, 11. Matt. 11. 25. Acts 4. 28. Phil. 2. 10, 11.
k Acts 5. 39. 1 Cor. 10. 22.
l Rom. 9. 19, 20. 1 Cor. 2. 16.
m Deut. 32. 4. Rev. 15. 3; 16. 7; 19. 1, 2.

CH. V.

B. C. 538.

a Is. 22. 12-14. Mark 6. 21, 22.
1 *Grandfather.*
2 *Brought forth.*

b 4, 23.
c Ps. 115. 4-8.
d Ps. 78. 30, 31. Prov. 29. 1. 1 Thes. 5. 2, 3.
e Col. 2. 14. Rev. 20. 12-15.
f Job 15. 20-27; 20. 19-27. Ps. 73. 18-20.
3 *Brightnesses.*
4 *Changed it.*
g Ps. 69. 23. Is. 21. 3, 4.
5 *Girdles.* Chal. *bindings*, or *knots.*
h Nah. 2. 10.
6 *With might.*
i Gen. 41. 8.
k Gen. 41. 42-44.
7 *Purple.*
l Esth. 10. 2, 3.
m Gen. 41. 8. Is. 47. 9, 12-15.
8 *Brightnesses.*
n 1 Kings 1. 31.
o Gen. 35. 17, 18. 1 Sam. 4. 20-22. Job 21. 34.
9 *Grandfather.*
p 2 Sam. 14. 17. Acts 14. 11. Rev. 3. 9.
1 *Grandfather.*
q Ps. 16. 3. Prov. 12. 26; 17. 27. Col. 1. 29.

benefit the rulers of mankind. The lesson is beautifully stated by the monarch himself, after his return to reason, and to rule. With what meekness he confesses, that "those who walk in pride, He is able to abase!"

Chap. V. 1-16. Belshazzar was the last king of the Babylonian race—a circumstance which materially contributes to his celebrity. He was grandson of Nebuchadnezzar, and had reigned through a period of seventeen years, during the whole of which he waged an unsuccessful war with Cyrus, and the Medes and Persians. Cyrus had driven his armies before him, till at length he had surrounded Babylon, which he took, and slew Belshazzar. One of the most sublimely awful things on record is the writing of the fingers on the palace wall. Such an event, under such circumstances, was calculated to strike terror into the stoutest heart. The effect produced upon the king was natural. The anguish of the moment was probably such as had never agitated a human bosom. How impressively is the case depicted by these words, "His countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another!" The queen mentioned was not the queen-consort, but, it is believed, the queen-mother, who had not been present at the impious banquet, but, hearing the tidings of the handwriting, she hastened to give the king the benefit of her counsel. She spoke of Daniel with profound respect, and even reverence; she appears to have remembered the events of the reign of Nebuchadnezzar, which were probably overlooked by the impious and besotted Belshazzar. It has, nevertheless, been suggested, that there is another reason which would account for his ignorance. When a king dies, the physicians and astrologers are removed—the one, for not having driven away death; and the other, for not having predicted it! Be this as it may, the king appears to have had no knowledge of Daniel, who, therefore, must have ceased to exercise

and knowledge, and understanding, [2]interpreting of dreams, and shewing of hard sentences, and [3]dissolving of [4]doubts, were found in the same Daniel, [r]whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake, and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my [5]father brought out of [s]Jewry?

14 I have even heard of thee, [t]that the spirit of the gods *is* in thee, and *that* light, and understanding, and excellent wisdom, is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst [6]make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, [u]thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, [x]Let thy gifts be to thyself, and give thy [7]rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But [y]when his heart was lifted up, and his mind hardened [8]in pride, he was [9]deposed from his kingly throne, and they took his glory from him:

21 And [z]he was driven from the sons of men; and [1]his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [a]till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast [b]lifted up thyself against [c]the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, [d]which see not, nor hear, nor know: and the God [e]in whose hand thy breath *is*, [f]and whose *are* all thy ways, [g]hast thou not glorified.

24 Then [h]was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God [i]hath numbered thy kingdom, and finished it.

27 TEKEL; [k]Thou art weighed in the balances, and art found wanting.

28 PERES; [l]Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they [m]clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And [n]Darius the Median took the kingdom, [2]*being* [3]about threescore and two years old.

CHAPTER VI.

1 *Daniel's preferment.* 16 *He is cast into the den of lions,* 18 *and miraculously saved.*

IT pleased [a]Darius to set over the kingdom [b]an hundred and twenty princes, which should be over the whole kingdom;

B. C. 538.

2 *Of an interpreter of, &c.*
3 *Of a dissolver, &c.*
4 *Knots.*
r 4. 8, 19.
5 *Grandfather.*
s John 7. 1, 3, *Judea.*
t 11, 12.
6 *Interpret.*
u Acts 8. 18.
x 2 Kings 5. 16, 20. Acts 8. 20.
y Psa, as 2. 6.
7 Ex. 9. 17; 18. 11. Job 15. 25-27. Prov. 16. 5, 18. Is. 14. 12-17. Luke 1. 51, 52; 18. 14.
8 *To deal proudly.*
9 *Made to come down.*
z Job 30. 3-7.

1 *He made his heart equal, &c.*
a Ex. 9. 14-16. Ps. 83. 17, 18. Ez. 17. 24.
b Is. 37. 23. Rev. 13. 6.
c Gen. 14. 19. Ps. 115. 16.
d Ps. 115. 4-7. Is. 46. 6, 7. Hab. 2. 18, 19.
e Gen. 2. 7. Job 12. 10. Ps. 104. 29. Is. 42. 5. Acts 17. 25, 28.
f Prov. 20. 24. Jer. 10. 23. Heb. 4. 13.
g Rom. 1. 21-23.
h 5.
i Is. 13; 14. Acts 15. 18.
k Ps. 62. 9. Jer. 6. 30.
l Is. 13. 17; 21. 2; 45. 1, 2.
m 7, 16.
n 9. 1.
2 He as *the son of, &c.*
3 Or, *now.*

CH. VI.

a 5. 31.
b Ex. 18. 21, 22.

authority in the empire. Ver. 17-31. The deportment of Daniel had lost none of its dignity through age. Never did prophet assume an air more awful than that which characterised the interview. The hour of judgment had arrived, sentence had gone forth, and the courtesies which the prophet had shewn to the king's grandfather were refused to himself. He delivered his truthful, terrible message with the fidelity which became the occasion, apprising the king that his reign, his life, and the Chaldean monarchy, were about to expire together. Belshazzar appears to have been, in all respects, a much inferior man to his grandfather, and every way an object of contempt. In him, impiety had reached a climax, and vengeance was now to descend to the uttermost. The explanation of the mysterious writing struck terror into his soul, and into that of all who heard it. It was the knell of the empire! Few expressions of Scripture have been so celebrated, and bid so fair to last for ever, as the figure of the balances. The Mohammodans preserve among the relics in the Mosque of Omar, on Mount Moriah, a pair of large scales, in which they say souls are to be weighed at the judgment to take place in the valley there. An eminent traveller tells us, that, according to custom, the Mogul is literally weighed once a-year, on his birthday, in the presence of his chief grandees. The scales were plated with gold, and so was the beam on which they hung by great chains made of the same metal. The king, sitting in one of these scales, was weighed first against silver coin, which was immediately afterwards distributed amongst the poor; he was next weighed against gold; and after that against jewels. These things were contained in silken bags successively placed in the balances. Mr Thomas Roe, who recorded the fact, says, "When I saw him in the balances, I thought of Belshazzar, who was found too light. By his weight, of which his physicians keep an exact account, they presume to guess concerning the present state of his body, of which they speak flatteringly, however they think it may be."

Chap. VI. 1-9. Darius shewed a large amount of administrative capacity; the plan of division and subdivision was the only method of dealing with an empire so vast and unwieldy. It was natural that the king

2 And over these three presidents, of whom Daniel *was* first; [c]that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel [d]was preferred above the presidents and princes, because [e]an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, [f]We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes [1]assembled together to the king, and said thus unto him, [g]King Darius, live for ever.

7 [h]All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, [i]have consulted together to establish a royal statute, and to make a firm [2]decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, [k]he shall be cast into the den of lions.

8 Now, O king, [l]establish the decree, and sign the writing, that it be not changed, [m]according to the law of the Medes and Persians, which [3]altereth not.

9 Wherefore king Darius [n]signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and, [o]his windows being open in his chamber toward Jerusalem, [p]he kneeled upon his knees [q]three times a day, and prayed, and [r]gave thanks before his God, [s]as he did aforetime.

11 Then these men [t]assembled, and found Daniel praying and making supplication before his God.

12 Then [u]they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, [x]The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, [y]That Daniel, which *is* of the children of the captivity of Judah, [z]regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [a]was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, [b]Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then [c]the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake, and said unto Daniel, [d]Thy God, whom thou servest continually, he will deliver thee.

17 And [e]a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were [4]instruments of musick brought before him; [f]and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, [g]is thy God, whom thou servest continually, [h]able to deliver thee from the lions?

B. C. 537.

[c] Matt. 18. 23.
[d] Prov. 22. 29.
[e] Gen. 41. 38-41. Prov. 3. 3, 4.
[f] Esth. 3. 8. John 19. 6, 7. Acts 24. 13-16.
[1] *Came tumultuously.*
[g] Neh. 2. 3. Acts 24. 2, 3.
[h] 2, 3.
[i] Ps. 83. 1-3. Mark 15. 1. Acts 4. 5-7, 26-28.
[2] *Interdict.*
[k] 3. 6, 11.
[l] Esth. 8. 10.
[m] Esth. 1. 19; 8. 8.
[3] *Passeth not.*
[n] Ps. 62. 9, 10; 118. 9.
[o] 2 Chr. 6. 38. Heb. 4. 16.
[p] Ezra 9. 5. Luke 22. 41. Eph. 3. 14.
[q] Ps. 55. 17. Acts 10. 9.
[r] Ps. 34. 1. Col. 3. 17. 1 Thes. 5. 17, 18. Heb. 13. 15.
[s] Neh. 6. 11. Matt. 10. 28-33. Acts 4. 18, 19, 29. Phil. 1. 14, 20. Rev. 2. 10, 13.
[t] Ps. 10. 9; 37. 32, 33.
[u] Acts 16. 19-24; 24. 2-9.
[x] Esth. 1. 19.
[y] 5. 13.
[z] Esth. 3. 8. Acts 17. 7.
[a] Luke 23. 13-24. John 19. 7-12.
[b] Esth. 8. 8.
[c] Prov. 29. 25.
[4] Job 5. 12. Ps. 91. 14-16. Is. 43. 2. Acts 27. 23.
[d] Matt. 27. 60-66. Acts 16. 23, 24.
[4] Or, *table.*
[e] Esth. 6. 1.
[f] 3. 15, 17, 28, 29.
[g] Gen. 18. 14. Num. 11. 23; 14. 15, 16. Luke 1. 37. 2 Cor. 1. 10. 2 Tim. 4. 16-18.

should soon come to hear of a man so extraordinary as Daniel, and of his unparalleled wisdom and experience, and promote him to the highest place in the government. This signal distinction, however, produced corresponding envy. Daniel's integrity was his stronghold; and never was a loftier tribute paid to the rectitude of a public servant. His religion operated with such power as to exclude everything in his conduct which might furnish a handle to accuse him; it became, therefore, necessary to devise means of turning that religion itself into a crime. Malice and envy are fertile of expedients; these men made a proposal, which, however preposterous in itself, while it flattered the king, formed a snare for the prophet. The king acted very unwisely in not demanding a reason for the course which these men had adopted. Ver. 10-17. Daniel made no difference in his religious exercises; he was alike careful to avoid concealment and ostentation. By a little management he might have eluded the vigilance of his enemies; but he resolved, in all things, to act as aforetime. Hate is full of energy; his accusers lost no time in apprising the king of Daniel's disobedience. The monarch, when too late, discovered the error into which he had fallen, but even then he exerted himself to the utmost to effect the deliverance of the innocent victim of their malice and his own indiscretion. But it was all to no purpose; the law of the country was hostile to the benevolence of the king, who submitted to the terrible necessity, in confidence that the God of Daniel would appear for his faithful servant. Ver. 18-28. Such a deliverance as God here wrought for the prophet could not fail to create an unparalleled sensation throughout the empire. The integrity of the king was evident by the whole of his deportment, which displayed the sincerest sorrow on account of the prophet. The results were all that he could wish—the lions were turned into lambs, and the prophet was safe beyond the reach of danger. In this exercise of the Divine power, special prominence is given to Daniel's faith: he was preserved "because he believed in his God." The grounds of the king's command concerning the accusers, with their wives and children, are not apparent. But the king clearly set down their conduct to the score of malicious envy, and determined that the lions should arbitrate in the matter between them and the prophet of the Lord. The result was decisive—the Divine restrictions removed, the lions, true to their nature, rushed on their prey, and in an instant the company were devoured. Daniel's power was thus immutably established, and it

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, [l]and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, [k]because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives: and [l]the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; [m]Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men [n]tremble and fear before the God of Daniel: [o]for he *is* the living God, and stedfast for ever, [p]and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, [q]and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the [s]power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAPTER VII.

1 *Daniel's vision of the four beasts,* 9 *and of God's kingdom.* 15 *The interpretation thereof.*

IN the first year of Belshazzar king of Babylon, Daniel [1]had a dream, and visions of his head upon his bed: then [a]he wrote the dream, *and* told the sum of the [2]matters.

2 Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And [b]four great beasts came up from the sea, diverse one from another.

4 The first *was* [c]like a lion, and had eagle's wings: I beheld till the wings

B. C. 537.

l 2 Tim. 4. 17. Heb. 11. 33.
k 1 Chr. 5. 20. Ps. 118. 8, 9. Mark 9. 23.
l 3. 22.
m Ezra 4. 17. 2 Pet. 1. 2.
n Ps. 2. 11. Luke 12. 5. Heb. 12. 29.
o Acts 17. 25. 1 Thes. 1. 9. Rev. 4. 10; 5. 14.
p Ps. 20. 10. Matt. 6. 13. Rev. 11. 15.
q Deut. 4. 34. Jer. 32. 19, 20. Acts 4. 30. Heb. 2. 4.
s *Hand.*

CH. VII.

B. C. 555.

1 *Saw.*
a Is. 8. 1; 30. 8. Hab. 2. 2. Rom. 15. 4. Rev. 1. 19.
2 *Words.*
b 2. 32, 33, 37-40. Zech. 6. 1-8.
c Deut. 28. 49, 50. Ez. 17. 3. Hab. 1. 6-8.

d Jer. 50. 30-32.
3 Or, *wherewith.*
e 4. 33, 36, 37. Ez. 28. 2, 9.
4 *One dominion.*
f Is. 13. 17, 18. Jer. 50. 21-32.
g 2, 13.
h 2. 41, 42. Rev. 12. 3.
i 8. 23-25. Rev. 9. 7.
k 2 Tim. 3. 2. Rev. 13. 1, 5, 6.
l 1 Cor. 15. 24. Rev. 19. 16-21.
m 13, 22.
n 2 Thes. 1. 7, 8. 2 Pet. 3. 7-10.
o Ps. 104. 3, 4. Ez. 1. 13-21; 10. 2-7.
p Deut. 33. 2. 1 Kings 22. 19. Matt. 25. 31. Rev. 5. 11.
q Ps. 96. 11-13. Rev. 20. 11-15.
5 *A prolonging in life was given them.*
r Is. 9. 6, 7. Matt. 24. 30. Mark 13. 26. Luke 21. 27, 36. Heb. 2. 14. Rev. 1. 7, 13, 18.
s 9, 22.

thereof [d]were plucked, [g]and it was lifted up from the earth, and made stand upon the feet as a man, [e]and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up [4]itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, [f]Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

7 After this [g]I saw in the night-visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; [h]and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* [1]eyes like the eyes of man, and [k]a mouth speaking great things.

9 ¶ I beheld [l]till the thrones were cast down, and [m]the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: [n]his throne *was like* the fiery flame, [o]*and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: [p]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [q]the judgment was set, and the books were opened.

11 I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet [5]their lives were prolonged for a season and time.

13 I saw in the night-visions, and, behold, [r]*one* like the Son of man came with the clouds of heaven, and came to [s]the Ancient of days, and they brought him near before him.

lasted as long as the reign of Darius and Cyrus the Persian.

Chap. VII. 1-8. This is the same Belshazzar referred to in chap. v., which in the arrangement might advantageously have followed the present chapter. It is probable, however, that the present method was adopted with a view to the separation of the historic and the prophetic portions from each other, and their distinct exhibition. The present vision was about seventeen years before the events just recorded, and contains substantially the same facts as the dream of Nebuchadnezzar, under different aspects, and with additional circumstances. It is agreed, on all hands, that the "little horn" pointed to the Popedom, which, from small beginnings, acquired a large temporal dominion through laying its hand on the ten kingdoms. The "eyes like the eyes of a man" significantly betokened the extraordinary vigilance, sagacity, and cunning of the Papal power. All history testifies to the accuracy of the Divine predictions. The great things that were to be spoken were falsehoods and anathemas, impieties and blasphemies. The Pope lays claim to infallibility, and to a power which authorises him to dispense with the Divine laws, as also to exercise the Divine prerogative of forgiving sin, while he makes merchandise of the things of God and the souls of men. Ver. 9-14. The fulfilment of the sublime prophecy here set forth will probably precede the introduction of the latter-day glory, while the final judgment will succeed to the consummation of all things. The great personage, "like the Son of man, coming with the clouds of heaven," clearly points to the

14 And there was given him dominion, and glory, and a kingdom, [t]that all people, nations, and languages, should serve him: his dominion *is* [u]an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* [6]body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These [x]great beasts, which are four, *are* four kings, *which* shall arise [7]out of the earth.

18 But the saints of the [7]most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of [z]the fourth beast, which was diverse from all [8]the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And [a]of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, [b]whose look *was* more stout than his fellows.

21 I beheld, and [c]the same horn made war with the saints, and prevailed against them;

22 Until [d]the Ancient of days came, and [e]judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be [f]the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And [g]the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he [h]shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until [1]a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, [k]whose kingdom *is* an everlasting kingdom, [l]and all [9]dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

B. C. 555.

[t] Ps. 72. 17. Rev. 11. 15.
[u] Is. 9. 7. Ob. 21. Mic. 4. 7. Luke 1. 33. John 12. 34. Heb. 12. 28.
[6] *Sheath.*
[x] 2. 37-40; 8. 19-22.
[7] Ps. 17. 14. John 18. 36. Rev. 13. 1, 11.
[7] *High ones*, that is, *things*, or *places.*
[z] 2. 40-43.
[8] *Thos.*
[a] 8. 9-11.
[b] 11. 36, 37.
[c] 8. 12, 24.
[d] 2 Thes. 2. 8.
[e] Rev. 1. 6.
[f] Luke 2. 1.
[g] Rev. 12. 3.
[h] 2 Thes. 2. 4.
[i] Rev. 11. 2, 3.
[k] Ps. 145. 13.
[l] Ps. 2. 6-12.
[9] *Rulers.*

CHAPTER VIII.

1 *Daniel's vision of the ram and he-goat.* 13 *The two thousand three hundred days of suspension of sacrifice.*

CH. VIII. B. C. 553.

IN [a] the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And [b]I saw in a vision; (and it came to pass, when I saw, that I *was* at [c]Shushan *in* the palace, which *is* in the province of [d]Elam:) and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than [1]the other, and the higher came up last.

4 I saw the ram [e]pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and [2]touched not the ground; and the goat *had* [3]a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before

[a] 7. 1.
[b] Num. 12. 6. Heb. 1. 1.
[c] Esth. 2. 8; 4. 16.
[d] Gen. 10. 22; 14. 1.
[1] *The second.*
[e] Is. 45. 1-5. Jer. 50; 51.
[2] *None touched him in the earth.*
[3] *An horn of sight.*

Lord Jesus, the Son of God, who came to the Ancient of Days, and was brought in before him by the angelic attendants to receive a glorious, universal, and everlasting kingdom. The scene here presented transcends everything ever conceived by the human understanding. Ver. 15-28. Daniel seems to have bent beneath the burden of these stupendous communications. Awed and dazzled by their magnificence, he yet understood them not, and was anxious to obtain a glimpse of their import. The great thing set forth here is the final triumph of the people of God, and the absorption of all the world's kingdoms into that of Christ. Nothing can exceed the beauty and grandeur of the closing verses, which may well suffice to cheer the drooping hearts of God's people under the manifold depressions to which his cause is still subjected, and the difficulties with which it will have to contend before its universal triumph. That triumph, however, is purely a question of time. The eternal purpose of the Most High requires it; while infinite wisdom, exercising infinite power, will without fail bring it about.

Chap. VIII. 1-12. The kingdom of Media and Persia, previously represented by a voracious bear, now appears as a ram, with two horns. It is usual for the kings of Persia to wear a diadem of gold in the form of a ram's head. The Chaldean Monarchy was now drawing to a close, and the means of destruction were presented to the prophet's eye. The ram had two horns when he was smitten by the goat, which signified the Macedonian power—the next prophetic empire. The ram is an emblem rather of firmness and rapid movement, than of power. In the case, however, of Alexander, there was power as well as rapidity. He pushed his conquests "westward, northward, and southward," with irresistible impetuosity and uniform success, till he had fulfilled the purposes of Providence. It is a notable fact, that the goat was the emblem of the Macedonian kingdom, the people of which were long called the goats. The successes of Alexander were pointed out to himself by the Jewish High Priest, with an effect that may easily be conceived, under the following circumstances:—When Alexander besieged Tyre, Josephus tells us, the Jewish High Priest having sworn allegiance to Darius, refused to pay tribute to Alexander, and the refusal so exasperated him, that he instantly determined on the destruction of the Jewish people. When the conqueror advanced, the Chief Priest, in his pontifical vestments,

the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: [f]and, when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* [4]to the [g]host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, [h]he magnified *himself* even [5]to [i]the prince of the host, and [6]by him [k]the daily *sacrifice* was taken away, [l]and the place of his sanctuary was cast down.

12 And [7]an host was [m]given *him* against the daily *sacrifice* by reason of transgression, [n]and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto [8]that certain *saint* which spake, [o]How long *shall be* the vision *concerning* the daily *sacrifice*, [p]and the transgression [9]of desolation, to give both the sanctuary and the host [q]to be trodden under foot?

14 And he said unto me, [r]Unto two thousand and three hundred [1]days; then shall the sanctuary be [2]cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and [s]sought for the meaning, then, behold, there stood before me [t]as the appearance of a man.

16 And [u]I heard a man's voice between *the banks of* Ulai, which called, and said, [x]Gabriel, [y]make this *man* to understand the vision.

17 So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, [z]Understand, O son of man; for [a]at the time of the end *shall be* the vision.

B. C. 553.

f 2 Chr. 26. 16. Ez. 28. 9.
4 *Against.*
g Is. 14. 13.
h 2 Thes. 2. 4.
5 *Against.*
i Josh. 5. 14, 15.
6 *From.*
k Ex. 29. 38-42.
l Luke 21. 5, 6, 24.
7 *The host was given over for the transgression against the daily sacrifice.*
m Rev. 13. 7.
n Ps. 119. 142.
8 *The numberer of secrets; or, the wonderful numberer.* Heb. *Palmoni.*
o Ps. 74. 9, 10.
p Matt. 24. 15.
9 *Making desolate.*
q Heb. 10. 29.
r Rev. 11. 2, 3.
1 *Evening, morning.*
2 *Justified.*
s Matt. 13. 36.
t Josh. 5. 14.
u Acts 9. 7.
x Luke 1. 19, 26.
y Zech. 2. 4.
z Ez. 2. 1; 3. 2.
a Hab. 2. 3.

b Luke 9. 32; 22. 45.
c Ez. 2. 2.
3 *Made me stand upon my standing.*
d Rev. 1. 1.
e Rev. 10. 7; 11. 18.
4 *Accomplished.*
f Deut. 28. 50.
g 2 Thess. 2. 9-11.
h Rev. 13. 3-9; 17. 12, 13.
i Rev. 13. 10; 17. 6; 19. 2.
5 *People of the holy ones.*
6 *Prosperity.*
k Rev. 17. 14.
l Rev. 10. 4; 22. 10.
m Hab. 3. 16.

CH. IX.

1 *In which he, &c.*
a 2 Tim. 3. 15-17. · 2 Pet. 1. 19-21.

18 Now, as he was speaking with me, [b]I was in a deep sleep on my face toward the ground: but [c]he touched me, and [3]set me upright.

19 And he said, Behold, [d]I will make thee know what shall be in [e]the last end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are [4]come to the full, [f]a king of fierce countenance, [g]and understanding dark sentences, shall stand up.

24 And his power shall be mighty, [h]but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and [i]shall destroy the mighty and the [5]holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [6]peace shall destroy many: he shall also [k]stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told *is* true: [l]wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel [m]fainted, and was sick *certain* days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

CHAPTER IX.

1 *Daniel confessing his sins,* 16 *prayeth for the restoration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, [1]which was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel [a]understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would

attended by the other priests, went out to meet him; and to the astonishment of his attendants, the fiery conqueror bowed the knee before the High Priest, with awe and veneration. This unaccountable act was soon explained. While Alexander had been planning the expedition at Dio, he had a dream in which he beheld that very High Priest, with the habit he were, invite him to come into Asia, and promise him success in his expedition. The obvious and extraordinary fulfilment of the dream so impressed him, that he avowed his purpose to adore the God of the Jews; and accordingly he entered Jerusalem in peace, and offered sacrifice in the Temple, where the High Priest shewed him the prophecies concerning himself, his wars, and conquests. The statement here given is probably true, since that alone can explain the course of Alexander, who not only did not wreak his vengeance on the Jews, but granted them special and peculiar privileges. Ver. 13-27. The days referred to have been the subject of much learned inquiry, and not a little controversy. The results generally agreed upon amount substantially to this:—If the 1260 days, or years, began A.D. 606, they must end A.D. 1866, and 2300 reckoned backward from that period, will bring us to the year B.C. 434. It is nevertheless hazardous to place too much confidence in the exactness of such calculations. But the probability is great that the main points in this statement are correct. It is now nearly 2400 years since Daniel had his vision; and in the course of things, it admits of no dispute, that the end of the 2300 days, or years, draws nigh. The facts alone can illustrate these sublime and awful prophecies. It were impossible, by mere speculation, to strike out

accomplish seventy years in the desolations of Jerusalem.

3 ¶ And [b]I set my face unto the Lord God, to seek by prayer and supplications, [c]with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and [d]made my confession, and said, O Lord, [e]the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We [f]have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [g]righteousness [2]*belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [h]to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, [i]because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, [k]though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, [l]which he set before us by his servants the prophets.

11 Yea, [m]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore [n]the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath [o]confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for [p]under the whole heaven hath not been done as hath been done upon Jerusalem.

B.C. 538.

[b] Ex. 36. 37.
[c] Ezra 8. 21. Jon. 3. 6-9.
[d] 1 John 1. 8-10.
[e] Ex. 34. 6, 7. Jer. 32. 17-19. Rom. 8. 28. 1 John 5. 2, 3.
[f] Is. 64. 5-7. Jer. 3. 25.
[g] Deut. 32. 4. Ps. 51. 4, 14.
[2] *Thou hast, &c.*
[h] 6, 7.
[i] Lam. 3. 42.
[k] Ps. 106. 43-45.
[l] Neh. 9. 13-17. Heb. 1. 1.
[m] Is. 1. 4-6. Jer. 8. 5-10.
[n] Deut. 33. 19, &c.
[o] Is. 44. 26. Rom. 15. 8.
[p] Lam. 2. 13. Matt. 24. 21.

[q] Jer. 2. 30.
[3] *Entreated we not the face of, &c.*
[r] Jer. 31. 18. John 8. 32. Eph. 1. 17, 18.
[s] Jer. 31. 28.
[t] Neh. 9. 33.
[4] *Made thee a name.*
[u] Ps. 106. 6, &c.
[x] Num. 6. 23-26. Ps. 119. 135.
[y] John 16. 24. 2 Cor. 1. 20.
[z] 2 Kings 19. 16.
[5] *Whereupon thy name is called.*
[6] *Cause to fall.*
[a] Num. 14. 19.
[b] Ex. 36. 22. Eph. 1. 6, 12.
[c] Is. 63. 16-19.
[d] Ec. 7. 20. Rom. 3. 23.
[e] Is. 62. 6, 7.
[f] Luke 1. 19, 26.
[7] *With weariness, or flight.*
[g] Is. 6. 6, 7.

13 As *it is* written in the law of Moses, all this evil is come upon us: [q]yet [3]made we not our prayer before the LORD our God, [r]that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [s]watched upon the evil, and brought it upon us: for [t]the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast [4]gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and [u]for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and [x]cause thy face to shine upon thy sanctuary *that is* desolate, [y]for the Lord's sake.

18 O my God, [z]incline thine ear, and hear; open thine eyes, and behold our desolations, and the city [5]which is called by thy name: for we do not [6]present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; [a]O Lord, forgive; O Lord, hearken and do; defer not, for [b]thine own sake, O my God: [c]for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and [d]confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God [e]for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even [f]the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly [7]swiftly, [g]touched me about the time of the evening oblation.

anything even approaching the truth. The prophecies of Daniel are peculiar; he is in the highest sense of the term a prophet; he narrated but little, and, it seems, never preached. His position as one of the prophets of the Captivity was different from that of his predecessors in Palestine. With the exception of his sublime prayer, he indulges but seldom in devotional sentiments. There is in him but little doctrine, and not much that is preceptive.

Chap. IX. 1-19. The books here referred to, of course, signify the prophecies of Jeremiah, which were probably issued in successive portions, and all possessed by Daniel. From this it appears, that each generation of prophets studied the writings of their predecessors for the more perfect understanding of the times which were passing over them. As stated in a former note, the Seventy Years were dated from the latter end of the third, or the beginning of the fourth year of Jehoiakim, when Daniel was carried captive; and this was in the sixty-ninth year, so that the hour of deliverance was at hand. It is remarkable that, notwithstanding the certainty that, at the expiration of the period specified, the Jews should be restored, the prophet, with the most fervent importunity, implored the accomplishment of the prediction. There is a principle here involved, which extends to everything between God and the creature. Jeremiah had told them, in chap. xxix., that they were to "call upon him, and to pray unto him," and that he would "hearken unto them." Daniel was now an object of the deepest interest to his people, since he had advanced considerably beyond the age of eighty; and, accordingly, was one of the very few who had lived throughout the whole of this eventful period of his country's history. Daniel appears to have had regular periods of devotion—a plan, where practicable, doubtless possessing advantages; but the immense majority of God's people are not in circumstances to enable them to enjoy it; and happily, nothing that is impossible is necessary. Devotion consists more in spirit than in act—in the habitual recognition of the Divine presence, and a steadfast endeavour to promote the Divine glory. This is the most remarkable record in the prophetical writings of the Old Testament. In this respect, Daniel stands alone, and far above all his fellows. The prayers of Moses,

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to [8]give thee skill and understanding.

23 At the beginning of thy supplications the [9]commandment came forth, and I am come to shew *thee;* for thou *art* [1]greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to [2]finish the transgression, and to [3]make an end of sins, and [h]to make reconciliation for iniquity, and [i]to bring in everlasting righteousness, and to seal up the vision and [4]prophecy, [k]and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to [5]restore and to build Jerusalem, unto [l]the Messiah [m]the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall [6]be built again, and the [7]wall, even in [8]troublous times.

26 And after threescore and two weeks shall Messiah be cut off, [9]but not for himself: and the people of the prince that shall come [n]shall destroy the city and the sanctuary; [o]and the end thereof *shall be* with a flood, and unto the end of the war [1]desolations are determined.

27 And he shall [p]confirm the covenant with many for one week: and in the midst of the week he shall [q]cause the sacrifice and the oblation to cease, and [2]for the overspreading of abominations he shall make *it* desolate, [r]even until the consummation, and that determined shall be poured upon the desolate.

CHAPTER X.

1 Daniel, having humbled himself, seeth a vision; 10 being troubled with fear, he is comforted by an angel.

IN the third year of [s]Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, [t]but the time appointed *was* [1]long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

B.C. 538.

8 *Make thee skilful of understanding.*
9 *Word.*
1 A man *of desires.*
2 *Restrain.*
3 *Seal up.*
h Rom. 5. 10. 1 Cor. 1. 30.
4 *Prophet.*
k Luke 4. 18.
5 *Build again Jerusalem.*
l John 1. 41.
m Is. 9. 6.
6 *Return and be builded.*
7 *Breach, or ditch.*
8 *Strait of times.*
9 *And shall have nothing.*
n Matt. 23. 38; 24. 2.
o Matt. 24. 6-14.
1 *It shall be cut off by desolations.*
p Is. 55. 3.
q Heb. 10. 4-22.
2 *With the abominable armies.*
r Rom. 11. 26.

CH. X.

s Is. 44. 28. b 12. 4, 9.
1 *Great.*

c Is. 24. 6-11.
2 *Bread of desires.*
d 2 Sam. 19. 24. Matt. 6. 17.
e Ez. 1. 3.
f Gen. 2. 14.
g Josh. 5. 13. Rev. 1. 13-16.
3 *One man.*
h Jer. 10. 9.
i Matt. 17. 2. Rev. 1. 14-16.
k Rev. 1. 15; 10. 1.
l Acts 9. 7.
m Gen. 3. 10.
4 *Vigour.*
n Gen. 32. 25. 2 Cor. 12. 7.
o Luke 9. 32.
p Jer. 1. 9. Rev. 1. 17.
5 *Moved.*
q *Of desires.*
7 *Upon thy standing.*
q Matt. 28. 5, 10.
r Acts 10. 4, 30, 31.
s Lev. 19. 29, 31.
t 20.
u Jude 9.
8 *The first.*

3 I [c]ate no [2]pleasant bread, neither came flesh nor wine in my mouth, [d]neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, [e]as I was by the side of the great river, which *is* [f]Hiddekel;

5 Then I lifted up mine eyes, and looked, [g]and behold [3]a certain man clothed in linen, whose loins *were* girded with fine gold of [h]Uphaz:

6 His body also *was* like the beryl, and [i]his face as the appearance of lightning, and his eyes as lamps of fire, and [k]his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel [l]alone saw the vision: for the men that were with me saw not the vision; [m]but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my [4]comeliness was [n]turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then [o]was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, [p]an hand touched me, which [5]set me upon my knees and *upon* the palms of my hands:

11 And he said unto me, O Daniel, a man [6]greatly beloved, understand the words that I speak unto thee, and stand [7]upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, [q]Fear not, Daniel; for [r]from the first day that thou didst set thine heart to understand, and [s]to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But [t]the prince of the kingdom of Persia withstood me one and twenty days: but, lo, [u]Michael, [8]one of the chief princes, came to help me; and I remained there with the kings of Persia.

Solomon, and Daniel, are the chief things of the sort in the Old Testament. Ver. 20-27. The closing verses constitute one of the most precious portions of Inspiration. In the seventieth week Messiah was to be cut off, by a violent death, without any offence of his own. The last week of the seventy, whether ending at the death of Christ, or extending two or three years after that event, was to be signalised by the Messiah's confirming the covenant with many. This period, in effect, put an end to the Mosaic dispensation, with the ceremonial law, and everything appertaining to it. The Jews, however, continued for a season to adhere to these sacrifices, rejecting the Messiah as an impostor, and still looking for the Prophet of whom Moses had spoken to the fathers. But when the invading armies arrived, and destroyed Jerusalem and the temple, the sacrifices, as a matter of course, ceased to be offered. But, from the moment that Christ ascended, they had been divested of their typical character, and were no longer valid observances, possessing vitality, and constituting a means of grace.

Chap. X. 1-9. Darius was now dead, and his decree for the release of the captive Jews had taken place two years previously. At this time Daniel may be considered as having reached his ninetieth year. The venerable prophet seems to have been distressed at the intelligence of the obstructions which were placed in the way of the Jews rebuilding the temple. It is also not improbable that he was deeply affected at witnessing the backwardness of his captive countrymen to avail themselves of the proclamation of Cyrus. It has, however, been supposed, that his grief, in part, arose from the impossibility of attaining to a knowledge of his own visions. He nevertheless appears to have reached the conclusion that the period of their fulfilment was very distant, for he says, "The thing was true, but the time appointed was long." To that extent, therefore, "he understood the thing, and had understanding of the vision." Ver. 10-21. While Daniel lay prostrate on the earth, the hand of an angel touched him, and lifted him upon his knees and hands, that he might attend to the vision. The angel was Gabriel, as appears from the opening verse of the next chapter. If so, it has been suggested, with considerable probability, that the glorious personage mentioned in

14 Now I am come to make thee understand what shall befall thy people [x]in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* [y]like the similitude of the sons of men [z]touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision [a]my sorrows are turned upon me, and I have retained no strength.

17 For how can [9]the servant of this my lord [b]talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee; [c]be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, [d]Let my lord speak; for [e]thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, [f]the prince of Grecia shall come.

21 But [g]I will shew thee that which is noted in the scripture of truth: and *there is* none that [1]holdeth with me in these things, but Michael your prince.

CHAPTER XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the north and of the south.*

ALSO I, [a]in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now [b]will I shew thee the truth. Behold, there shall stand up yet [c]three kings in Persia; and the fourth shall be far richer than *they* all: [d]and by his strength through his riches he shall [e]stir up all against the realm of Grecia.

3 And [f]a mighty king shall stand up, that shall rule with great dominion, and [g]do according to his will.

4 And when [h]he shall stand up, his kingdom shall be broken, [i]and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall [k]be plucked up, even for others besides those.

5 ¶ And the [l]king of the south shall be strong, [m]and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall [1]join themselves together; for the king's daughter of the south shall come to the [n]king of the north to make [2]an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and [3]he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* [o]stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, [p]and shall prevail;

8 And shall also carry captives into Egypt [q]their gods, with their princes, *and* with [4]their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall [5]be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, [r]and overflow, and pass through; then shall he return, and be stirred up, *even* [6]to his fortress.

11 And the [t]king of the south shall be [u]moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but [x]the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, [y]his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For [z]the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come [6]after certain years with a great army, and with much riches.

14 And in those times there shall many stand up against the king of the south: also the [7]robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

B. C. 534.

x Deut. 4. 30. 2 Tim. 3. 1.
y Ex. 1. 26. Rev. 1. 13.
z Is. 6. 7. Jer. 1. 9. Luke 1. 64.
a Ec. 1. 18.
9 *This servant of my lord.*
b Gen. 32. 30. Ex. 33. 20. Is. 6. 1-5. John 1. 18.
c Josh. 1. 6,7,9. Eph. 6. 10. 2 Tim. 2. 1.
d 1 Sam. 3. 9,10.
e Phil. 4. 13.
f 8. 5-8.
g Is. 43. 8, 9. Am. 3. 7. Acts 15. 15-18.
1 *Strengtheneth himself.*

CH. XI.

a 5. 31.
b John 10. 35. Rev. 21. 5.
c Ezra 4. 5, 6.
d Ps. 73. 6.
e 7. 5.
f 8. 5-8, 21.
g 16, 36.
h Ps. 37. 35, 36. Luke 12. 20.
i Ec. 4. 8. Matt. 12. 25.

k Jer. 18. 7; 31. 40.
l 8, 9, 11, 14.
m 3, 4.
1 *Associate themselves.*
n 7, 13, 15, 40.
2 *Rights.*
3 *Whom she brought forth.*
o Ps. 49. 10-13; 109. 8.
p Ps. 55. 23. Ex. 17. 13.
q Gen. 31. 30. Jud. 18. 24. Hos. 8. 6.
4 *Vessels of their desire.*
5 Or, *roar.*
r Is. 8. 7, 8. Jer. 46. 7, 8.
s 7, 39.
t 5, 9.
u Ps. 76. 10.
x Ps. 33. 10, 17. Jer. 27. 6.
y Deut. 8. 14. Prov. 16. 18. Is. 10. 7-12. Acts 12. 22, 23. 1 Pet. 5. 5.
z 6, 7.
6 *At the end of times, even years.*
7 *Children of robbers.*

ver. 5 and 6, was the Son of God, whom Gabriel and the other angels attended and served. The sublime account here given of angelic movements is peculiarly affecting. The difficulties attending the explanation, however, are so great that more light is necessary to the satisfactory explanation of the passage. Not a few of our most able and learned expositors have betaken themselves to the solution, but hardly any two are agreed; and in the midst of so much contradiction and confusion, nothing remains but uncertainty. One thing, however, is sure: Satan and his angels are ever active in obstructing the progress of Christ's kingdom, and they operate for this purpose in all possible ways. When we think of their knowledge, experience, numbers, and power, the idea may well strike terror into the Christian's heart, were it not that to all created beings there are limits, both as to power and action, and that He who is King of kings and Lord of lords is also the Ruler of the "Prince of the powers of the air," whom He can shut up at pleasure, or permit to act so that his very malice may prove subservient to the purposes of His love and mercy.

Chap. XI. 1-45. The four Prophetic Empires shewn to Nebuchadnezzar under the symbol of the image, were again represented to Daniel under the forms of four wild beasts. The entire chapter is a prophetic history of

15 So the king of the north shall come, and [a]cast up a mount, and take the [8]most fenced cities; and the arms of the south [b]shall not withstand, neither [9]his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him [c]shall do according to his own will, and none shall stand before him; and he shall stand in the [1]glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and [2]upright ones with him; thus shall he do: and he shall give him the daughter of women, [3]corrupting her; but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince [4]for his own behalf shall cause [5]the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: [d]but he shall stumble, and fall, and not be found.

20 Then shall stand up in his [6]estate [7]a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in [8]anger, nor in battle.

21 And in his [9]estate shall stand up [e]a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And [f]with the arms of a flood shall they be overflown from before him, and shall be broken; yea, [g]also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter [1]peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers: [h]he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall [2]forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

27 And both these kings' [3]hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for [1]yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against [k]the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter.

30 ¶ For [1]the ships of Chittim shall come against him; therefore he shall be grieved, and return, [m]and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place [n]the abomination that [4]maketh desolate.

32 And such as do wickedly against the covenant shall he [5]corrupt by flatteries: but [o]the people that do know their God [p]shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try [6]them, and to purge, and to make *them* white, [q]*even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against [r]the God of gods, and shall prosper [s]till the indignation be accomplished: [t]for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But [7]in his estate shall he honour the God of [8]forces: and [u]a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and [9]pleasant things.

39 Thus shall he do in the [1]most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for [2]gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;

B. C. 534.

[a] Jer. 6. 6; 33. 4.
[8] *City of munitions.*
[b] Prov. 21. 30, 31. Josh. 1. 5.
[9] *The people of his choices.*
[c] 3, 36.
[1] *Goodly land*, Heb. *land of ornament.*
[2] *Much uprightness*, or *equal conditions.*
[3] *To corrupt.*
[4] *For him.*
[5] *His reproach.*
[d] Job 20. 8.
[6] Or, *place.*
[7] *One that causeth an exactor to pass over the, &c.*
[8] *Angers.*
[9] *Place.*
[e] 1 Sam. 3. 13.
[f] Is. 8. 7, 8.
[g] 8. 11, 25.
[1] *Into the peaceable and fat, &c.*
[h] Jud. 9. 4. Prov. 17. 8.
[2] *Think his thoughts.*
[3] *Their hearts.*

[1] Hab. 2. 3. Acts 1. 7; 17. 31. 1 Thes. 5. 1.
[k] 8. 24.
[l] Gen. 10. 4.
[m] Rev. 12. 12.
[n] Matt. 24. 15. Luke 21. 20.
[4] *Astonisheth.*
[5] *Cause to dissemble.*
[o] Jer. 31. 34. John 17. 3. 2 Cor. 4. 3-6. 1 John 2. 3, 4; 5. 20.
[p] Mic. 5. 7-9; 7. 15-17. 2 Tim. 2. 1-3. Heb. 10. 32, 33. Rev. 6. 11; 12. 7-11.
[6] *By them.*
[q] Hab. 2. 3. Rev. 14. 15; 17. 17.
[r] Deut. 10. 17.
[s] Rev. 11. 2, 3; 12. 14; 13. 5.
[t] Ps. 33. 10, 11. Prov. 19. 21. Is. 46. 10, 11. Acts 4. 28. Rev. 10. 7; 17. 17.
[7] *As for the Almighty God, in his seat he shall honour; yea, he shall honour a god, &c.*
[8] *Munitions.* Heb. *Mauzzim*, or *god's protectors.*
[u] Rev. 13. 12-17; 17. 1-5; 18. 12.
[9] *Things desired.*
[1] *Fortresses of munitions.*
[2] *A price.*

portions of the mighty events which were subsequently to agitate the human race in these successive empires. This chapter is, therefore, an epitome, by anticipation, of all the authentic history which has followed, touching those great powers which were to precede the revelation of the Son of God from heaven, and the establishment of his kingdom on the earth, and the development of the Papal power. From the prophecies here set forth, inferences might be drawn respecting the fearful depravity of the successive generations and governments

and he shall enter into the countries, and shall overflow and pass over.

41 He shall [x]enter also into the [8]glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall [4]stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas [y]in the [5]glorious holy mountain: yet he shall come to his end, and none shall help him.

CHAPTER XII.

1 *Michael shall deliver Israel from their troubles.*
5 *Daniel is informed of the times.*

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time [a]thy people shall be delivered, every one *that shall be* found [b]written in the book.

2 And many of them that sleep in the dust of the earth shall awake, [c]some to everlasting life, and some to shame *and* [d]everlasting contempt.

3 And they that be [1]wise shall [e]shine as the brightness of the firmament; and they that [f]turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: [g]many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood [h]other two, the one on this side of the [2]bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* [3]upon the waters of the river, [i]How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* [4]upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, [k]that *it shall be* for a time, times, and [6]an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my lord, [l]what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* [m]closed up and sealed till the time of the end.

10 Many [n]shall be purified, and made white, and tried; [o]but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and [6]the abomination that [7]maketh desolate set up, *there shall be* [p]a thousand two hundred and ninety days.

12 [q]Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* [8]for thou shalt rest, and [r]stand in thy lot at the end of the days.

B.C. 534.

[x] Ex. 38. 8-12.
[8] Or, *goodly land*; 16. Heb. *land of delight*, or ornament.
[4] *Send forth.*
[y] Ps. 48. 2. 2 Thes. 2. 4.
[5] *Goodly.* Heb. *mountain of delight of holiness.*

CH. XII.

[a] Ex. 32. 32, 33. Ps. 69. 28. Luke 10. 20. Phil. 4. 3. Rev. 3. 5; 20. 12, 15.
[b] Ex. 37. 21-28.
[c] Matt. 25. 46.
[d] Is. 66. 24.
[1] *Teachers.*
[e] Prov. 4. 18. 1 Cor. 15. 41, 42.
[f] John 4. 36. Phil. 2. 16, 17. Jam. 5. 19, 20.

[g] Is. 11. 9.
[h] 10. 5, 6.
[2] *Lip.*
[3] *From above.*
[i] Rev. 6. 10.
[4] *From above.*
[k] Rev. 11. 2, 3.
[6] *A part.*
[l] 10. 14.
[m] Is. 8. 16. Rev. 10. 4.
[n] Ez. 36. 25. Tit. 2. 14. Heb. 12. 10.
[o] 1 Sam. 24. 13. Rom. 11. 8-10.
[6] *To set up the abomination.*
[7] *Astonisheth.*
[p] Rev. 11. 2, 3.
[q] Rom. 11. 16. Rev. 20. 6.
[8] *And thou, &c.*
[r] Jude 14, 15.

shadowed forth. But, however revolting these prophetic glimpses may be, they are beauteous compared with the corruption revealed by the actual facts. Everything in the world, and everything in the Church, testifies to the depravity of man, and the impotency of all instrumentalities for his renovation apart from the Gospel of Christ as applied by the Spirit of God.

Chap XII. 1-4. Writers are entirely at variance as to the personage meant by Michael. It is generally, however, thought that it is the Lord Jesus Christ. The sublime predictions of Daniel are closed in a manner peculiarly affecting. The general resurrection is essentially connected with the final adjustment of the affairs of the human family. Notwithstanding the objections which fanciful expositors have made, there seems to be no reasonable doubt that, by the language of the prophet, we are to understand the resurrection of the dead, the day of judgment, the separation of mankind into two classes, and their settlement in two states. To apply the passage to the restoration of the Jewish nation, and their call to the faith of the Gospel, seems doing violence to language. Even the Jews themselves considered it as pointing to the general resurrection. The language of the third verse, touching the spread of truth, and the conversion of men, is inexpressibly beautiful, as well as fraught with most momentous import. Of all engagements in which mortal man may be employed, none are comparable to this, of "turning many to righteousness," as may be gathered from the fact that no rewards are comparable to the reward which attaches to that—"They shall shine as the stars for ever and ever!" The language of the fourth verse also so strongly partakes of an evangelical character as to shew that the entire passage bears a latter-day aspect. Never, till after the establishment of Christianity, did men begin to run to and fro for the express purpose of increasing knowledge. Ver. 5-13. The man clothed in linen has been generally considered as our Great High Priest, the Lord Jesus. The reply to the question signifies three years and a half, or 1260 days from the time when the king, before prophesied of, made way for one to "scatter the power of the holy people," when all these things should be "finished." When Daniel heard this, he was conscious of not understanding it; and, therefore, he repeated his inquiries, till reminded that the "words were to be closed, and sealed up to the time of the end." The purification referred to, doubtless, points to the persecutions which awaited the people of God in future times. The "abomination of desolation" is a general phrase, which, it is probable, comprises more events than one. It is applied by the Saviour to the destruction of the City and Temple by the Romans. It may also refer to the building of a temple by the Roman Emperor, Adrian, to Jupiter, in the place where the Temple of Solomon stood, and the afflictions of the Jews which followed. It may also apply to the desolation of Christendom, and the converting of places of worship into mosques; and, indeed, this latter event seems particularly pointed at. If such be the fact, the religion of Mohammed will prevail in the East 1260 days, and be followed by a glorious revolution. There are, nevertheless, great difficulties to

HOSEA.

Hosea was contemporary of Isaiah, Joel, Amos, and Jonah; and prophesied throughout the long period of sixty years, during the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah. His prophecies, which were chiefly directed to the Ten Tribes, are remarkable for conciseness, force, and fidelity. None of the prophets possess more pungency of rebuke, earnestness of remonstrance, or pathos of exhortation.

CHAPTER I.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, &c.*

THE word of the LORD that came unto [a]Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The [b]beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms: [c]for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, [d]Call his name Jezreel; for yet a little *while*, and I will [1]avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name [2]Lo-ruhamah: for I will [3]no more have mercy upon the house of Israel; [4]but I will utterly take them away.

7 But [e]I will have mercy upon the house of Judah, and [f]will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now, when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name [5]Lo-ammi: for ye *are* not my people, and I will not be your *God*.

B.C. 786.

CH. I.

[a] Rom. 9. 25, *Osee.*
[b] Mark 1. 1.
[c] Ex. 34. 15,16. 2 Chr. 21.13. Ps. 73. 27. Ez. 6. 9. Rev. 17. 1, 2.
[d] Is. 7. 14; 9.6.
[1] *Visit.*
[2] *Not having obtained mercy.*
[3] *Not add any more to have.*
[4] *That I should altogether pardon them.*
[e] 2 Kings19.35.
[f] Is.7.14; 12.2. Jer. 23. 5, 6.
[5] *Not my people.*

[6] Gen. 13. 16. Rom. 9. 27, 28. Heb. 11. 12.
[h] Rom.9.25,26.
[6] *Instead of.*
[i] John 1. 12. Rom. 9. 26. Gal. 4. 6, 7.

CH. II.

[1] *My people.*
[2] *Having obtained mercy.*
[k] Is. 50. 1. Jer. 3. 6-8.
[l] Jer. 3.1,9,13. Ez. 16. 20.
[m] Ez. 16.4-8,22.
[4] Is. 57. 3. John 8. 41.
[3] *Drinks.*
[4] *Wall a wall.*

10 ¶ Yet [5]the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: [h]and it shall come to pass, *that* [6]in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, [i]*Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAPTER II.

1 *The idolatry of the people. 6 God's judgments against them. 14 His promises of reconciliation with them.*

SAY ye unto your brethren, [1]Ammi; and to your sisters, [2]Ruhamah.

2 Plead with your mother, plead; for [k]she *is* not my wife, neither *am* I her husband: [l]let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she [m]was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the [4]children of whoredoms.

5 For their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my [3]drink.

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and [4]make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she

be encountered in approaching anything like a solution of the chronology. There can be no mistake, however, as to the result: the day cannot be far distant when the Millennial glory will burst on the world. That we are approaching great changes, is evident alike from prophecy, and from Providence, and the existing aspect of human affairs. All enemies must submit to Him whose right it is to reign, and who will "overturn and overturn" whatever stands in the path of his progress. The Jews must be restored, the Mohammedans converted, Antichrist destroyed, and the whole Gentile world brought into the one fold, under the one Shepherd.

Chap. I. 1-5. Nothing but the Divine command could authorise the course pursued by the prophet. Some of our best translators and expositors have received the whole as a mere parable; the prophet is bid to represent the spiritual adultery of Israel under the figure of a vicious woman, shewing that the people were as vile as the example quoted. In this way the provoking idolatry of the people, and their utter departure from the Lord, would be impressively exemplified. Ver. 6-11. It is clear that the prophet here speaks in figure. The numbers referred to in ver. 10 must necessarily allude to the spiritual Israel as comprising both Jew and Gentile, who are both to be made one in Christ, as one body under one head. The day will certainly arrive when the Messiah shall be received by the Jews, and when all the seed of Abraham shall bow before him. Then will they be cleansed from all their filthiness of flesh and spirit, and led to perfect holiness in the fear of the Lord.

Chap. II. 1-13. God here calls true believers by names of opposite signification to those given to the wicked. In the former chapter, although the people in the days of Hosea were deeply depraved, there were among them those who had not bowed the knee to Baal; and the Most High here commissions the faithful few to warn the nation. "She shall not find her paths," is a phrase which signifies breaches in a hedge or stone fence made by repeated clambering over it. The text alludes to a double enclosure, first of loose stones, and, secondly, an outside bramble hedge, whereby Zion should be so enclosed with difficulties as not to be able to escape.

shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; [e]for then *was it* better with me than now.

8 For she did not know that I gave [f]her corn, and [g]wine, and oil, and multiplied her silver and gold, [6]*which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will [7]recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her [8]lewdness in the sight of her lovers, [g]and none shall deliver her out of mine hand.

11 I will also [h]cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will [9]destroy her vines and her fig-trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And [i]I will visit upon her the days of Baalim, wherein [k]she burnt incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and [l]forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak [1]comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor [m]for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [2]Ishi, and shalt call me no more [3]Baali.

17 For I will take away the names of Baalim out of her mouth, [n]and they shall no more be remembered by their name.

18 And in that day [o]will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely.

19 And [p]I will betroth thee unto me

B. C. 785.

e Deut. 6. 10-12; 8. 17, 18; 32. 13-15.
f Jud. 2. 27. Luke 15. 13.
g *New wine.*
6 Wherewith *they made Baal.*
7 *Take away.*
8 *Folly,* or *villany.*
g Ps. 50. 22.
h Is. 24. 7-11. Rev. 18. 22, 23.
9 *Make desolate.*
i Ex. 32. 34.
k Jer. 7. 9; 18. 15.
l Deut. 8. 11-14; 32. 18.
1 *Friendly.* Heb. *to her heart.*
m Ez. 37. 11-14. John 10. 9. Acts 14. 27.
2 *My husband.*
3 *My lord.*
n Jer. 10. 11.
o Ps. 91. 1-13.
p Is. 54. 5; 62. 5-5. 2 Cor. 11. 2. Eph. 5. 25-27. Rev. 19. 7-9.

q Is. 45. 23-25; 54. 14. Rom. 3, 25, 26. Eph. 1. 7, 8.
r Matt. 11. 27. Col. 1. 10. Heb. 8. 11.
s Matt. 6. 33. Rom. 8. 32. 1 Cor. 3. 21-23.
t Rom. 11. 30-32. 1 Pet. 2. 9, 10.
u Ps. 22. 27; 118. 28. Rom. 3. 29. Rev. 21. 3, 4.

CH. III.

a Deut. 7. 6, 7.
b Is. 45. 22.
c Am. 2. 8. 1 Cor. 10. 7, 21.
1 *Grapes.*
2 *Lethech.*
d John 19. 15.
e Luke 21. 34. Heb. 10. 26.
3 *A standing,* or *statue,* or *pillar.*
f Jer. 50. 4, 5.
g Is. 55. 3, 4.
h Ez. 16. 63.
i Rom. 11. 25-31.

CH. IV

a Is. 1. 18.

for ever; yea, I will betroth thee unto me [q]in righteousness, and in judgment, and in loving-kindness, and in mercies:

20 I will even betroth thee unto me in faithfulness; [r]and thou shalt know the LORD.

21 And it shall come to pass in that day, [s]I will hear, saith the LORD: I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; [t]and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, [u]*Thou art* my God.

CHAPTER III.

1 *By the prophet taking unto him an adulteress, 4 is shewn the desolation of Israel before their restoration.*

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, [a]according to the love of the LORD toward the children of Israel, who [b]look to other gods, and [c]love flagons of [1]wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an [2]half homer of barley.

3 And I said unto her, Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for *another* man; so *will* I also *be* for thee.

4 For the children of Israel shall abide many days [d]without a king, and without a prince, and [e]without a sacrifice, and without [3]an image, and without an ephod, and *without* teraphim.

5 Afterward shall the children of Israel return, and [f]seek the LORD their God, [g]and David their king; and shall fear [h]the LORD and his goodness [i]in the latter days.

CHAPTER IV.

1 *God's judgments against the sins of the people, 6 and of the priests. 15 Judah is exhorted to take warning by Israel's calamity.*

HEAR the word of the LORD, ye children of Israel: [a]for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor

With respect to the feast-days in ver. 11, the observance of several of them was retained in the worship of the Golden Calves; and God here threatens them with the Captivity to put an end to these abominations. Ver. 14-23. The state of the Jewish captivity is likened to a residence in the wilderness, which possibly means the Dispersion of the ten tribes. Ever since their first captivity they would see themselves as in a barren desert like their forefathers; and when reduced to despair, he would comfort and encourage them to trust in his mercy, grace, and providence; he would "speak comfortably to her," as a compassionate husband to an unfaithful wife. The language of ver. 18 is undoubtedly expressive of peace, safety, and love—figures all referring to Gospel times. On her repenting, and turning to the Lord, he would have mercy on her, and extend an abundant pardon to all her transgressions.

Chap. III. 1-5. Slavery has prevailed in the East from the remotest antiquity; but it is a thing altogether different from the cruel oppression of modern times. Masters and slaves there are more like friends and companions. There is very little subordination, and still less of rigour, displayed in the East. Since the rejection of the Jews at the introduction of Christianity, and the destruction of their City and Temple by the Romans, they have remained exactly as described — without a king, prince, or sacrifice; without an image, ephod, or teraphim. They have had no government of their own, no country, no sacrifice; they are left dispersed and desolate, despised by the world, and under the frown of the Lord. But a glorious day awaits them; they will assuredly be led by the Divine Spirit to "seek the Lord their God, and David their king," when they will be introduced to the full enjoyment of all the privileges and blessings of adoption.

Chap. IV. 1-11. The portrait here drawn, which is

mercy, [b]nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and [1]blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will [2]destroy thy mother.

6 ¶ [c]My people are [3]destroyed for lack of knowledge: [d]because thou hast rejected knowledge, [e]I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, [f]I will also forget thy children.

7 As they were increased, so they sinned against me: [g]*therefore* will I change their glory into shame.

8 They [h]eat up the sin of my people, and they [4]set their [1]heart on their iniquity.

9 And there shall be, like people, like priest: and I will [5]punish them for their ways, and [6]reward them their doings.

10 For they shall eat, and not have enough; [k]they shall commit whoredom, and shall not increase; because they have [l]left off to take heed to the LORD.

11 Whoredom, and wine, and new wine, take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have [m]gone a whoring from under their God.

13 They [n]sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof *is* good: [o]therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 [7]I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for themselves are separated with whores, and

B. C. 780.

[b] John 8. 55. Rom. 1. 28. 1 Cor. 15. 34.
[1] *Bloods.*
[2] *Cut off.*
[c] Is. 1. 3; 3. 12.
[3] *Cut off.*
[d] Prov. 1. 30-32. Matt. 23. 16-26.
[e] Mal. 2. 1-3. Matt. 21. 41-46.
[f] 1 Sam. 2. 28-36; 3. 12-14.
[g] 1 Sam. 2. 30. Phil. 3. 19.
[h] Lev. 7. 6, 7.
[4] *Lift up their soul to, &c.*
[i] Is. 56. 11. Tit. 1. 11. 2 Pet. 2. 3.
[5] *Visit upon.*
[6] *Cause to return.*
[k] 9. 11-17.
[l] Ps. 36. 3. Ex. 18. 24, 26. 2 Pet. 2. 20-22.
[m] Lev. 17. 7.
[n] Jer. 3. 6, 13.
[o] 2 Sam. 12. 10-12. Rom. 1. 23-28.
[7] *Shall I not, &c.*

[g] *Be punished.*
[p] Am. 4. 4.
[q] 1 Kings 12. 28, 29.
[r] 13. 2.
[s] *Gone.*
[t] 2 Kings 17. 7-17.
[1] *Shields.*
[u] Is. 42. 17.

CH. V.

[a] 13. 8.
[b] Jer. 46. 18.
[1] Or, *and, &c.*
[2] *A correction.*
[c] Heb. 4. 13. Rev. 3. 15.
[d] 1 Kings 14. 14-16.
[3] *They will not give.* Or, *Their doings will not suffer them.*
[e] John 8. 55; 16. 3. 1 John 2. 3, 4.
[f] Prov. 14. 32.
[g] 2 Kings 17. 19, 20.
[h] Prov. 15. 8.
[i] Prov. 1. 28. John 7. 34.
[k] Cant. 5. 6. Luke 5. 16.
[l] Is. 48. 8.
[m] Ex. 12. 28.
[n] Jud. 19. 12-15.
[o] 1 Sam. 15. 34.
[p] Josh. 7. 2. 1 Kings 12. 29.

they sacrifice with harlots: therefore the people *that* doth not understand shall [8]fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto [p]Gilgal, neither go ye up [q]to Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer; now the LORD will feed them as a lamb in a large place.

17 [r]Ephraim *is* joined to idols: let him alone.

18 Their drink is [9]sour; they have [s]committed whoredom continually: her [1]rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, [t]and they shall be ashamed because of their sacrifices.

CHAPTER V.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; [a]for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon [b]Tabor.

2 And the revolters are profound to make slaughter, [1]though I *have been* [2]a rebuker of them all.

3 I [c]know Ephraim, and Israel is not hid from me: for now, O Ephraim, [d]thou committest whoredom, *and* Israel is defiled.

4 [3]They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, [e]and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim [f]fall in their iniquity; [g]Judah also shall fall with them.

6 They shall [h]go with their flocks and with their herds to seek the LORD; but [i]they shall not find *him:* [k]he hath withdrawn himself from them.

7 They have [l]dealt treacherously against the LORD; for they have begotten strange children: now shall [m]a month devour them with their portions.

8 Blow ye the cornet in [n]Gibeah, *and* the trumpet in [o]Ramah: cry aloud *at* [p]Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel

---

in perfect harmony with the pictures presented by Jeremiah and Ezekiel, indicates a depth of depravity which can hardly be exceeded. The character of the people was but too accurate an index of their state; they were "destroyed for lack of knowledge." They had rejected the knowledge of God, and God rejected them. The priests, who ought to have been patterns of excellence, were promoters of iniquity; they, therefore, to an awful extent were responsible for the national corruption. "Like people, like priest," is an expression embodying a most important principle, which has more or less found illustrations in every age since the introduction of Christianity; partaking in the transgression, it was meet they should share in the common punishments. Ver. 12-19. The tendency of transgression is not simply to sear the conscience, but to darken the understanding. In this idolatry originated, and the people must have far departed from God before they could ask counsel of "their stocks and their stones." Such a state implies something far beneath intellectual childhood, a state in which man becomes largely divested of his essential attributes. While the "pure in heart see God," the heart that is overlaid with corruption loses sight, not only of God, but of its own Divine origin.

Chap. V. 1-15. None of the true prophets spoke more directly and severely of the priests than Hosea, who dealt the heaviest blows against their depravity and hypocrisy. Where sin has been great, repentance must correspond with it; for, till the heart be brought into a proper state of humiliation, it neither can desire mercy, nor will mercy be extended to it. They might, indeed, seek the Lord, but they would "not find him, for he had withdrawn himself from them." Ver. 15 presents a

[q] have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* [r] oppressed *and* broken in judgment, because [s] he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as [t] rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: [t] yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and [u] none shall rescue *him*.

15 ¶ I will go *and* return to my place, till they [s] acknowledge their offence, and seek my face: [x] in their affliction they will seek me early.

CHAPTER VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, [a] and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and [b] we shall live in his sight.

3 Then shall we know, [c] *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your [1] goodness *is* as a morning cloud, and as the early dew it goeth away.

B. C. 780.

[q] Is. 46. 10. John 16. 4.
[r] Deut. 28. 33.
[s] Mic. 6. 16.
[t] *A worm.*
[t] Jer. 30. 15.
[u] Is. 5. 29. Am. 3. 14.
[s] *Be guilty.*
[x] Jud. 10. 14-16. Ps. 50. 15.

CH. VI.

[a] Is. 55. 7. Jer. 50. 4, 5.
[b] Gen. 17. 18. John 14. 19.
[c] Prov. 2. 1-5. John 7. 17. Phil. 3. 13-15.
[1] *Mercy*, or *kindness.*

[d] Heb. 4. 12. Rev. 1. 16.
[2] *That thy judgments might be as, &c.*
[e] 1 Sam. 15. 22. Ps. 50. 8, 9. Mic. 6. 6-8. Matt. 5. 7.
[f] 1 John 2. 3, 4.
[3] *Like Adam.*
[4] *Cunning for blood.*
[5] *With* one *shoulder*; or, *to Shechem.*
[6] *Enormity.*
[g] Jer. 3. 6-11. Ez. 23. 5-11.
[h] Ps. 126. 1, 4. Zeph. 2. 7.

CH. VII.

[a] Jer. 51. 9. Matt. 23. 37.
[b] Is. 28. 1-3. Mic. 6. 16.
[1] *Evils.*
[2] *Strippeth.*
[3] *Say not to.*
[c] 1 Cor. 4. 5. Rev. 20. 12, 13.
[d] Jer. 16. 17. Heb. 4. 13.
[4] *The raiser will cease.*
[5] *Waking.*
[6] *Heat through wine.*

5 Therefore have I hewed *them* by the prophets; [d] I have slain them by the words of my mouth: [2] and thy judgments *are as* the light *that* goeth forth.

6 For [e] I desired mercy, and not sacrifice; [f] and the knowledge of God more than burnt-offerings.

7 But they, [3] like men, have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* [4] polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way [5] by consent: for they commit [6] lewdness.

10 I have seen an horrible thing in the house of Israel: [g] there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, [h] when I returned the captivity of my people.

CHAPTER VII.

1 *A reproof of manifold sins.* 11 *God's wrath against the people for their hypocrisy.*

WHEN [a] I would have healed Israel, then [b] the iniquity of Ephraim was discovered, and the [1] wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers [2] spoileth without:

2 And they [3] consider not in their hearts *that* [c] I remember all their wickedness: now their own doings have beset them about; they [d] are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, [4] *who* ceaseth from [5] raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with [6] bottles of

principle also deserving of notice by transgressors and backsliders. God alone can heal their backslidings, and cure their wound; but he will not do it till that wound has been probed and cleansed. "He will go to his place, and nothing can bring him out till they acknowledge their offences, and seek his face." To produce this, in the wisdom of Providence, is the great end of affliction. It is therefore vain for men, still wholly impenitent, or but partially contrite, to expect a restoration to favour, until they have not only confessed their sin, but forsaken it, and been led to detest it with their whole hearts.

Chap. VI. 1-3. This exhortation is clearly an application of the address in the foregoing chapter. There was but one method of escaping their calamities, and that was, immediately returning to the Lord. The expression concerning "days," was clearly proverbial, as signifying an event that would soon come to pass. Some, however, consider it as denoting three distinct periods: the first, the Captivity of the Ten Tribes by the Assyrians, and of the Two Tribes by the Babylonians, considered as one judgment upon the nation, beginning with the captivity of the Ten, and completed in that of the Two Tribes; the second, the whole of the present Dispersion of the Jews; and the third, the period yet to come, commencing with their Restoration, and extending to the Second Advent. Several of our most eminent Biblical critics have adopted this view. But it is wholly arbitrary, since there is nothing contained in the language that points to it. As an exhibition of chronological events it is interesting, and these events in themselves are true. The words, "They shall know, if they follow on to know the Lord," are singularly beautiful, presenting at once instruction and encouragement to all the pilgrims of Zion. Ver. 4-11. Few words have been in more frequent use in the history of the Church, than the "morning cloud, and the early dew," which so aptly represent fitful piety, and a spurious profession. The awful character of the prophet's ministrations is meetly expressed by the term "hewed." Only the axe can hew: and that the tree may be felled, the axe must be applied with vigour. In every age the temptation of the human heart has been to lose sight of God, and to merge the spiritual in the ritual. While the sacrifice was remembered, they deemed all right in the neglect of mercy! Burnt-offerings, in their own place, as Divine appointments, shadowing forth the Great Sacrifice, were good, but without the knowledge of God they had no meaning, and could exert no beneficial effect upon the soul. As human nature is unchanged, it is necessary to guard against the temptation to a course essentially the same, and attended with like disastrous consequences. The forms of godliness are good, but form without the power is of no avail.

Chap. VII. 1-10. In the absence of consideration, wickedness will never be remembered, and, while forgotten, it will remain unforgiven. It is sad when wickedness gladdens the heart of kings, and princes are pleased with lies! When men grow old in sin, and are

wine: he stretched out his hand [e]with scorners.

6 For they have [f]made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges: all their kings are fallen; [f]*there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not; yea, gray hairs are [g]here and there upon him, yet he knoweth not.

10 And [g]the pride of Israel testifieth to his face: [h]and they do not return to the LORD their God, [i]nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; [k]I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 [l]Woe unto them! for they have [m]fled from me; [g]destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have [n]spoken lies against me.

14 And [p]they have not cried unto me with their heart, when they howled upon their beds; they assembled themselves for corn and wine, *and* they rebel against me.

15 Though I have [l]bound *and* strengthened their arms, yet do they [p]imagine mischief against me.

16 They [q]return, *but* not to the most High; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue. [r]This *shall be* their derision in the land of Egypt.

CHAPTER VIII.

1, 12 Destruction is threatened for Israel's impiety, 5 and idolatry.

SET the trumpet to [1]thy mouth: *he shall come* as an eagle against the house of the LORD, because they have [a]transgressed my covenant, and trespassed against my law.

B. C. 780.

[e] Ps. 69. 12.
[f] *Applied.* Is. 43. 22.
[g] *Sprinkled.* 5. 5.
[h] Prov. 27. 22.
[i] Ps. 14. 2. Rom. 3. 11.
[k] Ec. 9. 12.
[l] Ex. 16. 23. Matt. 23. 13, &c. Rev. 8. 13.
[m] Job 22. 17. Ps. 139. 7-10. Jonah 1. 3, 10.
[g] *Spoil.*
[n] Is. 59. 13. Mal. 3. 13-15.
[o] Ps. 78. 34-37. Jer. 3. 10. Zech. 7. 5.
[p] *Chastened.*
[q] Ps. 2. 1. Acts 4. 25. Rom. 1. 21.
[r] Jer. 3. 10. Luke 11. 24-26.
[r] Ex. 23. 33; 34. 20.

CH. VIII.

[1] *The roof of thy mouth.*
[a] Is. 24. 5. Ex. 16. 60.
[b] Ps. 36. 3. 1 Tim. 5. 12.
[c] 2 Kings 15. 13-25.
[d] Luke 13. 25, 27.
[e] Ex. 18. 31.
[f] Deut. 32. 22.
[g] Jer. 43. 12, 13.
[h] Prov. 22. 8. Gal. 6. 7, 8.
[2] *Standing corn.*
[i] 2 Kings 17. 1-4.
[k] Rom. 9. 22.
[3] *Loves.*
[l] Ex. 16. 37.
[4] *Begin.*
[m] Is. 36. 13. Dan. 2. 37.
[n] Deut. 4. 28.
[o] Deut. 4. 6-8. Rom. 3. 1, 2.
[p] Ps. 50. 17. Jer. 6. 16, 17.
[5] *In the sacrifices of mine offerings, they sacrifice flesh and eat it.*
[q] Prov. 21. 27. Is. 1. 11-15.
[r] Ex. 20. 5. Rev. 16. 19.
[s] Deut. 32. 18.
[t] Is. 22. 8-11.

CH. IX.

[a] Is. 22. 12. Am. 6. 6. Jam. 5. 1.
[b] 5. 4, 7.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath [b]cast off *the thing that is* good: the enemy shall pursue him.

4 They have [c]set up kings, but not by me; they have made princes, and [d]I knew *it* not: of their silver and their gold have they made them idols, [e]that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; [f]mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but [g]the calf of Samaria shall be broken in pieces.

7 For they have [h]sown the wind, and they shall reap the whirlwind: it hath no [2]stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel [i]is swallowed up: now shall they be among the Gentiles as a [k]vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired [3]lovers.

10 Yea, though they have hired among the nations, [l]now will I gather them, and they shall [4]sorrow a little for the burden of [m]the king of princes.

11 Because Ephraim hath made many altars to sin, [n]altars shall be unto him to sin.

12 I have [o]written to him the great things of my law, [p]*but* they were counted as a strange thing.

13 [5]They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it;* [q]*but* the LORD accepteth them not: [r]now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath [s]forgotten his Maker, and buildeth temples; [t]and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAPTER IX.

The distress and captivity of Israel for their sins, especially their idolatry.

[a]REJOICE not, O Israel, for joy, as *other* people: for thou hast [b]gone

---

not aware of it; when "gray hairs are here and there upon them, and they know it not," their danger is great. Under this state of moral insensibility, they will not return to the Lord their God, nor seek his face for mercy. Ver. 11-16. The dove is often set forth as an emblem of innocence, and the Lord himself pointed his disciples to it as an example; but while Christians imitate its innocence, they must eschew its silliness, which implies weakness, fearfulness, and fitfulness. The simile of a "deceitful bow" is a striking emblem of human nature, when men throw off the restraints of God's law, ceasing to love, serve, and confide in him.

Chap. VIII. 1-14. The allusion here is to the Eastern mode of calling the people together by the trumpet; but, that it might produce the desired effect, it was necessary to give a "certain sound," since otherwise the people would not know what was demanded of them. That instrument has been an emblem of preaching the Gospel, which must be set forth in language, and otherwise in a manner so clear, that he who runs may read. It is but too possible to worship gold and silver, without their being presented in the form of an idol. No idolatry is so dangerous as that which bears an abstract character. It is equally effective in severing the heart from God, in debasing and polluting the soul, as the various forms of that species of transgression; and it is all the more perilous because of its impalpable character. To this state of mind it was, doubtless, that the prophet referred, when he exhorted the people; "Little children, keep yourselves from idols." The exhortation is the more necessary, since the danger is especially one of spiritual childhood. The young men, spiritually viewed, are less in peril; and the fathers are above yielding to such folly.

Chap. IX. 1-17. The figure here presented may either point to the giving of tithes of their corn to their

a whoring from thy God; thou hast loved a reward [1] upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They [c] shall not dwell in the LORD'S land: [d] but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer [2] wine-*offerings* to the LORD, [e] neither shall they be pleasing unto him: their sacrifices *shall be* unto them [f] as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of [3] destruction: Egypt shall gather them up, Memphis shall bury them: [4] the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompence are come; [5] Israel shall know *it:* the prophet *is* a fool, the [5] spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* [h] with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred [6] in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; [i] and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, [k] yet will I bereave them, *that there shall* [l] not *be* a man *left:* yea, [m] woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them [7] a miscarrying womb and dry breasts.

B. C. 760.

[1] *Fr, &c.*
[c] Lev. 20. 22-24. Deut. 4. 25, 27. Josh. 23. 15.
[d] Deut. 28. 68. Is. 11. 15, 16.
[2] *Wine-fat.*
[e] Is. 57. 6. Jer. 6. 20. Mal. 1. 9, 10.
[f] Num. 19. 11. Neh. 8. 9-12. Mal. 2. 13.
[3] *Spoil.*
[4] *Their silver shall be desired, the nettle shall, &c.* Heb. *the desire of.*
[5] Is. 26. 11. Ex. 25. 17.
[5] *Man of the spirit.*
[h] 1 Kings 17. 1; 22. 25. 2 Kings 4. 1-7.
[6] *Against.*
[i] Num. 16. 39. Deut. 32. 17.
[k] Deut. 32. 25. Jer. 15. 7.
[l] Num. 26. 65. Jud. 4. 16.
[m] Deut. 31. 17. 2 Kings 17. 18, 23.
[7] *A womb that casteth the fruit.*

[n] Lev. 26. 30. Ez. 23. 18.
[o] 1 Kings 9. 7-9. Jer. 33. 24-26. Am. 5. 27.
[8] *The desires.*
[p] Dan. 6. 22. John 20. 17, 28. Phil. 4. 19.
[q] Deut. 32. 26. John 7. 35. Jam. 1. 1.

CH. X.

1 *A vine emptying the fruit which it giveth.*
[9] *Statues,* or *standing images.*
[8] *He hath divided their heart.*
[s] Zech. 13. 2.
[4] *Behead.*
[b] 2 Tim. 3. 3.
[o] 2 Chr. 13. 8.
[d] Rev. 18. 11-19.
[5] *Chemarim.*
[e] Acts 19. 27.
[f] Is. 46. 1, 2.
[g] Is. 44. 9-11.
[h] Jer. 7. 24.
[i] 1 Kings 21. 1.
[k] 2 Kings 15. 30.
[6] *The face of the water.*
[l] 4. 15.
[m] Deut. 9. 21.
[n] Is. 32. 13.
[o] Jud. 20. 17-48.
[p] Gen. 8. 21.
[q] Deut. 28. 63.

15 All their wickedness *is* in Gilgal; for there [n] I hated them: for the wickedness of their doings [o] I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay *even* [8] the beloved *fruit* of their womb.

17 [p] My God will cast them away, because they did not hearken unto him; [q] and they shall be wanderers among the nations.

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* [1] an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly [2] images.

2 [3] Their heart is divided; now shall they be found faulty: [s] he shall [4] break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, [b] swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of [c] the calves of Beth-aven: [d] for the people thereof shall mourn over it, and [5] the priests thereof *that* rejoiced on it, [e] for the glory thereof, because it is departed from it.

6 It shall be also [f] carried unto Assyria *for* a present to king Jareb: Ephraim shall [g] receive shame, and Israel shall be [h] ashamed of his own counsel.

7 *As for* [i] Samaria, her [k] king is cut off as the foam upon [6] the water.

8 The [l] high places also of Aven, [m] the sin of Israel, shall be destroyed: [n] the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: [o] the battle in Gibeah against the children of iniquity [p] did not overtake them.

10 *It is* [q] in my desire that I should chastise them; and the people shall be

idols instead of to the Lord, or their ascribing their abundant harvests to their idols, or their erecting the altars on their corn-floors, as David did to the true God at Araunah. No folly is comparable to that which consists in a belief of falsehood in matters of vital moment. False prophets, therefore, were proclaimed to be such in the day of God's visitation; and not only false, but deceivers and destroyers of the multitudes they beguiled. The closing verses of the chapter indicate the heaviest affliction that can be endured by a people: "They shall be wanderers among the nations," was a threat which is being fulfilled up to the present hour. Israelites have no settled place of their own; while spread among the nations, they do not mingle with them, but remain a people as entire as in the days of their first captivity. The ten tribes, up to the present moment, if they be not extinct, are in the land of their bondage. On this subject much darkness still rests, and the labours of the learned have contributed very little towards its removal.

Chap. X. 1-11. The high places also of Aven, or Beth-aven, were to be destroyed; and whilst thorns and thistles were growing over desolate altars, the paralysed worshippers would call upon the hills and the mountains to cover them from the terrible vengeance that then impended! It is noticeable that this language of agony is parallel to the expression contained in the Book of Revelation. Ver. 12-15. We have here a most

gathered against them, when [7]they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* [r]but I passed over upon [8]her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 [s]Sow to yourselves in righteousness, reap in mercy; [t]break up your fallow ground: for *it is* [u]time to seek the LORD, till he come and [x]rain righteousness upon you.

13 Ye have [y]plowed wickedness, ye have reaped iniquity; ye have [z]eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So [a]shall Beth-el do unto you because of [9]your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

1 The ingratitude of Israel unto God for his benefits. 5 Their judgment.

WHEN Israel *was* a child, then I loved him, and [a]called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and [b]burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that [c]I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that [1]take off the yoke on their jaws, [d]and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, [e]because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people [f]are bent to backsliding from me: though [g]they called them to the most High, [2]none at all would exalt *him*.

8 [h]How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? Mine [i]heart is turned within me, my repentings are kindled together.

9 I will [k]not execute the fierceness of mine anger, I will not [l]return to destroy Ephraim: [m]for I *am* God, and not man; [n]the Holy One in the midst of thee: and I will not enter into the city.

10 They shall [o]walk after the LORD; he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the [3]saints.

CHAPTER XII.

1 A reproof of Ephraim, Judah, and Jacob. 2 An exhortation to repentance.

EPHRAIM [a]feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also [b]a controversy with Judah, and will [1]punish Jacob according to his ways; [c]according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he [2]had power with God:

4 Yea, he had power over the angel, and prevailed; he wept, and made supplica-

B. C. 749.

7 *1 shall bind them for their two transgressions; or, in their two habitations.*
r 11. 4.
8 *The beauty of her neck.*
s Ps. 126. 5, 6.
t Jer. 4. 3, 4.
u Luke 13. 24, 25.
x Is. 45. 8.
y Gal. 6. 7, 8.
z Prov. 18. 20, 21.
a Am. 7. 9-17.
9 *The evil of your evil.*

CH. XI.

a Ex. 4. 22, 23. Matt. 2. 15.
b Is. 65. 7. Jer. 18. 15.
c Ex. 23. 25. Is. 30. 26. Jer. 8. 22.
1 *Lift up.*
d John 6. 32-58.
e Jer. 8. 4-6. Zech. 1. 4-6.

f Ps. 78. 57, 58.
g 2Chr. 30. 1-11.
2 *Together they exalted not.*
h Jer. 9. 7. Luke 19. 41, 42.
i Lam. 1. 20.
k Ex. 32. 10-14. Ps. 78. 38.
l 1 Sam. 26. 8.
m Num. 23. 19. Mic. 7. 18-20. Rom. 11. 29, 29.
n Is. 12. 6. Zeph. 3. 15-17.
o John 8. 12. Rom. 8. 1. 2 Pet. 2. 10.
3 *Most holy.*

CH. XII.

a Jer. 22. 22.
b Mic. 6. 2.
1 *Visit upon.*
c Matt. 16. 27. Rom. 2. 6.
2 *Was a prince; or, behaved himself princely.*

important direction in the communicating of instruction. Unless the "fallow ground" be broken up by a close and pungent application of the law, it is to no purpose that it be sown, even with the wheat of heaven. Both the teacher and the preacher should make this a watchword. There is reason to fear that it has been too frequently forgotten, and that its neglect may account for the loss of much evangelical labour. It is to no purpose that the Gospel is preached in all its freeness and fulness, love and mercy, while the "fallow ground" remains unbroken. Let it never be forgotten that it is not the whole that have need of a physician, but they that are sick. To produce this sickness, then—a conviction of sin, a sense of guilt, and apprehension of danger—ought to be a primary part of all evangelical instruction. It is only when that is done that there is encouragement to "seek the Lord till he come, and rain righteousness upon them." While we leave half the work undone, it is in vain that we look to the Lord for a blessing.

Chap. XI. 1-7. In the infancy of the Jewish nation, when Israel was enslaved in Egypt, God manifested his love by their emancipation. As this was a type of Israel's conversion from the bondage of sin and Satan to the liberty of God's children, so it also prefigured the bringing up of the only-begotten Son of God out of Egypt, whither he had been carried for fear of Herod, that he might, in the midst of his own people, perform the work of redemption. The Israelites, notwithstanding their marvellous deliverance, refused to hearken to the prophets of God, who exhorted them to cleave to his service; nay, they were actually hardened and exasperated by rebuke. Ver. 8-12. Had simple justice taken its course, things would have been even worse with Israel; but mercy generally triumphed over judgment, postponing its arrival, and when it came, greatly mitigating it. Light here again breaks forth in the midst of darkness; when discipline shall have answered its end, "they will walk after the Lord," and abstain from those courses which had brought so much evil upon them. Some doubt remains as to the precise import of the language, but it may probably be understood as the prophecy of the conversion of the remainder of Israel to Christ, and as a part of his spiritual kingdom in Palestine.

Chap. XII. 1-11. To feed on the wind, and to follow it, is anything but a proof of wisdom, and Ephraim knew it to his cost. The Lord had a controversy with Judah because of idolatry, and the formation of alliances with idol powers. For this he had resolved to punish them, and he did so more especially in the case of Sennacherib's invasion, although not so awfully as when he

tion unto him: he found him *in* Beth-el, and there he spake with us;

5 Even the LORD God of hosts; The LORD [d]*is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, [e]and wait on thy God continually.

7 ¶ *He is* [g]a merchant, the balances of deceit *are* in his hand: [f]he loveth to [4]oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: [5]*in* all my labours they shall find none iniquity in me [6]that *were* sin.

9 And I, *that am* the LORD thy God from the land of Egypt, will [g]yet make thee to dwell in tabernacles, [h]as in the days of the solemn feasts.

10 I have also spoken by the prophets; and I have [i]multiplied visions, and [k]used similitudes, by the [7]ministry of the prophets.

11 *Is there* [l]iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And [m]Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept *sheep*.

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger [8]most bitterly: [h]therefore shall he leave his [9]blood upon him, [o]and his reproach shall his Lord return unto him.

CHAPTER XIII.

Ephraim's glory, by reason of idolatry, vanisheth. 5 God's anger for their unkindness. 9 A promise of God's mercy. 15 A judgment for rebellion.

WHEN Ephraim spake trembling, [a]he exalted himself in Israel; but when [b]he offended in Baal, he died.

2 And [c]now they [1]sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let [2]the men that sacrifice kiss the calves.

3 Therefore they shall be [d]as the morning cloud, and as the early dew that passeth away, [e]as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet [f]I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me; [g]for *there is* no saviour besides me.

5 ¶ I did know thee in the wilderness, in the land of [3]great drought.

6 According to their pasture, so were they filled: they were filled, and their heart was exalted; [h]therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the [4]wild beast shall tear them.

9 ¶ O Israel, [i]thou hast destroyed thyself; [k]but in me [5]*is* thine help.

10 [l]I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up: his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay [6]long in *the place of* the breaking forth of children.

14 I will ransom them from the [7]power of the grave; I will redeem them from death: [m]O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and [n]his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all [8]pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall

B. C. 725.

d Ex. 3. 16.
e Ps. 130. 5-7. Is. 40. 31.
f Canaan.
g Am. 2. 7. Jam. 5. 4.
4 Deceive.
5 *All my labours suffice me not; he shall have punishment of iniquity in whom is sin.*
6 *Which.*
g Heb. 11. 9-13.
h Lev. 23. 40-43. John 7. 2.
i Num. 12. 6. Acts 2. 17, 18.
k Ex. 4; 5; 15; 20. 19.
7 *Hand.*
l 1 Kings 17. 1.
m Gen. 28; 29.
8 *With bitterness.*
h Ex. 34. 7, 8.
9 *Bloods.*
o Deut. 28. 37.

CH. XIII.

a Num. 13. 8, 16.
b 1 Kings 16. 29-33.
c Rom. 2. 5. 2 Tim. 3. 13.
1 *Add to sin.*
2 *The sacrifices of men.*
d 6. 4.

e Ps. 83. 13-17.
f Ex. 20. 2.
g Is. 43. 11-13. Acts 4. 12.
3 *Droughts.*
h Deut. 8. 10-12.
4 *Beast of the field.*
i 2 Kings 17. 7-17. Prov. 6. 32.
k Deut. 33. 26. Ps. 33. 20. Eph. 1. 3-6. Tit. 3. 3-7.
5 *In thy help.*
l Ps. 44. 4. Is. 33. 22. John 1. 49.
6 *A time.*
7 *Hand.*
m Is. 26. 19. 1 Cor. 15. 21, 22, 52-57. 2 Cor. 5. 4. Phil. 3. 21. 1 Thes. 4. 14-17. Rev. 20. 13, 14; 21. 4.
n Job 18. 16-19. Ps. 109. 13. Is. 14. 21, 22.
8 *Vessels of desire.*

gave up the ten tribes to the Assyrians. The exhortation given in ver. 6 is full of beauty; it was the course precisely adapted to their circumstances, and that alone which could bring them relief. When grievous revolters have deeply departed from God, but, through his grace, return, "keeping mercy and judgment," it may still be some time before their lost comfort be restored. But in that case, let them "wait on the Lord continually," and in due season he will visit them again in mercy, dispelling darkness, speaking peace, filling with love, and inspiring with confidence and hope. Ver. 12-14. So opposite to their conduct was that of their father Jacob, that he fled into Syria to avoid an alliance with any of the idolatrous families of Canaan, and in so doing voluntarily subjected himself to grievous hardships. As the reward, however, of his affecting fidelity, God appeared to him, and wrought great things by him, bringing his posterity out of Egypt, and leading them through the wilderness by the hand of Moses. During the whole of their history as a people they had been deeply indebted to the prophets, their instructors, correctors, advisers, and guides. It bodes ill for a man, a family, or a nation, that have learned to pour contempt on the faithful servants of the Most High God.

Chap. XIII. 1-8. When Ephraim was little in his own esteem, and conducted himself with humility; when he trembled at the word of the Lord, and was fearful of offending, he grew great in Israel. Joshua was a descendant of Ephraim; from his time, that tribe gained the ascendancy in the northern parts of the land, preserving it until the evil day, when Jeroboam, an Ephraimite, became king, and then the ten tribes were frequently called Ephraim. Among the ancient idolaters, kissing the idol was an act of the most solemn adoration; and hence we read of "all the knees which hath not bowed unto Baal, and every mouth which hath not kissed him." In allusion to this, the Psalmist, exhorting the wicked, calls on them to "kiss the Son, lest he be angry, and they perish"—that is, to worship him. Ver. 9-16. Amid the havoc which overspread the country, a remnant would be saved from death and the grave, which was a shadow of the ransom of the true Israel, and the resurrection of Christ. When he died and rose again, he

be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

1 Call to repentance. 4 A promise of God's blessing.

O ISRAEL, [a]return unto the LORD thy God; for [b]thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, [c]Take away all iniquity, [d]and [1]receive *us* graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will [e]heal their backsliding, [f]I will love them freely: [g]for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall [2]grow as the lily, and [3]cast forth his roots as Lebanon.

6 His branches shall [4]spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and [5]grow as the vine: the [6]scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree: from me *is* thy fruit found.

9 Who *is* [h]wise, and he shall understand these *things*? prudent, and he shall know them? [i]for the ways of the LORD *are* right, [k]and the just shall walk in them: but the transgressors shall fall therein.

B. C. 725.

CH. XIV.

[a] Is. 55. 6, 7. Acts 26. 18.
[b] Ex. 23. 14-16.
[c] Tit. 2. 14. Heb. 10. 4. 1 John 1. 7.
[d] Eph. 1. 6, 7; 2. 7, 8. 2 Tim. 1. 9.
[1] *Give good.*
[e] Is. 57. 18. Jer. 17. 14. Matt. 9. 12.
[f] Rom. 3. 24. Eph. 2. 4-9. Tit. 3. 4-7.
[g] Num. 25. 4, 11. 2 Cor. 5. 19.
[2] *Blossom.*
[3] *Strike.*
[4] *Go.*
[5] *Blossom.*
[6] *Memorial.*
[h] Prov. 1. 5, 6; 4. 18.
[i] Deut. 32. 4.
[k] Ps. 84. 5, 7.

JOEL.

It is impossible to determine precisely the period in which Joel prophesied; it seems probable, however, that it was during the reign of Uzziah: if so, he was contemporary with Amos and Hosea. The Book is entirely prophetic, and abounds in denunciations of vengeance against the iniquity of the people, blended with exhortations to repentance, and promises of deliverance, together with an abundance of the blessings of the gospel of salvation.

CHAPTER I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast.

THE word of the LORD that came [a]to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. [b]Hath this been in your days, or even in the days of your fathers?

3 Tell [c]ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [1]That which [d]the palmer-worm hath left hath [e]the locust eaten; and that which the locust hath left hath [f]the canker-worm eaten; and that which the canker-worm left hath [g]the caterpillar eaten.

B. C. 800.

CH. I.

[a] Acts 2. 16.
[b] Deut. 4. 32-35. Matt. 24. 21.
[c] Deut. 6. 7.
[1] *The residue of the palmer-worm.*
[d] Am. 4. 9.
[e] Ex. 10. 12-15. Rev. 9. 3-7.
[f] Nah. 3. 15-17.
[g] Is. 33. 4.
[h] Prov. 30. 25-27.
[i] Prov. 30. 14. Rev. 9. 8.
[2] Laid *my fig-tree for a barking.*
[k] Is. 24. 7-12. Jer. 9. 17-19. Jam. 4. 8, 9.
[l] Prov. 2. 17.
[m] Lev. 26. 20.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For [h]a nation is come up upon my land, strong, and without number, [i]whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and [2]barked my fig-tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ [k]Lament like a virgin girded with sackcloth for [l]the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The [m]field is wasted, the land

in a manner disquieted the dominions of the dead, and plagued the King of Terrors. The Lord would not repent of this his purpose. The Apostle Paul makes a happy use of the striking apostrophe in ver. 14, in addressing the Corinthians. The passage is one in which God's people are deeply interested, since, on behalf of every one of them, it will be ultimately realised, to their infinite happiness and everlasting joy.

Chap. XIV. 1-3. Assuming that the word would not be without its effect in producing repentance, the prophet urges Israel to return to the Lord. In so doing, they are taught to take with them words suitable to the circumstances, full of confession, self-loathing and supplication. The prophet, compassionating their ignorance, is explicit in his instruction. They are to ask the Lord to take away sin, and to receive them graciously. Grace, not works, was to be their plea. They were to throw themselves on the mercy of the Most High, and receive the blessings of his bounty. Ver. 4-9. The Lord answers them almost in the words of their prayer, assuring them that he will do for them the very things they required to be done. The picture here drawn is one of singular beauty, most aptly setting forth the effect of the grace of God on the heart of the genuine penitent. The closing verse is one of the most precious in the whole prophecy, or in the whole of Scripture. The Lord's dealings with his people, the doctrines of his word, the requirements of his law, and all that enters into the operations of grace in the converted soul, are marked by wisdom, mercy, and truth.

Chap. I. 1-13. The calamity here set forth is uncertain as to the period of its occurrence. It may have been the seven years' famine in the days of Elisha, or that mentioned by Amos in chap. iv. of his prophecy. It would appear that the sin of drunkenness was, during the days of Joel, very prevalent, followed by its stupifying and degrading effects in a very high degree. The armies of the Chaldeans are represented under the figure of a swarm of locusts. In the present instance, it may point to the Chaldeans under Nebuchadnezzar, when he came the first time against Jerusalem, and made Jehoiakim tributary to him; and the second time, when he carried Jehoiachin and his family captive into Babylon, with the multitude of the Jews, and their wealth; or a third time, when he besieged Jerusalem, and took it, and Zedekiah the king, and carried him captive; and a

mourneth; for the corn is wasted: the new wine is [s]dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley; [n]because the harvest of the field is perished.

12 The [o]vine is dried up, and the fig-tree languisheth; [p]the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because [q]joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, [r]ye ministers of my God: [s]for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ [t]Sanctify ye a fast, call a [4]solemn assembly, gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and [u]cry unto the LORD,

15 [x]Alas for the day! for [y]the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, [z]joy and gladness from the house of our God?

17 The [5]seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, [a]to thee will I cry: for the fire hath devoured the [6]pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER II.

The terribleness of God's judgment, &c.

BLOW ye the [1]trumpet in Zion, and sound an alarm [a]in my holy mountain; [b]let all the inhabitants of the land tremble: [c]for the day of the LORD cometh, for *it is* nigh at hand,

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, [d]as the morning spread upon the mountains; [e]a great people and a strong: [f]there hath not been ever the like, neither shall be any more after it, *even* to the years of [2]many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like [g]the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained; all faces shall gather [3]blackness.

7 They shall [h]run like mighty men; they shall [i]climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [4]sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The [k]earth shall quake before them; the heavens shall tremble: [l]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall [m]utter his voice before his army; for his camp *is* very great: for *he is* strong that executeth his word: for [n]the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, [o]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And [p]rend your heart, and not your garments, and turn unto the LORD your God: [q]for he *is* gracious and merciful, slow to anger, and of great kindness, [r]and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him,

B. C. 800.

[s] *Ashamed*
[n] Is. 17. 11.
[o] 10.
[p] Num. 13. 23.
[q] Is. 24. 11.
[r] Is. 61. 6. 1 Cor. 4. 1. 2 Cor. 3. 6; 6. 4.
[s] Lev. 2. 8-10.
[t] 2 Chr. 20. 3,4.
[4] Day of *restraint.*
[u] Jon. 3. 8.
[x] Jer. 30. 7.
[y] Ps. 37. 13. Luke 19. 41-44. Rev. 6. 17.
[z] Deut. 16. 10-15
[5] *Grains.*
[a] Ps. 50. 15. Mic. 7. 7. Phil. 4. 6, 7.
[6] *Habitations.*

CH. II.

[1] Or, *cornet.*
[a] Ps. 87. 1. Dan. 9. 16, 20. Zech. 8. 3.
[b] Ps. 119. 120. Jer. 5. 22. Phil. 2. 12.
[c] Ex. 7. 5-7. Mal. 4. 1. 1 Thes. 5. 2. 1 Pet. 4. 7.
[d] Am. 4. 13.
[e] 1. 6.
[f] Ex. 10. 6, 14. Dan. 12. 1.
[2] *Generation and generation.*
[g] Nah. 3. 2, 3. Rev. 9. 9.
[3] *Pot.*
[h] Ps. 19. 5. Is. 5. 26-29.
[i] 2 Sam. 5. 8. Jer. 5. 10.
[4] *Dart.*
[k] Ps. 114. 7. Matt. 27. 51. Rev. 20. 11.
[l] Luke 21. 25, 26. Rev. 8. 12.
[m] 2 Sam. 22. 14, 15. Ps. 46. 6. Is. 42. 13.
[n] Am. 5. 18, 20. Zeph. 1. 15.
[o] Deut. 4. 29, 30. Is. 55. 6, 7. Hos. 12. 6. Acts 26. 20.
[p] Ps. 51. 17. Is. 57. 15. Ez. 9. 4. Matt. 5. 3, 4.
[q] Ex. 34. 6, 7. Rom. 5. 20, 21. Eph. 2. 4.
[r] Ps. 106. 45. Jer. 18. 7, 8. Am. 7. 2-6. Jon. 4. 2.

fourth time, when Nebuchadnezzar came and burned the temple, and Jerusalem, breaking down the walls, and clearing the land of its inhabitants—facts which exhibit such a succession of calamities, ending in utter destruction, as never befell any nation. In the prospect of circumstances so awful, the prophet makes a most fervent appeal to the priests, the ministers of the altar. They had been the principal means of involving the nation in this distress; and all reformation must commence with them. If the threatened vengeance was to be averted, it could only be by repentance; and it became their paramount duty to endeavour to produce that amongst the misguided myriads whom they had so grievously wronged. Ver. 14-20. The vision presented to the prophet was one which ought to have filled the land with terror, since it predicted evils unmixed and inexpressible. It is impossible to conceive of anything more fearful and afflictive. It sets forth the work of vengeance perfected. Happy they who anticipate the evils to come, and, turning from sin, flee for refuge to the Hope that is set before them!

Chap. II. 1-14. The darkness and the gloom here may allude to the effect produced by locusts, which sometimes came like thick clouds darkening the air; so the land of Egypt was darkened with them, according to Exod. x. 15. The accounts of history and of travellers concerning these creatures are all but incredible. At noonday they have so overspread the heavens as to intercept the rays of the sun, and darken the locality over which they passed. Wherever they settled they devoured every green thing, and covered the country with desolation. The effect produced by their presence was peculiar, much resembling that of a general conflagration. A natural historian, writing of Jamaica, tells us that they destroyed the ground, not only for the time, but hurt

even a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly;

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet:

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, [a]Spare thy people, O LORD, [b]and give not thine heritage to reproach, that the heathen should [5]rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD [c]be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; [x]and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up, because he hath [6]done great things.

21 ¶ Fear not, O land; be glad and rejoice: [7]for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and [z]rejoice in the LORD your God: for he hath given you [7]the former rain [8]moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

B. C. 800.

[a] Ex. 32. 12, 13. Is. 37. 20.
[b] Ex. 36. 4-7.
[5] *Use a by-word against them.*
[c] Is. 42. 13.
[x] Ez. 34. 29.
[6] *Magnified to do.*
[7] Deut. 4. 32. Jer. 33. 3.
[z] Is. 41. 16. Zech. 9. 9. Luke 1. 46, 47. Phil. 3. 1, 3.
[7] *A teacher of righteousness.*
[8] *According to righteousness.*

[a] 1 Tim. 4. 3-5.
[b] Gen. 33. 11. Is. 25. 1.
[c] Is. 13. 6. Zeph. 3. 17. Rev. 21. 3.
[d] Is. 45. 5, 13.
[e] Prov. 1. 23. John 7. 39.
[f] Acts 2. 19, 20. Rev. 6. 12-17.
[g] Gen. 19. 28. Rev. 18. 9, 18.
[h] Matt. 24. 29. Rev. 6. 12, 13.
[i] Mal. 4. 1, 5.
[k] Acts 2. 21. Rom. 10. 11-14.
[l] John 4. 22. Rom. 11. 26. Heb. 12. 22.
[m] John 10. 16. Acts 2. 39. Rom. 8. 28-30; 9. 24, 27; 11. 5. 2 Thes. 2. 13, 14.

CH. III.

[a] Deut. 30. 3.
[b] Zeph. 3. 8. Rev. 16. 14, 16; 19. 19-21; 20. 8.
[c] Is. 66. 16.
[d] Ez. 25. 12-17.
[e] Deut. 32. 35.
[f] 2 Kings 12. 18.
[g] 1 Sam. 5. 2-5.
[1] *Desirable.*

26 And ye shall eat in plenty, and be satisfied, [a]and praise the name of the LORD your God, [b]that hath dealt wondrously with you; and my people shall never be ashamed.

27 And ye shall know that [c]I *am* in the midst of Israel, and [d]*that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, [e]*that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And [f]I will shew wonders in the heavens and in the earth, blood, and fire, and [g]pillars of smoke.

31 The [h]sun shall be turned into darkness, and the moon into blood, before [i]the great and the terrible day of the LORD come.

32 And it shall come to pass, [k]*that* whosoever shall call on the name of the LORD shall be delivered: [l]for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, [m]and in the remnant whom the LORD shall call.

CHAPTER III.

1 *God's judgments against the enemies of his people.*
18 *His blessing upon the church.*

FOR, behold, in those days, and in that time, [a]when I shall bring again the captivity of Judah and Jerusalem,

2 I will [b]also gather all nations, and will bring them down into the valley of Jehoshaphat, and [c]will plead with them there for my people, and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? [d]will ye render me a recompence? and if ye recompense me, [e]swiftly *and* speedily will I return your recompence upon your own head;

5 Because [f]ye have taken my silver and my gold, and have carried [g]into your temples my goodly [1]pleasant things:

the trees for two years after; and the historian of Ethiopia declares that wheresoever they feed, their leavings seem as if parched with fire. Ver. 15-32. We have here one of the most notable proofs touching the Holy Spirit, and the glorious pentecostal effusion by which the ascension of the Lord Jesus was marked. The language used in ver. 28-32 is so remarkable, and bespeaks the descent of a power so great, that nothing which occurred in Old Testament times could be considered as making an approach to its fulfilment. The Apostle Peter directly applies the text to the descent of the Holy Ghost at Jerusalem. The expression "all flesh," comprehends the Gentiles as well as the Jews—the whole human family. The language was realised on that memorable day when the gift of tongues was bestowed in Jerusalem. Occasionally great effusions of the Holy Ghost have occurred in different countries; and there is reason to apprehend that these have only been the drops before the showers of blessing which yet await the Church, and which are indispensable to make the desert blossom as a rose. This the people of God are authorised to expect, and it is their duty from day to day to supplicate the blessing.

Chap. III. 1-8. This prophecy clearly refers to the latter times of the world, when the Jews, upon their conversion, will be delivered from their oppressors, and restored to their own land. That will be the final victory of the Church over her oppressors. The Tartars, Turks, and others, sometimes sell their children. When the Tartars came into Poland, they carried off as many of the little ones as they were able, in the hope that

6 The children also of Judah, and the children of Jerusalem, [h] have ye sold unto the [2] Grecians, that ye might remove them far from their border.

7 Behold, [i] I will raise them out of the place whither ye have sold them, [k] and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; [3] Prepare war, [l] wake up the mighty men, let all the men of war draw near, let them come up:

10 Beat [m] your plough-shares into swords, and your [4] pruning-hooks into spears: let the weak say, I *am* strong.

11 [n] Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither [5] cause thy [o] mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat; [p] for there will I sit to judge all the heathen round about.

13 Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness *is* great.

14 Multitudes, multitudes in the valley of [6] decision: [q] for the day of the LORD *is* near in the valley of decision.

15 The [r] sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [s] roar out of Zion, and utter his voice from Jerusalem; [t] and the heavens and the earth shall shake: but the LORD *will be* the [7] hope of his people, [u] and the strength of the children of Israel.

17 So [x] shall ye know that I *am* the LORD your God dwelling in Zion, [y] my holy mountain; then shall [z] Jerusalem be [8] holy, and [a] there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall [9] flow with waters, and a fountain shall come forth of the house of the LORD, and shall water [b] the valley of Shittim.

19 [c] Egypt shall be a desolation, and [d] Edom shall be a desolate wilderness, [e] for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But [f] Judah shall [1] dwell for ever, and Jerusalem from generation to generation.

21 For [g] I will cleanse their blood *that* I have not cleansed: [2] for the LORD dwelleth in Zion.

B. C. 800.

[h] Deut. 28. 33, 68. Ez. 27. 13.
[2] *Sons of the Grecians.*
[i] Is. 49. 12.
[k] Jud. 1. 7.
[3] *Sanctify.*
[l] Is. 8. 9, 10. Ez. 38. 7.
[m] Is. 2. 4.
[4] *Scythes.*
[n] Ez. 38. 9-13.
[5] *The LORD shall bring down thy mighty ones.*
[o] Ps. 103. 20.
[p] Ps. 2. 8, 9.

[6] *Concision*, or *thrashing.*
[q] Ps. 37. 13.
[r] Matt. 24. 29.
[s] Is. 42. 13.
[t] Ez. 38. 19, 20.
[7] *Place of repair*, or *harbour.*
[u] 1 Sam. 15. 29.
[x] 2. 27.
[y] Dan. 11. 45. Ob. 16.
[z] Is. 4. 3.
[8] *Holiness.*
[a] Is. 35. 8; 52. 1.
[9] *Go.*
[b] Num. 25. 1.
[c] Is. 11. 15.
[d] Is. 34. 1, &c.
[e] Ps. 137. 7.
[f] Ez. 37. 25.
[1] *Abide.*
[g] Is. 4. 4.
[2] Or, *even I the LORD that dwelleth.*

AMOS.

Amos is the next prophet to Jonah, as he prophesied in the days of Uzziah, who reigned over Judah from the year before Christ 809, to the year 758, or there about. While Amos delivered prophecies against Gentile nations as well as against Judah, he exercised his ministrations principally in Israel. In common with the other Prophets, he foretold the captivity and the dispersion of Israel, their preservation in that state, and future restoration, the coming of the kingdom of Christ, and the conversion of the Gentiles.

CHAPTER I.

3 God's judgments upon Syria, 6 the Philistines, 9 Tyrus, 11 Edom, 13 and Ammon.

THE words of Amos, who was among the herdmen of [4] Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, [b] The LORD will roar from Zion, and utter his voice from Jerusalem; and [c] the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD, For three transgressions of Damascus, [1] and for four, I will not [2] turn away *the punishment* thereof; because they have thrashed Gilead with thrashing instruments of iron:

4 But [d] I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

B. C. 787.

CH. I.

[a] 2 Sam. 14. 2.
[b] Prov. 20. 2.
[c] Is. 33. 9.
[1] *Yea, for four.*
[2] *Convert it*, or let *it be quiet*, and so 6, 9, 13.
[d] Jud. 9. 19, 20, 57. Jer. 17. 27. Hos. 8. 14.

their parents would redeem them; and when this was not done, they sold them for a crown a-piece. Ver. 9-21. The beautiful language of ver. 17 may probably refer to the final restoration of the Jews, when their motto shall be, "Holiness to the Lord." How vast the work of grace to be performed on the soul of Israel before these words can be realised! Old things will have passed away, and all things become new. It is clear that this must refer to the after-times. Nothing in relation to Israel has hitherto occurred at all coming up to the glorious import of this language. The "day" referred to in ver. 18 is a term used with considerable latitude; here it means the latter day, or the times of the Messiah, when it is foretold that a most abundant communication of Divine power will attend the administration of God's ordinances. Conversion will be rapid and abundant; the converts will glory in grace, and excel in fruitfulness; the skies will pour down righteousness, and the whole earth will resound with the praises of Jehovah.

Chap. I. 1-8. Carmel was a very fruitful mountain in the tribe of Judah, and as such it is frequently used as an emblem of a most fertile place. The terms, "three and four," are not to be understood as signifying that exact number, but offences generally, while one is mentioned as more aggravated than the others, and as the immediate cause of their calamity. In the case of the Syrians, their chief transgression was their conduct to the inhabitants of Gilead, beyond Jordan, whom they treated with peculiar barbarity. The fire which the

5 I will [e]break also the bar of Damascus, and cut off the inhabitant from [g]the plain of Aven, and him that holdeth the sceptre from [h]the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For [f]three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof; because they [i]carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And [k]I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will [l]turn mine hand against Ekron; [l]and the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the [6]brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and [7]did cast off all pity, and his anger did tear perpetually, and he [k]kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have [8]ripped up the women with child of Gilead, that they might [l]enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, [m]with shouting in the day of battle, [n]with a tempest in the day of the whirlwind:

15 And [o]their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER II.

1 God's wrath against Moab, 4 Judah, 6 and Israel. 9 God complaineth of his people's unthankfulness.

THUS saith the LORD, [a]For three transgressions of Moab, and for four, I

B. C. 787.

[e] Is. 43. 14.
[g] *Bikathaven.*
[h] *Beth-eden.*
[f] 3, 9, 11.
[i] *Carried them away with an entire captivity.*
[6] Is. 20. 1.
[k] Ps. 81. 14.
[l] Is. 14. 29-31.
[6] *Covenant of brethren.*
[7] *Corrupted his compassions.*
[k] Ec. 7. 9. Eph. 4. 26, 27; 5. 1.
[8] *Divided the mountains.*
[l] Is. 5. 8.
[m] Job 39. 25. Is. 9. 5.
[n] Ps. 83. 15. Is. 30. 30. Dan. 11. 40. Zech. 7. 14.
[o] Jer. 49. 3.

CH. II.

[a] Num. 22; 25. Ps. 83. 4-7.

[b] Jer. 48. 24, 41.
[c] Deut. 32. 15-27.
[d] Lev. 26. 14, 15. Jud. 2. 17-20. Neh. 1. 7. Jer. 8. 9. Ez. 16. 1 Thes. 4. 8.
[e] 2 Kings 17. 7-18. Hos. 7. 7-10. Mic. 6. 10-16.
[f] Is. 5. 22, 23. Joel 3. 3, 6.
[g] Is. 10. 2.
[1] *Young woman.*
[h] Lev. 20. 3. Rom. 2. 24.
[i] Is. 57. 7. 1 Cor. 8. 10.
[2] *Such as have fined,* or *mulcted.*
[k] Ex. 12. 51. Neh. 9. 8-12. Ps. 105. 42, 43.
[l] Num. 14. 34. Deut. 8. 2-4. Acts 13. 18.
[m] Num. 14. 31-35.
[n] 1 Sam. 3. 20. 2 Kings 2. 3-5. 2 Pet. 1. 20, 21.
[o] Is. 5. 3, 4. Mic. 6. 3, 4.
[p] Matt. 21. 34-38. Acts 4. 18; 5. 28. 1 Thes. 2. 15, 16.
[3] *I will press your place, as a cart full of sheaves presseth.*
[4] *His soul,* or *life.*

will not turn away *the punishment* thereof; because he burnt the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of [b]Kirioth; and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, [c]For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; [d]because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, [e]For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; [f]because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, [g]and turn aside the way of the meek: and a man and his father will go in unto the *same* [1]maid, [h]to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge [i]by every altar, and they drink the wine of [2]the condemned *in* the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also [k]I brought you up from the land of Egypt, [l]and led you forty years through the wilderness, [m]to possess the land of the Amorite.

11 And [n]I raised up of your sons for prophets, and of your young men for Nazarites. [o]*Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; [p]and commanded the prophets, saying, Prophesy not.

13 Behold, [3]I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver [4]himself:

Lord threatened to send, was the war carried on by Jeroboam the Second, with great success, against the Syrians. Ver. 9-15. The Tyrians had forgotten the covenant of friendship which had subsisted between David and Solomon, kings of Judah, and Hiram, king of Tyre, and their treaties which had been entered into for the mutual benefit of their respective nations. This conduct provoked God to send those judgments which were afterwards inflicted on Tyre by Nebuchadnezzar and Alexander the Great. As signified in a previous note, the Edomites acted a very cruel part towards the descendants of Jacob, even exceeding the Gentiles around. They pursued the Israelites with the sword, and purchased them for slaves from those who made them captives; they were void of compassion towards them, and it seemed as if nothing would satisfy their thirst for revenge. From this we clearly see, that natural affection in men towards their relatives is commendable in the sight of God, whereas the neglect of it is treated as a serious offence.

Chap. II. 1-16. Profligacy, injustice, and cruelty are the vices rebuked in this chapter. Idolatry and inhumanity have ever been inseparable, and the primary element of the system is licentiousness. Such has the heathen world been in every age, and such, as all our

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* [5]courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER III.

1 *The necessity of God's judgments against Israel.* 9 *The publication and causes of it.*

HEAR this word that the LORD hath spoken against you, O children of Israel, [a]against the whole family [b]which I brought up from the land of Egypt, saying,

2 You [c]only have I known of [d]all the families of the earth; [e]therefore I will [1]punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest when he hath no prey? will a young lion [2]cry out of his den if he have taken nothing?

5 Can a bird fall in a snare upon the earth where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not [3]be afraid? shall there be evil in a city, [4]and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, [f]but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

9 ¶ [g]Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the [5]oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and [6]robbery in their palaces.

11 Therefore thus saith the Lord GOD, [h]An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

B. C. 787.

[5] *Strong of his heart.*

CH. III.

[a] Jer. 8. 3.
[b] 2. 10.
[c] Ex. 19. 5, 6. Acts 17. 26.
[d] Gen. 10. 32.
[e] Ex. 9. 6. Matt. 11. 20-24. Rom. 2. 9. 1 Pet. 4. 17.
[1] *Visit upon.*
[2] *Give forth his voice.*
[3] *Run together.*
[4] Or, *and shall not the LORD do somewhat?*
[f] Gen. 6. 13; 18. 17. John 15. 15. Rev. 1. 1, 19.
[g] 2 Sam. 1. 20.
[5] *Oppressions.*
[6] *Spoil.*
[h] Is. 7. 17, &c.

[7] *Deliverth.*
[i] 1 Kings 20. 30.
[8] *On the bed's feet.*
[k] Deut. 8. 19. Acts 2. 40. Eph. 4. 17. 1 Thes. 4. 6.
[l] Josh. 22. 22. Is. 1. 24.
[m] Ex. 32. 34.
[9] *Punish Israel for his transgressions.*
[n] Jud. 3. 20.

CH. IV.

[a] 1 Kings 16. 24.
[b] Ex. 22. 21-27. Prov. 22. 22, 23.
[c] Deut. 28. 33.
[d] Ps. 89. 35.
[1] Or, *away the things of the palace.*
[2] *Three years of days.*
[3] *Offer by burning.*
[e] Rom. 1. 28. 2 Thes. 2. 10-12.
[4] *So ye love.*
[f] Is. 9. 13; 28. 11. Jer. 5. 3-7. Rev. 2. 21; 16. 10, 11.
[g] Lev. 26. 18-21. Jam. 5. 17. Rev. 11. 6.

12 Thus saith the LORD, As the shepherd [7]taketh out of the mouth of the lion two legs, or a piece of an ear; [i]so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and [8]in Damascus *in* a couch.

13 Hear ye, [k]and testify in the house of Jacob, saith [l]the Lord GOD, the God of hosts,

14 That [m]in the day that I shall [9]visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the [n]summer-house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAPTER IV.

1 *Amos reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye kine of Bashan, that *are* in [a]the mountain of Samaria, [b]which oppress the poor, which [c]crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD [d]hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her, and ye shall cast [1]*them* into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after [2]three years:

5 And [3]offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free-offerings: [e]for [4]this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: [f]yet have ye not returned unto me, saith the LORD.

7 And also [g]I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to

Missionary literature shews, it is at the present hour. The patience of the Lord is marvellous: the most benevolent and compassionate of men must stand confounded when they compare their own personal proceedings towards the perverse and the wicked with those of their heavenly Father; but notwithstanding the Divine forbearance, there are limits imposed by Divine wisdom which may not be transgressed with impunity. No sins are more dangerous than those which are presumptuous.

Chap. III. 1-8. Habitual transgression is incompatible with peace of conscience and friendship with God. Without large coincidence in judgment, inclination, and pursuits, men cannot be intimately united in friendship, or live together in harmony and comfort. Nothing can supply the want of reconciliation with God; wickedness and wretchedness are inseparably connected. From the present condition of human nature, there can be no union with God and his people before regeneration by the Holy Spirit. Only they who are born of God love the Father, and the other members of the Divine family. "We know that we have passed from death unto life, because we love the brethren." Ver. 9-15.

Ashdod was a city of the Philistines, famous for the image and the temple of Dagon. The heathen are called to witness the judgments which God will inflict upon his own people as a warning to themselves. The Philistines, and the Egyptians in particular, are admonished of the consequences which would follow their groundless hostility and insulting cruelty towards Israel. The least part of a sheep, severed from the mouth of a lion, would be a proof of its being torn in pieces, and consequently, the shepherd would not be held answerable for it. A piece of an ear may seem a strange remnant; but travellers tell us they have seen goats with ears a foot long. The divans go round three sides of the room, and "the corner," the place of honour, is still furnished with luxurious cushions. The import of the expression seems to be, that in the midst of their enjoyments they would be seized and carried into captivity.

Chap. IV. 1-5. Bashan was remarkable for the richness of its pastures, and its breed of cattle. Such an idea as this was quite natural for such a man as Amos. The prophet depicts the rich and self-indulgent people under the emblem of fattened bullocks, about to be led

rain upon one city, and caused it not to rain upon another city: one piece was rained upon, [h]and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; [i]but they were not satisfied: [k]yet have ye not returned unto me, saith the LORD.

9 I have smitten you [l]with blasting and mildew: [s]when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured *them:* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence, after the manner of Egypt: [m]your young men have I slain with the sword, [6]and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, [n]prepare to meet thy God, O Israel.

13 For, lo, [o]he that formeth the mountains, [p]and createth the [7]wind, [q]and declareth unto man what *is* his thought, [r]that maketh the morning darkness, [s]and treadeth upon the high places of the earth, [t]The LORD, The God of hosts, *is* his name.

CHAPTER V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The [a]virgin of Israel is fallen; she shall no more rise: [b]she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD, [c]The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, [d]Seek ye me, [e]and ye shall live:

B. C. 787.

[h] Joel 1. 10-18.
[i] Ex. 4. 16.
[k] Jer. 23. 14.
[l] Deut. 28. 22.
[s] *The multitude of your gardens, &c., did the palmer-worm, &c.*
[m] Lev. 26. 25. Jer. 18. 21.
[6] *With the captivity of your horses.*
[n] Ps. 147. 18.
[7] *Spirit.*
[q] Dan. 2. 28. John 2. 25.
[r] Ex. 10. 22.
[s] Deut. 33. 29. Is. 58. 14.
[t] Is. 48. 2.

CH. V.

[a] Is. 37. 22.
[b] Jer. 4. 30.
[c] Deut. 4. 27. Rom. 9. 27.
[d] Deut. 30. 1-8. Matt. 7. 8.
[e] Ps. 22. 26. Is. 55. 3.

[f] Ex. 33. 11.
[g] Ps. 36. 3. Zeph. 1. 6.
[h] Job 38. 31, 32.
[i] Ps. 107. 10-14. Matt. 4. 16. Luke 1. 79.
[k] Ps. 105. 28. Is. 59. 10.
[l] 4. 13.
[1] *Spoil.*
[m] Jer. 17. 16, 17. John 3. 20; 8. 45-47.
[n] Is. 59. 13, 14. Jam. 2. 6. Rev. 11. 8-10.
[2] *Vineyards of desire.*
[o] Acts 3. 13, 14. Jam. 5. 6.
[3] *Ransom.*
[p] Is. 10. 2. Mal. 3. 5.
[q] Mic. 7. 5-7. Matt. 27. 12-14.
[r] Ps. 34. 12-16. Is. 1. 16, 17.
[s] Rom. 7. 15, 16, 22; 8. 7; 12. 9. 1 Thes. 5. 21, 22.
[t] 2 Chr. 19. 6-11. Jer. 7. 5-7.
[u] 2 Kings 15. 29. Jer. 31. 7. Mic. 5. 3, 7, 8.

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 [f]Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and [g]leave off righteousness in the earth,

8 *Seek him* that [h]maketh the seven stars and Orion, [i]and turneth the shadow of death into the morning, and [k]maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth; [l]The LORD *is* his name:

9 That strengtheneth the [1]spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they [m]abhor him that speaketh uprightly.

11 Forasmuch therefore as your [n]treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted [2]pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: [o]they afflict the just, they take a [3]bribe, [p]and they turn aside the poor in the gate *from their right.*

13 Therefore [q]the prudent shall keep silence in that time; for it *is* an evil time.

14 [r]Seek good, and not evil, that ye may live; and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 [s]Hate the evil, and love the good, and [t]establish judgment in the gate: it may be that the Lord GOD of hosts will be gracious unto [u]the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus, Wailing *shall be* in all streets: and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wail-

to the slaughter. Angling was carried on in two ways: with the line and hook, and with the spear, or harpoon; they were used as now—the one in catching small fish, the other, large ones. The language here seems to be ironical; the idolaters of Israel are invited to offer sacrifices to their idols, and employ in their service the tithes which ought to have been consecrated to the Levites and the poor, and see what would come of it. Ver. 6-13. "Cleanness of teeth" is an expression which signifies want of food, and the prevalence of famine. It would seem as if the Lord punished Israel with drought, while he sent rain upon Judah, making that remarkable difference between them which he did formerly between Egypt and the land of Goshen; and thus Nature was made to illustrate the operations of Grace. The command to make preparation "to meet their God," may be understood as a challenge to do battle; as if the Lord had said, "Put yourselves in a position of defence, summon your idols to your assistance, and thus try your strength against that of the Lord God Almighty." Rebels against the Divine government subject themselves to destruction. Men must choose between justice and mercy—life and death! There is no third course.

Chap. V. 1-20. The language with which the prophet opens may be ironical, and refer to the present degenerated state of the people, worshipping the calves at Dan and Bethel, or because of its wealth and riches, and the splendour and gaiety in which that system appeared. Notwithstanding all these denunciations, Israel would have nothing to blame for their ruin but their own perversity and impenitence. Still the Lord, in his compassion, assures them, that if they will seek him they shall live, and escape the impending calamities. Nothing was required of them but repentance, humiliation, and submission—believing prayer and steadfast confidence. Their present course of idol-worship was an utter abomi-

ing: for [z]I will pass through thee, saith the LORD.

18 Woe unto you that [7]desire the day of the LORD! to what end *is* it for you? [z]the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast-days, and I will not [4]smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them;* neither will I regard the [5]peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But [a]let judgment [6]run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne [7]the tabernacle of your [b]Moloch and Chiun your images, the star of your god, which ye made to yourselves:

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

CHAPTER VI.

1 *The wantonness of Israel,* 12 *and their incorrigibleness,* 7, 14 *shall be plagued with desolation.*

WOE [a]to them *that are* [1]at ease in Zion, and trust in the mountain of Samaria, *which are* named [2]chief of the nations, to whom the house of Israel came!

2 [b]Pass ye unto [c]Calneh, and see; and from thence go ye to [d]Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that [e]put far away the evil day, and cause the [3]seat of violence to come near;

4 That lie upon beds of ivory, and [4]stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That [5]chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;

6 That drink [6]wine in bowls, and anoint themselves with the chief ointments: [f]but they are not grieved for the [7]affliction of Joseph.

7 ¶ Therefore now [g]shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath [h]sworn by himself, saith the LORD, the God of hosts, [i]I abhor the excellency of Jacob, and hate his palaces: [k]therefore will I deliver up the city, with [8]all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? And he shall say, No. Then shall he say, Hold thy tongue; [l]for [9]we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and [m]he will smite the great house with [1]breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye [n]which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, [o]I will raise up against

B. C. 787.

[z] Ex. 12. 12,23. Joel 3. 17.
[7] Is. 28. 16-22. Jer. 17. 15. Mal. 3. 1, 2. 2 Pet. 3. 4.
[z] Is. 9. 19. Joel 1.-15. Mal. 4. 1. 2 Pet. 3. 10.
[4] *Smell your holy days.*
[5] *Thank-offerings.*
[a] Prov. 21. 3. Hos. 6. 6. Mark 12. 33-34.
[6] *Roll.*
[7] *Siccuth your king.*
[b] Lev. 18. 21; 20. 2-5. 1 Kings 11. 33.

CH. VI.

[a] Luke 6. 24. Jam. 5. 5.
[1] *Secure.*
[2] *First-fruits.*
[b] Jer. 2. 10, 11.
[c] Gen. 10. 10. Is. 10. 9, *Calno.*
[d] Num. 34. 8.
[e] 1 Thes. 5. 3. 2 Pet. 3. 4. Rev. 18. 7.
[3] Or, *habitation.*
[4] *A bound with superfluities.*
[5] *Quaver.*
[6] *In bowls of wine.*
[f] Gen. 37. 25-28. 1 Cor. 12. 26.
[7] *Breach.*
[g] Deut. 28. 41. Luke 21. 24.
[h] Heb. 6. 13-17.
[i] Lev. 26. 11. Ps. 78. 59.
[k] Mic. 1. 6-9.
[8] *The fulness thereof.*
[l] Ex. 30. 33.
[9] *They will not make;* or, *have not made.*
[m] Zech. 14. 2. Luke 19. 44.
[1] *Droppings.*
[n] Ex. 32. 18, 19. Luke 12. 19, 20. Rev. 11. 10.
[o] Is. 8. 4-8.

nation, and the Divine visitation would speedily put an end to it; for Bethel and Gilgal, and their inhabitants, idols, priests, and devotees, would speedily fall into the hands of their enemies. It was impossible to escape or to quench the fire of God's indignation. The oppression of the poor ranked among the principal crimes of the country, and on their behalf he would make bare his arm, and break in pieces the oppressor. "Silence" is frequently the highest prudence, and in perilous times it is the only condition of safety. The day desired by those who are menaced with woe, probably meant "the day of the Lord"—an expression very common in the mouth of the prophets, signifying the period when the Divine displeasure would be manifested. One calamity would succeed to another, until the desolation should have become completed. Ver. 21-27. It is remarkable that Israel should have continued the observance of religious solemnities amidst much depravity, as if the character of the worshipper had nothing to do with the acceptance of his sacrifices. The people are, therefore, cautioned against a reliance on hypocritical services when the heart was not right with God. Reform, both individual and national, and among both great and small, could alone bring deliverance. During the sojourn in the wilderness, the sacrifices, partly from necessity, were interrupted or neglected; but these people, now that they occupied the promised land, displayed a zeal on behalf of idolatry which would have sufficed to enable their fathers to walk in all the ordinances and commandments of Moses even in the wilderness. There is no limit to the power of zeal; to love, all things are possible. But if a love of idolatry produced such effects, what might not be expected to result from the love of God shed abroad in the hearts of men saved by grace from everlasting destruction!

Chap. VI. 1-11. The mountain of Zion and the mountain of Samaria were considered the chief, or most celebrated, among the nations, as the two kingdoms were to which they belonged. The woe here pronounced against those that are "at ease in Zion" is fearfully significant. The evil is one to which the people of God are imminently exposed, more particularly in quiet times. While peace has its advantages, it has also its dangers, and it requires both much grace and much wisdom to avoid them. The picture drawn in ver. 9-11 is affecting and awful. Before the final destruction of the city, the ravages of famine and pestilence would be so great, that, in many instances, whole families would perish, while their relations would be constrained to burn their bodies, or to bury their bones with very little assistance, amid speechless awe and unutterable astonish-

you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you [p]from the entering in of Hamath unto the [2]river of the wilderness.

CHAPTER VII.

1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 16 *Amaziah's judgment.*

THUS hath the Lord GOD shewed unto me; and, behold, he formed [1]grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: [2]by whom shall Jacob arise? [a]for he *is* small.

3 [b]The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD [c]shewed unto me; and, behold, the Lord GOD [d]called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 [e]The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me; and, behold, the LORD stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, [f]Amos, what seest thou? And I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel: [g]I will not again pass by them any more.

9 And [h]the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and [i]I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah, the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, [k]and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, [l]O thou seer, [m]go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's [3]chapel, and it *is* the [4]king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* [n]an herdman, and a gatherer of [5]sycamore-fruit:

15 And the LORD took me [6]as I followed the flock, and the LORD said unto me, [o]Go, prophesy unto my people Israel.

16 Now therefore [p]hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, [q]and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: [r]and Israel shall surely go into captivity forth of his land.

CHAPTER VIII.

1 *By a basket of summer-fruit is shewed Israel's end.* 4 *Oppression reproved.* 11 *A famine of God's word threatened.*

THUS hath the Lord GOD shewed unto me; and behold a basket of summer-fruit.

2 And he said, [s]Amos, what seest thou?

B. C. 787.

[p] Num. 34. 8. 1 Kings 8. 65.
[2] *Valley.*

CH. VII.

[1] *Green worms.*
[2] *Who* of (or, for) *Jacob shall stand.*
[a] Ps. 44. 22-26. Is. 37. 4.
[b] 6. Deut. 32. 36. Ps. 106. 45. Joel 2. 14. Jon. 3. 10.
[c] Rev. 4. 1.
[d] Ex. 9. 23, 24. Is. 27. 4. Joel 2. 30.
[e] Jud. 2. 18. Ps. 90. 13. Jon. 4. 2.
[f] Jer. 1. 11-13. Zech. 5. 2, 5.
[g] Mic. 7. 18. Nah. 1. 8, 9.
[h] Gen. 26. 23-25. Lev. 26. 30, 31.
[i] 2 Kings 15. 8-10.

[k] 2 Kings 17. 6.
[l] 1 Sam. 9. 9. Is. 30. 10.
[m] Luke 8. 37, 38. Acts 16. 39.
[3] *Sanctuary.*
[4] *House of the kingdom.*
[n] Zech. 13. 5. 1 Cor. 1. 27.
[5] *Wild figs.*
[6] *From behind.*
[o] Jer. 1. 7. Ex. 2. 3, 4. Luke 24. 46-48. Acts 1. 8; 4. 20.
[p] 1 Sam. 15 16. Jer. 28. 15-17.
[q] Deut. 32. 2. Ex. 20. 46.
[r] Lev. 26. 33-39.

CH. VIII.

[s] Jer. 1. 11-14. Zech. 1. 18-21.

ment. Grief, fear, and despair would paralyse the people, while everything around would add to the horrors of the scene. The sufferings of ancient nations, in divers ways, were incalculably greater than those which have been endured in modern times. Ver. 12-14. Horses could not possibly run upon steep and craggy cliffs, nor could the husbandman drive his ploughshare through hard rocks. These emblems were intended to convince the children of Israel of their folly, and to shew them that they could not, by possibility, prosper while laden with iniquity, and intent upon augmenting the guilt of their transgression. They had corrupted judgment and justice, and made it hateful to the innocent. They who ought to have redressed the wrongs of the poor, only increased their misery. Men who do not groan to be delivered from the burden of guilt, will be sure to add to it.

Chap. VII. 1-13. The contention with fire is an expression of difficult import; it has been supposed, however, to imply excessive heat and drought, or lightning, or the breaking forth of subterraneous fires, which induced the prophet to renew his former plea. The "plumb-line" indicated examining with exactness how far the people had deviated from the rule of conduct which had been given them. This vision seems to have discouraged the prophet's intercession, and clearly shewed that their idolatrous iniquities had been such as, without an extraordinary manifestation of mercy, to involve their destruction. But it was of no use: for the present, mercy was out of the question; and the Lord shewed him that he was about to proceed against Israel in executing justice; that the punishment could neither be remitted, nor postponed; that the strongholds, cities, and idolatrous temples, should be desolated; and that this commenced in the destruction of the family of Jeroboam by the sword of the conspirators. Ver. 14-17. Amaziah, the priest of Bethel, presided over the idolatrous worship there, and was, therefore, it may be supposed, much displeased with Amos, who predicted the destruction of his system. In the true spirit of a courtly priest, he apprised Jeroboam of the proceedings of Amos, obviously with a view to bring forth an interdict. So far, however, as the narrative goes, there is no proof that the king attended to the information of Amaziah. But if Amos escaped, he had no reason to be grateful to the priest of Bethel, who had done his utmost to prejudice him with the king. He who examines the hearts of men, and deals with their intentions rather than their results, was not indifferent to the conduct of this idolatrous priest, and, therefore, He gave Amos a commission to him of a character which might well make his ears tingle. Individuals who distinguished themselves by opposition to the prophets of the Lord, on various occasions, received a distinct intimation of the judgments that hung over them, as the reward of their iniquity. The message of Amos was the knell of ruin to Amaziah and his posterity —a message the most awful that was ever delivered by inspired lips to an erring mortal.

Chap. VIII. 1-10. The awful events here predicted may be supposed to have begun in the murder of Zacha-

And I said, A basket of summer-fruit. Then said the LORD unto me, [b]The end is come upon my people of Israel; [c]I will not again pass by them any more.

3 And the songs of the temple [1]shall be howlings in that day, saith the Lord GOD: *there shall be* [d]many dead bodies in every place; [e]they shall cast *them* forth [2]with silence.

4 ¶ [f]Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, [g]When will the [3]new-moon [h]be gone, that we may sell corn? and the sabbath, that we may [4]set forth wheat, making the ephah small, and the shekel great, and [5]falsifying the balances by deceit?

6 That we may [i]buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath [k]sworn by the excellency of Jacob, Surely [l]I will never forget any of their works.

8 Shall not [m] the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, [n]that I will cause the sun to go down at noon, [o]and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it [p]as the mourning of an only *son*, and the end thereof as [q]a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, [r]but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east; they [s]shall run to and fro to seek the word of the LORD, and shall not find *it*.

B. C. 787.

[b] Jer. 1. 12.
[c] 7. 8.
[1] *Shall howl.*
[d] Jer. 9. 21, 22.
[e] Jer. 22. 18, 19.
[2] *Be silent.*
[f] Is. 1. 10. Jer. 5. 21.
[g] Is. 1. 13, 14. Col. 2. 16.
[3] *Month.*
[h] Mal. 1. 13.
[4] *Open.*
[5] *Perverting the balances of deceit.*
[i] Lev. 25. 39-42. Neh. 5. 1-5.
[k] Deut. 33. 28-29. Luke 2. 32.
[l] Ex. 17. 16. Is. 43. 25.
[m] Ps. 114. 3-7. Jer. 4. 24-26.
[n] Is. 59. 9, 10. Matt. 24. 29. Rev. 6. 12.
[o] Ex. 10. 21-23. Luke 23. 44.
[p] Zech. 12. 10. Luke 7. 12, 13.
[q] Job 3. 5.
[r] Is. 5. 6. Matt. 9. 36.
[s] Dan. 12. 4. Matt. 11. 25-27. Rom. 9. 31-33.

[6] *Way.*
[t] Deut. 33. 11. Is. 43. 17.

CH. IX.

[a] Is. 6. 1. John 1. 18, 32. Rev. 1. 17.
[1] *Chapiter*, or *knop.*
[2] *Wound.*
[b] Is. 24. 17, 18; 30. 16.
[c] Ps. 139. 7-9. Is. 2. 19.
[d] Is. 14. 13-16. Ob. 4. Luke 10. 18.
[e] Lev. 17. 10. Ps. 34. 15, 16.
[f] Jer. 12. 4. Hos. 4. 3.
[3] *Spheres.* Heb. *ascensions.*
[4] *Bundle.*
[g] Gen. 7. 11-19. Jer. 5. 22.
[h] Ex. 3. 14, 15.
[i] Jer. 9. 25, 26.
[k] Ex. 12. 51. Hos. 12. 13.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The [6]manner of Beer-sheba liveth; even they [t]shall fall, and never rise up again.

CHAPTER IX.

1 *The certainty of the desolation.* 11 *The restoration of the tabernacle of David.*

[a]I SAW the LORD standing upon the altar; and he said, Smite the [1]lintel of the door, that the posts may shake: and [2]cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them [b]shall not flee away; and he that escapeth of them shall not be delivered.

2 Though they [c]dig into hell, thence shall mine hand take them; though they [d]climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will [e]set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, [f]and all that dwell therein shall mourn; and it shall rise up wholly like a flood, and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [3]stories in the heaven, and hath founded his [4]troop in the earth; he that [g]calleth for the waters of the sea, and poureth them out upon the face of the earth; [h]The LORD *is* his name.

7 *Are* [i]ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. [k]Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

---

riah, the son of Jeroboam, as the subsequent contests between the successive usurpers to the throne made way for the Assyrian invasions, and terminated in the ruin of Israel. Ver. 5 and 6 present a mirror which reflects, in an awful manner, the depth of the depravity of the people. When once the day of the Lord becomes a weariness, and is hated because of the interruption it gives to sinful pleasures and ill-gotten gains, it is a token that they are ripe for destruction. They who do this will do more; they will, in every practicable way, cheat, defraud, and plunder their fellow-men. They will not hesitate to make the ephah small and the shekel great, and to falsify the balances by deceit. Amos apprises them that the worst of all famines awaits them—a famine of the Word of God. He assures them that in a short space they would have no more prophets to consult, which would be the punishment of the contempt which they had hitherto poured upon the servants of God. This fearful threat was fulfilled upon the whole nation. In addition to the privation which attended a portion of the captivity after their return, they had no succession of prophets from the time of Malachi till the coming of the Lord Jesus Christ. They who oppose the light need not be surprised if the candlestick be taken out of its place; whereas they who walk in the light while they have it, may expect to enjoy it long.

Chap. IX. 1-10. The Lord here appears as offended at the sacrifices, interdicting their further presentation, as well as menacing those who had so unworthily offered them. The altar has been generally understood as that of Bethel, for the sacrifices offered on it to the golden calf chiefly provoked the Lord to vengeance. The power displayed by creation not only exceeds all finite comprehension, but is plainly so vast as to exclude limitation. Creative power is so wonderful and great, that the intellect of man can form no adequate conception of it. Ver. 11-15. On the restoration of the Jews, after their captivity, the Messiah came; and on the completion of his work, "the door of faith was opened to the Gentiles;" and on the future restoration of Israel, the borders of the Christian Church will be indefinitely enlarged by their conversion. The prophet, notwithstanding the pungency and the appalling nature of many of his communications, like certain others of his brethren, concludes with a burst of cheerfulness. No other interpretation can be given of ver. 14, than that Israel shall everywhere be gathered and restored to their own land.

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, [l]and I will destroy it from off the face of the earth; [m]saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will [5]sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [6]grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I [n]raise up the tabernacle of David that is fallen, and [7]close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, [8]which [o]are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth [9]seed; and the mountains shall drop [1]sweet wine, and all the hills shall melt.

14 And [p]I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and [q]they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

B. C. 787.

1 Gen. 6. 7; 7. 4.
m Jer. 5. 10. Rom. 11. 1-7, 28, 29.
5 *Cause to move.*
6 *Stone.*
n Is. 9. 6, 7. Jer. 23. 5, 6. Luke 1. 31-33.
7 *Hedge, or wall.*
8 *Upon whom my name is called.*
o Is. 43. 7. Jer. 15. 16.
9 *Draweth forth.*
1 *New wine.*
p Ps. 53. 6. Joel 3. 1, 2.
q Is. 60. 21. Jer. 24. 6.

OBADIAH.

Obadiah, from the character of his prophecy, it may be presumed, was contemporary with Jeremiah. Although his predictions are few, they are yet momentous. Several of the other Prophets refer to the cruelties of Edom towards the Jews, but none with the same fulness and force as Obadiah. The prophet's object was to comfort his people under the afflictions present and prospective, and to lift up the veil of futurity, that they might see the glory which awaited their posterity in the latter day.

1 *The destruction of Edom,* 3 *for their pride,* 10 *and wrong unto Jacob.* 17 *The salvation and victory of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom, [a]We have heard a rumour from the LORD, [b]and an ambassador is sent among the heathen, [c]Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The [d]pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that [e]saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest [f]among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, [g]if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? [i]if the grape-gatherers came to thee, would they not leave [1]*some* grapes?

6 How [k]are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the [2]men that were at peace with thee have deceived thee, *and* prevailed against thee; [3]*they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, [l]even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And [m]thy mighty *men,* [n]O Teman, shall be dismayed, to the end that every one of the [o]mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [p]violence against thy brother Jacob shame shall cover thee, [q]and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, [r]in the day that the strangers carried away [4]captive his forces, and foreigners entered into his gates, and [s]cast lots upon Jerusalem, even thou *wast* as one of them.

B. C. 587.

a Jer. 49. 14, 15. Matt. 24. 6.
b Is. 18. 2, 3.
c Jer. 6. 4, 5.
d Prov. 16. 18.
e Is. 47. 7, 8. Rev. 18. 7, 8.
f Is. 14. 12-15.
g Jer. 49. 9.
h Is. 14. 12. Rev. 18. 10.
i Deut. 24. 21.
1 *Gleanings.*
k Is. 45. 3. Matt. 6. 19, 20.
2 *Men of thy peace.*
3 The men *of thy bread.*
l Job 5. 12-14. 1 Cor. 3. 19, 20.
m Ps. 76. 5, 6. Is. 19. 16, 17.
n Gen. 36. 11.
o Deut. 2. 5.
p Gen. 27. 41. Num. 20. 14-21.
q Ez. 35. 13, 14.
r 2 Kings 24. 10-16.
4 *His substance.*
s Nah. 3. 10.

Whether conversion shall precede or follow such restoration, may be matter of dispute; but suffice it to say, that the thing is sure, and will be realised in its time.

Ver. 1-9. Edom, which is the same as Idumea, originally comprised the country lying between the Asphaltite Lake and the Elætic Gulf on the Red Sea. The ancient inhabitants were early conquered, and expelled by the descendants of Esau—an event which fulfilled the prophecies in Gen. xxvi. and xxvii. The sublime language of ver. 4 was strikingly realised in after-times. The ruins of the city Petra burst on the view of the traveller in full grandeur, shut in on the opposite side by precipices, from which ravines and valleys branch out in all directions. It is recorded by travellers that the sides of the mountains are covered with a variety of excavated tombs and private dwellings, which present a most singular appearance. Ver. 10-16. "The day of the Lord," as stated in a previous note, is an expression common to the prophets, and generally referring to judgments on the wicked. The Jews had drunk the cup of the Divine indignation even on Mount Zion, and the heathen should drink abundantly of it in their own land, until they were destroyed. The utter ruin of several nations bordering on Israel, which had oppressed them, is clearly predicted. All such may be viewed as types of the enemies of the Church of God, who are everywhere destined, if they repent not, to perish.

12 But [6]thou shouldest not have [t]looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have [u]rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have [6]spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have [x]looked on their affliction in the day of their calamity, nor have laid *hands* on their [7]substance in the day of their calamity:

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have [8]delivered up those of his that did remain in the day of distress.

15 For [y]the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.

16 For [z]as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually; yea, they shall drink, and they shall [9]swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be [1]deliverance, and [2]there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob [a]shall be a fire, and [b]the house of Joseph a flame, and the house of Esau [c]for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau: for the LORD hath spoken *it*.

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto [d]Zarephath; and the captivity of Jerusalem, [3]which *is* in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; [e]and the kingdom shall be the LORD'S.

B. C. 887.

[6] *Do not behold.*
[t] Ps. 22. 17. Matt. 27. 40-43.
[u] Prov. 17. 5.
[6] *Magnified thy mouth.*
[x] 2 Sam. 16. 12.
[7] Or, *forces.*
[8] *Shut up.*
[y] Ps. 110. 5, 6.
[z] Ps. 75. 8, 9. 1 Pet. 4. 17.
[9] *Sup up.*

[1] *They that escape.*
[2] *It shall be holy.*
[a] Is. 31. 9.
[b] Ex. 37. 16, 19. Am. 5. 15.
[c] Ps. 83. 6-15. Is. 47. 14. 1 Cor. 3. 12.
[d] 1 Kings 17. 9, 10. Luke 4. 26, *Sarepta.*
[3] Shall possess *that which is in Sepharad, they shall possess.*
[e] Ps. 2. 6-9. Dan. 7. 14, 27. Luke 1. 32. Rev. 19. 6.

JONAH.

This book is rather a narrative than a prophecy. The most wonderful event in it was intended as a type or emblem of Christ's death, burial, and resurrection. The appeal made by the Lord himself to its main facts, proves that we are to admit of no allegorical exposition of it. There was such a person as Jonah; he was cast into the sea, and preserved by miracle; he preached to the Ninevites, and literally acted as he is represented to have done.

CHAPTER I.

1 *Jonah, sent to Nineveh, fleeth to Tarshish.* 4 *He is overtaken by a tempest,* 11 *thrown into the sea, and swallowed by a fish.*

NOW the word of the LORD came unto [a]Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; [b]for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to [c]Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

B. C. 862.

CH. I.

[a] Matt. 12. 39. Luke 11. 29, 30, 32, *Jonas.*
[b] Gen. 18. 20, 21. Jam. 5. 4. Rev. 18. 5.
[c] Josh. 19. 46. Acts 9. 36.

[1] *Cast forth.*
[2] *Thought to be broken.*
[d] 1 Kings 18. 26. Is. 44. 17-20.
[e] 2 Sam. 12. 22. Joel 2. 14.

4 ¶ But the LORD [1]sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was [2]like to be broken.

5 Then the mariners were afraid, and [d]cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them: but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, [e]if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow,

Ver. 17-21. This opening verse is one of the most beautiful and precious in prophecy. Mount Zion, the Church of God, is the only place from which deliverance to an enslaved world can proceed, and that deliverance is invariably followed by holiness. It is only by continuing in the faith, that the privileges of adoption can be retained and enjoyed. Divers parts of this prophecy were accomplished when the Jews returned to their own land, consequent upon the decree of Cyrus, when the temple was rebuilt, and the worship of God restored, when Jerusalem was re-established in prosperity, and the land replenished with inhabitants. Salvation and holiness are inseparable; in fact, they are almost identical. Salvation, as the term implies, is the restoration of health to the soul; and the man that is renewed, loves the Lord his God, and his neighbour also.

Chap. I. 1-10. Nineveh was the capital of Assyria, founded by Assur, son of Shem, it is supposed, not long after the building of Babel. It stood on the banks of the Tigris; in the times of Jonah, it was of vast extent, comprising a circuit of three days' journey. It is stated to have been seven leagues long, three broad, and eighteen round. Its walls were a hundred feet high, and so broad that three chariots could be driven abreast on them. Its towers, of which there were fifteen hundred, were each two hundred feet high. In Jonah's days, the population would seem to have been about six hundred thousand, for there were one hundred and twenty thousand young children not knowing the right hand from the left, so that, according to the ordinary calculation of six to a family, the numbers above specified existed. Joppa was one of the most ancient seaports in the world, situated in a fine plain on the coast of the Mediterranean Sea, forty-five miles north-west of Jerusalem. The lot was the usual method of referring things to the appointment

Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, [f]and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us: what *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, [g]the God of heaven, [h]which hath made the sea and the dry *land*.

10 Then were the men [8]exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that [i]he fled from the presence of the LORD, because he had told them.)

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be [4]calm unto us? (for the sea [5]wrought, and was tempestuous.)

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men [6]rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore [k]they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: [l]for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea; and the sea [7]ceased from her raging.

16 Then the men [m]feared the LORD exceedingly, and [8]offered [n]a sacrifice unto the LORD, and [o]made vows.

17 ¶ Now [p]the LORD had prepared a great fish to swallow up Jonah. And

B. C. 862.

[f] Num. 32. 23. 1 Cor. 4. 5.
[g] Ps. 136. 26. Rev. 11. 13.
[h] Neh. 9. 6. Acts 14. 15.
[8] *Afraid with great fear.*
[i] 3. Job 27. 22.
[4] *Silent from us.*
[5] *Grew more and more tempestuous.* Heb. *went and was, &c.*
[6] *Digged.*
[k] Ps. 107. 28.
[l] Ps. 115. 3. Matt. 11. 26. Eph. 1. 9, 11.
[7] *Stood.*
[m] Dan. 4. 34-37. Acts 5. 11.
[8] *Sacrificed a sacrifice unto the LORD, and vowed vows.*
[n] Gen. 8. 20.
[o] Gen. 28. 20.
[p] Gen. 1. 21.
[q] Matt. 12. 40. Luke 11. 30.
[9] *Bowels.*

CH. II.

[a] Ps. 50. 15. Jam. 5. 13.
[1] *Out of mine affliction.*
[b] Ps. 86. 13.
[2] Or, *the grave.*
[3] *Heart.*
[c] Ps. 42. 7.
[d] Jer. 7. 15.
[e] Ps. 40. 2.
[4] *Cuttings off.*
[f] Ps. 16. 10. Acts 13. 33-37.
[5] *The pit.*
[g] Is. 50. 10. Lam. 3. 21-26.
[h] Ps. 116. 17, 18. Heb. 13. 15.
[i] Deut. 23. 18. Ec. 5. 4, 5.
[k] Is. 45. 17. John 4. 22.

CH. III.

[a] Zeph. 2. 13-15.

Jonah was [q]in the [9]belly of the fish three days and three nights.

CHAPTER II.

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

THEN Jonah [a]prayed unto the LORD his God out of the fish's belly,

2 And said, I cried [1]by reason of mine affliction unto the LORD, and he heard me; [b]out of the belly of [2]hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, [3]in the midst of the seas; and the floods compassed me about: [c]all thy billows and thy waves passed over me.

4 Then I said, I am cast [d]out of thy sight; yet I will look again toward thy holy temple.

5 The [6]waters compassed me about *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the [4]bottoms of the mountains; the earth with her bars *was* about me for ever: [f]yet hast thou brought up my life from [5]corruption, O LORD my God.

7 When my soul fainted within me [g]I remembered the LORD; and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But [h]I will sacrifice unto thee with the voice of thanksgiving; [i]I will pay *that* that I have vowed. [k]Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAPTER III.

1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God spareth them.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto [a]Nineveh, that great

or discovery of Providence; and though the mariners might act superstitiously, the event was overruled to accomplish the Divine purposes. Ver. 11-17. Much needless controversy has obtained on the subject of the fish by which Jonah was preserved. One class of writers have assumed that it was the whale—an assumption which infidelity has endeavoured to turn to its own account. Another class have contended for the shark, and cited facts to shew that it is capable of receiving a man. There is no authority, however, for such disquisitions, and no propriety in them; it is enough to know that "the Lord prepared a great fish" for the purpose. Is it not even probable that the preparation implied the express creation of a creature peculiarly adapted for this very purpose? Nothing can be more simple and natural than the language of Scripture, and it is to be regretted that criticism should complicate it by perverse ingenuity. Three days and nights, among the Hebrews, is an expression which does not signify complete periods of twenty-four hours, but parts of that time. The Lord Jesus lay in the grave one natural day, and part of two others, and it seems probable that this was the precise time of Jonah's continuance in the belly of the fish.

Chap. II. 1-10. No small portion of the most precious parts of Scripture have originated in affliction, the fruit of transgression. This prayer is an impressive example. Had he prayed earlier, and obeyed the Divine command, he might have escaped the terrible condition in which he now found himself. It is, nevertheless, well that those who have looked away from the holy temple of the Lord, and in consequence brought upon themselves overwhelming trouble, should then look towards it, seeing that from it alone can relief be obtained. Such looking, if it be through the Lord Jesus, and with an exclusive regard to his atoning sacrifice, will not be in vain. The prayer of the penitent will go up, and the commandment will go forth to deliver him. It is difficult to say whether Jonah had, or had not, departed for a season from the faith of the true God. It has been thought by some that the declaration, "They that observe lying vanities," is expressive of his own experience; but this conclusion does not necessarily follow. It is natural for the penitent, when reflecting on his own faults and follies, to think of those who are under the same condemnation. The Psalmist frequently, when rejoicing in the love and favour of his God, refers to those who are strangers to that felicity. The great fish prepared for the occasion, having performed its office, deposited the prophet upon the dry land. That was incomparably the most exciting and astonishing event of his life. Nothing, probably, within the range of possibility could so impressively suggest the feelings of a man that has been restored to life. It is impossible to form an idea of what Jonah must have felt as he once more stood on the firm earth, and beheld the heavens over his head. Equally impossible is it to form any notion of the feelings which occupied the bosom of Lazarus, the son of the widow of Nain, and others, who were raised from the dead. The speculations which have been indulged in as to the place on

city, and [b]preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. (Now Nineveh was [1]an exceeding great city of three days' journey.)

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh [c]believed God, [d]and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For [e]word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, [f]and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and [2]published through Nineveh, by the decree of the king and his [3]nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and [g]cry mightily unto God; yea, [h]let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And [i]God saw their works, that they turned from their evil way; [k]and God repented of the evil that he had said that he would do unto them; and he did *it* not.

CHAPTER IV.

1 *Jonah, repining at God's mercy, 4 is reproved by the type of a gourd.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And [a]he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying when I was yet in my country? therefore I fled before unto Tarshish: for I knew that [b]thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, [c]take, I beseech thee, my life from me: [d]for *it is* better for me to die than to live.

4 ¶ Then said the LORD, [1]Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And [e]the LORD God prepared a [2]gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah [3]was exceeding glad of the gourd.

7 But God prepared a worm, when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a [4]vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, [5]Doest thou well to be angry for the gourd? And he said, [f]I [6]do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast [7]had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which [8]came up in a night, and perished in a night:

11 And [g]should not I spare [h]Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

B.C. 862.

[b] Jer. 15.19-21. Ez. 3. 17. John 5. 14.
[1] *A city great of God.*
[c] Ex. 9. 18-21. Luke 11. 32. Heb. 11. 1,7.
[d] 2 Chr. 20. 3. Ezra 8. 21.
[e] Jer. 13. 18.
[f] Esth. 4. 1-4. Jer. 6. 26. Matt. 11. 21. Luke 10. 13.
[2] *Said.*
[3] *Great men.*
[g] Ps. 130. 1, 2.
[h] Is. 1. 16-19; 55. 6, 7. Ez. 18. 21-24. Matt. 3. 8. Acts 3. 19.
[i] Jer. 31.18-20. Luke 15. 20.
[k] Jer. 18. 8. Joel 2. 13. Am. 7. 3, 6.

CH. IV.

[a] 1 Kings 19. 4. Jer. 20. 7.

[b] Ex. 34. 6, 7. Num. 14. 18, 19. Ps. 78. 38. Mic. 7. 18.
[c] Num. 11. 15; 20. 3. Jer. 20.14-18. Phil. 1. 21-25.
[d] Job 7. 15, 16. Ec. 7. 1. 1 Cor. 9. 15.
[1] *Art thou greatly angry?* 9.
[e] Ps. 103.10-14.
[2] *Palmerist.* Heb. *Kikajon.*
[3] *Rejoiced with great joy.*
[4] *Silent.*
[5] *Art thou greatly angry?* 4.
[f] Gen. 4. 5-14. Job 18. 4.
[6] *Am greatly angry.*
[7] *Spared.*
[8] *Was the son of the night.*
[g] Ja. 1. 18.
[h] 3. 2, 3.

the shore on which the prophet was thrown are frivolous and useless. It was, however, probably not far from the place from which they had sailed, which would make for his convenience in proceeding to fulfil the Divine injunction.

Chap. III. 1-4. The primitive idea of preaching is taken from the office of a public crier, passing through the streets, and at fixed points lifting up his voice to proclaim the matter committed to him. In the present instance, Jonah was not sent to instruct, exhort, or persuade, but to make a proclamation of the terrible event which impended over the city. Twenty miles was considered a day's journey for a foot traveller. It will be observed, that Jonah was commanded to place the day of doom at a considerable distance, giving the people time to reflect, repent, and return to the Lord. Ver. 5-10. That such an effect should have followed the proclamation of an unknown and humble stranger, can only be accounted for on the ground of Divine influence. Whether he disclosed the events which had befallen him in consequence of his refusal, it is impossible to determine. One thing, however, is clear—that an overwhelming sense of guilt was awakened throughout the entire community, from the king on the throne to the humblest of his subjects. How far this repentance was evangelical does not appear, but, at any rate, it was obviously sincere; there was a turning from all iniquity, and a seeking to the Lord for mercy and deliverance from the wrath with which they were threatened. It is the dictate of nature, that in order to forgiveness, there must be repentance and amendment, and that whatever good shall follow, or whatever evil shall be averted, must be ascribed to mercy. Transgressors who have forfeited life, with all that belongs to it, can have no claim whatever on the ground of merit. To demand anything on that score is but to add to their transgression. But if we confess our sin, he is faithful and just to forgive us our sin, and the blood of Jesus Christ cleanseth from all iniquity.

Chap. IV. 1-3. No language is so heartfelt as that which flows from recent experience under momentous circumstances. The perverse prophet had abundant reason to say, he knew the Lord was gracious, and merciful, slow to anger, and of great kindness, for he had proved it in a manner the most marvellous. But nothing could be more unseemly than the spirit he betrayed on this memorable occasion. Instead of rejoicing at the surprising turn which things had taken in consequence of his labours, he was grievously exasperated, and shewed that he would have rejoiced if his mission had been accompanied with vengeance. The destruction of the greatest city in the world, and the slaughter of its teeming population, would apparently have been a sight over which he would have exulted with most malevolent satisfaction. We may well exclaim, What is man! Jonah was certainly of all men the last to have manifested such a disposition. Ver. 4-11. The compassion of the Lord was manifested in bearing

MICAH.

Micah was contemporary with Isaiah and Hosea, and his prophecies, like theirs, were directed against both Judah and Israel, on account of their sins. Micah set forth the captivity, dispersion, and deliverance of Israel, the cessation of prophecy, and the destruction of Assyria and Babylon; he prophesied of Christ, the establishment of his kingdom, the glorious effects of the Gospel, and the final destruction of Jerusalem.

CHAPTER I.

1 Micah sheweth the wrath of God against Jacob for idolatry. 10 He exhorteth to mourning.

THE word of the LORD that came to [a]Micah the Morasthite, in the days of [b]Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 ¶ Hear, [1]all ye people; hearken, O earth, and [2]all that therein is: [c]and let the Lord GOD be witness against you, [d]the Lord from his holy temple.

3 For, behold, the LORD [e]cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down [3]a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? [f]*is it* not Samaria? and what *are* the high places of Judah? [g]*are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the [4]owls.

9 For [5]her wound *is* incurable; for it is come unto Judah: [h]he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [1]Declare ye *it* not at Gath, weep ye not at all: in the house of [6]Aphrah [k]roll thyself in the dust.

11 Pass ye away, [7]thou [8]inhabitant of Saphir, having thy shame naked: the inhabitant of [9]Zaanan came not forth in the mourning of [1]Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth [2]waited [1]carefully for good; [m]but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of [n]Lachish, bind the chariot to the swift beast: [o]she *is* the beginning of the sin to the daughter of Zion; [p]for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents [3]to Moresheth-gath: the houses of [4]Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: [5]he shall come unto [q]Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER II.

1 Against oppression. 4 A lamentation. 7 A reproof of injustice and idolatry. 12 A promise of restoring Jacob.

WOE [a]to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: [b]so they [1]oppress a man and his house, even a man and his heritage.

B. C. 750.

CH. I.

[a] Jer. 26. 18.
[b] 2 Chr. 27-32. Is. 1. 1.
[1] *Ye people, all of them.*
[2] *The fulness thereof.*
[c] Ps. 50. 7. Mal. 2. 14; 3. 5.
[d] Ps. 28. 2. Jon. 2. 7.
[e] Is. 26. 21. Ez. 3. 12.
[3] *A descent.*
[f] 1 Kings 13. 32. Am. 8. 14.
[g] 2 Kings 16. 10-12. 2 Chr. 28. 2-4.
[4] *Daughters of the owl.*
[5] *She is grievously sick of her wounds.*

[h] Is. 37. 22-36.
[i] 2 Sam. 1. 20.
[6] *That is, dust. Ophrah.*
[k] Job 2. 8.
[7] *Thou that dwellest fairly.*
[8] *Inhabitress.*
[9] *The country of flocks.*
[1] *A place near.*
[2] *Was grieved.*
[l] 1 Sam. 4. 13.
[m] Is. 45. 7.
[n] Josh. 15. 39.
[o] Ex. 32. 21.
[p] 2 Kings 8. 18.
[3] *For.*
[4] *A lie.*
[5] *The glory of Israel shall come.*
[q] Josh. 15. 35.

CH. II.

[a] Prov. 6. 12-19.
[b] Ex. 22. 21-24.
[1] *Defraud.*

with the petulance of Jonah, whose language merited severe rebuke. Paternal admonition followed, but it only served further to elicit the carnality of his heart, and to illustrate the unholy spirit that animated him. Although a prophet, he was wanting alike in the grace of pity for his fellow-creatures, and of patience under the trials of life, else he had never exclaimed, "It is better for me to die than to live." The question which the Lord put to him, instead of producing humility, only furnished an occasion to vent impiety: in an unhallowed frenzy he cries out, "I do well to be angry, even unto death." The lesson is one which ought not to be lost upon testy tempers, whose wisdom is, to think before they speak, to accommodate their language to their circumstances, and to look to the Lord for grace to rule their own spirits.

Chap. I. 1-9. The course of Micah's ministry probably extended to some forty or fifty years, since it comprised the reigns of three kings, which, united, amounted to about threescore years. The probability is that he preached much, while he only wrote those lessons of reproof, and the predictions, which have come down to us. His book ranks with those of the most important of the minor prophets. Ver. 10-16. Mourners in the East were accustomed to sit in the dust, covering their heads with it, and wallowing in it. It was an expression of humiliation and sorrow, and an accompaniment of penitential supplication. Sin and misery here, as everywhere, are brought together. What individuals or nations sow, that they must reap, and none can hinder it. In proportion to the sin and the aggravation attending it, are the punishments awarded to it, for the Judge of all the earth does right.

Chap. II. 1-6. As a man's heart is, so is he. Could the meditations of men on their beds be correctly ascertained, they would go a great way to determine their true characters. The solitude of night is favourable to reflection, and on such occasions a multitude of projects — some good, and some evil — have been originated, digested, and elaborated into methods of execution.

3 Therefore thus saith the LORD, Behold, against [c]this family do I devise an evil, [d]from which ye shall not remove your necks; neither shall ye go haughtily: [e]for this time *is* evil.

4 ¶ In that day [f]shall *one* take up a parable against you, [g]and lament with [h]a doleful lamentation, *and* say, We be utterly spoiled; [b]he hath changed the portion of my people: how hath he removed *it* from me! [i]turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in [j]the congregation of the LORD.

6 [k]Prophesy ye not, *say they to them that* prophesy: [l]they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* [j]named The house of Jacob, [m]is the Spirit of the LORD [n]straitened? *are* these his doings? [o]do not my words do good to him that walketh [p]uprightly?

8 Even [q]of late my people is risen up as an enemy: ye pull off the robe [r]with the garment from them that pass by securely as men averse from war.

9 The [s]women of my people have ye cast out from their pleasant houses; from their children have ye taken away [t]my glory for ever.

10 Arise ye, and depart; [u]for this *is* not *your* rest: because it is polluted, [v]it shall destroy *you*, even with a sore destruction.

11 If a man, [w]walking in the spirit and falsehood, do lie, *saying*, I will prophesy unto thee of wine and of strong drink; [x]he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of [y]Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The [z]breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and [a]their king shall pass before them, and the LORD on the head of them.

B. C. 730.

[c] Jer. 8. 3.
[d] Am. 2. 14-16.
[e] Eph. 5. 16.
[f] Mark 12. 12.
[g] 2 Sam. 1. 17.
[h] *A lamentation of lamentations.*
[b] Is. 63. 17, 18.
[i] *Instead of restoring.*
[j] Deut. 23. 2, 3, 8.
[k] *Prophesy not as they prophesy.*
[l] Ps. 74. 9.
[j] John 8. 39, 40.
[m] 2 Cor. 6. 12.
[n] *Shortened.*
[o] Ps. 19. 7-11.
[p] *Upright.*
[q] *Yesterday.*
[r] *Over against a garment.*
[s] *Wives.*
[t] Ps. 72. 19.
[u] Heb. 4. 1-9.
[v] Ez. 36. 12-14.
[w] *Walk with the wind and lie falsely.*
[x] 2 Thes. 2. 11.
[y] Gen. 36. 33.
[z] Zech. 12. 8.
[a] John 10. 27-30.

CHAPTER III.

1 *Micah reproveth the cruelty of the princes, 5 and the falsehood of the prophets. 8 He sheweth their ill-grounded security.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [b]*Is it* not for you to know judgment?

2 Who [b]hate the good, [c]and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they [d]cry unto the LORD, but he will not hear them: [e]he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD [f]concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, [1]that ye shall not have a vision; and it shall be dark unto you, [2]that ye shall not divine; and [g]the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their [3]lips: for *there is* [h]no answer of God.

8 ¶ But truly [i]I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They [k]build up Zion with [4]blood, and Jerusalem with iniquity.

CH. III.
B. C. 710.

[b] Deut. 1. 13-17. 1 Cor. 6. 5.
[b] Luke 19. 14. Acts 7. 51, 52. 2 Tim. 3. 3.
[c] Ps. 15. 4. Rom. 1. 32.
[d] Prov. 1. 28. Matt. 7. 22. Luke 13. 25. John 9. 31. Jam. 2. 13.
[e] Deut. 31. 17, 18.
[f] Jer. 14. 14, 15. Matt. 15. 14.
[1] *From a vision.*
[2] *From divining.*
[g] Is. 59. 10.
[3] *Upper lip.*
[h] 1 Sam. 14. 37. Am. 8. 11.
[i] Is. 11. 2, 3. Matt. 7. 29. 1 Cor. 2. 4, 12, 13.
[k] Jer. 22. 13-17. John 11. 50.
[4] *Bloods.*

Ver. 7-13. The Lord here expostulates with his people, who were now so deeply degenerated as not only to reject, but to despise his messengers, as if they might limit the Divine Spirit, and speak only that which was gratifying to them; or as if the Spirit was straitened, and no longer able to do good. When the people of God "rise up as an enemy" against the "Father of lights," and against each other, it is a token that their apostacy is complete, and that they are ripe for destruction. No cruelties are greater than those which brethren frequently perpetrate on each other. Men habitually influenced by the spirit of falsehood, will not hesitate to perpetrate any enormity which may promise to assist them in the accomplishment of their unhallowed objects. Should the demon of sensuality once possess them, they will sacrifice everything, sacred and profane, which stands in the way of their gratification. There is some difficulty as to the import of the term "breaker." The Jewish expositors apply it to the Messiah; others have thought that it referred to the bursting of the bonds of the captivity. Be this as it may, the one was doubtless an emblem of the other. While Cyrus proclaimed liberty to the captives, and opened up for the people a pathway to the land of their fathers, the Lord Jesus Christ, by the publication of his Gospel, announces to all flesh deliverance to the ends of the earth. He hath commanded all men everywhere to repent and believe the Gospel, that they may be saved.

Chap. III. 1-12. The oppressor is deaf to the cry of his victim. Leaving his heart behind him, he carries with him his understanding, his will, a strong arm, and a suitable weapon, as the instruments to accomplish his purpose. When the prophet says that "night shall be unto them," he indicates the approaching distress, which would confute their predictions, and put an end to their foolish visions. Men, while they seemed to walk in sunshine, and were famous among the wicked, blessed themselves; but their sun would set, and the darkness of disgrace, despair, and desolation surround them! The prophet, by "full of power," doubtless means full of the Spirit of God, and by means of that the prophet would be enabled to deliver the Divine message, by which right and wrong would be distinguished from each other—men humbled, and God exalted. The close of the chapter communicates a fact so fearful, that nothing but the most matured infidelity could have enabled the people to remain indifferent and impenitent.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: [l]yet will they lean upon the LORD, [5]and say, *Is* not the LORD among us? [m]none evil can come upon us.

12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAPTER IV.

1 *The glory,* 3 *peace,* 11 *and victory of the church.*

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, [a]and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: [b]for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and [c]they shall beat their swords into plough-shares, and their spears into [1]pruning-hooks: nation shall not lift up a sword against nation, [d]neither shall they learn war any more.

4 But [e]they shall sit every man under his vine, and under his fig-tree; and [f]none shall make *them* afraid: [g]for the mouth of the LORD of hosts hath spoken *it.*

5 For all people will walk every one in the name of his god, and we will walk in [h]the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her *that was* cast far off a strong nation; [i]and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, [k]the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now, why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? [l]for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; [m]there shalt thou be delivered; there the LORD shall [n]redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and [o]let our eye look upon Zion.

12 But [p]they know not the thoughts of the LORD, neither understand they his counsel: [q]for he shall gather them as the sheaves into the floor.

13 Arise [r]and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto [s]the Lord of the whole earth.

CHAPTER V.

1 *The birth of Christ foretold.* 4 *His kingdom,* 8 *and conquest over his enemies.*

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the [a]Judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem [b]Ephratah, *though* thou be little among the [c]thousands of Judah, [d]*yet* out of thee shall he come forth unto me [e]*that is* to be ruler in Israel; [f]whose goings forth *have been* from of old, from [1]everlasting.

3 Therefore will he [g]give them up, until the time *that* she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and [2]feed in the strength of the LORD, [h]in the majesty of the name of the LORD his God; and

B. C. 710.

1 Is. 48. 2. Matt. 3. 9. Rom. 2. 17.
5 *Saying.*
m Am. 9. 10.

CH. IV.

a Is. 2. 3. Zech. 8. 20-23.
b Ps. 110. 2. Is. 42. 1-4. Matt. 28. 19, 20. Acts 1. 8. Rom. 10. 12-18; 15. 19.
c Is. 11. 6-9. Hos. 2. 18.
1 *Scythes.*
d Ps. 72. 7. Is. 9. 7.
e Is. 36. 16. Zech. 3. 10.
f Is. 54. 14. Jer. 23. 5, 6.
g Is. 1. 20; 40. 5.
h Ex. 3. 14, 15. Ps. 48. 14; 145. 1, 2.
i Ps. 2. 6. Is. 9. 6. Dan. 7. 14, 27. Luke 1. 33. Rev. 11. 15.
k 2 Sam. 5. 7. Zech. 9. 12.

l Is. 26. 17.
m Is. 45. 13.
n Ps. 106. 10.
o Ob. 12.
p Is. 55. 8.
q Is. 21. 10. Rev. 14. 14-20.
r Is. 41. 15, 16.
s Zech. 4. 14.

CH. V.

a 1 Sam. 8. 5, 6. Am. 2. 3.
b Gen. 35. 19; 48. 7. *Ephrath.* Ps. 132. 6.
c Ex. 18. 21, 25. Deut. 1. 15.
d Is. 11. 1. Luke 2. 4-7.
e Gen. 49. 10. John 19. 14-22. Rev. 19. 16.
f Prov. 8. 22, 23. John 1. 1-3; 8. 58. Heb. 13. 8. 1 John 1. 1, 2. Rev. 1. 11-18.
1 *The days of eternity.*
g 1 Kings 14. 16.
2 *Rule.*
h Ex. 23. 21. John 10. 38.

Nothing, at that day, was more unlikely than that Zion would be "ploughed like a field:" and yet it was literally accomplished, when the Romans completed the destruction of the city and the temple. Judgments may seem far away, but every hour will bring them nearer. The truth of God is equally pledged to the performances of threats as of promises. His faithfulness extends not less to the darkness of perdition than to the glories of the celestial world.

Chap. IV. 1-13. This is one of the most precious portions of Inspiration. The prophet's eye, darting through the darkness which surrounds him, penetrates into the most distant future, clearly apprehending the glorious period when the power of the Lord should be felt through all hearts, in all nations, leading them to renounce their idols, to receive the truth, and to rejoice in the gospel of salvation. When these predictions shall have been accomplished, the whole earth will be filled with the glory of the Lord, his will be done upon earth as it is in heaven, and Jesus see of the travail of his soul and be satisfied. Here the highest truth is invested with the highest poetry. Nothing can exceed the grandeur and sublimity, and grace and loveliness, of the picture which is here drawn. The heart even now bounds to think of the coming day! How low and little is everything compared with these evangelical predictions! Where is the future of the infidel? While he tells us that his concern is how to obtain happiness in the present life, he offers nothing to promote the amelioration of the distress of this distracted world. He talks of philosophy, but despises truth! Sowing the wind, he will reap the whirlwind. "This shall he have of the Lord; he shall lie down in sorrow."

Chap. V. 1-7. The opening words refer to some invasion of Judah. By a nation with numerous troops may be meant the Babylonians, or the Romans, the principal powers by which Jerusalem was besieged, taken, and destroyed. The second verse is important for its reference to the Saviour. By the littleness of Ephratah, we are reminded of the division of the people by thousands under the government of their sovereign ruler. What can explain the language which closes the second verse,

they shall abide: for now [1]shall he be great unto the ends of the earth.

5 And [k]this *man* shall be the peace, [l]when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight [3]principal men.

6 And they shall [4]waste the land of Assyria with the sword, and the land of Nimrod [5]in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And [m]the remnant of Jacob shall be in the midst of many people [n]as a dew from the LORD, as the showers upon the grass, that [o]tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And [p]I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy [q]graven images also will I cut off, and thy [6]standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And [r]I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAPTER VI.

1 *God's controversy for the unkindness,* 6 *the ignorance,* 10 *the injustice,* 16 *and the idolatry of the people.*

HEAR ye now what the LORD saith; Arise, contend thou [1]before the mountains, and let the hills hear thy voice.

B. C. 710.

[1] Ps. 72. 8, 17.
[k] Is. 9. 6, 7. John 16. 33. Eph. 2. 13-17. Col. 1. 20, 21.
[l] Is. 7. 17; 8. 7-10.
[3] *Princes of men.*
[4] *Eat up.*
[5] *With her own naked swords.*
[m] Ex. 14. 22. Rom. 11. 5, 6.
[n] Deut. 32. 2. Matt. 28. 19. Acts 9. 15. Rom. 11. 12-15. 1 Cor. 3. 6.
[o] Is. 55. 10, 11. Acts 16. 9, 10.
[p] Is. 2. 6-8; 8. 19, 20. Rev. 19. 20.
[q] Is. 17. 7, 8.
[6] *Statues.*
[r] Ps. 149. 7. 2 Thes. 1. 8.

CH. VI.

[1] *With.*

[a] Jer. 2. 5, 31.
[b] Is. 43. 22, 23.
[c] Rom. 3. 4, 5, 19.
[d] Deut. 7. 8.
[e] 2 Pet. 2. 15. Jude 11.
[f] Josh. 10. 42, 43.
[g] Ps. 36. 10. Rom. 3. 25, 26. 1 John 1. 9.
[h] Matt. 19. 16. John 6. 28. Acts 2. 37. Rom. 10. 2, 3.
[i] Ps. 32. 29. Eph. 3. 14.
[k] Job 29. 6.
[2] *Belly.*
[l] Luke 6. 38. Eph. 4. 32. Col. 3. 12, 13. 1 Pet. 3. 8, 9.
[3] *Humble thyself to walk.*
[m] Is. 34. 10-12.
[4] *Thy name shall see that which is wisdom.*
[5] *Is there yet unto every man an house of the wicked, &c.*
[n] Prov. 10. 2. Jam. 5. 1-4.
[6] *Measure of leanness.*
[7] Or, *be pure with, &c.*
[o] Lam. 3. 11. Hos. 13. 16.
[p] Lev. 20. 20.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, [a]what have I done unto thee? and [b]wherein have I wearied thee? [c]testify against me.

4 For I brought thee up out of the land of Egypt, [d]and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what [e]Balaam the son of Beor answered him from [f]Shittim unto Gilgal; that ye may [g]know the righteousness of the LORD.

6 ¶ [h]Wherewith shall I come before the LORD, *and* [1]bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of [k]rivers of oil? shall I give my first-born *for* my transgression, the fruit of my [2]body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to [l]love mercy, and to [3]walk humbly with thy God?

9 The [m]LORD's voice crieth unto the city, and [4]*the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ [5]Are there yet [n]the treasures of wickedness in the house of the wicked, and the [6]scant measure *that is* abominable?

11 Shall I [7]count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, [o]in making *thee* desolate because of thy sins.

14 Thou shalt [p]eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not

but the Eternal Sonship of the Lord Jesus, "whose goings forth have been from of old?" This is only one of the many portions of the Old Testament which point to the Divinity of the Saviour. In the fourth verse, the Lord Jesus is represented as performing the office of a shepherd in the midst of his flock, and as the source of peace to his people, and to the world. The Assyrian was one of the most distinguished enemies of Judah. The passage probably relates to the destruction of that power, or of some other like unto it, before the consummation of all things. Since the invasion of Sennacherib, the very name of the Assyrian inspired terror wherever it was heard. The chiefs of the Medes, and their allies, are intended, who attacked and took Nineveh, and laid the land waste, thereby securing deliverance to Israel from their oppression. Assyria is called the land of Nimrod, because he was the first king of the country. Ver. 8-15. Nothing is more certain than that the Church will triumph over all her enemies, whom she will convert into friends, and add to the mystical body of Christ. When that day shall come, nations will dispense with horses and chariots; "salvation will God appoint for walls and bulwarks." Truth will then reign, and righteousness will be her companion. But before that, there will be conflict, confusion, and manifold troubles. Times are coming which will try men; but the grace of the Lord Jesus will suffice to guide his people through all perplexity, protect them amidst all danger, and guide them on to rest and happiness.

Chap. VI. 1-9. People should not require to be put in remembrance of their mercies. Balak was intent on the destruction of Israel, but the Lord compelled Balaam to bless instead of cursing them, to the grief and confusion of the king. The question contained in ver. 6 is one of the most important that language can frame, as it is

reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For [s]the statutes of [q]Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; [r]that I should make thee a [9]desolation, and the inhabitants thereof an hissing: [s]therefore ye shall bear the reproach of my people.

CHAPTER VII.

1 *The church, complaining of her small number, 8 and the general corruption, 5 putteth her confidence in God.*

WOE is me! for I am as [1]when they have gathered the summer-fruits, as the grape-gleanings of the vintage: *there is* no cluster to eat; my soul desired the first ripe fruit.

2 The [2]good *man* is perished out of the earth; and *there is* none upright among men: they all lie in wait for blood; they [a]hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth [3]his mischievous desire: so they wrap it up.

4 The best of them *is* as a brier; the most upright *is sharper* than a thorn hedge: [b]the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For [c]the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will [d]wait for the God of my salvation: [e]my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, [f]the LORD *shall be* a light unto me.

9 I will [g]bear the indignation of the LORD, because I have sinned against him, [h]until he plead my cause, and execute judgment for me: [i]he will bring me forth to the light, *and* I shall behold his righteousness.

10 [4]Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, [k]Where is the LORD thy God? mine eyes shall behold her: now shall she [5]be trodden down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, [6]and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 [7]Notwithstanding [l]the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ [8]Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 [m]According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 ¶ The nations shall see, and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like [9]worms of the earth: [n]they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who *is* [o]a God like unto thee, [p]that pardoneth iniquity, and [q]passeth by the transgression of the remnant of his heritage? [r]he retaineth not his anger for ever, because [s]he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

B. C. 710.

s *He doth much keep the, &c.*
q Hos. 5. 11.
r 1 Kings 9. 8. Jer. 18. 15, 16.
9 *Astonishment.*
s Is. 25. 8.

CH. VII.

1 *The gatherings of, &c.*
2 *Godly, or merciful.*
a 1 Sam. 24. 11. Jer. 16. 16. Lam. 4. 18. Hab. 1. 15-17.
3 *The mischief of his soul.*
b Hos. 9. 7-8. Am. 8. 2.
c Gen. 9. 22-24. Luke 12. 53.
d Ps. 27. 12-14. Is. 25. 9.
e Ps. 50. 15; 65. 2. 1 John 5. 14, 15.
f Mal. 4. 2. John 8. 12. 2 Cor. 4. 6. Rev. 22. 5.
g Lev. 26. 41. Luke 15. 18, 19.

h Ps. 43. 1.
i Ps. 37. 6.
4 *And thou wilt see her that is mine enemy, and cover her with shame.*
k Ps. 115. 2. Dan. 3. 15. Matt. 27. 43.
5 *Be for a treading down.*
6 *Even to.*
7 *After that the land hath been.*
l Lev. 26. 33-39. Luke 21. 20-24.
8 *Rule.*
m Ps. 68. 22. Is. 51. 9. Jer. 23. 7, 8.
9 *Creeping things.*
n Ex. 15. 14-16. Rev. 6. 15-17.
o Deut. 33. 26. Is. 40. 18, 25.
p Ex. 33. 18, 19. Is. 55. 7. Luke 24. 47.
q Am. 7. 8.
r Ps. 103. 9.
s Is. 62. 5.

one which every soul of man ought to put, since on its solution depends his eternal welfare. The custom of sacrifice was originally universal. After its origin was forgotten, it continued to be offered; man felt that he was a sinner, and that as such he deserved to die; but he retained the idea that he might escape through the substitution of Another. It is to be noted, that the inquirer says nothing of repentance, or reformation; all his confidence is in the death of the substituted victim for the sin of his own soul. The prophet answers by declaring, that God has shewn to man "what is good." There is somewhat of ambiguity in the reply, which may be viewed either as having a legal or an evangelical bearing. In the former light, the inquirer is told to "do justly, to love mercy, and to walk humbly with his God," that he may live. But this is to base salvation on works, to the utter exclusion of atonement. The other view is, that God has shewn to man the sacrificial victim, the blood of Christ, as shadowed forth by sacrifice; so that it only remained for man to believe and live—"to believe with the heart unto righteousness, and with the mouth to make confession unto salvation;" and then to manifest his faith by his works.

Chap. VII. 1-13. The Turks and Persians are fond of fruit before it be ripe, and it is said not to prove hurtful to them; to this it is that the prophet refers when he speaks of the "first ripe fruit." His lamentation over the death of the good man is very affecting; the testimony he bears to the decay of virtue and piety among the people, shews the extent to which apostacy had gone. The test of individual character is brotherly kindness and charity. He who can catch "his brother with a net," will make no scruple in murdering the stranger. The state of things depicted in ver. 3, indicates a deplorable condition of society. By the time that iniquity has gained so thorough an ascendancy among the princes of the people and the dispensers of justice, it may well be supposed to have subjected the people to its dire dominion. The last resource of good men in evil times is to look to the Lord, for he will hear their cry, and interpose on their behalf, to the confusion of their enemies. Ver. 14-20. The "rod" sometimes signifies the sceptre of the sovereign, and sometimes the shepherd's crook. The abounding of iniquity, in one view, serves to prove the truth of piety. Paul's heart was stirred within him when he saw the city of Athens wholly given to idolatry.

NAHUM.

Nothing is known of this prophet beyond his own writings. The burden of his awful message is the destruction of Nineveh, which he sets forth in a manner peculiarly pathetic and impressive. His fire, spirit, and sublimity, have been considered as unequalled even by the greatest of the prophets. The allegorical pictures he presents are remarkable for their beauty.

CHAPTER I.

The majesty of God in goodness to his people, and severity against his enemies.

B. C. 713.

THE [a]burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 [1]God *is* jealous, and the LORD revengeth; the LORD [b]revengeth, and [2]*is* furious; the LORD will take vengeance on his adversaries, and he [c]reserveth *wrath* for his enemies.

3 The LORD *is* [d]slow to anger, and [e]great in power, [f]and will not at all acquit *the wicked:* the LORD *hath* [g]his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

6 Who [h]can stand before his indignation? and who can [3]abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The [i]LORD *is* good, a [4]strong hold in the day of trouble; [k]and he knoweth them that trust in him.

8 But with an over-running flood he will make an utter end of the place thereof, and [l]darkness shall pursue his enemies.

9 What do ye imagine against the LORD? [m]he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, [n]they shall be devoured as stubble fully dry.

11 There is *one* come out of thee that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD, [5]Though *they be* quiet, and likewise many, yet thus shall they be [6]cut down, when he shall pass through. Though I have afflicted thee, [o]I will afflict thee no more.

13 For now [p]will I break his yoke from off thee, and [q]will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: [r]out of the house of thy gods will I cut off the graven image, and the molten image: [s]I will make thy grave; [t]for thou art vile.

15 Behold [u]upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, [7]keep thy solemn feasts, [x]perform thy vows: for [8]the wicked shall no more pass through thee; he is utterly cut off.

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

[1]HE that dasheth in pieces is come up before thy face: [a]keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD [b]hath turned away [2]the excellency of Jacob, as the excellency of Israel: [c]for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made red, the valiant men *are* [3]in scarlet: the chariots *shall be* with [4]flaming torches in

CH. I.

[a] Is. 13. 1.
[1] *The* LORD *is a jealous God, and a revenger.*
[b] Rom. 11. 19.
[2] *That hath fury.*
[c] Rom. 2. 5, 6.
[d] Ex. 34. 6, 7.
[e] Eph. 1. 19, 20.
[f] Num. 14. 18.
[g] Ex. 19. 16-18.
[h] Ps. 2. 12.
[3] *Stand up.*
[i] Ps. 130.
[4] *Strength.*
[k] 2 Tim. 2. 19.
[l] Prov. 4. 19.
[m] 1 Sam. 3. 12.
[n] Ps. 68. 2.
[5] *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.*
[6] *Shorn.*
[o] Is. 30. 19.
[p] Is. 9. 4.
[q] Ps. 107. 14.
[r] Is. 40. 1, 2.
[s] 2 Chr. 32. 21.
[t] 1 Sam. 3. 13.
[u] Luke 2. 10.
[7] *Feast.*
[x] Ps. 116. 12-14.
[8] *Belial.*

CH. II.

[1] *The disperser, or hammer.*
[a] Joel 3. 9-11.
[b] Is. 10. 5-12.
[2] *The pride of Jacob as the pride of Israel.*
[c] Ps. 80. 12, 13.
[3] *Dyed scarlet.*
[4] *Fiery.*

David's eye affected his heart, and rivers of waters ran down his cheeks, because "the wicked kept not God's law." Such feeling furnishes strong evidence of sincerity; whereas to be unmoved by the outbursts of impiety, but too surely indicates a community of spirit, whatever pretence there may be to a contrary disposition. Micah, like others of the minor prophets, finishes in a strain full of evangelical consolation, inspiring hope for the captives, when they were forgiven, and restored to the favour of the God of Abraham.

Chap. I. 1-8. The Assyrians had covered Israel with desolation, and frequently harassed Judah, and it would seem at this time they had menaced it with utter destruction, triumphing as if their idols had vanquished the God of Israel. This accounts for the peculiarity of the language of Nahum. All the prophets testify to the patience of God, and his long-suffering towards the wicked, yet to these attributes there were limits set by justice, and a due regard to the honour of the Divine government. The portraiture here painted by the prophet is grand and terrible in the extreme, vividly exhibiting justice towards those whom mercy has failed to overcome. Ver. 9-15. The image here set forth is derived from a thorn hedge, and the import seems to be that they were so implicated together that they would be entirely destroyed at once, as so much stubble ready for destruction. While they combine and plot in wickedness, as thorns interwoven in a hedge, and associate together in drunkenness and riot, the judgments of the Lord would fall upon them, and at once consume them. It is interesting to observe how the justice and the mercy of the Lord are blended; all acts of the former are to be viewed, with respect to his own people, as so many displays of the latter. There was to be an end to the chastisements bestowed upon Judah; in due season, the Lord by his grace would change their hearts, and produce in them repentance, which would prepare them for mercy. There is this to cheer the Church of God in the darkest night of her history: the morning is sure to come, and if it come with clouds, they will pass away, and the Sun of righteousness will at length shine with healing in his beams.

Chap. II. 1-7. At the time appointed for the subversion of the Assyrian empire, appropriate instrumentali-

the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: [5]they shall seem like torches, they shall run like the lightnings.

5 He shall recount his [6]worthies: [d]they shall stumble in their walk; they shall make haste to the wall thereof, and the [7]defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be [8]dissolved.

7 And [9]Huzzab shall be [1]led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of [e]doves, tabering upon their breasts.

8 But Nineveh *is* [2]of old [f]like a pool of water; yet they shall flee away. [g]Stand, stand, *shall they cry:* but none shall [3]look back.

9 Take ye the spoil of silver, take the spoil of gold; [4]for *there is* none end of the store *and* glory out of all the [5]pleasant furniture.

10 She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain *is* in all loins, [h]*and* the faces of them all gather blackness.

11 Where *is* [i]the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and [k]none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, [l]and filled his holes with prey, and his dens with ravin.

13 Behold, [m]I *am* against thee, saith the LORD of hosts, and [n]I will burn her chariots in the smoke, [o]and the sword shall devour thy young lions; [p]and I will cut off thy prey from the earth, and [q]the voice of thy messengers shall no more be heard.

CHAPTER III

The miserable ruin of Nineveh.

WOE [a]to the [1]bloody city! it *is* all [b]full of lies *and* robbery; the prey departeth not;

B. C. 713.

5 *Their show.*
6 *Gallants.*
d Is. 5. 27.
7 *Covering, or coverer.*
8 *Molten.*
9 *That which was established:* or, *there was a stand made.*
1 *Discovered.*
e Luke 23. 27, 48.
2 *From the days that she hath been.*
f Rev. 17. 1, 15.
g Is. 48. 20.
3 Or, *causes them to turn.*
4 *And* their *infinite store, &c.*
5 *Vessels of desire.*
h Joel 2. 6.
i Is. 5. 29.
k Is. 31. 4.
l Ps. 17. 12.
m Ez. 5. 8.
n Joah. 11. 9.
o Is. 37. 36-38.
p Is. 49. 24, 25.
q 2 Kings 18. 27-35.

CH. III.

a Ez. 24. 6-9.
1 *City of bloods.*
b Is. 42. 24.

2 *Flame of the sword, and the lightning of the spear.*
c Is. 47. 9, 12.
d Ez. 23. 25.
e Is. 47. 1, 3.
f Num. 16. 34. Rev. 18. 10.
g Jer. 51. 41-43. Rev. 18. 16-19.
3 *Nourishing.* Heb. *No Amon.*
h Is. 20. 5.
i Gen. 10. 6, *Phut.* 1 Chr. 1. 8.
4 *In thy help.*
k Is. 13. 16. Hos. 13. 16.
l Joel 3. 3. Ob. 11.
m Luke 23. 30. Rev. 6. 15-17.
n Jer. 4. 5; 8. 14.
o Hab. 1. 10. Rev. 6. 13.
p Is. 19. 16.
q Ps. 107. 16.

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the [2]bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses;

4 Because of the multitude of the whoredoms of the well-favoured harlot, [c]the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, [d]I *am* against thee, saith the LORD of hosts; [e]and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, [f]*that* all they that look upon thee shall flee from thee, and say, [g]Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than [3]populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 [h]Ethiopia and Egypt *were* her strength, and *it was* infinite; [i]Put and Lubim were [4]thy helpers.

10 Yet *was* she carried away, she went into captivity: [k]her young children also were dashed in pieces at the top of all the streets; and they [l]cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken; [m]thou shalt be hid, [n]thou also shalt seek strength because of the enemy.

12 All [o]thy strong holds *shall be like* fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, [p]thy people in the midst of thee *are* women: [q]the gates of thy land

ties were raised up, by whom means were adopted for the accomplishment of the Divine purpose. She had been long spared and much prospered, but her wickedness was to have an end, and her past conduct towards God's people to be visited with retribution. There is something in history remarkable as to the words of the sixth verse, "The gates of the rivers shall be opened." One of the most eminent ancient historians tells us that there was a prophecy received from the forefathers of the Ninevites, that the city should not be taken till the river first became its enemy. It came to pass in the third year of the siege, that the river being swollen with continued rains overflowed part of the city, and threw down a portion of the wall; Sardanapalus, the king, in his terror, imagining that the oracle had been at last accomplished, and that the river was now manifestly become the enemy of the city, resigned all hope of safety: and, lest he should fall into the hands of the enemy, built a huge funeral pyre in the palace, and having collected all his gold and silver and royal vestments, together with his wives, concubines, and eunuchs, placed himself with them in a little apartment built in the midst of the pyre, where they were are all consumed to ashes. When the death of the king was announced, the enemy entered in by the breach which the waters had made, and took the city. But their triumph was much abated by the frenzied decision of the king. Ver. 8-13. Another effect of the taking of the city was the flight of the inhabitants. Danger to them was a new thing; long ages of peace, prosperity, and luxury had rendered them at once effeminate and secure. The whole city, with all its treasures, except those of the king and such as were hid or removed, became the prey of the invaders. What lions are to the beasts of the forest, that the kings of Assyria had been to surrounding countries; they were a terror to the earth, and the scourge of the nations.

Chap. III. 1-12. Nineveh, notwithstanding her peerless pre-eminence in commerce, was yet "a bloody city, full of lies and robbery." The assault of the city is here presented, in a vision to the prophet's eye, in terms of matchless force and fervour. The terrible scene is made to live, by anticipation, before the reader. He sees the prancing horses, the dashing chariots bounding after the

shall be set wide open unto thine enemies: the fire shall devour [r]thy bars.

14 [s]Draw thee waters for the siege, [t]fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There [u]shall the fire devour thee; the sword shall cut thee off; [x]it shall eat thee up like the canker-worm: make thyself many as the canker-worm, [y]make thyself many as the locusts.

16 Thou hast multiplied thy merchants [z]above the stars of heaven: the canker-worm [5]spoileth, and fleeth away.

17 Thy [a]crowned *are* as the locusts, and

B. C. 713.

[r] Ps. 147. 13.
[s] 2 Chr. 32. 3, 4, 11.
[t] Is. 8. 9.
[u] Zeph. 2. 13.
[x] Joel 1. 4.
[y] Ex. 10. 13-15.
[z] Gen. 15. 5; 22. 17.
[a] *Spreadeth himself.*
[b] Rev. 9. 7.

[b] Ez. 31. 3, &c.
[6] *Valiant ones.*
[c] Is. 13. 14.
[7] *Wrinkling.*
[d] Jer. 10. 22.
[e] Is. 14. 8, &c. Rev. 18. 20.
[f] Is. 10. 6-14.

thy captains as the great grasshoppers, which camp in the hedges in the cold day; *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, [b]O king of Assyria: thy [6]nobles shall dwell in *the dust:* [c]thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no [7]healing of thy bruise; thy wound is grievous: all that hear [d]the bruit of thee [e]shall clap the hands over thee: for [f]upon whom hath not thy wickedness passed continually?

HABAKKUK.

From the internal evidences of this book, it seems probable that the prophet lived after the destruction of the Assyrian Empire, which followed the fall of Nineveh, in the year of the world 3392, and shortly before the devastation of Judea by Nebuchadnezzar. Nahum foretold the destruction of the Assyrians, who carried the Ten Tribes into captivity; and Habakkuk predicted the judgments that were to come on the Chaldeans, who completed the captivity of the two remaining tribes. The design of the prophecy appears to have been to impart consolation to the people of God under their unparalleled afflictions.

CHAPTER I.

Habakkuk is shewn the fearful vengeance of the Chaldeans.

THE [a]burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, [b]and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore [c]the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore [1]wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously; [d]for I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march

B. C. 626.

CH. I.

[a] Is. 22. 1.
[b] Ps. 22. 1, 2. Mark 7. 9.
[1] *Wrested.*
[c] Acts 6. 13, 14.

[2] *Breadths.*
[3] Or, *from them shall proceed the judgment of these, and the captivity of these.*
[4] *Sharp.*
[e] Luke 17. 37.
[f] Jer. 5. 15-17.
[5] *The supping up of their faces, &c.*; or, *their faces shall look toward the east.* Heb. *the opposition of their faces shall be toward the east.*

[g] 2 Chr. 36. 6, 10.
[h] Jer. 52. 4-7.
[i] Dan. 5. 4.

through the [2]breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: [3]their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more [4]fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; [e]they shall fly as the eagle *that* hasteth to eat.

9 They shall come all [f]for violence: [5]their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall [g]scoff at the kings, and the princes *shall be* a scorn unto them: [h]they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, [i]*imputing* this his power unto his god.

fiery steeds, the polished swords and shining spears, and the heaps of the slaughtered, before him. The true representation of a battle, when one side is broken, and the cavalry of the conqueror fall in upon them, hewing them down with their swords, and trampling them to pieces under the hoofs of the horses, is a picture fraught with unutterable horror; and such was the condition to which these proud idolaters would be ultimately subjected. Ver. 13-19. They are here counselled to make provision for the siege by cultivating food, and filling the cisterns with water — fortifying the strongholds, and making ready stores of bricks to repair the battered walls. Although the wall of the city bordered on the river, it might not be safe to water there, within reach of the enemy's missile weapons and engines, and, therefore, they were required to provide otherwise for their necessities. The river Tigris ran near to Nineveh, which enabled them to lay in an abundant store for a lengthened period. The multiplication of her merchants above the stars of heaven, is a figurative representation of their vast numbers, wealth, and luxury. By the stumbling of the shepherds, is to be understood the apathy of the Assyrian rulers, who had become drowsy and self-indulgent, and who, in that state, would be assaulted and slain, and left unburied on the ground, while the people were scattered as lost sheep, with none to care for them. Those predictions which had gone before concerning Nineveh, were all to be accomplished, to prove to the nations that there is verily a God in heaven, who can reveal the secrets of after ages, and at the appointed period accomplish his own purposes. The power of empire can make no resistance to the providence of God. He wills, and it is done; he commands, and it stands fast. Every enemy of the Church of God will at length be subdued, and his people raised to a state of purity, love, and obedience, which will render such chastisement no longer necessary.

Chap. I. 1-11. The prophet was deeply affected by the perversity of the people, and the utter failure of his earnest endeavours to bring them to repentance. None of the prophets present a more deplorable picture of the national profligacy. The law was slackened, and judgment never went forth, because the wicked encompassed

12 ¶ *Art* [k]thou not from everlasting, O LORD my God, [1]mine Holy One? we shall not die. O LORD, [m]thou hast ordained them for judgment; and, O [6]mighty God, thou hast [7]established them for correction.

13 *Thou art* [n]of purer eyes than to behold evil, and canst not look on [8]iniquity: [o]wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when [p]the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the [9]creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their [1]drag; therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat [2]plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER II.

2 Habakkuk is informed that he must wait by faith.
5 The judgment upon the Chaldeans.

I WILL stand upon my watch, and set me upon the [1]tower, and will watch to see what he will say [2]unto me, and what I shall answer [3]when I am reproved.

2 And the LORD answered me, and said, Write the vision, and [b]make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because [b]it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: [c]but the just shall live by his faith.

5 ¶ [4]Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these [d]take up a parable against him, and a taunting proverb against him, and say, [5]Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because [e]thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's [6]blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him [f]that [7]coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the [8]power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast [6]sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the [9]beam out of the timber shall [1]answer it.

12 ¶ Woe to him that buildeth a town with [2]blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves [3]for very vanity?

14 For [h]the earth shall be filled [4]with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled [5]with shame for glory: drink thou also, [i]and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, [k]that the [6]maker of his work trusteth therein, to make [1]dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise,

B. C. 626.

k Mic. 5. 2.
1 Is. 49. 7.
m Ps. 17. 13.
6 *Rock.*
7 *Founded.*
n 1 Pet. 1. 15, 16.
8 *Grievance.*
o Ps. 73. 3.
p 2 Sam. 4. 11.
9 *Moving.*
1 *Flue-net.*
2 *Dainty.* Heb. *fat.*

CH. II.

1 *Fenced place.*
2 *In me.*
3 *When I am argued with.* Heb. *upon my reproof,* or *arguing.*
a 1 Cor. 14. 19. 2 Cor. 3. 12.
b Luke 18. 7, 8. 2 Pet. 2. 3.
c John 3. 36. Rom. 1. 17.
4 *How much more.*
d Num. 23. 7, 18. Is. 14. 4-19.
5 Or, *Ho, he.*

e Is. 33. 1, 4. Jer. 27. 7. Zech. 2. 8, 9.
6 *Bloods.*
f Gen. 13. 10-13. Josh. 7. 21-24. Acts 1. 17-25. Jude 11.
7 *Gaineth an evil gain.*
8 *Palm of the hand.*
g Num. 16. 38. Is. 33. 11.
9 *Piece,* or *fastening.*
4 *Witness against it.*
2 *Bloods.*
3 Or, *in vain.*
h Ps. 22. 27. Is. 6. 3. Rev. 11. 15.
e *By knowing the glory, &c.*
5 *More with shame than with glory.*
i Is. 47. 3.
k Ps. 115. 4-8.
6 *Fashioner of his fashion.*
l 1 Cor. 12. 2.

---

the righteous. Iniquity was everywhere in the ascendant. In the government of nations, the mere carnal eye sees nothing beyond the plots of politicians, and the ambition of kings; but it is clear from all Scripture, and from the declaration in ver. 6, "Lo, I raise up the Chaldeans, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs," that the hand of the Lord regulates the succession of thrones, and determines both war and peace among the nations of the earth. This he does without at all interfering with the free-will of men, and so destroying their accountability. In the execution of their own plans, they become voluntary instruments in accomplishing the counsels of the Lord. Ver. 12-17. The sublimity of the prophet here is wonderful. The human mind can form no idea of the import of the term "everlasting." When the highest powers have put forth their utmost efforts in heaping millions upon millions, the result is nothing as compared with eternity. Light and darkness are not more opposed to one another than holiness and sin; therefore God, whose holiness is infinite, is of purer eyes than to look upon iniquity. In proportion as his children possess the spirit of their Father in heaven, they will view sin as he does, and stand at the furthest distance from transgression.

Chap. II. 1-11. The Lord here answers the importunities of his faithful servant. A gracious promise is given him that the vision should be continued till the time appointed for the appearance of the Messiah; and in the faith of this, the pious, as opposed to the vain and the proud, are encouraged to hold on, while the enemies of God's people are threatened with destruction as the due reward of their iniquity. The reference to writing-tables signifies the pains which were to be taken to preserve a faithful record of Divine communications. The tablets were overspread with wax, on which the writing was engraved with an iron pen; and it was so

it shall teach! Behold, [m]it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But [n]the LORD *is* in his holy temple: [7]let all the earth keep silence before him.

CHAPTER III.

1 *Habakkuk in prayer trembleth at God's majesty.*
17 *The confidence of his faith.*

A [8]PRAYER of Habakkuk the prophet [1]upon Shigionoth.

2 O LORD, I have heard thy [2]speech, *and* was afraid: O LORD, [3]revive thy work [b]in the midst of the years, in the midst of the years make known; [c]in wrath remember mercy.

3 ¶ God came from [4]Teman, and the Holy One from mount [d]Paran. [e]Selah. [f]His glory covered the heavens, [g]and the earth was full of his praise.

4 And *his* brightness was as the light; he had [5]horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and [6]burning coals went forth at his feet.

6 He stood, [h]and measured the earth: he beheld, [i]and drove asunder the nations; and [k]the everlasting mountains were scattered, the perpetual hills did bow: [l]his ways *are* everlasting.

7 I saw the tents of [7]Cushan [8]in affliction: *and* the curtains of the land of [m]Midian did tremble.

8 Was [n]the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses, *and* thy chariots [9]of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave [1]the earth with rivers.

10 The mountains saw thee, *and* they trembled; the overflowing of the water passed by: [o]the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: [2]at the light of [p]thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou [q]didst march through the land in indignation, thou didst [r]thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation [s]with thine anointed; thou woundedst the head out of the house of the wicked, by [3]discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me: [t]their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, [u]my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet [x]I will rejoice in the LORD, I will joy in [y]the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

B. C. 628.

[m] Is. 46. 6.
[n] Ps. 115. 3.
[7] Heb. *be silent all the earth before him.*

CH. III.

[8] Ps. 86; 90, *titles.*
[1] *According to variable songs,* or *tunes,* called in Hebrew *Shigionoth.*
[2] *Report,* or *hearing.*
[3] *Preserve alive.*
[b] Dan. 9. 2.
[c] Ex. 32. 10-12.
[4] *The south.*
[d] Gen. 21. 21.
[e] Ps. 3. 2, 4.
[f] Ex. 19. 16-20; 20. 18.
[g] Is. 6. 3.
[5] *Bright beams out of his side.*
[6] *Burning diseases.*
[h] Deut. 32. 8.
[i] Josh. 11. 18-23.
[k] Ps. 114. 4-7.
[l] Is. 51. 6, 8.
[7] *Ethiopia.*
[8] *Under affliction,* or *vanity.*
[m] Num. 31. 2, &c.
[n] Ex. 14. 21, 22.
[9] *Were salvation.*
[1] *The rivers of the earth.*

[o] Is. 43. 20.
[2] *Thine arrows walked in the light,* &c.
[p] Josh. 10. 11.
[q] Josh. 6. 12.
[r] Mic. 4. 12, 13.
[s] Ps. 89. 19-21.
[3] *Making naked.*
[t] Ex. 1. 10-16.
[u] Ps. 119. 120.
[x] Is. 41. 16.
[y] Luke 2. 30.

large and legible, that even a person running might read. The reference is, probably, to the custom of suspending laws on pillars, or on public buildings, where their meaning might be ascertained at a glance. Habakkuk was honoured to record one of the most important doctrines of Scripture—"The just shall live by his faith." The man who is made just by his faith shall live; and he will walk by the faith through which he has been justified. Ver. 12-20. The prophet is careful to specify those forms of wickedness which particularly prevailed; such as "building towns with blood, and stablishing cities by iniquity." How rapid the transition from the mischief to the remedy! "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" and that will set all right. The glorious Gospel will prove the power of God to salvation to every one that believes.

Chap. III. 1-16. The sublime description of the prophet is matter for devout admiration rather than for comment. Its splendour dazzles and overpowers the eye of the mind, impressing the conviction of created nothingness. Ver. 17-19. The beauty of these verses has been the theme of praise in every age. The prophet had made up his mind to manifold and overwhelming distress; but the prospect was alleviated by thoughts of the compassion of his heavenly Father. He clearly saw that the Chaldeans would cover the land with desolation; but when all was gone, Abraham's God would still remain the inheritance of his children. Whatever may befall the world, the Church is safe, and every individual member of it. Faith in fearful times lays hold upon Omnipotence, and relies upon infinite and everlasting love—well assured that the covenant cannot fail, and that God will open up a way of deliverance for his people. Mercies are often little thought of while abundantly enjoyed, and their worth is learned only from their withdrawment. The godly man, however, has sources of satisfaction and consolation unknown to the men of the world. When the heavens shall pass away, and the elements shall melt with fervent heat, He will remain the hope and joy of His people.

ZEPHANIAH.

Zephaniah was contemporary with Jeremiah, in the first year of that prophet, and he occasionally uses the same language. The burden of his message is, the wickedness of the people, whom he severely rebukes, predicting the invasion of the Chaldeans, with its desolating results. As the only method of escaping the impending vengeance, he exhorts the people to repentance; and concludes his labours by an animating glimpse at the latter-day glory, and the universal establishment of the Church of Christ.

CHAPTER I.

God's severe judgments against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 [1]I will utterly consume all *things* from off the [2]land, saith the LORD.

3 I will [a]consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the [3]stumbling-blocks with the wicked; [b]and I will cut off man from off the land, saith the LORD.

4 I will also [c]stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off [d]the remnant of Baal from this place, *and* the name of [e]the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops; and them that worship [f]*and* that swear [4]by the LORD, and that swear by Malcham;

6 And them that are [g]turned back from the LORD; [h]and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD; [i]for the day of the LORD *is* at hand: [k]for the LORD hath prepared a sacrifice, he hath [5]bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will [6]punish the princes, and the king's children, and all *such as are* clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, [l]which fill their masters' houses with violence and deceit.

10 And it shall come to pass [m]in that day, saith the LORD, *that there shall be* the noise of a cry from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 [n]Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, [o]*that* I will search Jerusalem with candles, and punish [p]the men *that are* [7]settled on their lees; that say in their heart, [q]The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, [r]*even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, [s]a day of darkness and gloominess, a day of clouds and thick darkness,

16 A [t]day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, [u]because they have sinned against the LORD: [x]and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them [y]in the day of the LORD's wrath; but the whole land shall be devoured by [z]the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER II.

[*]1 *An exhortation to repentance.* 4 *The judgment of Israel's several enemies.*

GATHER yourselves together, yea, gather together, O nation not [1]desired;

2 Before the decree bring forth, *before* the day pass as the chaff, [a]before the

B. C. 630.

CH. I.

1 *By taking away, I will make an end.*
2 *Face of the land.*
a Jer. 4. 23-29. Hos. 4. 3.
3 *Idols.*
b Ex. 14.13-21; 15. 6-8.
c Ex. 15. 12.
d 2 Chr. 34. 5.
e Hos. 10. 5, *marg.*
f Deut. 10. 20.
4 Or, *to.*
g Ps. 30. 3. 2 Pet. 2. 18-22.
h Is. 43. 22. Rom. 3. 11.
i Is. 2. 12. 2 Pet. 3. 10-12.
k Ex. 30. 17-20. Rev. 19. 17, 18.
5 *Sanctified,* or *prepared.*
6 *Visit upon.*
l 1 Sam. 2. 15, 16. Acts 16. 19.
m Jer. 39. 2.
n Jer. 25. 34. Jam. 5. 1.

o Jer. 16.16,17.
p Am. 6. 1.
7 *Curded,* or *thickened.*
q Job 21. 15.
r Is. 22. 4, 5. 1 Thes. 4.16. Heb. 12. 26.
s Job 3. 4-8.
t Jer. 6. 1.
u Jer. 2. 17, 19.
x 2 Kings 9. 33-37. Jer. 9. 21,22. Lam. 2. 21.
y Job 21. 30.
z Deut. 32. 21-25. 1 Cor. 10. 22.

CH. II.

1 *Desirous.*
a Ps. 2. 12; 50. 22. Mal. 4. 1, 3. Luke 13. 24-28.

Chap. I. 1-11. In the days of Zephaniah, idolatry was rampant, and the people manifested the most inconsistent and incongruous conduct, in worshipping, and "swearing by the Lord, and by Malcham," at the same time. Amidst all this profession, they turned back from the Lord, neither did they seek nor inquire after him. They looked for felicity in transgression, and became increasingly debased and benighted by their idolatrous orgies. Ver. 12-18. The intimation made here is terrible. The "search with candles," implied the closest inquisition, so that none should escape; they who atheistically said, "The Lord will not do good, neither will he do evil," were destined to a speedy experience of vengeance. By people being "settled on their lees," we are to understand, a people fully hardened in transgression, through long continued impunity and abundance of worldly prosperity. Wine grows stronger and more heady when long settled on the lees, and so departure from the living God rises into scepticism, then into infidelity, and then finishes in atheism. "The wicked hath said in his heart, There is no God." Plenty and prosperity, while blessings, are liable to be perverted to evil. Piety alone will enable us to use the world as not abusing it, habitually remembering that the fashion of it passeth away.

Chap. II. 1-7. The prophet lays the axe to the root of the tree. Departure from the Lord was the national crime, and the source of the national calamity. There was, therefore, but one remedy—it was for "the meek of the earth to seek the Lord," as the salt of the land, and the light of the nation. They, and only they, could offer the prayer which had power with God, and which might perchance, at least, stay the approaching calamity

fieree anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 [b]Seek ye the LORD, [c]all ye meek of the earth, which have wrought his judgment; [d]seek righteousness, seek meekness: it may be ye shall be [e]hid in the day of the LORD's anger.

4 ¶ For [f]Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the [g]Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for [h]the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; [2]for the LORD their God shall visit them, and [1]turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached [k]and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: [l]for he will [3]famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

B. C. 630.

[b] Is. 55. 6, 7. Matt. 7. 7, 8.
[c] Ps. 22. 26. Matt. 5. 5. 1 Pet. 3. 4.
[d] Phil. 3. 13, 14. 1 Pet. 1. 22. 2 Pet. 3. 18.
[e] Gen. 7. 15, 16. Ex. 12. 27. Col. 3. 2-4.
[f] Jer. 47. Am. 1. 6-8.
[g] Ex. 25. 16. *Cherethims.*
[h] Is. 11. 11. Hag. 1. 12. Rom. 11. 5.
[2] *When,* &c.
[1] Ps. 126. 1-4. Ex. 39. 25.
[k] Ex. 9. 17. Ex. 38. 14-18.
[l] Deut. 32. 38. Zech. 13. 2.
[3] *Make lean.*

[m] Ps. 83. 3, 9. Is. 11. 11.
[n] Nah. 3 18, 19. Zech. 10. 10, 11.
[4] *Pelican.*
[5] *Knops,* or *chapiters.*
[6] *When he hath uncovered.*
[o] Is. 14. 4, 5. Rev. 18. 10-19.
[p] 1 Kings 9. 7, 8. Job 27. 23. Nah. 3. 19. Matt. 27. 39.

CH. III.

[1] *Gluttonous.* Heb. *crav.*
[2] Or, *instruction.*
[a] Ps. 73. 22. Jer. 17. 5, 6.
[b] Is. 29. 13. Heb. 10. 22.
[c] Deut. 32. 4. Is. 45. 21. Zech. 9. 9. 1 Pet. 1. 17.
[d] Gen. 18. 25. Job 34. 17-19.
[3] *Morning by morning.*
[e] Luke 12. 2. Rom. 2. 5. 1 Cor. 4. 5.
[f] Jer. 25. 18-26. Nah. 2; 3. 1 Cor. 10. 6, 11.
[4] *Corners.*
[g] Is. 63. 8. Luke 19. 42-44. 2 Pet. 3. 9.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And [m]he will stretch out his hand against the north, and destroy Assyria; and [n]will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the [4]cormorant and the bittern shall lodge in the [5]upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: [6]for he shall uncover the cedar-work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am,* and *there is* none besides me: [o]how is she become a desolation, a place for beasts to lie down in! [p]every one that passeth by her shall hiss, *and* wag his hand.

CHAPTER III.

1 *Jerusalem reproved for divers sins.* 8 *Israel exhorted to wait for restoration.*

WOE to [1]her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not [2]correction; [a]she trusted not in the LORD; [b]she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The [c]just LORD *is* in the midst thereof; [d]he will not do iniquity: [3]every morning doth he [e]bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have [f]cut off the nations: their [4]towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, [g]Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever

for a season. It was for them to "seek righteousness, and to seek meekness," to cultivate those virtues themselves, and labour to produce them in their neighbours. One happy result of this course would be realised—they themselves would be hid in the day of the Lord's anger. It is affecting to observe how, everywhere, mercy blends with, even where it does not rejoice against, judgment. The record of desolation here set forth, closes with the consolatory assurance that "the Lord their God should visit them and turn their captivity." Ver. 8-15. Idolatry—the people's besetting sin—was a special object of the Divine abhorrence, and hence the threat set forth in ver. 11, to "famish all the gods of the earth." At that period men will worship the Most High, every one from his place, even all the isles of the heathen.

Chap. III. 1-7. These minor prophets have in them much more that possesses a spiritual bearing than at first sight appears. The portrait of backsliding is vividly set forth, in all its essential features, in the second verse of the present chapter. Backsliding commences in disobedience—chastisements must follow; and the thorough backslider despises them. Under these circumstances, he ceases to trust in the Lord, taking the affairs of his earthly pilgrimage into his own hand, surrounding himself with an atmosphere of settled unbelief; and, when things have reached this pass, he no longer draws near to his God. This state of mind extensively prevails amongst professing Christians in seasons of coldness and of falling away; and it is necessarily attended with a corresponding deportment on the part of pastors and teachers. Like the prophets, they will be "light and treacherous," polluting the sanctuary, and doing violence to the law. Such a state of things possesses in itself no element of self-recovery. All reformation must, therefore, originate with a power from without, and that power is the Spirit of God. The comfort of the Church, however, is, that the Lord is in the midst of his people, that he will do no iniquity, and that in his own time he will restrain that of those he loves; and though he may chastise them with scorpions, he will ultimately restore them to his favour. Ver. 5 presents one of those innumerable axioms of Scripture, penetrating and beautiful: "The unjust knoweth no shame." How true! When God takes in hand the work of reforming his people, difficulties will speedily be removed; when he says, "Surely thou wilt fear me; thou wilt receive instruction," it is done. Folly rebuked gives place to

I punished them: but they rose early, *and* [h]corrupted all their doings.

8 ¶ Therefore [i]wait ye upon me, saith the LORD, until the day that I [k]rise up to the prey; for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: [l]for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure [5]language, [m]that they may all call upon the name of the LORD, to serve him with one [6]consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty [7]because of my [n]holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, [o]and they shall trust in the name of the LORD.

13 ¶ The [p]remnant of Israel shall [q]not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

B. C. 630.

[h] Gen. 6. 12.
[i] Ps. 130. 5, 6. Jam. 5. 7, 8.
[k] Is. 42. 13, 14.
[l] Deut. 32. 21, 22.
[5] *Lip.*
[m] Ps. 22. 27. Rom. 15. 6-11. Rev. 11. 15.
[6] *Shoulder.*
[7] Or, *in my, &c.*
[n] Ps. 87. 1, 2.
[o] Is. 50. 10. Rom. 15. 12. Eph. 1. 12, 13. 1 Pet. 1. 21.
[p] Is. 10. 20-22. Mic. 4. 7.
[q] Is. 11. 6-9.

[8] *Faint.*
[r] Is. 62. 4, 5. Jer. 32. 41. Luke 15. 5, 6. John 15. 11.
[s] Gen. 1. 31; 2. 2. John 13. 1.
[9] *Be silent.*
[t] Jer. 23. 3. Ez. 34. 13. Rom. 11. 26, 28.
[1] *The burden upon it was reproach.*
[u] Ez. 34. 16. Heb. 12. 13.
[2] *Set them for a praise.*
[3] *Of their shame.*
[x] Is. 60. 15 Mal. 3. 12.

14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, Let not thine hands be [8]slack.

17 The LORD thy God in the midst of thee *is* mighty; he will save, he [r]will rejoice over thee with joy; [s]he will [9]rest in his love; he will joy over thee with singing.

18 I will [t]gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* [1]the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee; [u]and I will save her that halteth, and gather her that was driven out; and I will [2]get them praise and fame in every land [3]where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: [x]for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

HAGGAI.

Haggai lived about 520 years before the Christian era. He was probably born in Babylon, during the Captivity, and returned with Zerubbabel. His prophecy has special reference to the opposition which was made to the building of the Temple after the foundation had been laid.

CHAPTER I.

2 Haggai, reproving the people's negligence, 7 inciteth them to build the house, 12 and promiseth God's assistance therein.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD [1]by [a]Haggai the prophet [b]unto Zerubbabel the son of Shealtiel, [2]governor of Judah, and to [c]Joshua the son of [d]Josedech, the high priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

B. C. 520.

CH. I.
[1] *By the hand of, &c.*
[a] Ezra 6. 14.
[b] 2. 2, 4. 1 Chr. 3. 17, 19, *Salathiel.*
[2] *Captain.*
[c] Ezra 2. 2; 5. 2, *Jeshua.*
[d] 1 Chr. 6. 14, 15, *Jehozadak.*

[3] *Set your heart on, &c.*
[e] Lev. 26. 26.
[4] *Pierced through.*
[f] Ps. 119. 59, 60.
[5] Ex. 29. 43. Is. 60. 7, 13; 66. 11.

4 *Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts, [3]Consider your ways.

6 Ye have sown much, and bring in little; [e]ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag [4]with holes.

7 ¶ Thus saith the LORD of hosts, [f]Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, [5]and I will be glorified, saith the LORD.

wisdom, and the ear is open to admit doctrine. Ver. 8-20. We have throughout these verses a larger amount of encouragement and consolatory statement, than is to be found within the same space in any other minor prophet. When the Holy Spirit shall have been poured out in the latter day, Zion will be built up. The people will be turned to a pure language, that they may call on the name of the Lord, and serve him with one consent. The enlightening and subduing power of holy love will everywhere be felt. Human nature will through all the earth present itself in a new aspect—holy, harmless, and undefiled. The image of the Saviour will be deeply engraven upon the hearts of all nations, kindreds, peoples, and tongues.

Chap. I. 1-11. Where there is an inward aversion to a given course of proceeding, reasons will seldom be wanting in support of it. The people thought the time for building the house of the Lord was not yet come, although they had been allowed to return for that very purpose. The objection was met by the pungent question, "Is it time for you to dwell in ceiled houses, and this house lie waste?" The people, notwithstanding their affliction, were more intent on the promotion of

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did [5]blow upon it. Why? saith the LORD of hosts. [h]Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore [i]the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And [k]I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then [l]Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had sent him,) and the people did [m]fear before the LORD.

13 Then spake Haggai [n]the LORD'S messenger in the LORD'S message unto the people, saying, [o]I *am* with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAPTER II.

1 *The prophet encourageth the people to the work by promise of greater glory to the second temple than was in the first.* 10 *He sheweth that their sins hindered the work.*

IN [a]the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by [1]the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, [b]governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: [c]for I *am* with you, saith the LORD of hosts.

5 *According to* the word that I covenanted with you when ye came out of Egypt, [d]so my Spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, [e]and I will shake the heavens, and the earth, and the sea, and the dry *land*;

7 And I will shake all nations, [f]and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The [g]glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I [h]give peace, saith the LORD of hosts.

10 ¶ In [i]the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

B. C. 520.

5 *Blow it away.*
h Matt. 10. 37, 38.
i Deut. 28. 23, 24.
k 2 Kings 8. 1. Lam. 1. 21. Am. 9. 6.
l Ezra 5. 2. Is. 55. 10, 11. Col. 1. 6. 1 Thes. 2. 13, 14.
m Prov. 1. 7. Is. 50. 10. Heb. 12. 28.
n Mal. 3. 1. 2 Cor. 5. 20.
o 2 Chr. 15. 2. Ps. 46. 7, 11. Is. 8. 8-10; 43. 2. Matt. 1. 23; 28. 20. Rom. 8. 31. 2 Tim. 4. 17, 22.

CH. II.

a 10, 20; 1. 15.
1 *The hand of the, &c.*

b Ezra 1. 8; 2. 63. Neh. 8. 9.
c Ex. 3. 12. Jud. 2. 18. 2 Sam. 5. 10. Mark 16. 20. 2 Tim. 4. 17.
d Num. 11. 25-29. Is. 63. 11-14. Zech. 4. 6. John 14. 16, 17.
e Joel 2. 30-32. Luke 21. 25-27. Acts 2. 19, 20. Rev. 6. 12-17; 16. 2-21.
f Gen. 3. 15; 22. 18; 49. 10. Zech. 9. 9, 10. Luke 2. 10, 11. Rom. 15. 9-15. Gal. 3. 8.
g Ps. 24. 7-10. 1 Tim. 3. 16.
h Is. 9. 6, 7; 57. 18-21. Mic. 5. 5. John 14. 27. Eph. 2. 14-17. Col. 1. 19-21.
i 1. 1, 15.

their personal comfort than of social piety. Were the bulk of a nation to give themselves to religion with half the zeal which characterises their business movements, the world would soon present a very different appearance. The only remedy for such a state of mind is consideration; and hence we find the prophet, once and again, urging the people to that duty. Obedience would be found the short and the sure way to the accomplishment of the object their hearts were bent on. Their negligence in this matter had withheld from them the blessing, without which there is no prosperity. They had been smitten without their knowledge; their crops had been a failure; there had been a want of the comforts of life, and distress was general; "they looked for much, but it came to little;" that blessing was withheld which "maketh rich, and addeth no sorrow." In their unbelief they ascribed these things to natural causes, but the prophet undeceived them, giving them plainly to understand that it was a Divine chastisement for their indifference to the Divine honour, resulting from their carnality of heart. Ver. 12-15. A measure of success attended the rebuke and the remonstrance of Haggai such as seldom cheered the hearts of the prophets. A Divine power clearly accompanied it; "for the people did fear before the Lord," who graciously received their returning homage by the joyful assurance, "I am with you." A Divine influence went forth at the same time, and rested on Zerubbabel and Joshua, and the remnant of the people. The result of this gracious influence was at once to invigorate and impel the people to their duty, and accordingly "they came, and did work in the house of the Lord." God's people are always willing in the day of his power to do the work assigned them. There is every reason to believe that even under the present dispensation the worldly condition of Christians has more to do with their religious integrity than they suppose. The promise is absolute concerning Zion: "They shall prosper that love her."

Chap. II. 1-9. Never were circumstances more different than those in which the two temples were respectively built, and the results of the respective endeavours corresponded with that difference. The few ancient men who saw the first temple, and compared the second with it, judged it as nothing. Solomon brought to his task all the resources both of his father's reign and of his own boundless wealth, and an amount of workmanship of unparalleled magnitude. No wonder, therefore, that the results were matchless and marvellous. In the present case, the means were very limited, and the workmen few. Nor was this all; they had just returned from captivity, where they were depressed and debased, and where mechanical skill, in all that was necessary to such an enterprise, had died out. Under these circumstances,

14 Then answered Haggai, and said, [k]So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; [l]and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, [m]from before a stone was laid upon a stone in the temple of the LORD;

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you [n]with blasting, and with mildew, and [o]with hail, [p]in all the labours of your hands; [q]yet ye *turned* not to me, saith the LORD.

18 [r]Consider now from this day and upward, from the four and twentieth day of the ninth *month*, [s]*even* from the day that the foundation of the LORD's temple was laid, consider *it*.

B. C. 520.

[k] Prov. 15. 8. Tit. 1. 15.
[l] Ezra 3. 2, 3.
[m] Ezra 3. 10; 4. 24.
[n] Deut. 28. 22.
[o] Ex. 9. 18-29.
[p] Ps. 78. 46.
[q] 2 Chr. 28. 22. Is. 42. 25. Jer. 5. 4-7. Zech. 7. 9-13. Rev. 9. 20, 21.
[r] Deut. 32. 29. Luke 15. 17-20.
[s] Ezra 5. 1, 2.

[t] Gen. 26. 12. Lev. 26. 3, &c. Deut. 28. 2-15. Prov. 3. 9, 10. Matt. 6. 33.
[u] 10.
[x] Jud. 7. 22. Is. 9. 19.
[y] Cant. 8. 6. John 6. 27. 2 Tim. 2. 19.
[z] Is. 43. 10. Matt. 12. 18. 1 Pet. 2. 4.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: [t]from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai, [u]in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, [x]every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, [y]and will make thee as a signet: [z]for I have chosen thee, saith the LORD of hosts.

ZECHARIAH.

Zechariah, having been a captive, returned with his brethren, and consequently he was able, from experience, to sympathise with them amid all their trials and afflictions. His special province as a preacher consisted in encouraging them to build the Temple. Next to Isaiah, he was the most evangelical of all the prophets, enjoying bright and glorious visions of the coming kingdom of the Lord Jesus. He has, therefore, not inaptly been designated the Sun among the Lesser Prophets; although that Sun is often clouded with obscurity. His obscurity, however, arises not more from the abruptness of his style, than from his reference to facts and circumstances now unknown.

CHAPTER I.

1 Zechariah exhorteth to repentance. 12 Comfortable promises made to Jerusalem.

IN the eighth month, in the second year of Darius, came the word of the LORD unto [a]Zechariah the son of Barachiah, the son of [b]Iddo the prophet, saying,

2 The LORD hath been [1]sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, [c]Turn ye unto me, saith the LORD of hosts, [d]and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, [e]Turn ye now from your evil ways, and *from* your evil doings: [f]but they did not hear, nor hearken unto me, saith the LORD.

5 [g]Your fathers, where *are* they? and the prophets, do they live for ever?

B. C. 520.

CH. I.

[a] Ezra 5. 1.
[b] Neh. 12. 4, 16.
[1] *With displeasure.*
[c] Deut. 4. 30, 31.
[d] Jer. 29. 12-14.
[e] Is. 1. 16-19. Jer. 7. 3-7. Ez. 18. 30-32. Matt. 3. 8-10. Acts 3. 19.
[f] Jer. 11. 6-8.
[g] Acts 13. 36.

[2] *Overtake.*
[h] Lam. 4. 11, 12. Ez. 37. 11.
[3] Or, *bay.*
[i] Gen. 31. 11. Dan. 8. 16. Rev. 22. 8-16.

6 But my words and my statutes, which I commanded my servants the prophets, did they not [2]take hold of your fathers? and they returned and said, [h]Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, [3]speckled, and white.

9 Then said I, O my lord, what *are* these? And [i]the angel that talked with

so fitted to dishearten, the prophet was sent to encourage them by the assurance that the Spirit of the Lord remained among them. This temple, notwithstanding the people's poverty and its plainness, would be far more distinguished than that of Solomon. An event awaited the world of unparalleled importance, which would come itself with that temple—the arrival of "the Desire of all nations." "God manifest in the flesh" would come and appear in that very house, filling it with the Divine glory. There the Prince of Peace would stand, proclaiming "peace on earth, and good will towards men." Ver. 10-23. Such language as the foregoing might well strengthen the hearts of the people. The prophet here first reminds them that their past adversity arose from their negligence relative to the temple, and assures them now that "the Lord will bless them," in their basket and in their store, in their flocks and herds, in their vineyard and in the field; whatever they did should prosper. They would not only possess abundance, but enjoy it, connecting every blessing with the hand of their heavenly Father.

Chap. I. 1-11. The eighth month corresponds with the latter part of our October and the beginning of November. The building of the temple had been resumed this year, on the 24th day of the sixth month—that is, the beginning of September—in pursuance of a message from the Prophet Haggai. The greatness of the work, added to the time already lost, and the peculiar difficulties to be overcome, led the prophet to urge expe-

me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle-trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they [k]answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, [l]how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me [m]*with* good words, *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, [n]I am jealous for Jerusalem and for Zion with a great jealousy.

15 And [o]I am very sore displeased with the heathen *that are* at ease: [p]for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD, [q]I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, My cities through [4]prosperity shall yet be spread abroad; and [r]the LORD shall yet comfort Zion, and shall yet [s]choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have [t]scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, [u]These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, [x]which lifted up *their* horn over the land of Judah to scatter it.

B. C. 519.

[k] Ps. 68. 17. Matt. 24. 30, 31. 2 Thes. 1. 7. Rev. 1. 1.
[l] Ps. 74. 10. Is. 64. 9-12. Rev. 6. 10.
[m] Is. 40. 1, 2. Zeph. 3. 14-20.
[n] Is. 9. 7; 42. 13; 63. 15. Hos. 11. 8.
[o] Is. 47. 7-9. Am. 6. 1. Rev. 18. 7, 8.
[p] Is. 54. 8. Heb. 12. 6, 7.
[q] Is. 54. 8-10. Jer. 31. 23-26.
[4] *Good.*
[r] Is. 49. 13; 54. 8. Zeph. 3. 15-17.
[s] Ps. 132. 13, 14. Is. 41. 8, 9. Rom. 11. 28, 29. Eph. 1. 4.
[t] Dan. 12. 7. Hab. 3. 14.
[u] 19.
[x] Ps. 75. 4, 5. Lam. 2. 17.

CHAPTER II.

1 *God, in his care of Jerusalem, sendeth to measure it.*
6 *The redemption of Zion.*

I LIFTED up mine eyes again, and looked, and behold [a]a man with a measuring-line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, [b]the angel that talked with me went forth, [c]and another angel went out to meet him,

4 And said unto him, Run, speak to this [d]young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her [e]a wall of fire round about, and will be [f]the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have [g]spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, [h]that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, [i]After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth [k]the apple of his eye.

9 For, behold, I will shake mine hand upon them, [l]and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing [m]and rejoice, O daughter of Zion: for, [n]lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And [o]many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee; and [p]thou shalt know that the LORD of hosts hath sent me unto thee.

CH. II.

[a] Ex. 40. 3. Rev. 21. 15.
[b] 4. 1, 5; 5. 5.
[c] 1. 8, 10, 11.
[d] Jer. 1. 6. 1 Tim. 4. 12.
[e] Ps. 46. 7-11. Is. 60. 18, 19.
[f] Is. 60. 19. Luke 2. 32. Rev. 22. 3-5.
[g] Deut. 28. 64. Jer. 15. 4.
[h] Is. 52. 2.
[i] Is. 60. 7-14.
[k] Deut. 32. 10.
[l] Is. 14. 2. Jer. 27. 7.
[m] Is. 40. 9. Phil. 4. 4.
[n] Ps. 40. 7. Is. 40. 9-11. Mal. 3. 1.
[o] Ps. 22. 27-30. Is. 2. 2-5. 1 Pet. 2. 9, 10.
[p] John 17. 21, 23, 25.

---

dition. The fathers were gone, and going, and the prophets in their turn would follow; it therefore became them, with all their might, to begird themselves for the holy undertaking before them. Ver. 12-21. "Good words, and comfortable words," were very necessary to persons so circumstanced; their trials were great and varied, and their enemies both malignant and powerful. The intercession of the angel in their behalf was accepted, and the blessing implored would be extended to them. It has appeared, throughout all the prophets already considered, that although the invading nations accomplished the purposes of the Most High, by inflicting on his people the chastisements that were due to their idolatry, their deeds had not his glory for their aim; they were simply impelled by hate and ambition—crimes which they aggravated by needless cruelty to the Jews, and for these things, in due season, they would receive their due reward.

Chap. II. 1-5. The character of the man with the measuring-line is invested with mystery. Some have viewed him as representing Nehemiah with his commission to build the walls of Jerusalem, which had hitherto remained without enclosure; others, as the Messiah himself; while a third party have looked upon him as an angel in human appearance. Such is an example of the fruits of attempting to be wise above what is written. The promise made in ver. 5, that He would be a "wall of fire about the city, and the glory in the midst of her," is one of a peculiarly precious character, and it must have produced the most cheering effects on the minds of the people. Walls of brick and stone might be breached or broken down, but a wall of fire none could penetrate or destroy. This beautiful and most expressive image is thought to have been derived from a custom adopted in the East, by travellers in the night season; they kept fires burning around their camps, and by this means protected themselves against the wild beasts. Ver. 6-13. It is clear that the union of many nations to the Lord, set forth in ver. 11, indicates the all-absorbing power of the Church of Christ, which is ultimately destined to gather to itself all nations, kindreds, tongues, and peoples. The assurance, "I will dwell in the midst of thee," is a promise which has never been revoked; and although it will be accomplished in a peculiar manner to Israel, it will also hold to the Gentile Church to the close of ages. When the King is in the midst of His people,

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 [q]Be silent, O all flesh, before the LORD, [r]for he is raised up out of [1]his holy habitation.

CHAPTER III.

Under the type of Joshua, the restoration of the church is promised.

AND he shewed me [a]Joshua the high priest standing before the angel of the LORD, [b]and [1]Satan standing at his right hand to [2]resist him.

2 And [c]the LORD said unto Satan, [d]The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this [e]a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, [f]Take away the filthy garments from him. And unto him he said, Behold, [g]I have caused thine iniquity to pass from thee, [h]and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD [1]protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my [3]charge, then thou shalt also judge my house, and shalt also keep my courts, and [k]I will give thee [4]places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they *are* men [5]wondered at: for, behold, I will bring forth my servant [l]The BRANCH.

9 For behold [m]the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will [n]remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

B. C. 519.

[q] Ps. 46. 10. Rom. 3. 19.
[r] Ps. 78. 65. Is. 26. 20, 21.
[1] *The habitation of his holiness.*

CH. III.

[a] Ezra 5. 2. Hag. 2. 4.
[b] Rev. 12. 9, 10.
[1] That is, an *adversary.*
[2] *Be his adversary.*
[c] Rom. 16. 20. 1 John 3. 8.
[d] Luke 9. 42. Jude 9.
[e] Rom. 11. 4, 5. Jude 23.
[f] Phil. 3. 7-9. Rev. 7. 14.
[g] John 1. 29. Heb. 9. 12.
[h] Rom. 3. 22. 1 Cor. 6. 11.
[i] Jer. 11. 7.
[3] *Ordinance.*
[k] Heb. 12. 22, 23. Rev. 5. 9-14.
[4] *Walks.*
[5] *Of wonder.*
[l] Is. 53. 2. Luke 1. 78.
[m] Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 4-8.

[n] Eph. 2. 16, 17. Col. 1. 20, 21. Heb. 7. 27; 10. 10-18.

CH. IV.

[o] Ex. 37. 17-24. Rev. 1. 12, 20; 2. 1.
[1] *Her bowl.*
[b] Ex. 25. 37. Rev. 4. 5.
[2] *Seven several pipes to the lamps.*
[c] Rev. 7. 13, 14.
[d] Mark 4. 13.
[e] 1 Cor. 2. 4, 5. 1 Pet. 1. 12.
[3] *Army.*
[f] Dan. 2. 34, 35. Rev. 16. 20.
[g] Rom. 11. 6. Eph. 2. 4-8.
[h] Ezra 3. 10.
[i] Is. 48. 16. John 17. 21.

CHAPTER IV.

1 *By the golden candlestick is foreshewn Zerubbabel's success.* 11 *By the two olive-trees, the two anointed ones.*

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold [a]a candlestick all *of* gold, with [1]a bowl upon the top of it, and his [b]seven lamps thereon, and [2]seven pipes to the seven lamps which *are* upon the top thereof:

3 And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, [c]What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, [d]Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [e]Not by [3]might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, [f]O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the head-stone *thereof with* shoutings, *crying*, [g]Grace, grace, unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [h]have laid the foundation of this house; his hands shall also finish it; [i]and thou shalt know that the LORD of hosts hath sent me unto you.

all will be peace, truth, justice, love, holiness, and happiness.

Chap. III. 1-7. Joshua, the high priest, standing before "the Angel Jehovah" as the representative of Israel, seeks a blessing upon his afflicted people; and while he does so, the arch-enemy of souls stands at his right hand to resist him, and shew cause why his plea should not be heard. We may hence learn the vigilant and malicious endeavours of the Wicked One to discourage the servants of God in their work, and his systematic efforts to prevent their success. But in the hour of difficulty the Advocate of the faithful is always at hand. The Angel Jehovah—Christ Jesus—was present to rebuke Satan, apprising him that the Lord had chosen Jerusalem, to which he would establish his promises and fulfil his purposes of mercy. To rebuke, properly signifies to check or restrain; and this not merely in words, but by the exercise of the necessary power. The filthy garments with which Joshua was clothed, were, doubtless, emblematic of the sinfulness both of himself and of his people. The figure is full of instruction to the Gentile world. No righteousness of mortals would suffice to appear in before the Lord. The address to Joshua, "I have caused thine iniquity to pass away from thee, and I will clothe thee with change of raiment," is most beautifully expressive of the bestowment of the righteousness of God by faith in Jesus Christ. Ver. 8-10. Joshua and his friends were greatly wondered at; and so are decided Christians in the midst of an ungodly world. Isaiah testified that, in his day, every one that departed from iniquity was accounted mad. The stone with the seven eyes has necessarily a mystic import, bearing an intimate relation to The BRANCH—the Lord Jesus—and his kingdom. The Messiah himself is foretold under the metaphor of a stone, not only in this passage, but in many others of the prophetical writings. The Lord, by Isaiah, promises to lay in Zion "a stone, a tried stone, a precious stone, a sure foundation." The seven eyes probably denoted that each should be the perfection of wisdom and knowledge in the great Antitype intended by this stone, Christ Jesus the Lord, the foundation of his Church and hope of his people. The removal of "the iniquity of the land in one day," implies a wonderful exercise of Divine mercy; and the phrase, every man "calling to his neighbour under the vine, and under the fig-tree," vividly portrayed the peace and the felicity which await the world when the reign of the Messiah shall have been established.

Chap. IV. 1-14. The chandelier is considered as representing the temple, which was then being erected; and as it was supplied with oil issuing from the olive-trees, without the labour of man, so should the temple be completed, not by human effort alone, but by the Spirit of the living God. "Not by might nor by power,

10 For who hath [k]despised the day of small things? [4]for they shall rejoice, [l]and shall see the [5]plummet in the hand of Zerubbabel *with* those seven; [m]they *are* the eyes of the LORD which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive-branches, which, [6]through the two golden pipes, [7]empty [8]the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, [n]These *are* the two [9]anointed ones, [o]that stand by [p]the Lord of the whole earth.

CHAPTER V.

1 *By the flying roll is shewed the curse of thieves and of false swearers.* 5 *Babylon's ruin.*

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a [a]flying roll; [b]the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* [c]the curse that goeth forth over [d]the face of the whole earth: for [1]every one that [e]stealeth shall be cut off *as* on this side, according to it; and every one that [f]sweareth shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then [g]the angel that talked with me went forth, and said unto me, [h]Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [2]talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, [1]This *is* Wickedness. And he cast it into the midst of the ephah; and he cast [k]the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; ([l]for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

CHAPTER VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua are shewed the church and kingdom of Christ.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* [a]red horses, and in the second chariot [b]black horses,

3 And in the third chariot [c]white horses, and in the fourth chariot [d]grisled and [1]bay horses.

4 Then I answered and said [e]unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, [f]These *are* the four [2]spirits of the heavens, which [g]go forth from standing before [h]the Lord of all the earth.

6 The black horses which *are* therein go

B.C. 519.

k Dan. 2. 34,35. 1 Cor. 1. 26-29.
4 *Since the seven eyes of the LORD shall rejoice.*
l Am. 7. 7, 8.
5 *Stone of tin.*
m Prov. 15. 3. Rev. 5. 6.
6 *By the hand of.*
7 *Empty out of themselves* oil into the *gold.*
8 *The gold.*
n Heb. 1. 8, 9; 7. 1, 2.
9 *Sons of oil.*
o Deut. 10. 8.
p Josh. 3. 11.

CH. V.

a Zeph. 1. 14. 2 Pet. 2. 3.
b Rev. 18. 5.
c Deut. 28. 15, &c. Gal. 3. 10-13. Heb. 6. 6-8. Rev. 21. 8; 22. 15.
d Luke 21. 35.
1 *Every one of this* people *that stealeth, holdeth* himself *guiltless, as it* doth.
e Ex. 20. 15. 1 Cor. 6. 7-9. Eph. 4. 28.
f Lev. 19. 12. Matt. 5. 33-37.
g 2. 3; 4. 5.
h 1.

2 *Weighty piece.*
i Matt. 23. 32.
k Prov. 5. 22.
l Dan. 9. 26, 27.

CH. VI.

a Rev. 12. 3; 17. 3.
b Rev. 6. 5, 6.
c Rev. 19. 11; 20. 11.
d Dan. 2. 33, 40, 41.
1 *Strong.*
e 5. 5, 6, 10.
f Ps. 104. 3, 4.
2 *Winds.*
g 1 Kings 22. 19.
h Is. 54. 5.

but by my Spirit, saith the Lord of hosts," must be the watchword of the faithful in every age, and in every clime. It is meet that their confidence should rest where God has placed their strength. Alone, they are nothing; but united with the Spirit, they are omnipotent. No matter what may be the magnitude of the difficulties which stand in the way of the establishment of the kingdom of heaven upon earth; God hath willed it, and it shall be done! He that planted the sun in the heavens, and marshalled all the stars, will bring forth the Head Stone of the spiritual temple with shoutings of "Grace, grace unto it!" People are but too prone to judge by appearances, exaggerating the importance of instruments, and overlooking the Hand from which all prosperity must flow. The day of small things, however, must not be despised. What could have been more apparently insignificant and contemptible, than the captives who returned to the land of their fathers' sepulchres to build the temple, and the city, and to replenish Palestine? But they were sustained by the authority of the greatest king on earth, who supplied them with every temporal necessity; while the God of heaven stood pledged to prosper them in all their ways, protecting and preserving them from their numerous and malignant foes. Thus it is the Church of Christ of which these captives and their work were a very striking emblem. Judging by appearances, there was a time when the notion of subverting the idolatry of the world, and filling it with a knowledge of the true God, seemed something worse than chimerical. But already wonders have been wrought, and the experience accumulated clearly shews, that in the fulness of time the gods of the heathen will be banished, and the reign of justice, truth, and love established through every region. The Lord will hasten it in his time. Let his people, therefore, labour on in the assured confidence that it shall be done.

Chap. V. 1-11. The roll contained the curse which impended over the rebellious people. It was written on both sides, like that of Ezekiel; on one side were contained the judgments against stealing, and on the other those against false swearing, which appear to have been prevalent crimes at that period. While people seek wealth by fraud, perjury, and other crimes, they open their doors to admit the curse which never fails to follow. The little that a righteous man hath is truly better than the riches of many wicked. Well said one of the wisest and best of men, "Nothing was ever lost by praying, or gained by stealing."

Chap. VI. 1-8. The four chariots are considered as representing the four great empires of the world, the Babylonian, Persian, Grecian, and Roman, all distinguished from each other by their order and their attri-

forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, [1]Behold the man [k]whose name *is* The BRANCH; and he shall [3]grow up out of his place, and [l]he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall [m]bear the glory, and shall sit and rule upon his throne; and he shall be [n]a priest upon his throne: [o]and the counsel of peace shall be between them both.

14 And the crowns shall be to [p]Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD; and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAPTER VII.

1 *The captives enquire after the set fasts.* 4 *Zechariah reproveth their hypocritical fasting.*

AND it came to pass in the fourth year of king Darius, *that* the word of the

B. C. 518.

i Is. 53. 1, 2. Acts 13. 38. Heb. 7. 4, 24.
k Ps. 80. 15-17. Luke 1. 78.
3 *Branch up from under him.*
l Matt. 16. 18. John 2. 19-21. Eph. 2. 21, 22. Heb. 3. 3.
m Ps. 45. 3, 4. Eph. 1. 20-23. Heb. 2. 7-9. 1 Pet. 3. 22. Rev. 19. 11-16.
n Gen. 14. 18. Ps. 110. 4. Heb. 7. 1, 24, &c.
o Ps. 85. 9-11. Acts 10. 36-43. Eph. 2. 13-18. Col. 1. 2, 18-20. Heb. 7. 1-3.
p 10.

CH. VII.

a Neh. 1. 1.
b 8. 21.
1 *Entreat the face of, &c.*
2 *Be not ye they that did eat for, &c.*
3 *Are not these the words?*
4 *The hand of, &c.*
5 *Judge judgment of truth.*
c Ex. 22. 21-24. Prov. 22. 22, 23. Is. 1. 16, 17, 23. Mal. 3. 5. Matt. 23. 14. 1 Cor. 6. 10. Jam. 5. 4.
d Prov. 3. 29. Mark 7. 21-23. Jam. 1. 14, 15. 1 John 3. 15.
6 *Gave a backsliding shoulder.*
7 *Made heavy.*
8 *The hand of the, &c.*
e 2 Chr. 36. 16. Dan. 9. 11, 12. 1 Thes. 2. 15, 16.
f Lev. 26. 33. Deut. 4. 27. Ps. 58. 9. Is. 66. 15. Hab. 3. 14.

LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in [a]Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, [b]to [1]pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [2]did not ye eat *for yourselves*, and drink *for yourselves*?

7 [3]*Should ye* not *hear* the words which the LORD hath cried by [4]the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [5]Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [c]oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you [d]imagine evil against his brother in your heart.

11 But they refused to hearken, and [6]pulled away the shoulder, and [7]stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant-stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by [8]the former prophets: [e]therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I [f]scattered them with a whirlwind among all the nations whom they

butes. Mountains have been viewed as symbols of kingdoms or princes, while brass implies strength and durability. The figure may amount to this, that other kingdoms renowned for their strength should precede the four chariots, of which the only interpretation given by the angel is, that they are the four spirits—literally, the four winds. It has been considered that the bay horses represent the Roman Empire, the last and strongest of the prophetic monarchies, with its various forms of government. They may, however, denote dispensations mingled with wrath and mercy, or those lighter afflictions and judgments which are common in the world. Ver. 9-15. The Saviour, who is never long out of the sight of these prophets, is here presented as The BRANCH, who would, in due time, assume human nature as a stem from the root of Jesse. He would certainly grow out of his place, from a virgin of the family of David, in the city of Bethlehem, where he should be born, and he would build the true temple of the Lord, of which the temples of Solomon and Zerubbabel were but types, consisting of the whole company of the redeemed, of every nation, tongue, and people. It is meet that He who is to do a work so great should bear the glory, and sit and rule upon His throne as a priest, while the counsel of peace should be between them both—that is, between Jew and Gentile, mankind and God, through one almighty Mediator.

Chap. VII. 1-14. The prophet is here instructed to deal very closely with the consciences of the people. Their afflictions were such as ought to have prompted the most fervent prayer, with the deepest humiliation. They were not wholly wanting in the external forms of these things, but the heart was far from God, and hence their prayer had no power, and their professed submission was only an aggravation of their offences. Religion, from the first, was a thing of the heart, and it referred not less to men's fellow-creatures than to the Lord of all. The prophet, therefore, enjoins them to execute judgment, and shew mercy and compassion every man to his brother. The widow and the orphan were the particular objects of Divine protection, and blessings were always promised to those who proved their friends, while their enemies were menaced with judgments. When the earth

knew not: thus [e]the land was desolate after them, that no man passed through nor returned; for they laid the [g]pleasant land desolate.

CHAPTER VIII.

1 Jerusalem's restoration. 9 The people are encouraged to build the temple by God's favour.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, [a]I am returned unto Zion, and will [b]dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for [1]very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be [2]marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, I will save my people from the east country, and from the [3]west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem; [c]and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days [4]there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

B. C. 518.

[e] 2 Chr. 36. 21. Dan. 9. 16-18.

[g] *Land of desire.*

CH. VIII.

[a] Jer. 30. 10, 11.

[b] Is. 12. 6. Joel 3. 17, 21. John 1. 14; 14. 23. 2 Cor. 6. 16. Eph. 2. 21, 22. Col. 2. 9. Rev. 21. 3.

[1] *Multitude of days.*

[2] *Hard, or difficult.*

[3] *Country of the going down of the sun.*

[c] Lev. 26. 12.

[4] *The hire of man became nothing, &c.*

[4] Gen. 26. 12. Lev. 26. 4, 5. Is. 30. 23.

[5] *Of peace.*

[6] Is. 61. 7. Matt. 6. 33.

[f] Lev. 19. 11. Ps. 15. 2.

[6] *Judge truth and the judgment of peace.*

[e] Jer. 4. 2. Mal. 3. 5.

[h] Ps. 5. 5, 6; 10. 3. Jer. 44. 4. Hab. 1. 13.

[7] *Solemn, or set times.*

[8] *Continually.* Heb. *going.*

[9] *Entreat the face of.*

[i] Num. 14. 14-16. 1 Cor. 14. 25.

12 For [d]the seed *shall be* [5]prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people [e]to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, [f]Speak ye every man the truth to his neighbour; [6]execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and [g]love no false oath: for all these *are* [h]*things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful [7]feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts, *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go [8]speedily to [9]pray before the LORD, and to seek the LORD of hosts; I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for [i]we have heard *that* God *is* with you.

shall be filled with truth and righteousness, love and compassion will every where be displayed, and the poor amongst men will find their account in the universal diffusion of the common salvation.

Chap. VIII. 1-17. When Jerusalem shall have been called "the city of truth," the people will become the subjects of a happiness of which even the best generation of their fathers had no conception. The Spirit of adoption will then be poured out in the most copious measure. Great things are indicated by these precious words, "They shall be my people, and I will be their God, in truth and in righteousness." The nation will then present a splendid illustration of the doctrine, that "Wisdom's ways are ways of pleasantness, and all her paths are peace." The captivity of Israel will have been turned in every sense; and as they had been a curse among the heathen, they will then be a blessing. "The city of truth," is an expression which implies everything that contributes to purify and to establish society. They will then comply with the injunction, "to speak every man truth to his neighbour, and to execute the judgment of truth and peace in their gates." They will no longer even imagine evil in their hearts against their neighbour; they will love no false oath, and they will eschew those things which are displeasing to God. Ver. 18-23. A state of society is here indicated which will make short work with the world's conversion. A power will be put forth by the Saviour, which will extend to the whole earth. Conversion will proceed at a rate which will excite universal astonishment amongst those who still remain to be brought in. It is not enough to call the movement extraordinary; it will be a new thing in the earth, when the inhabitants of one city shall come to another, exhorting them to unite in spiritual exercises, and in seeking the Lord of hosts. Notice is due to the prominence which is here given to prayer, to social prayer, and to special arrangements for simultaneous supplication.

CHAPTER IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ.*

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, [a]the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod; and I will cut off the pride of the Philistines.

7 And I will take away his [1]blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God; and he shall be as [b]a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: [c]behold, thy King cometh unto thee: he *is* just, and [2]having salvation; [d]lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and [e]he shall speak peace unto the heathen; and [f]his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, [3]by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

12 ¶ [g]Turn you to the strong hold, [h]ye prisoners of hope: even to-day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and [i]his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and [k]they shall devour, and subdue with [4]sling-stones; and they shall drink, *and* make a noise as through wine; and they shall [5]be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God [l]shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

17 For [m]how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men [6]cheerful, and new wine the maids.

CHAPTER X.

1 *God is to be sought unto, and not idols.* 3 *The restoration of Judah prophesied.*

ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make [1]bright clouds, and give them showers of rain, to every one grass in the field.

2 For [a]the [2]idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they [3]were troubled, because *there was* no shepherd.

3 ¶ Mine [b]anger was kindled against the shepherds, and I [4]punished the goats: for the LORD of hosts hath [c]visited his

B.C. 518.

CH. IX.

[a] Prov. 10. 2. Joel 3. 8.
[1] *Bloods.*
[b] Is. 49. 22, 23; 60. 14-16. Gal. 3. 28.
[c] Ps. 2. 6; 45. 1; 110. 1-4. Luke 19. 37, 38. John 19. 15.
[2] *Saving himself.*
[d] Luke 19. 30-35. John 12. 14-16.
[e] Ps. 72. 3, 7, 17. Is. 49. 6; 57. 18, 19. Eph. 2. 13-17. Col. 1. 20, 21.
[f] Ps. 2. 8-12; 72. 8-11. Is. 9. 6, 7. Mic. 5. 4. Rev. 11. 15.
[3] *Whose covenant is by blood.*
[g] Is. 52. 2. Jer. 50. 4, 5, 28. Mic. 4. 8. Heb. 6. 18.
[h] Jer. 31. 17. Ex. 37. 11. Hos. 2. 15.
[i] Ps. 18. 14; 45. 3-5; 77. 17, 18. Is. 30. 30. Rev. 6. 2.
[k] Mic. 5. 8.
[4] *The stones of the sling.*
[5] *Full both the bowls, &c.*
[l] Ps. 100. 3.
[m] Ps. 145. 7, 8. Is. 63. 7, 15. John 3. 16. Rom. 5. 8, 20, 21. Eph. 1. 7, 8; 2. 4, 5; 3. 18, 19.
[6] *Grow,* or *speak.*

CH. X.

[1] *Lightnings.*
[a] Is. 46. 5-7. Jer. 10. 8-14.
[2] *Teraphims.*
[3] *Answered that there, &c.*
[b] Is. 56. 9-12. Jer. 10. 21.
[4] *Visited upon.*
[c] Ex. 4. 31. 1 Pet. 2. 12.

During the last two centuries, there have been small movements of a somewhat corresponding nature between Christians in this and other countries; and an increased diffusion of the same influence by which these were produced, will realise the marvellous vision here presented to the prophet.

Chap. IX. 1-8. "The burden of the word of the Lord," signifies the prophecy threatening destruction to the wicked, which, notwithstanding its justice and the entire approval of the Heaven-taught heart, is painful to human nature. It has been urged as very improbable that Zechariah should predict the destruction of the temple while actually encouraging the Jews to build it; but Moses predicted the dispersion of Israel while actually encouraging them to go and possess the promised land. Solomon, moreover, was apprised of the destruction of his temple, as the punishment of the people's sins, at the very period of its dedication. Daniel, too, sometime before Zechariah, foretold the destruction of Jerusalem and the temple, and the judgments of God on the people, within the seventy weeks, on the very day when his prayer was heard for the rebuilding of the temple and the restoration of Jerusalem. Other illustrations might be cited, but these may suffice. The Divine plans not only comprise a vast compass, but are interwoven in a manner which displays the Divine wisdom. Ver. 9-17. The prediction here set forth was fulfilled during one of the most interesting periods of the Saviour's public ministry. This joyous event, by a rapid transition, is connected with the universal empire of Messiah, who shall "speak peace unto the heathen," and whose dominion shall be "from sea to sea, and from the river to the ends of the earth." Connected with this is the covenant of grace, and the pledge by which it was sealed, and the emancipation of those on whose behalf the Saviour was ultimately to die.

Chap. X. 1-12. Rain, in every age and country, has been an element of infinite importance to the human family; both man and beast were dependent upon it for sustenance and comfort. At the present hour, in Africa —the most arid continent on the globe, where produce is always at its minimum, and where, to a vast extent, the soil, if such it can be called, is incapable of culture— the rain is an object of uniform and constant solicitude.

flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, [d]because the LORD *is* with them, and [5]the riders on horses shall be confounded.

6 And [e]I will strengthen the house of Judah, and [f]I will save the house of Joseph, and I will bring them again to place them; [g]for I have mercy upon them: and they shall be as though I had not cast them off: [h]for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; [i]their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; [k]for I have redeemed them: and they shall increase as they have increased.

9 And I will [l]sow them among the people: and they shall [m]remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria: and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And [n]I will strengthen them in the LORD; and they shall [o]walk up and down in his name, saith the LORD.

B. C. 518.

d Josh. 10. 14, 42. Matt. 28. 20. 2 Tim. 4. 7, 17.
5 *They shall make the riders on horses ashamed.*
e Ps. 89. 21, 22. Is. 41. 10.
f Jer. 3. 18. Rom. 11. 25, 26.
g Is. 14. 1. Hos. 14. 4-8. Mic. 7. 18-20.
h Is 41. 17-20. Ez. 36. 37.
i John 16. 22. Acts 2. 26. 1 Pet. 1. 8.
k Is. 44. 22. 1 Tim. 2. 4-6.
l Dan. 3-6. Acts 13; 14, &c.
m Deut. 30. 1-4.
n Is. 45. 24. Eph. 6. 10.

e Gen. 5. 24. Col. 2. 6; 3. 17.

CH. XI.

1 *Gallants.*
2 *Defenced forest.*
n Jer. 49. 19.
b Is. 49. 4, 5.
c Is. 40. 9-11.
d Deut. 29. 19.
e Is. 27. 11.
3 *Make to be found.*
4 *Verily the poor.*
5 Or, *Binders.*
f Lev. 26. 11, 30, 44. Hos. 9. 15. Heb. 10. 38.
6 *Was straitened for.*
g Is. 49. 7. Luke 19. 14. John 7. 7.
7 *His fellow*, or *neighbour.*
h Ps. 50. 2. Ez. 7. 20-22. Rom. 9. 3-5.

CHAPTER XI.

1 *The destruction of Jerusalem.* 10 *The staves, Beauty and Bands.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree; for the cedar is fallen; because the [1]mighty are spoiled: howl, O ye oaks of Bashan; for the [2]forest of the vintage is come down.

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; [a]for the pride of Jordan is spoiled.

4 ¶ Thus saith [b]the LORD my God, [c]Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, [d]Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For [e]I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will [3]deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, [4]*even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called [5]Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; [f]and my soul [6]loathed them, [g]and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of [7]another.

10 ¶ And I took my staff, *even* [h]Beauty, and cut it asunder, that I might break

The profession of a "rain-maker," therefore, founded in the necessities of the people, and nourished by their superstition, is one of special importance; so much is this the case, that the imposture continued from age to age without detection, till the arrival of the missionaries. The Indian priests were also believed to be in favour with the Deity, and able to procure rain in answer to their prayers. When the ground is parched, the rain-makers are to intercede with the Spirit of Fire. The shepherds here referred to, as in other prophecies, signify the kings and princes, as well as prophets and priests. Ver. 4 is remarkable for its fulness; it signifies that Judah would raise up among themselves all the officers and soldiers necessary for the government and protection of the nation, and that they should not be dependent on foreign supplies. The "corner stone" of a building, and the nail on which the ornaments of the house are hung, are emblems of principal persons in the State and Church. Assyria and Egypt may be understood as symbolising the enemies of the Church generally, who are ultimately to be broken in pieces, that the kingdom of the Lord may be established. The chapter closes with a glance at the happy times which await the Church, when her members shall "walk up and down in his name," strong in faith, giving glory to God. For that day, let the saints, without ceasing, make prayer and supplication.

Chap. XI. 1-9. The "three shepherds" mentioned in ver. 8, have been the subject of conflicting conjecture. Some have viewed them as the three Maccabees—Judas, Jonathan, and Simon; others, the three wicked High Priests—Jason, Alcimus, and Menelaus; some, the three princes of the Asmonean race—Alexander, Hyrcanus, and Antigonus; and others, the Priesthood—the dictatorship—including the scribes and Pharisees, the Magistracy and Great Sanhedrim, and the smaller Councils, which were all annihilated by the Roman conquest. This is one of the most extraordinary instances extant of the conflicting sentiments which obtain among commentators, and the worthlessness of mere conjecture in the absence of light necessary to decision. Ver. 10-17. We have here one of the most important portions of prophecy, as bearing directly on the treason of Judas, and the betrayal of the Son of God. Here is the speech of "the son of perdition," who, it would seem, conducted himself with considerable haughtiness and ostentatious indifference, when he appeared before the authorities to sell his Lord. He said unto them, "If ye think good, give me my price; and if not, forbear." Rejoicing in the offer, they at once agreed, and weighed out to him the money. The precise and emphatic language of the prophecy could only be understood when illustrated by the event. The facts and particulars are so minute and peculiar, that it is difficult to conceive of anything prophetic coming so near to actual history; and yet, until the occasion arose which fulfilled them, without the aid of inspiration they were an impenetrable mystery. It is not too much to affirm, that the same remark applies to no small portion of unfulfilled prophecy. The portraiture here presented of a bad shepherd is very affecting; the opposite qualities would constitute a model

my covenant which I had made with all the people.

11 And it was broken in that day: and [8]so the poor of the flock that waited upon me [1]knew that it *was* the word of the LORD.

12 And I said unto them, If [9]ye think good, give *me* my price; and if not, forbear. [k]So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, [l]Cast it unto the potter: [m]a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* [1]Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd:

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be [2]cut off, neither shall seek the young one, nor heal that that is broken, nor [3]feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAPTER XII.

1 *Jerusalem a cup of trembling,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.*

THE burden of the word of the LORD for Israel, saith the LORD, [a]which stretcheth forth the heavens, and layeth the foundation of the earth, and [b]formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of [1]trembling unto all the people round about, [2]when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, [3]The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and [c]Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, [d]do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is [4]feeble among them at that day shall be as David; and [e]the house of David *shall be* as God, [f]as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 ¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and [g]of supplications; and [h]they shall look upon me whom they have pierced, and [i]they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, [5]every family apart; the family of the house of

B. C. 518.

8 *The poor of the flock, &c., certainly knew.*
1 Lev. 26. 38, &c. Luke 24. 49-53.
9 It be *good in your eyes.*
k Matt. 26. 15. Luke 22. 3-6.
l Matt. 27. 3-10. Acts 1. 18, 19.
m Acts 4. 11.
1 *Binders.*
2 *Hidden.*
3 *Bear.*

CH. XII.

a Ps. 102. 25, 26. Is. 42. 5; 44. 24. Jer. 10. 12. Heb. 1. 10-12.
b Gen. 2. 7. Num. 16. 22. Ec. 12. 7. Is. 57. 16. Heb. 12. 9.
1 *Slumber,* or *poison.*
2 *And also against Judah* shall he be, *which shall be in siege against Jerusalem.*

3 There is *strength to me,* and *to the inhabitants, &c.*
c Neh. 11. Ez. 48. 30-35.
d Job 19. 5. Ps. 35. 26.
4 *Abject.* Heb. *fallen.*
e Ps. 2. 6, 7; 45. 6, 7. Mic. 5. 2-4. Matt. 1. 23. 1 Tim. 3. 16.
f Gen. 22. 15-17. Ex. 23. 20, 21. Hos. 12. 3-5. Acts 7. 30-35.
g Jer. 31. 9; 50. 4. Eph. 6. 18. Jude 20.
h Ps. 22. 16, 17. John 1. 29; 19. 34-37. Heb. 12. 2. Rev. 1. 7.
i Jer. 6. 26. Matt. 26. 75. 2 Cor. 7. 9-11.
5 *Families, families.*

---

pastor—visiting those that are cut off, caring for the young, healing the broken in heart, stimulating the sluggish, regardless of worldly interests, and wholly intent on seeking the interests of the fold. The "idol shepherd" means a worthless one—literally, "a shepherd of nothing"—since, according to Paul's address to the Corinthians, "An idol is nothing in the world."

Chap. XII. 1-8. It is difficult to speak with certainty as to the import of the expression, "A cup of trembling unto the people round about." It has been applied to various events, but, doubtless, the Spirit of the Lord directed it to something special, which, probably, yet remains to be fulfilled. There seems reason to believe that it refers to the restoration of the Jews, so frequently spoken of by the prophets, and to events therewith connected. It has been thought that the "burdensome stone for all people" signifies the descent of the bolt of the Divine vengeance upon the enemies of the Church, and that the metaphor may have been selected from the fact that a stone was hurled at the breast of a culprit adjudged to lose his life by stoning, which, when thrown by a strong hand, broke the breast bone to pieces, and so brought the machine of life to a stand-still. The governors of Judah being a "hearth of fire," refers to the effect which would attend the movements of the chosen people against their foes. A hearth of fire consumes whatever is laid upon it, and in particular straw and stubble, things light and combustible, which are here used as an emblem of the nations that shall oppose the people of God in that eventful day. The conversion of the Jews will commence with the humbler portion of the people, not among the chiefs of the nation. Conversion will be decided, and the Divine light they will enjoy exceedingly great, so that the feeblest will resemble David in faith and love, grace and power; while the house of David, or the more eminent men of the nation, will resemble the Angel of the Lord. Ver. 9-14. We have here one of the most precious portions of prophecy. When this promise shall have been fulfilled, it will be proof that the dispensation of the Spirit has reached something like meridian power. The people will be melted as wax before the sun. Convictions will be all-pervading, and utterly prostrating; the people will sink under a sense of their wickedness; at the same time, such views of the Divine mercy will be enjoyed as to mitigate their sorrow, and impart to it a thoroughly evangelical character. Conversion of such a

David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAPTER XIII.

1 *Jerusalem's purgation from idolatry and false prophecy.* 7 *The death of Christ.*

IN that day there shall be [a]a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for [1]uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a [2]rough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, [b]What *are* these wounds in thine hands? Then he shall answer, *Those* with which [c]I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the LORD of hosts: [d]smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: [e]they shall call on my name, and I will hear them: I will say, [f]It *is* my people; and they shall say, The LORD *is* my God.

CHAPTER XIV.

1 *The destroyers of Jerusalem destroyed.* 3 *The coming of Christ, and the graces of his kingdom.*

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; [a]and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 ¶ [b]Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And [c]his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [1]the mountains; [2]for the valley of the mountains shall reach unto Azal: yea, ye shall

B. C. 518.

CH. XIII.

[a] John 1. 29. 1 Cor. 6. 11. Tit. 3. 5-7. 1 John 1. 7. Rev. 1. 5, 6.

1 *Separation for uncleanness.*

2 *Garment of hair to lie.*

[b] 1 Kings 18. 28. Rev. 13. 16, 17.

[c] Ps. 22. 16. John 19. 14-16.

[d] Is. 53. 4-10. Dan. 9. 24-26. John 3. 14-17. Acts 4. 26-28. Rom. 3. 24-26. 2 Cor. 5. 21. Gal. 3. 13. Col. 1. 19, 20. Heb. 10. 5-10. 1 Pet. 1. 18-20. 1 John 2. 2. Rev. 13. 8.

[e] Is. 58. 9. Hos. 2. 21-23. Acts 2. 21. Rom. 10. 12-14.

[f] Is. 44. 1-6. Hos. 2. 23. Matt. 22. 29-32. Heb. 8. 10.

CH. XIV.

[a] Matt. 24. 15, 16. Luke 19. 43, 44; 21. 20-24.

[b] Is. 63. 1-6.

[c] Ex. 11. 23. Acts 1. 11, 12.

1 *My mountains.*

2 *When he shall touch the valley of the mountains to the place he separated.*

stamp the world has never seen upon an extensive scale, and the fruits which will flow from it will be of a description corresponding, in peace, love, hope, and joy.

Chap. XIII. 1-6. The blood of Christ is here meetly represented as a "fountain" specially opened for sin and for uncleanness. When the Lord Jesus had risen from the dead, after finishing the work which the Father had given him to do, he commanded his servants to preach remission of sins to all mankind, beginning at Jerusalem; the effect was seen in the conversion of many, and the establishment of the New Testament Church. The idea of a fountain would commend itself strongly to the Jewish understanding. In the East, where water was scarce, cisterns abounded, and fountains were particularly precious, as being intimately connected with health and comfort. This fountain has, in effect, been available from the hour that sin entered into the world, and will be until the last child of man shall have been born. Ver. 7-9. This is one of those glorious passages clearly pointing to the Lord Jesus, and to the decease which he was to accomplish at Jerusalem. The sword of Divine justice had slept throughout the lengthened period of God's forbearance, but it could not do so for ever, and the time to awake would come at the appointed season. The Messiah, long predicted, would appear in human nature as the "fellow" of the Father —"the Word that was with God, and was God," who must be "smitten," that he might bear the griefs and carry the sorrows of his people, finishing transgression and making an end of sin, and bringing in an everlasting righteousness. There is some difficulty attending part of the last verse. The closing portion, setting forth the restoration of the people, and their re-admission to the Divine favour, and reception of the Spirit of adoption, in the following words, are so clear as to require no comment: "I will say, It is my people; and they shall say, The Lord is my God." It is not so with the bringing of "the third part" through the fire; there is some obscurity here. It seems probable, however, that what is meant, is the furnace of affliction by which they were to be purified and led to repent of their sins, and to receive the Saviour. This was the remnant of which Isaiah, and Paul, in Rom. ix. 27, spake. When the fire had done its work it would be extinguished, and a purified people return to the God of their fathers, to rejoice for ever in the privileges of the everlasting covenant.

Chap. XIV. 1-11. There is some obscurity on the subject referred to in ver. 7 and 8. There can be no doubt, however, that the language is figurative, and that it refers to the future glory of the Church, when Christianity shall have attained to universal prevalence, after a period of twilight, such as that in which we now live. It seems to denote the entire period of Messiah's reign, to which every part of it is applicable. The light has hitherto been always more or less obscured by error, delusion, and superstition. But the time will come when it will shine in its celestial purity, without any admixture of these base ingredients. The verses, therefore, may be viewed as containing a prophecy of the

flee, like as [d]ye fled from before the earthquake in the days of Uzziah king of Judah: [e]and the LORD my God shall come, [f]*and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be [3]clear, *nor* [4]dark:

7 But [5]it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening-time it shall be light.

8 And it shall be in that day, *that* [6]living waters shall go out from Jerusalem; half of them toward the [6]former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be King over all the earth: in that day shall there be one LORD, [h]and his name one.

10 All the land shall be [7]turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and [8]inhabited in her place, [1]from Benjamin's gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and [k]there shall be no more utter destruction; but Jerusalem [9]shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: [l]Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* [m]a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 [n]And [1]Judah also shall fight [2]at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one *that is* left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, [3]that *have* no *rain*, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the [4]punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day [o]shall there be upon the [5]bells of the horses, [p]HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be [q]no more the Canaanite [r]in the house of the LORD of hosts.

B. C. 513.

[d] Am. 1. 1.
[e] Is. 64. 1-3. Dan. 7. 9-14, 21-27. Matt. 16. 27; 24. 27-31; 25. 31. 2 Thes. 2. 8.
[f] 1 Thes. 3. 13. 2 Thes. 1. 7-10.
[3] *Precious.*
[4] *Thickness.*
[5] *The day shall be one.*
[6] Ez. 47. 1-12. John 7. 38. Rev. 22. 1, 2, 17.
[6] *Eastern.*
[h] Jer. 23. 6. Matt. 1. 23; 28. 19.
[7] Or, *compassed.*
[8] *Shall abide.*
[1] 2 Chr. 25. 23.
[k] Is. 60. 18.
[9] *Shall abide.*
[l] Lev. 26. 18, 21, 24, 28.
[m] Jud. 7. 22. 2 Chr. 20. 22-24. Rev. 17. 12-17.
[n] 12. 5-7.
[1] *Thou also, O Judah, shalt,* &c.
[2] *Against.*
[3] *Upon whom there is not.*
[4] *Sin.*
[o] Ob. 17. Mal. 1. 11. Luke 11. 41. 1 Pet. 4. 11.
[5] *Bridles.*
[p] Ex. 28. 36. 1 Cor. 3. 16, 17.
[q] Is. 35. 8. John 2. 15, 16. Rev. 18. 11-15.
[r] 1 Tim. 3. 15 Heb. 3. 6.

MALACHI.

Malachi was the last of the prophets who flourished previous to the appearance of the Son of God in the flesh. He must have succeeded Haggai and Zechariah, since in his time the Temple was rebuilt, and the worship re-established; he was contemporary with Nehemiah, and a prime supporter of his government, and promoter of his enterprises. It had been part of the duty of Haggai and Zechariah to rebuke the people for postponing the erection of the Temple, while Malachi was sent to reprove them for their neglect of the Temple, and for their profanation of the Temple-service, which shews that the zeal which had impelled them to the work subsided when the effort had been completed. Malachi speaks more clearly of the Messiah as then approaching than any other of the prophets had done; concluding with an instruction to observe the law of Moses, and to wait for the coming of the Lord.

state of the Church from its establishment in the days of the Apostles, to that period when the whole earth shall be filled with the Saviour's glory. Ver. 12-21. It is hazardous, in a matter so awful, and on a subject still so much obscured, to affirm anything positive, but ver. 12-15 certainly indicate the infliction of judgments of the most tremendous character on the enemies of God and his people. The forces arrayed against the Church will be numerous beyond all precedent, and their discomfiture will amount to total annihilation. The period will be such that there will be nothing to be compared with it in the previous history of mankind, while the consummation will be fraught with the world's emancipation, and the complete establishment of the kingdom of heaven upon earth. The character of the ensuing state of things is most beautifully depicted by the wonderful declaration, "In that day there shall be upon the bells of the horses, Holiness unto the Lord; yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord." Can language present a more vivid picture of entire and universal consecration of soul, body, spirit, and substance to the Lord?

CHAPTER I.

1 *Malachi complaineth of Israel's unkindness,* 6 *irreligion,* 12 *and profaneness.*

THE burden of the word of the LORD to Israel [1] by Malachi.

2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: [a] yet I loved Jacob,

3 And I [b] hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, [c] They shall build, but I will throw down; and they shall call them, The border of wickedness, and, [d] The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, [e] The LORD will be magnified [2] from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? [f] and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 [3] Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind [4] for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, [g] beseech [5] God that he will be gracious unto us: this hath been [6] by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. [h] I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun, even unto the going down of the same, [i] my name *shall be* great among the Gentiles; and in every place [k] incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, [l] The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* [7] and ye have snuffed at it, saith the LORD of hosts: and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: [m] should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the deceiver, [8] which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: [n] for I *am* a great King, saith the LORD of hosts, and [o] my name *is* dreadful among the heathen.

CHAPTER II.

1 *He reproveth the priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *adultery,* 17 *and infidelity.*

AND now, O ye priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, [a] to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, [b] and I will curse your blessings; yea, [c] I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will [1] corrupt your seed, and [2] spread dung upon your faces, *even* the dung of your solemn feasts; and [3] *one* shall take you away with it.

4 And [d] ye shall know that I have sent this commandment unto you, [e] that my

B. C. 397.

CH. I.
1 *By the hand of.*
[a] Gen. 25. 23; 27. 27-30, 33.
[b] Gen. 29. 30, 31.
[c] Job 9. 4. Prov. 21. 30. Matt. 12. 30.
[d] Is. 11. 14.
[e] Ps. 35. 26, 27; 83. 17, 18. Ez. 38. 16, 23.
2 *Upon.* Heb. *from upon.*
[f] Luke 6. 46. John 13. 13-17.
3 *Bring unto my.*
4 *To sacrifice.*
5 2 Chr. 30. 27. John 9. 31. Heb. 7. 26, 27.
5 *The face of God.*
6 *From your hand.*

[h] Is. 1. 11-15. Jer. 6. 20. Heb. 10. 38.
[i] Ps. 22. 27-31. Acts 15. 17, 18. Rev. 15. 4.
[k] Is. 60. 6. Heb. 13. 15, 16. Rev. 5. 8; 8. 3, 4.
[l] Dan. 5. 3, 4.
7 *Whereas ye might have blown it away.*
[m] Is. 1. 12; 57. 6. Matt. 6. 1, 2, 5, 16.
8 *In whose flock is.*
[n] Deut. 28. 58.
[o] Ps. 68. 35.

CH. II.
[a] Luke 17. 18. Rev. 14. 7.
[b] Hos. 4. 7-10. Luke 23. 28-30.
[c] 3. 9.
1 *Reprove.*
2 *Scatter.*
3 *It shall take you away to it.*
[d] Luke 10. 11.
[e] Matt. 3. 12. John 15. 2.

Chap. I. 1-11. The language employed concerning Jacob and Esau has led to considerable disputation. An error has been made in this matter by not bringing New Testament fact and light to the interpretation of Old Testament figure and obscurity. It is matter of history that Jacob and his offspring enjoyed a measure of favour greater than that which fell to the lot of Esau and his seed; they had better land, and higher religious privileges. There was a special providence attending them in all their ways—raising them into a kingdom, dispersing them, restoring them, forming among them the school of the prophets, and honouring them as the prophets of the Lord Jesus Christ, establishing among them the New Testament Church, dispersing them again, still preserving them, with the promise of an ultimate restoration to forfeited favour, and their re-establishment in the land of their fathers. While especial favour was thus shewn to Jacob, no harm was done to Esau any more than to any other individual of the human race; Esau had no claim to such favour, even Jacob had done nothing to merit it; it was simply an act of sovereign mercy. Had it seemed good to the Lord, the position of the brothers might have been reversed. The principle here set forth is that of the election of grace generally. As had been usual, the priests were the primary offenders, perverting the people by their lessons, or leaving them in darkness by their neglect, or misleading them by their example. Selfishness appears to have been perfected. Such was the absence of generous zeal to promote the cause of God, that the prophet asks, "Who is there among you that will shut the door for nought? neither do ye kindle fire on mine altar for nought." By a wonderful transition, the spirit of the prophet rises above the national prostration, darting into the future, when the name of the Lord, from the rising of the sun to the going down of the same, shall be great among the Gentiles, and in every place incense shall be offered. Ver. 12-14. The light in which professors look on the table of the Lord may be taken as a sure index of their spiritual condition. At this time the Jews treated the altar of sacrifice with contempt. They turned away from it with scorn; and, instead of honouring the Lord with the best which the flock or the herd could supply, they endeavoured to compromise the matter, and to serve him on the cheapest terms—presenting the torn, the lame, and the sick! The spiritual analogies which the New Testament Church may supply to these things will at once occur; and they are deeply deserving the consideration of all who desire to walk in their integrity, and maintain a good conscience.

Chap. II. 1-10. The prophet never loses sight of the

covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: [f]he walked with me in peace and equity, [g]and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* [h]the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to [4]stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts:

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but [5]have been partial in the law.

10 Have we not [1]all one father? [k]hath not one God created us? why do we deal treacherously every man against his brother, [l]by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath [m]profaned the holiness of the LORD which he [6]loved, and hath married the daughter of a strange god.

12 The LORD will [n]cut off the man that doeth this, [7]the master and the scholar, out of the tabernacles of Jacob, [o]and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good-will at your hand.

14 Yet ye say, Wherefore? Because [p]the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had

B. C. 397.

f Gen. 5.21-24.
g Dan. 12. 3. Luke 1. 16, 17.
h John 20. 21. 2 Cor. 5. 20. Gal. 4. 14.
4 *Fall in the law.*
5 Or, *lifted up the face against.* Heb. *accepted faces.*
i John 8. 39, 53, 56. Heb. 12. 9.
k Acts 17. 25, 26.
l Ex. 34.10-16. Neh. 13. 29.
m Ex. 19. 5, 6.
6 *Ought to love.*
n Lev. 18. 29.
7 *Him that waketh, and him that answereth.*
o Gen. 4. 3-5. Am. 5. 22.
p Gen. 31. 50. Jud. 11. 10.

8 *Excellency.*
q Gen. 2. 7. John 20. 22.
9 *Seed of God.*
1 *Unfaithfully.*
2 *If he hate her, put her away.*
3 *To put away.*
r Prov. 28. 13. Mic. 7. 2, 3.
s Is. 1. 14. Ez. 16. 43.
t Ec. 8. 11. 2 Pet. 3. 3, 4.

CH. III.

a Matt. 11. 10, 11. Luke 7. 26-28. John 1. 6, 7.
b Is. 40. 3-5. Matt. 3. 1-3. John 1. 15-23; 3. 28-30. Acts 13. 24, 25.
c Ps. 110. 1. Luke 2. 21-32. John 2. 14-16.
d Gen. 48. 15, 16.
1 *Ancient.*
e Heb. 10. 30, 31. Jam. 5. 8, 9.
f Ps. 50. 7.
2 *Defraud.*
g Gen. 20. 11. Rom. 3. 18.

he the [8]residue of [q]the Spirit. And wherefore one? That he might seek a [9]godly seed. Therefore take heed to your spirit, and let none deal [1]treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith [2]that he hateth [3]putting away: for *one* [r]covereth violence with his garment, saith the LORD of hosts; therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have [s]wearied the LORD with your words: yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, [t]Where *is* the God of judgment?

CHAPTER III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.*

BEHOLD, [a]I will send my messenger, [b]and he shall prepare the way before me: [c]and the Lord, whom ye seek, shall suddenly come to his temple, [d]even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [1]former years.

5 And [e]I will come near to you to judgment; and I will be [f]a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that [2]oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and [g]fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not;

priests as prime promoters of the national transgression. Persuasion having failed, he now resorts to fearful measures. They had disgraced themselves and degraded their office, and without reformation, nothing remained for them but judgment; they had been pointed to the example of Levi, a pattern and an example of knowledge, piety, zeal, and every excellence. As a reward of his fidelity, God's covenant was with him of life and peace. A body of priests, of a kindred spirit with Levi, would probably have preserved the nation from its deep revolt, and, by consequence, have averted the judgments by which it was overtaken, and all but annihilated. Ver. 11-17. In the closing verses of the chapter, the prophet severely rebukes the priests for their petulance and perversity. They had the audacity to ask "wherein they had wearied" the Lord, although they had so far departed from the truth as to say, "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them." Such language was blasphemous, and merited at the hands of the Lord the severest chastisement. There was no hope of any good from the labours of men who thus felt and thus spoke. An impious ministry is the greatest curse that can befall a nation. Such a body can neither teach nor exemplify the love and the grace of the Gospel, and the love of the Lord; they are a stumblingblock in the way of the people.

Chap. III. 1-12. Here again we have the Lord Jesus about to descend among his people. John the Baptist was the Messenger; he was to precede his Divine Master, and prepare the way before him. In the East, when the traveller is a royal person, the messenger goes further in advance than on ordinary occasions, to obtain time for the more extensive preparations which are then necessary. The person sent was the Messiah, whom they had been taught to expect from the predictions which had gone before, and more especially from the explicit prophecy of Daniel. We find, accordingly, that when the Saviour appeared, Simeon and Anna, and many others, were actually waiting for him, as "the consolation of Israel" and the joy of his people. He is the Messenger of the covenant, forasmuch as he comes to fulfil it, converting prophecy into history, and figures into facts, thus opening up a new and living way for

therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. [h]Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, [i]and prove me now herewith, saith the LORD of hosts, if I will not [k]open you the windows of heaven, and [3]pour you out a blessing, [l]that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke the devourer for your sakes, and he shall not [4]destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And [m]all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your [n]words have been stout against me, saith the LORD: yet ye say, What have we spoken *so much* against thee?

14 Ye have said, [o]It *is* vain to serve God: and what profit *is it* that we have kept his [5]ordinance, and that we have walked [6]mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are [7]set up; yea, *they that* tempt God are even delivered.

16 ¶ Then they [p]that feared the LORD spake often one to another: and the LORD

B C. 397.

[h] Deut. 30. 1-4. Is. 55. 6, 7. Hos. 14. 1.
[i] Matt. 6. 33.
[k] Deut. 28. 12. 2 Kings 7. 2, 19.
[3] *Empty out.*
[l] Lev. 26. 10. John 21. 6-11.
[4] *Corrupt.*
[m] Deut. 4. 6, 7. Luke 1. 48.
[n] Ex. 5. 2. Is. 5. 19. 2 Thes. 2. 4.
[o] Ps. 73. 8-11. Zeph. 1. 12.
[5] *Observation.*
[6] *In black.*
[7] *Built.*
[p] Gen. 22. 12. Ps. 33. 18. Is. 50. 10. Rev. 15. 4.
[q] Job 19. 23-25. Matt. 12. 36, 37. Rev. 20. 12.
[r] Cant. 2. 16. Jer. 31. 33.
[8] *Special treasure.*
[s] Ps. 103. 8-13. Matt. 25. 34. 1 John 3. 1-3.
[t] Gen. 18. 25. Matt. 25. 46. Rom. 2. 5, 6. 2 Thes. 1. 5-10.
[u] Josh. 24. 15. Acts 16. 17.

CH. IV.

[a] 2 Sam. 23. 4.
[b] Ps. 103. 3.
[c] 3. 1. Is. 40. 3.
[d] Deut. 20. 19, &c. Zech. 5. 3.

hearkened, and heard *it*; and [q]a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And [r]they shall be mine, saith the LORD of hosts, in that day when I make up my [8]jewels; [s]and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and [t]discern between the righteous and the wicked; [u]between him that serveth God, and him that serveth him not.

CHAPTER IV.

1 God's judgment on the wicked, 2 and his blessing on the good, 5 He telleth of Elijah's coming and office.

FOR, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall [a]the Sun of righteousness arise with [b]healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, [c]I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come [d]and smite the earth with a curse.

mankind, both Jew and Gentile, to return to God. Ver. 13-18. While the priests received marked rebuke, the people were not passed by. They also displayed a spirit and conduct which but too closely harmonised with that of their teachers. Impiety had attained to such a pitch, that their words had been "stout" against God. They went the length of declaring that it was vain to serve him, and that there was no profit in keeping his commandments. The spirit which prompted language so blasphemous, proved a people ripe for ruin. They who deem the proud happy, and "set up the wicked" as models for imitation, have attained to the last stage of apostacy; but even then, notwithstanding the wide-spread revolt, there were those who "feared the Lord, and spake often one to another." The Lord heard them, and kept a book of remembrance before him for all such, to whom he will shew especial favour, when he comes to make up his jewels, and separate the righteous from the wicked. A day of decision will arrive, when a better spirit will break out amongst them, and men will distinguish between him that served God, and him that served him not.

Chap. IV. 1-3. It is not easy to fix on any special period of the Jewish history that will more strikingly illustrate these words than the destruction of Jerusalem by the Romans, and the slaughter and the exile of the people, which accompanied that dreadful event. Here again that night of tempest and horror is irradiated by the beautiful prediction of the rise of the Sun of righteousness with healing in his wings. The expression, which is remarkable, has illustrations in the East. It has been observed at Smyrna, that every morning, at sunrise, a gale of air blows from the sea over the land, clearing the infected atmosphere, and most materially contributing to the health of the people. David speaks of the "wings of the wind," and this salubrious breeze which attends the rising sun may be considered as his wings, which afford such salutary influence. Ver. 4-6. *Elijah* meant John the Baptist, who had much in common with that noblest of men, and most faithful of prophets. This is so distinctly set forth in the Gospels, as to require no confirmation. The predicted effect of John's administration, as a thing that would set all right in the individual and in the household, was strikingly verified on the banks of the Jordan. That multitudes were converted by his labours, notwithstanding the shaded and elementary character of his preaching, and so prepared for the advent of Christ and his apostles, is beyond doubt. An increased importance attaches to these words, as being the last uttered by inspired men until the advent of the Messiah. They are alike calculated to awaken fear and hope, while they impressively shew that domestic religion is an all-important element in the Church of God. While the hearts of the fathers are right towards the children, and the hearts of the children towards the fathers, everything will go well; but where the reverse is the rule, the fact will shew that nations are ready to be smitten with the curse of disorder, rebellion, convulsion, and desolation.

THE END OF THE OLD TESTAMENT.





THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST,

TRANSLATED OUT OF THE ORIGINAL GREEK:
AND WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED,
BY HIS MAJESTY'S SPECIAL COMMAND.

Appointed to be Read in Churches.

NOTES,

CRITICAL, EXPLANATORY, PRACTICAL:

BY

JOHN CAMPBELL, D.D.

GLASGOW AND LONDON: W. R. M'PHUN,
BOOKSELLER AND PUBLISHER TO H.R.H. THE PRINCE CONSORT.

M.DCCC.LVIII.

THE GOSPEL ACCORDING TO
ST MATTHEW.

The Gospel according to Matthew was probably written about ten years after the death of Christ. It bears internal evidence of having been prepared, primarily, for the use of the Jews; for Matthew appeals more than any other of the Evangelists to the Prophets, shewing from them that Christ was descended from Abraham, and that the other great facts of his history were all foretold. This mode of argument was particularly suited to that people. This Gospel existed at an early period, both in Hebrew and in Greek; and, with a view to its more extensive usefulness amongst the Gentiles, the Greek version contains an explanation of the Hebrew words. The history of Matthew is incomparably the most wonderful known to the human family. The incarnation of the Son of God, his miracles, preaching, death, resurrection, and ascension, the descent of his Spirit, and the establishment of his Kingdom on earth, are all events new, extraordinary, joyful, and glorious.

CHAPTER I.

1 *The genealogy of Christ.* 18 *His conception and birth.* 21, 23 *His name.*

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 [a]Abraham begat Isaac, and [b]Isaac begat Jacob, and [c]Jacob begat Judas and his brethren,

3 And [d]Judas begat Phares and Zara of Thamar, and [e]Phares begat Esrom, and Esrom begat [f]Aram,

4 And Aram begat [g]Aminadab, and Aminadab begat [h]Naasson, and Naasson begat Salmon,

5 And [i]Salmon begat Booz of Rachab, and [k]Booz begat Obed of Ruth, and [l]Obed begat Jesse,

6 And [m]Jesse begat David the king, and David the king begat [n]Solomon of her *that had been the wife* of Urias,

7 And Solomon begat [o]Roboam, and Roboam begat [p]Abia, and Abia begat [q]Asa,

8 And Asa begat [r]Josaphat, and Josaphat begat [s]Joram, and Joram begat [t]Ozias,

9 And Ozias begat [u]Joatham, and Joatham begat [x]Achaz, and Achaz begat [y]Ezekias,

10 And Ezekias begat [z]Manasses, and Manasses begat [a]Amon, and Amon begat [b]Josias,

11 And Josias begat [c]Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel, [d]and Salathiel begat Zorobabel,

A. M. 4000.

CH. I.

[a] Gen. 21. 2, 3.
[b] Gen. 25. 26.
[c] Gen. 29. 32-35.
[d] Gen. 38. 29, 30; 46. 12.
[e] Gen. 46. 12.
[f] Ruth 4. 19.
[g] Ruth 4. 19, 20.
[h] Num. 1. 7; 10. 14.
[i] Ruth 4. 21.
[k] Ruth 1. 4.
[l] Luke 3. 32.
[m] Ruth 4. 22.
[n] 2 Sam. 12. 24, 25.
[o] 1 Kings 11. 43.
[p] 2 Chr. 12. 16.
[q] 1 Kings 15. 8-23.
[r] 2 Chr. 17; 20.
[s] 2 Kings 8. 16.
[t] 2 Kings 15. 1-6.
[u] 2 Chr. 26. 21; 27.
[x] Is. 7. 1-13, *Ahaz.*
[y] 2 Kings 16. 20.
[z] 2 Kings 20. 21. 2 Chr. 33. 1-10.
[a] 2 Kings 21. 19-26.
[b] 1 Kings 13. 2. Jer. 1. 2, 3.
[c] 2 Kings 23. 31-37.
[d] Ezra 3. 2; 5. 2. Hag. 2. 2, 23.

[e] Luke 1. 27, &c.
[f] Gen. 3. 15.
[g] Jud. 13. 3, 8, 9.
[h] Is. 7. 2, 13. Luke 2. 4.
[i] Jer. 31. 22.
[k] Luke 1. 31; 2. 21.
[l] Jer. 23. 6. Ex. 30. 25-29. Dan. 9. 24. Col. 1. 20-22. Heb. 7. 25. 1 John 1. 7.
[m] Is. 7. 14.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, *are* fourteen generations; and from David, until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now [e]the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [f]of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, [g]the angel of the Lord appeared unto him in a dream, saying, [h]Joseph, thou son of David, fear not to take unto thee Mary thy wife: for [i]that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and [k]thou shalt call his name JESUS; [l]for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, [m]a virgin shall be with child,

Chap. I. 1-17. Abraham received a promise, that through him all the families of the earth should be blessed. That promise pointed to the Lord Jesus Christ, of whom Isaac was a type, as its ultimate object. The promise was renewed to David in a form still more fully developed in the type of Solomon his son. He foretold that all men should be blessed in him, and that all nations should call him blessed; and prayed that the whole earth might be filled with his glory. This promise was gospel, or good news, to both Abraham and David; the day of his appearance on earth, however, was far off, especially to Abraham, yet, by faith he saw it, and was glad. Ver. 18-25. The condition of Mary was the cause of surprise and distress to Joseph, whose excellent spirit led him to compassionate her, notwithstanding the extent to which, according to appearances, she had wronged him. When the matter had reached a crisis, the Lord put an end to his perplexity by revealing to him the true state of the case, and attesting Mary's innocence. Joseph at once received the angelic testimony, and acted accordingly. True faith yields prompt obedience. The angel not only gave the name of the unborn Child, but explained its import. The single word "Jesus" comprises the germ of the plan of salvation. A people were given him, chosen from all eternity, stricken with the leprosy, and burdened with the guilt of sin, whom he would cleanse from the one, and free from the other, and thus change both their state and their character, giving them at once a title and a meetness for heaven. His name is thus set forth at the very

and shall bring forth a son, and [1]they shall [n]call his name Emmanuel, which, being interpreted, is, [o]God with us.)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till [p]she had brought forth her first-born son: [q]and he called his name JESUS.

CHAPTER II.

1 *The wise men, coming to Christ, worship him.*
13 *Joseph fleeth into Egypt.*

NOW when Jesus was born in [a]Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is [b]born King of the Jews? for we have seen [c]his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all [d]the chief priests and [e]scribes of the people together, [f]he demanded of them where Christ should be born.

5 And they said unto him, [g]In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou, Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come [h]a Governor, that shall [i]rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, [j]Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, [k]they rejoiced with exceeding great joy.

A. M. 4001.

[1] *His name shall be called.*
[n] Is. 7. 14; 8. 8, *Immanuel.*
[o] John 1. 14.
[p] Ex. 13. 2.
[q] Luke 2. 7.

CH. II.

[a] Mic. 5. 2.
[b] Ps. 2. 6. Is. 9. 6, 7. Zech. 9. 9.
[c] Num. 24. 17.
[d] 2 Chr. 36. 14. Ezra 10. 6. Neh. 12. 7.
[e] 2 Chr. 34. 13. Ezra 7. 11, 12. Jer. 8. 8.
[f] Mal. 2. 7.
[g] Gen. 35. 19. Josh. 19. 15. Ruth 1. 19; 2. 4; 4. 11. 1 Sam. 16. 1.
[h] Gen. 49. 10. Num. 24. 19.
[i] *Feed.*
[i] 2 Sam. 17. 14. 1 Kings 19. 2. Job 5. 12, 13. Ps 33. 10, 11. Prov. 21. 30. Lam. 3. 37.
[k] Deut. 32. 43. Ps. 67. 4; 105. 3. Luke 2. 10, 11, 20.

[l] Luke 2. 26-32.
[2] Or, *offered.*
[m] Gen. 20. 6, 7; 31. 24. Job 33. 15-17. Dan. 2. 19.
[n] 10. 23. Rev. 12. 6, 14.
[o] Josh. 3. 13, 17; 4. 10, 18. Dan. 3. 25, 26. Acts 16. 36.
[p] Ex. 1. 22; 2. 2, 3. Acts 7. 19. Rev. 12. 4.
[q] Acts 12. 1, &c.
[r] Gen. 49. 7. 2 Kings 8. 12. Prov. 28. 15, 17. Is. 26. 21; 59. 7. Hos. 10. 14. Rev. 17. 6.
[s] Jer. 31. 15, *Ramah.*
[t] Gen. 35. 16-20.
[u] Ex. 4. 19. 1 Kings 11. 21, 40; 12. 1, 3.

11 And when they were come into the house, [l]they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they [2]presented unto him gifts; gold, and frankincense, and myrrh.

12 And being [m]warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 ¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, [n]Arise, and take the young child and his mother, and flee into Egypt, and be thou there [o]until I bring thee word: [p]for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

15 And was there [q]until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, [r]and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In [s]Rama was there a voice heard, lamentation, and weeping, and great mourning, [t]Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: [u]for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

outset of the history, indicating both his offices and his nature. Jesus is a Prophet, to teach the knowledge of the Father; a Priest, to offer himself a sacrifice for sin; and a King, to rule and to defend his people. To these offices he was specially anointed—a fact which is implied by his name Christ, in Greek, and Messiah, in Hebrew. Emmanuel, distinctly proclaims him God over all blessed for ever, the only potentate, King of kings, and Lord of lords.

Chap. II. 1-23. Herod was not a son of Abraham, but a native of Idumea, and a very monster of cruelty and wickedness. These wise men were clearly under Divine guidance, and sent to Judea to awaken public attention to a great event which was about to take place. The intelligence that One was born who was to be King of the Jews, naturally agitated Herod, and produced great excitement among the people, since it bespoke a revolution, and great changes. The appeal to the Scriptures confirmed the report of the wise men, and increased the terror of Herod, who combined craft with falsehood, that he might accomplish his wicked design. His worship would have been murder! But his words were heard on high; he deceived the strangers, but not the Lord, who searched his heart, and knew his thoughts, and warned them not to return to him. By following the Star of Inspiration, we shall not fail to find the Lord; we have but to search the Scriptures which testify of him, in order to obtain eternal life. It is affecting to behold these Heaven-taught men worshipping the Infant as divine, and offering him presents of the precious things of the earth. This was the first-fruits of the coming harvest, when to him shall be offered the thanks, praise, service, substance, and adoration of a world. The angel was too far-seeing for the king; while he sent the wise men home another way, he immediately ordered the parents of the child to another country. The king, baffled in his attempts to find the Infant Saviour, as the only means left him slew all the children from two years old and under, in the hope that Jesus was among them: No sooner had Herod finished his barbarous career, than the angel appeared again to Joseph, apprising him of the fact. It deserves notice, that in these wonderful transactions, the position of Joseph as the head of his own household was respected; the three dreams in which the angelic communications were made, were those, not

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, [x]he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called [y]Nazareth: that it might be fulfilled which was spoken by the prophets, [z]He shall be called a Nazarene.

CHAPTER III.

1 *John preacheth.* 4 *His apparel, meat, and baptism.* 7 *He reprehendeth the Pharisees,* 13 *and baptizeth Christ in Jordan.*

IN [a]those days came [b]John the Baptist, [c]preaching in [d]the wilderness of Judea,

2 And saying, [e]Repent ye: [f]for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, [g]Prepare ye the way of the Lord, make his paths straight.

4 And the same John had [h]his raiment of camel's hair, and a leathern girdle about his loins; and [i]his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [k]were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of [l]the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore [m]fruits [l]meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit [n]is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: [o]but he that cometh after me is mightier than I, [p]whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose [q]fan *is* in his hand, and [r]he will throughly purge his floor, [s]and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, [t]and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, [u]This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 *Christ fasteth, is tempted, and overcometh.* 17 *He beginneth to preach, and calleth some to be his disciples.*

THEN [a]was Jesus led up of the Spirit into the wilderness, [b]to be tempted of the devil.

A. D. 26.

[x] Gen. 19. 17-21. 1 Sam. 16. 2.
[y] John 18. 5, 7; 19. 19.
[z] Ps. 69. 9, 10. Is. 53. 1.

CH. III.

[a] Luke 3. 1, 2.
[b] Mark 1. 4.
[c] Is. 40. 3-6.
[d] Luke 7. 24.
[e] Luke 13. 3, 5.
[f] Luke 6. 20.
[g] Is. 57. 14, 15.
[h] 2 Kings 1. 8.
[i] 11. 18. Lev. 11. 22.
[k] Mark 1. 9, 5.
[l] Mark 7. 3-5.
[m] Gal. 5. 22, 23. Eph. 5. 9. Phil. 1. 11.
[l] *Answerable to amendment of life.*
[n] Ps. 80. 15, 16. Is. 5. 2-7. Luke 13. 6-9. John 15. 6. Heb. 6. 8. 1 Pet. 4. 17, 18.
[o] Luke 1. 17. John 1. 15.
[p] Mark 1. 7. Luke 7. 6, 7. 1 Pet. 5. 5.
[q] Is. 41. 16. Jer. 4. 11. Luke 3. 17.
[r] Mal. 3. 2, 3; 4. 1. John 15. 2.
[s] 13. 30, 43.
[t] Is. 11. 2. John 1. 31-34. Col. 1. 18, 19.
[u] Mark 1. 11. Luke 3. 22. Eph. 1. 6. 2 Pet. 1. 17.

CH. IV.

[a] Mark 1. 12, 13. Luke 4. 1, &c. Rom. 8. 14.
[b] Gen. 3. 15.

---

of Mary, but of Joseph. By the foregoing events, two Scriptures were fulfilled: Mary and Joseph had dwelt at Nazareth before they went to Bethlehem to be taxed, and in the course of Providence they were permitted to return to the circle of their friends. The inhabitants of Nazareth were viewed with general contempt, for what reason it does not appear. Thus every step of the Holy Child's progress was under the Divine guidance. Such is the privilege of the humblest of the family of God; they have only to commit to him their way, and he will direct their steps.

Chap. III. 1-12. "Those days" signify a period about twenty-eight years after the events already recorded. The opening chapter testifies both to the Divinity and the Atonement of Christ, and is, therefore, very offensive to the Socinians, who, as a method of escaping the difficulty, reject the foregoing chapters, and here commence the history of Matthew. But it is to no purpose: all the ancient manuscripts, as well as all translations, contain these chapters. The attempt, therefore, to reject them, has no foundation whatever in truth or fact. The importance of what is here said about John's preaching is very great, as describing the first step in the sinner's return to God. In this the guilt of sin is felt and confessed; the sinner ceases to do evil, and learns to do well; the wicked man forsakes his way, and the unrighteous man his thoughts, and turns to the Lord in search of mercy. "The kingdom of heaven," signifies the Messiah's reign, which was to introduce a new state of things. That wonderful economy of types and sacrifices, which had obtained through the long period of 1500 years, and which, in its blessings, had been limited to the seed of Abraham, was now drawing to a close, and a kingdom about to be established which should comprise all nations, kindreds, peoples, and tongues. The dispensation of John was essentially appropriate to the appearance of Jesus, and to this new order of things. The preaching of John was the best method conceivable for awakening the attention of the nation to the mighty Personage who was about to appear. Every word seemed to resound throughout the land, and all classes hastened to hear his warning voice. John, so far as repentance is concerned, is a model to preachers in all succeeding ages. Abjuring all philosophical refinements, he walks in the path of common sense, and treats his hearers as rational and responsible beings. While the process of thrashing goes on, the wheat and the chaff are blended together in the floor, but the application of the fan effects a separation, when the wheat is stored up for use, and the chaff consumed. Chaff is a light, empty, useless thing, carried about by every breeze that blows. Wheat is substantial and valuable—a meet emblem of true piety, producing works of faith and labours of love. Ver. 13-17. The fulfilment of all righteousness is a point which must overrule every consideration of delicacy. Here we behold baptism, both in the sign and in the thing signified. The baptism with water was immediately followed by baptism with the Holy Spirit.

Chap. IV. 1-16. Seasons of triumph often prepare the way for temptation. The enemy of souls adapts himself to the circumstances of those he assails. His skill is such as to bend everything to his purpose; no man on this side heaven is beyond the reach of danger, while the tempter walks abroad as a roaring lion seeking whom he may devour. He perverts providences, misrepresents Scripture, and violates truth, that he may

2 And when he had [c]fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, [d]If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, [e]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [f]He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, [g]lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [h]Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, [i]Satan: for it is written, [k]Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now, when Jesus had heard that John was [l]cast into prison, he departed into Galilee;

13 And [l]leaving Nazareth, he came and dwelt in [m]Capernaum, which is upon the sea coast, in the borders of [n]Zabulon and [o]Nephthalim:

14 That [p]it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, [q]Galilee of the Gentiles;

16 The people [r]which sat in darkness saw great light; and to them which sat in the region [s]and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the [t]kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the [u]sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

A. D. 27.

[c] Ex. 24. 18. 1 Kings 19. 8.
[d] Luke 4. 3, 9.
[e] Deut. 8. 3.
[f] Ps. 91. 11, 12.
[g] Job 1. 10; 5. 23. Ps. 34. 7, 20.
[h] Ex. 17. 2, 7. Deut. 6. 16.
[i] Job 1. 6, 12. 2. 1. Ps. 109. 6. Zech. 3. 1, 2.
[k] Deut. 6. 13, 14. Josh. 24. 14. 1 Sam. 7. 3.
[l] *Delivered up.*
[l] Luke 4. 30, 31.
[m] Mark 1. 21.
[n] Josh. 19. 10-16, *Zebulun.*
[o] Josh. 19. 32-39, *Naphtali.*
[p] Luke 22. 37.
[q] Josh. 20. 7. 1 Kings 9. 11. 2 Kings 15. 29.
[r] Ps. 107. 10-14. Is. 42. 7. Mic. 7. 8.
[s] Job 3. 5. [t] 13. 11, 19; 25. 1.
[u] Deut. 3. 17, *Chinnereth.* Luke 5. 1, *lake of Gennesaret.*

[x] Mark 1. 17, 18.
[y] Mark 10. 28-31.
[z] Mark 1. 19.
[a] Ps. 74. 8.
[b] Mark 1. 14.
[c] 8. 14, 15.
[d] Mark 5. 2-18. Acts 10. 38.
[e] 17. 15.
[f] 8. 6, 13; 9. 2-8
[g] Mark 5. 20; 7. 31.

CH. V.

[a] Mark 10. 14. Jam. 2. 5.
[b] Ps. 6. 1-9. Is. 25. 8.
[c] Num. 12. 3. Is. 11. 4. Gal. 5. 23. 1 Tim. 6. 11. Tit. 3. 2. Jam. 1. 21. 1 Pet. 3. 4, 15.
[d] Ps. 42. 1, 2. Luke 1. 53. John 6. 27.
[e] Prov. 11. 17. Is. 57. 1, 2. Mark 11. 25, 26.
[f] Ez. 36. 25-27. Acts 15. 9. Heb. 9. 14.
[g] Acts 7. 26. Rom. 14. 1-7. 2 Cor. 5. 20. Gal. 5. 22. Eph. 4. 1-3.
[h] Mark 10. 30. Luke 6. 22, 23. John 15. 20, 21.
[i] Luke 7. 33, 34. John 9. 28. 1 Pet. 2. 23.
[l] *Lying.*

19 And he saith unto them, Follow me, and [x]I will make you fishers of men.

20 And [y]they straightway left *their* nets, and followed him.

21 And going on from thence, he saw [z]other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, [a]teaching in their synagogues, and preaching [b]the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.

24 And his fame went throughout all Syria: and they brought unto him [c]all sick people that were taken with divers diseases and torments, and those which were [d]possessed with devils, and those which were [e]lunatick, and [f]those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* [g]Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAPTER V.

3 *Who are blessed.* 14 *The apostles are a light to the world.* *The law expounded.*

AND seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: [a]for theirs is the kingdom of heaven.

4 Blessed *are* [b]they that mourn: for they shall be comforted.

5 Blessed *are* [c]the meek: for they shall inherit the earth.

6 Blessed *are* [d]they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* [e]the merciful: for they shall obtain mercy.

8 Blessed *are* [f]the pure in heart: for they shall see God.

9 Blessed *are* [g]the peace-makers: for they shall be called the children of God.

10 Blessed *are* [h]they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, [i]when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you [l]falsely for my sake.

12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so

compass his ends of destruction. The tribes of Zabulon and Nephthalim dwelt on the western shore of the sea of Galilee, which was the chief scene of the labours and miracles of Jesus. The spiritual condition of the country was very dark, but the Sun of Righteousness at length appeared as a great light, illumining the region of the shadow of death. Ver. 17-25. Jesus here ratifies the course and the preaching of John, by taking up his very words, and urging them on the consciences of his hearers. Repentance is the first lesson and the first duty of a fallen world. In dealing with the wicked, there need be no mistake. Men must turn, or perish! The preacher has to do with them simply as sinners, and as such it is his duty to press on them repentance towards God, and faith in the Lord Jesus Christ. Having done this, he must leave the results to the Lord of the harvest. The call of the Lord was with power. In no case did any of the Apostles refuse to follow him, or make any stipulation for attendance. When he speaks, the soul is at once obedient.

Chap. V. 1-12. These wonderful discourses of the Lord Jesus everywhere assume the conversion and the restoration of the audience to Divine favour, and deli-

persecuted they the prophets which were before you.

13 ¶ Ye are [k]the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are [l]the light of the world. [m]A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under [2]a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, [n]and glorify your Father which is in heaven.

17 ¶ Think not that I am come [o]to destroy the law or the prophets: I am not come to destroy, [p]but to fulfil.

18 For verily I say unto you, [q]Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of [r]these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called [s]great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall [t]exceed *the righteousness* of the scribes and Pharisees, [u]ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said [3]by them of old time, [x]Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and [y]whosoever shall say to his brother, [4]Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there [z]rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, [a]and then come and offer thy gift.

25 Agree with thine adversary quickly, [b]whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, [c]Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

A. D. 31.

k Lev. 2. 13.
l John 5. 35. Rom. 2. 19.
m Rev. 21. 14, &c.
2 *A measure containing about a pint less than a peck.*
n John 15. 8.
o Luke 16. 17.
p Rom. 8. 4.
q Rev. 20. 11.
r Luke 11. 42.
s Luke 1. 15.
t 2 Cor. 5. 17.
u Rev. 21. 27.
3 *To them.*
x Deut. 5. 17.
y 1 Sam. 20. 30. John 7. 20. Acts 17. 18. 1 Cor. 6. 10. Eph. 4. 31. Tit. 3. 2. 1 Pet. 2. 23; 3. 9. Jude 9.
4 *Vain fellow.*
z Gen. 50. 15. Lev. 6. 2-6. Lam. 3. 30. Ex. 16. 63.
a 1 Cor. 11. 28.
b Ps. 32. 6. Is. 55. 6, 7.
c Luke 12. 59; 16. 26. 2 Thes. 1. 9.

27 ¶ Ye have heard that it was said by them of old time, [d]Thou shalt not commit adultery:

28 But I say unto you, [e]That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And [f]if thy right eye [5]offend thee, [g]pluck it out, and cast *it* from thee: [h]for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, [i]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, [k]Swear not at all: neither by [l]heaven; for it is God's throne:

35 Nor by [m]the earth; for it is his footstool: neither by Jerusalem; for it is [n]the city of the great King.

36 Neither [o]shalt thou swear by thy head, [p]because thou canst not make one hair white or black.

37 But [q]let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these [r]cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, [s]That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give [t]to him that asketh thee; and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been

d Ex. 20. 14. Lev. 20. 10. Deut. 5. 18; 22. 22-24. Prov. 6. 32.
e Ex. 20. 17. Job 31. 1, 9. Prov. 6. 25. 2 Pet. 2. 14. 1 John 2. 16.
f Mark 9. 43-48.
5 *Do cause thee to offend.*
g Rom. 8. 13. 1 Cor. 9. 27. Gal. 5. 24. Col. 3. 5. 1 Pet. 4. 1-3.
h Prov. 5. 8-14. Mark 8. 36.
i Ex. 20. 7. Deut. 5. 11. Ps. 50. 14; 76. 11. Ec. 5. 4-6. Nah. 1. 15.
k Deut. 23. 21. Ec. 9. 2. Jam. 5. 12.
l Is. 57. 15; 66. 1.
m Ps. 99. 5.
n Ps. 48. 2; 87. 2.
o 23. 16-21.
p Luke 12. 25.
q 2 Cor. 1. 17-20. Jam. 5. 12.
r John 8. 44. Eph. 4. 25. Col. 3. 9.
s Lev. 19. 18. Prov. 20. 22. 1 Thes. 5. 15. Jam. 5. 6.
t Is. 58. 6-12. Dan. 4. 27. Luke 6. 30-36. 2 Cor. 9. 6-15.

---

neate the character which the children of God should cultivate. While it guided the truly devout, it served to correct the self-righteous, by shewing them that religion was essentially a thing of the heart, and not of external formality. Although many qualities are here described, they are all to be understood as comprised in one character; each of the Divine family is to exhibit the several attributes with which the several blessings are here connected. The principle whence they flow is found in "every one that is born of the Spirit." When reviled and persecuted, we are to remember that we are holding fellowship with the prophets and apostles, and even with our Divine Lord himself. Ver. 13-26. Salt that has lost its savour, is a most expressive emblem of men who have left their first-love; it is still the same to outward appearance, but the power, the pungency is gone: it is thenceforth good for nothing. The Divine commands are not to be trifled with. To do and to teach is the highest service; but to transgress, and to lead others to follow the example, is heinous rebellion! The righteousness of the Pharisees was a thing of works, not of faith. It was, therefore, essentially defective in

said, [u]Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That [x]ye may be the children of your Father which is in heaven: [y]for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the [z]publicans the same?

47 And if ye salute your brethren only, [a]what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, [b]even as your Father which is in heaven is perfect.

CHAPTER VI.

1 *Of alms, 5 prayer, 14 forgiveness, 16 fasting, 19 our treasure, 24 and against worldly care.*

TAKE heed that ye do not your [1]alms before men, to be seen of them; otherwise ye have no reward [2]of [a]your Father which is in heaven.

2 Therefore, [b]when thou doest *thine* alms, [3]do not sound a trumpet before thee, as the hypocrites do [c]in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, [d]let not thy left hand know what thy right hand doeth;

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 ¶ And [e]when thou prayest, thou shalt not be as the hypocrites *are:* [f]for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain [g]repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

A. D. 31.

[u] Mark 12. 31-34. Rom. 13. 8-10. Jam. 2. 8.
[x] Luke 6. 35. 1 John 3. 9, 10.
[y] Job 25. 3. Ps. 145. 9. Acts 14. 17.
[z] Luke 15. 1; 18. 13.
[a] 1 Pet. 2. 20.
[b] Eph. 5. 1, 2.

CH. VI.

1 *Righteousness.*
2 *With.*
[a] 5. 48.
[b] Job 31. 16-20.
3 *Cause not a trumpet to be sounded.*
[c] Mark 12. 39. Luke 11. 43.
[d] Mark 1. 44.
[e] Luke 18. 1.
[f] Mark 12. 38. 20. 42, 44. Dan. 9. 18, 19.

[b] Luke 11. 1, 2.
[1] Is. 57. 15; 66. 1.
[k] Neh. 9. 5. Ps. 72. 18, 19.
[l] Ps. 2. 6-12.
[m] Ps. 40. 8. Mark 3. 35.
[n] Neh. 9. 6.
[o] Ex. 16. 16-35. Job 23. 12. Ps. 33. 18, 19.
[p] Ex. 34. 7. Ps. 130. 3, 4. Is. 1. 18. Acts 13. 38. Eph. 1. 7.
[q] Gen. 22. 1. Deut. 8. 2, 16. Prov. 30. 8, 9. 1 Cor. 10. 13. 2 Cor. 12. 7-9.
[r] Ex. 15. 18. 1 Tim. 1. 17; 6. 15-17. Rev. 5. 13; 19. 1.
[s] 2 Sam. 12. 16, 21. Neh. 1. 4. Ps. 35. 13. Dan. 9. 3. Luke 2. 37. Acts 13. 2, 3; 14. 23. 1 Cor. 7. 5.
[t] Is. 33. 6. Luke 12. 34. 2 Cor. 4. 18.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After [b]this manner therefore pray ye: Our Father, [l]which art in heaven, [k]Hallowed be thy name.

10 [l]Thy kingdom come. [m]Thy will be done in earth, [n]as *it is* in heaven.

11 [o]Give us this day our daily bread.

12 And [p]forgive us our debts, as we forgive our debtors.

13 And [q]lead us not into temptation; but deliver us from evil: For [r]thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, [s]when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For [t]where your treasure is, there will your heart be also.

22 ¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

quality, and such as it was, it was also wanting in measure; it was a thing of mere public display for the sake of human praise. The true principle of all obedience is love, which is the fulfilling of the law.

Chap. VI. 1-18. They who seek only the praise of men, need not be disappointed if they obtain not the praise of God. Motive, which determines the character of action, may escape the notice of our fellow-creatures, but all things are naked and open to the Searcher of hearts. Praying at the corners of the streets was an act, not of devotion, but of ostentation: it was done to be seen of men, and of them to obtain approbation. The practice still prevails in many parts of the East, where, at certain hours, the people recite their prayers as a meritorious act, regardless of the character, will, and glory of the Most High. The kingdom referred to in the form set forth, is clearly that of the Messiah, which is destined to comprehend the whole earth. When the Divine will shall come to be the rule of life, earth will bear a close resemblance to heaven. "Debts" signify sins in thought, word, or deed. Pardon is connected with repentance, and that repentance which needeth not to be repented of comprises an element of tenderness to our fellow-creatures. Implacability is incompatible with evangelical penitence. If men forgive not, they cannot be forgiven, for forgiveness softens the heart, leading it to imitate the Father of mercies in the pardon of offences which have been confessed. Ver. 19-34. The "single" eye is opposed to dark rather than to double vision. It signifies simplicity of aim, and, therefore, is opposed to carnality, cunning, and selfishness. An "evil eye" means an eye diseased, from which it does not take the true impression of objects, and clearly report their character to the mind. Mammon was a term which signified riches, or the world, and it was

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. [a]Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you [x]by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider [y]the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That [z]even Solomon, in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, [a]O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But [b]seek ye first [c]the kingdom of God, and his righteousness; [d]and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. [e]Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 *Christ reproveth rash judgment,* 6 *forbiddeth to cast holy things to dogs,* 7 *exhorteth to prayer,* 13 *to enter in at the strait gate,* 15 *to beware of false prophets,* 21 *and not to be hearers, but doers of the word.*

[a]JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, [b]but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, [c]first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, [d]and it shall be given you; [e]seek, and ye shall find; [f]knock, and it shall be opened unto you:

8 For [g]every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 [h]Or what man is there of you, whom, if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: [i]for this is the law and the prophets.

13 ¶ Enter ye in [k]at the strait gate: [l]for wide *is* the gate, and broad *is* the way, [m]that leadeth to destruction, and many there be which go in thereat:

14 [l]Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ [n]Beware of false prophets, which come to you in sheep's clothing, but inwardly they [o]are ravening wolves.

16 Ye shall know them by their fruits. [p]Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth

A. D. 31.

[a] Luke 12. 23.
[x] Ps. 39. 6. Ec. 3. 14.
[y] Luke 12. 27.
[z] 1 Kings 10. 5-7.
[a] Mark 4. 40.
[b] 1 Kings 3. 11-13. Prov. 2. 1-9. Hag. 1. 2-11.
[c] Acts 20. 25. Rom. 14. 17. Col. 1. 13, 14. 2 Thes. 1. 5. 2 Pet. 1. 11.
[d] Ps. 34. 9, 10. Mark 10. 30. Rom. 8. 31, 32. 1 Cor. 3. 22.
[e] John 14. 27. Acts 14. 22. 1 Thes. 3. 3, 4.

CH. VII.

[a] Is. 66. 5.

[b] 2 Sam. 12. 5, 6. Ps. 50. 16-21.
[c] Ps. 51. 9-13. Luke 4. 23. Acts 19. 15.
[d] 1 Kings 3. 5. Ps. 50. 15. Mark 11. 24.
[e] Prov. 8. 17. Cant. 3. 2.
[f] Luke 11. 9, 10; 13. 25.
[g] 2 Chr. 33. 1, 2, 19.
[h] Luke 11. 11-13.
[i] Is. 1. 17, 18. Jer. 7. 5, 6. Mic. 6. 8. 1 Tim. 1. 5. Jam. 2. 10-13.
[k] Ex. 18. 27-32. Luke 14. 33. John 14. 6.
[l] Gen. 6. 5, 12. Is. 1. 9. Rom. 3. 9-19. 2 Cor. 4. 4.
[m] Prov. 7. 27. Rom. 9. 22. Phil. 3. 19. 2 Thes. 1. 8, 9. 1 Pet. 4. 17, 18. Rev. 20. 15.
[l] *How.*
[n] Mark 12. 38. Acts 13. 40. Phil. 3. 2. Col. 2. 8. 2 Pet. 3. 17.
[o] Is. 56. 10, 11. Zeph. 3. 3, 4. Acts 20. 29-31. Rev. 17. 6.
[p] Luke 6. 43-45. Jam. 3. 12.

impossible to combine with it the love and the service of the Lord. It is not meant in ver. 25 that the affairs of life should be neglected, and that means should be separated from ends. What is forbidden is an anxious, distrustful, self-consuming care, excluding the power and providence of God. The term "Gentiles" signifies nations, and it meant all other people not Jews. The spirit and conduct of the disciples of the Saviour must not descend to the low level of these idolaters. Where much is given, much will be required. "The kingdom of God" is in the heart of every believer, consisting of righteousness, and peace, and joy in the Holy Ghost. The "righteousness" which is to be sought is the righteousness of God by faith, as opposed to the righteousness of works. This was the error of the Jews, who went about to establish their own righteousness, to the rejection of the righteousness of God which is by faith in the Lord Jesus, unto all and upon all them that believe. It is needless to bring trouble from to-morrow, seeing that each successive day will yield a full supply. It is, moreover, for the day, not for the morrow, that strength is promised. They, therefore, who will pass into the future to take up forbidden burdens, must bear them as they best can.

Chap. VII. 1-14. Few cautions are more necessary than not to "judge" our fellow-creatures. The human heart is naturally prone to it; it gratifies both vanity and malice, while it supplies an exercise to a false zeal. The fact, that according as men judge they will themselves be judged, is greatly calculated to awaken consideration, as well as to teach modesty and mercy. "Mote" and "beam" were doubtless proverbial expressions in Judea, intended to indicate less and greater, and to shew the inconsistency of men who diminish their own shortcomings to the smallest point, and exaggerate those of their neighbours to the utmost. "Pearls" signify the doctrines of the Gospel, and the experience of their power on the soul, which are things neither respected nor understood by the wicked. The most precious jewels have no value amongst swine; and so it is with the things of the Spirit amongst ungodly men. That we may receive, we must ask in faith, and with due regard to the Divine wisdom and glory. The answer of many a prayer on which the heart is set would be the heaviest calamity; but we are protected against this by the mercy and goodness of our heavenly Father. The finest point in morals is set forth in ver. 12, which is so clear and simple that the youngest and the weakest may

forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit.

19 Every tree that [q] bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore [r] by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, [s] have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto [t] a wise man, [u] which built his house upon a rock;

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: [x] for it was founded upon a rock.

26 And every one that heareth these sayings of mine, [y] and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

27 And [z] the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

A. D. 31.

[q] Is. 5. 5-7. Luke 3. 9; 13. 6-9. John 15. 2,6.
[r] Acts 5. 38.
[s] Num. 24. 4. Luke 13. 26. John 11. 51.
[t] Ps. 111. 10. Prov. 10. 8. Jam. 3. 13-18.
[u] 1 Cor. 3. 10, 11.
[x] Ps. 125. 1, 2. 1 Pet. 1. 5. 1 John 2. 19.
[y] Luke 6. 49. Jam. 2. 20.
[z] Heb. 10. 26-31. 2 Pet. 2. 20-22.

CH. VIII.

[a] 5. 1.
[b] Mark 1. 40, &c. Luke 5. 12, &c.
[c] 2 Sam. 3. 29. 2 Kings 5. 1, 27. 2 Chr. 26. 19-21. Luke 4. 27.
[d] 2 Kings 5. 11.
[e] Gen. 1. 3. Ps. 33. 9. Mark 4. 39. Luke 5. 13. John 5. 21; 15. 24.
[f] 2 Kings 5. 14. Luke 17. 14, 15.
[g] Mark 2. 1. Luke 7. 1.
[h] Mark 15. 39. Luke 7. 2, &c. Acts 10. 1, &c.; 22. 25.
[i] Mark 5. 23, 34.
[k] Num. 20. 8. Ps. 33. 9; 107. 20.
[l] Job 38. 34, 35. Ps. 119. 91; 148. 8. Jer. 47. 6, 7.
[m] Eph. 6. 5, 6. Col. 3. 22.
[n] Mark 6. 6. Luke 7. 9.

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth many diseased, 19 sheweth how he is to be followed, 24 stilleth the tempest on the sea, 28 driveth devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was [a] come down from the mountain, great multitudes followed him.

2 And, [b] behold, there came [c] a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus [d] put forth *his* hand, and touched him, saying, [e] I will; be thou clean. And [f] immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was [g] entered into Capernaum, there came unto him [h] a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, [i] I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; [k] but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, [l] Go, and he goeth; and to another, Come, and he cometh; and to my servant, [m] Do this, and he doeth *it*.

10 When Jesus heard *it*, [n] he marvelled, and said to them that followed, Verily I

comprehend it. We shall never greatly err in doing that which, on a change of circumstances, we should wish to have done to ourselves. The teaching of the Law, the Prophets, and the Apostles is all summed up in these precious words. Nothing is wanted to put a new face on human society through all the earth but the universal prevalence and predominance of this law. "The strait gate" indicates the difficulties connected with repentance, faith, and holiness, which require a man to go counter to a wicked world, which will generally bring upon him contempt, if not persecution. Ver. 15-29. False profession has always, to some extent, been mingled with the true. There were false prophets and also false apostles, and among those chosen by the eye of the Omniscient Master himself, one was a "devil." No two creatures can less resemble each other than the sheep and the wolf; and yet the wool of the one may clothe the ferocity of the other. Such a character is peculiarly injurious to the cause of Christ, and, as involving heinous iniquity, it will be visited with the most fearful chastisement. It is proper to profess our allegiance to the Saviour, and to call him Lord; but the profession must be connected with loving obedience. He will resent words, mere words, while the heart goeth after its covetousness, as an indignity. It requires less of the human heart to contend for doctrine than to strain after practice, and hence the danger of praising the precept while neglecting it. The simile of the falling house presents a terrible warning. No faith justifies that does not work by love; where works are, therefore, they will be taken as proof both of the love and the faith which produced it.

Chap. VIII. 1-17. In former times, leprosy was a malady which largely prevailed in Judea and in the East. It was peculiarly loathsome as well as incurable, and justly considered the heaviest visitation that could fall on a man. The leper was forbidden by the law of Moses even to touch his fellow-creature. He was, therefore, compelled to live apart, which greatly added to his affliction. He was not permitted to enter the temple, and to share in the services of the nation; he was further obliged to cry "Unclean, unclean!" when any one approached him. This disease presents the most striking emblem of sin that the history of human malady can supply. It separates from God and from his holy creatures, and until it be removed it shuts out its subject from the Divine sanctuary. The blood of Christ alone can cleanse it; and when that is done, the sufferer is restored to health, happiness, and the society of the just. The power of our Lord is gloriously manifested in the words, "I will; be thou clean." He has but to speak, and it is done! It is his glorious prerogative to give eternal life to all who come to him. The centurion, as the name implies, was the commander of a hundred soldiers. The strongest faith was not to be looked for in such a man, and yet it was greater far than that of multitudes who had vastly superior advantages. In this case, faith and humility are remarkably blended; meekness and lowliness are among the principal elements of piety. No grace is of such difficult cultivation to the human heart, which is essentially proud and self-sufficient. Ver. 12 ought to strike into the hearts of all those who have been born of Christian parents, and have enjoyed religious privileges from their youth up. The guilt of such is peculiarly awful, and their punishment will be corresponding. Ver. 18-34. The request made by a son to bury his father is very affecting; it

say unto you, °I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and ᵖshall sit down with Abraham, and Isaac, and Jacob, ᵠin the kingdom of heaven:

12 But ʳthe children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come ˢinto Peter's house, he saw his ᵗwife's mother laid, and sick of a fever.

15 And he ᵘtouched her hand, and the fever left her: and she arose, ᵛand ministered unto them.

16 ¶ When the even was come, ʷthey brought unto him many that were possessed with devils; ˣand he cast out the spirits with *his* word, ʸand healed all that were sick:

17 That ᶻit might be fulfilled which was spoken by Esaias the prophet, saying, ᵃHimself took our infirmities, and bare *our* sicknesses.

18 ¶ Now, when Jesus ᵇsaw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, °I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but ᶠthe Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, ᵍFollow me; ʰand let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, ⁱsave us: we perish.

A. D. 31.

° Luke 6. 20; 7. 50.
ᵖ Luke 13. 29.
ᵠ Luke 13. 28. Acts 14. 22.
ʳ Acts 3. 25. Rom. 9. 4, 5.
ˢ Mark 1. 29.
ᵗ 1 Cor. 9. 5.
ᵘ 2 Kings 13. 21. Is. 6. 7.
ᵛ Luke 4. 39.
ʷ Mark 2. 3.
ˣ Mark 1. 25-27, 34; 5. 8; 9. 25. Acts 19. 13-16.
ʸ 14. 14. Ex. 15. 26.
ᶻ 2. 15, 23.
ᵃ Is. 53. 4.
ᵇ Mark 1. 35-38. Luke 4. 42, 43.
° Luke 14. 25-27, 33; 22. 33, 34.
ᶠ Ps. 40. 17; 69. 29.
ᵍ 4. 18-22. John 1. 43.
ʰ Luke 15. 32.
ⁱ 2 Chr. 14. 11; 20. 12. Jon. 1. 6.

ᵏ Is. 41. 10-14. Mark 4. 40. Rom. 4. 20.
ˡ Job 38. 8-11. Ps. 65. 7. Prov. 8. 28, 29. Is. 50. 2-4. Hab. 3. 8.
ᵐ Gen. 10. 16; 15. 21. Deut. 7. 1.
ⁿ Mark 5. 2-5. Luke 8. 27, 29.
° Jud. 5. 6.
ᵖ 2 Sam. 16. 10; 19. 22. Joel 3. 4. Mark 5. 7. Luke 4. 34. John 2. 4.
ᵠ Mark 3. 11. Luke 4. 41. Jam. 2. 19.
ʳ 2 Pet. 2. 4. Jude 6.

CH. IX.

ˢ Luke 8. 37. Rev. 22. 11.
ᵗ 4. 13.
ᵘ Mark 5. 34. John 21. 5.
ᵛ Ps. 32. 1, 2. Acts 13. 38, 39. Rom. 4. 6-8. Col. 1. 12-14.
ʷ Mark 14. 64. John 10. 33-36.
ˣ Mark 2. 8. Luke 6. 8. John 2. 24, 25; 21. 17.

26 And he saith unto them, ᵏWhy are ye fearful, O ye of little faith? Then he arose, ˡand rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the ᵐGergesenes, there met him two possessed with devils, ⁿcoming out of the tombs, exceeding fierce, °so that no man might pass by that way.

29 And, behold, they cried out, saying, ᵖWhat have we to do with thee, Jesus, ᵠthou Son of God? art thou come hither to ʳtorment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

2 *Christ cureth the palsy,* 9 *calleth Matthew,* 10 *eateth with publicans and sinners.*

AND ˢhe entered into a ship, and passed over, and came into ᵇhis own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, °Son, ᵈbe of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, °This *man* blasphemeth.

4 And Jesus, ᶠknowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, *Thy* sins

---

seems not only natural but praiseworthy. The peremptory injunction, therefore, shews the danger that may arise from the discharge even of the most binding duties. Earthly concerns, however, must not be suffered to prevent the immediate surrender of the soul to Christ. Whether amidst the mirth of marriage, or the sorrows of sepulture, it behoves the sinner, on hearing the Gospel, to exercise repentance towards God, and faith in the Lord Jesus Christ. The tendency of man is to postpone the concerns of the soul. When we shall have accomplished this, and that, and something else, then we will decide; but no sooner are the points on which the decision was made to turn realised, than something fresh arises; and thus the affairs of the soul are postponed from day to day, until disease approach, and death ensue, putting an end to the procrastination.

Chap. IX. 1-17. The faith of these people was displayed by their earnestness to break through all obstacles to get at the object of their veneration. It was a new and an extraordinary thing to hear one who seemed only a man professing to forgive sins, and therefore not unnatural that the bystanders should accuse him of blasphemy. That high prerogative belonged to God only; and any attempt to exercise it by a mere man, unless acting in the name of the Most High, was culpable in the extreme. Nothing but the Godhead of the Saviour could authorise such conduct. Power in one direction may be illustrated by power in another. He who could impart health, might, by possibility, cancel guilt. Jesus rested his mission on his miracles. Among the Jews it was not uncommon to have two names, and therefore we find Matthew likewise called Levi. The publican of ancient times did not belong to the vocation which is known by that name amongst ourselves. He was a collector of taxes; which explains the character of the assembly he invited to dine with the Saviour. The publicans were a low class in society. The term is used as synonymous

be forgiven thee; or to say, [g]Arise, and walk?

6 But that ye may know [h]that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) [i]Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, [k]named Matthew, sitting at the receipt of custom: and he saith unto him, [l]Follow me. And he arose, and followed him.

10 ¶ And it came to pass, [m]as Jesus sat at meat in the house, behold, [n]many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, [o]they said unto his disciples, [p]Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, [q]They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come [r]to call the righteous, [s]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, [t]when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of [1]new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and [u]worshipped him, saying, [x]My daughter is even now dead: but [y]come and lay thy hand upon her, and she shall live.

A. D. 31.

[g] Is. 35. 5, 6.
[h] Mark 2. 7, 10.
[i] Luke 13. 11-13.
[k] Mark 2. 14, &c.
[l] 1 Kings 19. 19-21.
[m] Mark 2. 15, 16.
[n] John 9. 31.
[o] Mark 2. 16; 9. 14-16.
[p] Is. 65. 5.
[q] Ps. 6. 2. Jer. 17. 14. Hos. 14. 4.
[r] Mark 2. 17. Luke 15. 3-10. Rom. 3. 10, &c.
[s] Is. 55. 6, 7. Luke 24. 47. Acts 2. 38; 3. 19. Rom. 2. 4-6.
[t] Luke 24. 13-21. John 16. 6, 20-22.
[1] *Raw*, or *unwrought cloth.*
[u] Mark 5. 22. Luke 17. 15, 16. Acts 10. 25, 26.
[x] Mark 5. 23. Luke 7. 2. John 4. 47-49.
[y] John 11. 21, 32.

[z] Lev. 15. 25, &c.
[a] Mark 5. 28. Acts 5. 15.
[b] Mark 5. 34. Luke 8. 48.
[c] Mark 10. 52. Luke 7. 50. Acts 14. 9. Heb. 4. 2.
[d] 1 Kings 17. 18-24.
[e] John 11. 4, 11-13.
[f] Ps. 22. 6, 7. Is. 49. 7; 53. 3.
[2] *This fame.*
[g] Mark 8. 22. Luke 7. 21. John 9. 1, &c.
[h] Mark 10. 47, 48. Rom. 9. 5.
[i] Mark 9. 22.
[k] Mark 9. 23, 24. John 4. 48-50.
[l] John 9. 6, 7.
[m] 15. 28.
[n] Ps. 146. 8. John 9. 7, 26.
[o] Mark 1. 44, 45.
[p] 12. 22, 23. Mark 9. 17-27.
[q] Mark 7. 32-37.
[r] Mark 1. 32. Luke 4. 43, 44.

19 And Jesus arose and followed him, and *so did* his disciples.

20 ¶ (And, behold, a woman, which was diseased with [z]an issue of blood twelve years, came behind *him*, and [a]touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, [b]Daughter, be of good comfort; [c]thy faith hath made thee whole. And the woman was made whole from that hour.)

23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, [d]Give place; for the maid is [e]not dead, but sleepeth. [f]And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And [2]the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, [g]two blind men followed him, crying, and saying, [h]*Thou* son of David, [i]have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, [k]Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then [l]touched he their eyes, saying, [m]According to your faith be it unto you.

30 And [n]their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, [o]spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him [p]a dumb man possessed with a devil.

33 And when the devil was cast out, [q]the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And [r]Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

36 ¶ But when he saw the multitudes,

with sinners; and the Pharisees were therefore shocked to find the Son of God mingling with them at the same table. Mankind have reason to rejoice that he came to call, not the righteous, but sinners to repentance. Sacrifice, in its own place, is important; but it must not stand in the way, or offer itself as a substitute for mercy. The Son of God was never more in character than when in the company of such people as he met in the house of Matthew; and if we will walk in his steps, we will not shun the wicked, but seek their society with a view to their salvation. This is to have fellowship with our glorious Lord in the performance of the great work his Father gave him to do. By "children," we are to understand the disciples and attendants of the Lord Jesus, who were identified with him both in his sorrow and in his joy. The cloth and the bottles are striking illustrations. The new cloth was stiff and strong, the old tender and weak; and hence the difficulty of joining them together. The bottles of the ancients were made of skins, as is the case at present in Africa; and hence old bottles were unable to resist the force of fermentation, and apt to burst. The exalted views of the Saviour were not easily harmonised with the ritual of the Jews. Having so much to do with the flesh, they were apt to stumble at the spirit. Ver. 18-38. Miracle was largely intermingled with the Saviour's ministrations, and it was generally of a character to illustrate the mercy of the Gospel. Faith is the hand by which the power of the Lord Jesus was seized, and rendered available for the necessities of the creature. Nothing else availed for purposes of salvation. The Son of David was the well-known title of Emmanuel:

he was moved with compassion on them, because they [z]fainted, and were scattered abroad, [a]as sheep having no shepherd.

37 Then saith he unto his disciples, [b]The harvest truly *is* plenteous, [c]but the labourers *are* few:

38 Pray ye therefore [x]the Lord of the harvest, [y]that he will send forth labourers into his harvest.

CHAPTER X.

The apostles are sent to do miracles, and to preach.

AND when he had called unto *him* his twelve disciples, he gave them power [1]*against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, [a]Simon, who is called Peter, and [b]Andrew his brother; [c]James *the son* of Zebedee, and [d]John his brother;

3 [e]Philip, and Bartholomew; [f]Thomas, and [g]Matthew the publican; [h]James *the son* of Alpheus, and [i]Lebbeus, whose surname was Thaddeus;

4 [k]Simon the Canaanite, [l]and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, [m]Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 [n]Heal the sick, cleanse the lepers, raise the dead, cast out devils: [o]freely ye have received, freely give.

9 [2]Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet [3]staves: [p]for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, [q]salute it.

13 And if the house be [r]worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [s]shake off the dust of your feet.

15 Verily I say unto you, [t]It shall be more tolerable for the land of Sodom and Gomorrha [u]in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore [x]wise as serpents, [y]and [4]harmless as doves.

17 But [z]beware of men; [a]for they will deliver you up to the [b]councils, and they will [c]scourge you in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But [d]when they deliver you up, [e]take no thought how or what ye shall speak; for [f]it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, [g]but the Spirit of [h]your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But [i]when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not [5]have gone over the cities of Israel, [k]till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. [l]If they have called the Master of the house [6]Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

A. D. 31.

[z] *Were tired and lay down.*
[a] Is. 53. 6-11. Jer. 50. 6. Zech. 13. 7, 8.
[b] Mark 16. 15.
[c] 1 Cor. 3. 9.
[x] John 20. 21.
[y] Mic. 5. 7.

CH. X.

[1] Or, over.
[a] Mark 1. 16, 17.
[b] Mark 1. 29.
[c] Mark 3. 17.
[d] Luke 22. 8.
[e] Mark 3. 18.
[f] Luke 6. 15.
[g] Acts 1. 13.
[h] Mark 3. 18.
[i] Mark 3. 18.
[k] Mark 3. 18.
[l] Mark 3. 19.
[m] John 7. 35.
[n] Mark 16. 18.
[o] Acts 3. 6.
[2] Or, *Get.*
[3] Gr. *a staff.*
[p] Luke 10. 7.
[q] Luke 10. 5, 6.
[r] Ps. 35. 13.

[s] Neh. 5. 13.
[t] Mark 6. 11.
[u] 2 Pet. 2. 9; 3. 7.
[x] Gen. 3. 1, 13.
[y] 2 Cor. 8. 20.
[4] Or, *simple.*
[z] Mic. 7. 5.
[a] Mark 13. 9.
[b] 26. 59. John 11. 47.
[c] 2 Cor. 11. 24, 25.
[d] Mark 13. 11. Luke 12. 11; 21. 14.
[e] Phil. 4. 6.
[f] Ex. 4. 12, 15. Jer. 1. 7-9. Dan. 3. 16-18.
[g] 2 Sam. 23. 2. Mark 12. 36. Luke 11. 13. Acts 2. 4; 4. 8. 2 Pet. 1. 21.
[h] Luke 12. 30-32.
[i] Luke 4. 29-31. John 10. 39-42. Acts 8. 1; 9. 24, 25.
[5] Or, *end, or finish.*
[k] Mark 13. 26. Luke 18. 8; 21. 27.
[l] Mark 3. 22. Luke 11. 15. John 7. 20; 8. 48, 52; 10. 20.
[6] Or, *Beelzebul.*

and these poor blind men, by the use of the expression, shewed that they were not wholly untaught in the things of the kingdom. They displayed implicit faith in his power, and only implored the extension of his clemency. Their faith was honoured by an immediate exercise of healing virtue. They saw, they rejoiced, and filled the country with the praises of their Benefactor.

Chap. X. 1-23. The opening verse is every way wonderful. Who but a Divine person could give such a commission? Who but the Ruler of Spirits and the Creator of the human frame could speak after this fashion? The calmness with which the Evangelist narrates it, is also very remarkable. He displays no wonder himself, nor does he lay his account with it in others. His sole concern is to bear witness, leaving it to the world to treat his testimony as they choose. The whole Jewish nation were to be considered as lost sheep, for whom salvation was now to be provided. Salutation is still common in the East, and the import of the term is a desire of peace for those addressed. There is something of difficulty attending the expression, "The coming of the Son of man." Christ speaks, in several places, of two comings—first, in the way of judgment, to destroy Jerusalem and scatter the Jews; and, secondly, to raise the dead, and to judge the world. The direction here given clearly provides for the use of all means for the preservation of life. If the faithful must needs resist unto blood, they will receive the necessary strength, and their great work will be duly rewarded; but they are not unnecessarily to place themselves in jeopardy, and to invite destruction. The doctrine of Scripture on this subject is uniformly exemplified by the conduct of Paul, who, while prepared to suffer all things for the elect's sake, resorted to proper means to preserve life. Ver. 24-42. Beelzebub was the idol god of Ekron, and hence fitly employed to designate the Wicked One. In the East, the tops of the houses were generally flat, where parties could stand with comfort and speak to those below. The Saviour, although the Prince of Peace, publishing the Gospel of Peace, and intent on filling the world with peace, yet foretold that one of the results of the publication of the message of mercy would be to create strife amongst men. They who are after the flesh, will perse-

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a [r]farthing? [m]and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall [n]confess me before men, [o]him will I confess also before my Father which is in heaven.

33 But whosoever shall [p]deny me before men, him will I also deny before my Father which is in heaven.

34 Think not [q]that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come [r]to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He [s]that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is [t]not worthy of me.

38 And he that [u]taketh not his cross, and followeth after me, is not worthy of me.

39 He that [x]findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 ¶ He [y]that receiveth you, receiveth me; [z]and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto [a]one of these little ones [b]a cup of cold *water* only in the name of a disciple, verily I say unto you, [c]he shall in no wise lose his reward.

A. D. 31.

r *Halfpenny farthing, the tenth of the Roman penny.*
m Ps. 104. 27-30.
n Ps. 119. 46.
o 1 Sam. 2. 30. Rev. 3. 5.
p Mark 8. 38. Luke 9. 26; 12. 9.
q Jer. 15. 10.
r Mark 13. 12. Luke 21. 16.
s Luke 14. 26.
t Luke 20. 35. Rev. 3. 4.
u Mark 8. 34. John 19. 17.
x Luke 17. 33. Rev. 2. 10.
y Luke 9. 48. John 13. 20; 20. 21. 1 Thes. 4. 8.
z John 5. 23. 2 John 9.
a Mark 9. 42. Luke 17. 2.
b Mark 9. 41; 12. 42, 43.
c Prov. 24. 14. Luke 6. 35.

CH. XI.

a Luke 7. 18-23.
b 2. 2-6. Gen. 3. 15. Num. 24. 17. Ps. 2. 6-12. Is. 7. 14. Jer. 23. 5, 6. Dan. 9. 24-26. Hos. 3. 5. Am. 9. 11, 12. Zeph. 3. 14-17. Hag. 2. 7. Zech. 9. 9. John 4. 25.
c 5, 6. Luke 11. 27, 28.
d Luke 2. 34. John 6. 60, 61, 66.
e Gen. 49. 4.
f 3, 4. 1 Cor. 4. 11. Rev. 11. 3.
g 1 Sam. 2. 30. Luke 1. 15; 7. 28.
h John 7. 39; 10. 41. Rom. 16. 25, 26. Col. 1. 26, 27.
i Or, *is gotten by force, and they that thrust mentake, &c.*
j 17. 10-13. Luke 1. 17.

CHAPTER XI.

2 *John sendeth his disciples to Christ.* 20 *Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum;* 25 *and praiseth his Father's wisdom in revealing the gospel to the simple.*

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 ¶ Now, [a]when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, [b]Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

6 And [c]blessed is *he*, [d]whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? [e]A reed shaken with the wind?

8 But what went ye out for to see? [f]A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen [g]a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is [h]greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven [i]suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, [j]this is Elias, which was for to come.

cute those who are after the spirit. The Saviour is therefore clearly speaking, not of the object of his appearance, but the tendency of it. Thus individual hate and domestic discord more or less distinguished the first introduction of the Gospel into every country. All history confirms the fact; and even in countries where the gospel has long been known, and where the form has prevailed without the power, when the Spirit of the Lord descends, examples are abundantly furnished of this moral conflict. The taking up of the cross implied a readiness to suffer; and seeing that in our Lord's own day persecution was the consequence of profession, it was needful that every man, before making it, should count the cost.

Chap. XI. 1-19. Both the Old and New Testaments uniformly breathe compassion towards the poor and the afflicted. One of the most distinguishing features of the new dispensation was the kindness which was manifested towards them. This constitutes the climax of the wonderful things which John's disciples were to report. The wise men of the heathen world, even the scribes and elders among the people, despised the poor. To be "offended," signifies to stumble at the meanness of the Saviour's appearance, so as to reject his claims to Messiahship. The caprice of the people is sharply rebuked. John presented an aspect of austerity, and on that ground they turned away from him as possessed of the devil. Jesus appeared in an opposite character, the friend of all, associating with all, rich and poor, good and bad, without distinction, and they impeached his morality. People who dislike the truth, will seldom be at a loss to fasten a quarrel upon its promulgators. The violence referred to in ver. 12, indicates the earnestness with which men came from all parts, first to hear John, and then Jesus. In particular, they burst every barrier, that they might listen to the gracious words and witness the wondrous works of God manifest in the flesh. The prophets, the law, all announced the appearance of Emmanuel; but it was the privilege of John to proclaim his actual advent. The children by whom Wisdom is justified, signifies those taught of God to distinguish between things that differ. They were stumbled neither at John's seeming barbarity, nor at the condescension of the Lord

15 He [k]that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken [l]this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For [m]John came neither eating nor drinking, and they say, [n]He hath a devil.

19 The Son of man [o]came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, [p]a friend of publicans and sinners: [q]but Wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, [r]Bethsaida! [s]for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have [t]repented long ago in sackcloth and ashes.

22 But I say unto you, [u]It shall be more tolerable for [x]Tyre and Sidon at [y]the day of judgment than for you.

23 And thou, [z]Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At that time Jesus answered and said, [a]I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things [b]are delivered unto me of my Father: and [c]no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ [d]Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take [e]my yoke upon you, and learn of me; [f]for I am meek and lowly in heart: and ye shall find rest unto your souls.

A. D. 31.

k Mark 4. 9, 23.
l 12. 34; 23. 36; 24. 34.
m 3. 4. Luke 1. 15. 1 Cor. 9. 27.
n Hos. 9. 7. Acts 26. 24.
o Luke 5. 29, 30.
p Luke 15. 1, 2; 19. 7.
q Luke 7. 29, 35. 1 Cor. 1. 24-29.
r Mark 6. 45. Luke 9. 10. John 1. 44.
s 12. 41, 42. Ex. 3. 6, 7.
t Job 42. 6. Jon. 3. 5-10.
u Luke 10. 14.
x Is. 23. Ex. 26. Zech. 9. 2, 3.
y 12. 36. 2 Pet. 2. 9; 3. 7. 1 John 4. 17.
z 4. 13; 8. 5.
a John 11. 41.
b 28. 18. John 3. 35. 1 Cor. 15. 25-27. Phil. 2. 10, 11. Heb. 2. 8-10.
c Luke 10. 22.
d Is. 45. 22-25; 55. 1-3. John 6. 37; 7. 37. Rev. 22. 17.
e 17. 5. 1 Cor. 9. 21. 2 Cor. 10. 5. 1 Thes. 4. 2. 2 Thes. 1. 8. Heb. 5. 9.
f Luke 9. 54-56. 2 Cor. 10. 1. 1 Pet. 2. 21-23.

CH. XII.

a Mark 2. 23-28. Luke 6. 1-5.
b Deut. 23. 25.
c Ex. 20. 8-11. Mark 3. 2-5. Luke 6. 6-11. John 5. 9-11.
d Ex. 35. 30.
e Mal. 3. 1. John 2. 19-21. Col. 2. 9. 1 Pet. 2. 4, 5.
f Is. 1. 11-17. Hos. 6. 6. Mic. 6. 6-8.
g 9. 6. Mark 2. 28. Luke 6. 5. 1 Cor. 9. 21. Rev. 1. 10.
h Mark 3. 1-5. Luke 6. 6-11.
i Luke 13. 15-17; 14. 5.
k Ex. 23. 4, 5.
l 6. 26. Luke 12. 24.
m Mark 3. 4.
n Luke 13. 12. Acts 3. 7, 8.
1 Or, *took counsel.*

30 For my yoke *is* easy, and my burden is light.

CHAPTER XII.

1 *The disciples pluck the ears of corn on the Sabbath.* 31 *Blasphemy against the Holy Ghost shall not be forgiven.*

AT that time Jesus [a]went on the sabbath-day through the corn; and his disciples were an hungered, and began [b]to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, [c]Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat [d]the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, [e]That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, [f]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For [g]the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence, [h]he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, [i]What man shall there be among you that shall have one sheep, [k]and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then [l]is a man better than a sheep? Wherefore [m]it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; [n]and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and [1]held a council against him, how they might destroy him.

Jesus. In the one they saw the morning star, and in the other the rising Sun. Ver. 20-30. The bulk of mankind have no idea of the guilt of impenitence. They understand crimes against the moral law, and generally allow that such ought to be visited with some species of penalty; but they are not easily persuaded that impenitence towards God, and unbelief towards Jesus Christ, are the greatest crimes of which men can be guilty, and the sins for which they are now condemned. The address of our Lord to the cities in which he had done his chief works, settled the question of culpability. In point of privilege, they had been lifted up to heaven, and, for the abuse of that privilege, they would be cast down to hell. Even Sodom itself, had it seen such works, would have repented and been preserved. The sovereignty of grace is particularly indicated in ver. 25, 26, the wise and prudent signifying the scribes and the Pharisees, and others who had a lofty conception of their own attainments; and the babes, those who become as little children, meekly and implicitly receiving the Divine testimony concerning the Lord Jesus. Pride and piety are incompatible. Only the humble soul will submit to be indebted through eternity to the free grace of God for pardon, righteousness, acceptance, adoption, and glory.

Chap. XII. 1-21. The shew-bread was composed of cakes placed, on the morning of the Sabbath-day, on a golden table in the tabernacle, or the temple. As a rule, it was not lawful for others than the priests to eat this bread; but there is a higher law than the merely ceremonial: where life is concerned, everything of a merely

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That [o]it might be fulfilled which was spoken by Esaias the prophet, [p]saying,

18 Behold [q]my servant, whom I have chosen; [r]my beloved, in whom my soul is well pleased: [s]I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A [t]bruised reed shall he not break, and smoking flax shall he not quench, [u]till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then [x]was brought unto him one possessed with a devil, blind and dumb: [y]and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all [z]the people were amazed, and said, [a]Is not this the son of David?

24 But [b]when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by [2]Beelzebub, the prince of the devils.

25 And [c]Jesus knew their thoughts, and said unto them, [d]Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, [e]by whom do your children cast *them* out? therefore they shall be your judges.

28 But if [f]I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, [g]All manner of sin and blasphemy shall be forgiven unto men: [h]but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, [i]it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O [k]generation of vipers, how can ye, being evil, speak good things? [l]for out of the abundance of the heart the mouth speaketh.

35 A [m]good man, out of the good treasure of the heart, bringeth forth good things: [n]and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That [o]every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be [p]justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, [q]Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For [r]as Jonas was three days and three nights in the whale's belly, [s]so shall the Son of man be three days and three nights [t]in the heart of the earth.

41 The [u]men of Nineveh shall rise in judgment with this generation, and shall condemn it: [x]because they repented at the preaching of Jonas; and, [y]behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When [z]the unclean spirit is gone out of a man, [a]he walketh through [b]dry places, [c]seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when

A. D. 31.

o 8. 17. Is. 41. 22, 23; 42. 9.
p Is. 42. 1-4.
q Is. 49. 5, 6; 52. 13; 53. 11. Zech. 3. 8.
r 3. 17; 17. 5. Mark 1. 11.
s 3. 16. Is. 11. 2.
t 11. 28. Lam. 3. 31-34.
u Is. 42. 3, 4.
x 9. 32.
y Mark 7. 35-37; 9. 17-26.
z 9. 33; 15. 30, 31.
a 9. 27; 15. 22.
b 9. 34.
2 Gr. *Beelzebul*, and so 27.
c 9. 4. Ps. 139. 2.
d Is. 9. 21. Mark 3. 23-26.
e Mark 9. 38, 39. Luke 9. 49, 50.
f Mark 16. 17. Luke 11. 20. Acts 10. 38.
g Is. 1. 18; 55. 7. Ex. 33. 11.

h Mark 3. 28-30. Luke 12. 10. 1 John 5. 16.
i Job 36. 18. Mark 3. 29. Luke 16. 23-26.
k 3. 7; 23. 33. Luke 3. 7. John 8. 44. 1 John 3. 10.
l Luke 6. 45.
m 13. 52. Eph. 4. 29. Col. 3. 16; 4. 6.
n 34.
o Ec. 12. 14. Eph. 5. 4-6. Rev. 20. 12.
p Jam. 2. 21-25.
q 16. 1-4. Mark 8. 11, 12. John 2. 18.
r Jon. 1. 17.
s 16. 21; 17. 23. John 2. 19.
t Ps. 63. 9. Jon. 2. 2-6.
u Luke 11. 32.
x Jon. 3. 5-10.
y John 3. 31; 4. 12; 8. 53-58. Heb. 3. 5, 6.
z Luke 11. 24. Acts 8. 13.
a Job 1. 7; 2. 2. 1 Pet. 5. 8.
b Is. 35. 6, 7; 41. 18. Ex. 17. 8, 11. Am. 8. 11-13.
c 8. 29. Luke 8. 28-32.

ritual character must give way. Again, the temple service required the performance on the Sabbath of various kinds of work not permitted to the nation at large. The priests, for example, had to slay the sacrifices, and to offer them, and to perform all the duties connected with that serious operation. But if these things might be done in the temple, how much more anything that was permitted by Emmanuel himself, who was greater than the temple, and greater than the universe, which he created and upheld! He was Lord of the Sabbath; having appointed it, he possessed the power to abrogate or to change it at pleasure. He thus enlarged the minds and elevated the views of the people; for if such things were proper and necessary in regard to the mere brute creation, how much more in the case of creatures bearing the image of God! The Pharisees soon began to display their true character in conspiring to destroy him, because of the mercy he had shewn in the works he performed. Ver. 22-50. The miracle before us was one of a very extraordinary character, at once testifying to his power and pity; but, instead of rejoicing and glorifying God on behalf of the poor sufferer, it is turned into an occasion of blasphemy against the Holy Ghost—the most horrible and hopeless of crimes! The import of the language, notwithstanding the controversy to which it has given rise, is by no means difficult of comprehension. It consists in ascribing the miracles of the Saviour to the Wicked One! That the work was done, was not questioned; that it was above the power of mere man, was not denied; it was allowed that it could only be performed by supernatural agency. Granting this, they ascribe it, not to God, but to Beel-

he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself [d]seven other spirits [e]more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward [f]his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, [g]the same is my brother, [h]and sister, [i]and mother.

CHAPTER XIII.

1 Of the sower and the seed. 24 Divers other parables. 35 Why Christ spake in parables.

THE same day went Jesus out of the house, and [a]sat by the sea-side.

2 And [b]great multitudes were gathered together unto him, [c]so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them [d]in parables, saying, Behold, [e]a sower went forth to sow:

4 And when he sowed, some *seeds* fell by [f]the way-side, and the fowls came and devoured them up:

5 Some fell upon [g]stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and, because they had no root, they withered away.

7 And some fell [h]among thorns; and the thorns sprung up, and choked them:

8 But other fell into [i]good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

A. D. 31.

[d] Mark 5. 9; 16. 9.
[e] 23. 15.
[f] 28. 7. Mark 3. 34.
[g] 25. 40, 45; 28. 10. Ps. 22. 22.
[h] Cant. 4. 9, 10, 12; 5. 1, 2. 1 Cor. 9. 5.
[i] John 19. 26, 27.

CH. XIII.

[a] Mark 2. 13; 4. 1.
[b] Gen. 49. 10.
[c] Mark 4. 1.
[d] Jud. 9. 8-20. 2 Sam. 12. 1-7. Ps. 49. 4.
[e] Mark 4. 2-9. Luke 8. 5-8.
[f] 19. 19.
[g] Ez. 11. 19; 36. 26. Zech. 7. 12.
[h] Gen. 3. 18. Jer. 4. 3, 4.
[i] Luke 8. 15. Rom. 7. 18.

[k] Mark 4. 24, 25. Luke 19. 24-26.
[l] Is. 5. 4-7. Mark 12. 9.
[m] Ps. 119. 70.
[n] Zech. 7. 11. John 8. 43, 44.
[o] Is. 29. 10-12; 44. 20. 2 Thes. 2. 10, 11.
[p] Is. 57. 18. Jer. 3. 22; 33. 6. Hos. 14. 4. Mal. 4. 2.
[q] Luke 2. 29, 30. John 20. 29.
[r] Luke 10. 24. John 8. 56.
[s] Luke 8. 11.
[t] John 3. 10, 30. Acts 17. 32.
[u] Mark 4. 15. Luke 8. 12.
[x] 4.
[y] 5, 6.
[z] Is. 58. 2.
[a] Luke 8. 13. John 6. 61-66. Acts 8. 21-23. Eph. 3. 17.
[b] Rom. 2. 7. Phil. 1. 6. 1 Pet. 1. 5.
[c] Luke 9. 23-25. John 12. 25, 26.
[d] 11. 6.
[e] Mark 4. 18. Luke 8. 14.
[f] Mark 10. 23-25.
[g] Ps. 52. 7. Prov. 11. 28. Mark 4. 19.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For [k]whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, [l]from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's [m]heart is waxed gross, and *their* [n]ears are dull of hearing, and [o]their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, [p]and I should heal them.

16 But [q]blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, [r]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth [s]the word of the kingdom, [t]and understandeth *it* not, then cometh [u]the wicked *one*, and catcheth away that which was sown in his heart. [x]This is he which received seed by the way-side.

20 But he that [y]received the seed into stony places, the same is he that heareth the word, and [z]anon with joy receiveth it:

21 Yet hath he not [a]root in himself, but [b]dureth for a while; [c]for when tribulation or persecution ariseth because of the word, by and by he is [d]offended.

22 He also that received [e]seed among the thorns is he that heareth the word; and [f]the care of this world, and [g]the

sebub the prince of the devils! Nothing could exceed the wickedness of such a course, and hence the peculiar peril which attended it. These perverse and obstinate men, turning aside from the glorious manifestations of Divine power which had been given, sought for a sign, which brought forth an important declaration touching the resurrection of the dead. An impressive example is here presented concerning the duty we owe to parents, brothers and sisters, and other relatives. While bound to love them because of the ties of nature that unites us, provided they be the subjects of regeneration, temples of the Spirit, and consecrated to the Lord Jesus, we are instinctively led to love them with a different and a higher love; the natural then becomes mingled in the spiritual affection, and we love Christ who is formed within them the hope of glory.

Chap. XIII. 1-30. Among the wonderful things compris d in the Gospels, a chief place belongs to the parables of our Lord, which are alike full of beauty, wisdom, and instruction; but clear as they now seem to us, with the additional lights which we enjoy, they were not so to the multitude, nor even to the disciples themselves. In explaining the parables, the scope is to be attended to rather than the drapery. Imagination must be curbed, and judgment must walk by the analogy of faith. The tendency of prosperity is to perpetuate itself; and such, too, is that of adversity. The light is thrown away on men who deliberately shut their eyes. The Saviour's labours were lost on a people who closed their ears, and determined to reject him. Truth and miracle were alike overlooked or perverted by them. Men who ascribed Divine miracles to the devil, were not in a condition to profit by the word preached; and an increase of miracles only served further to blind the mind and harden the heart. The parable of the sower has a very impressive bearing on the Gospel ministry, and on the work of the Sabbath-school teacher. Both in

deceitfulness of riches, [h] choke the word, and he becometh unfruitful.

23 But he [i] that received seed into the [k] good ground is he that heareth the word, and understandeth *it;* which also [l] beareth fruit, and bringeth forth, [m] some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed [n] good seed in his field;

25 But while men slept, his [o] enemy came and sowed [p] tares among the wheat, and went his way.

26 But [q] when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So [r] the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from [s] whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say [t] to the reapers, Gather ye together first the tares, [u] and bind them in bundles to burn them: [x] but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three [1] measures of meal, till the whole was leavened.

34 All [y] these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That [z] it might be fulfilled which was spoken by the prophet, saying, [a] I will open my mouth in parables; [b] I will utter things which have been kept secret [c] from the foundation of the world.

36 ¶ Then [d] Jesus sent the multitude away, [e] and went into the house; and his disciples came unto him, saying, [f] Declare unto us the parable of the tares of the field.

37 He answered and said unto them, [g] He that soweth the good seed [h] is the Son of man;

38 The [i] field is the world; [k] the good seed are the children of the kingdom; but the tares are [l] the children of the wicked *one;*

39 The [m] enemy that sowed them is the devil; [n] the harvest is the end of the world; [o] and the reapers are the angels.

40 As therefore [p] the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, [q] and they shall gather out of his kingdom all [2] things that offend, [r] and them which do iniquity,

42 And shall [s] cast them into a furnace of fire: there shall be [t] wailing and gnashing of teeth.

43 Then [u] shall the righteous shine forth as the sun in the kingdom of their Father. [x] Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls;

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: [y] the angels shall come forth, [z] and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe, *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

A. D. 31.

[h] Luke 8. 14. Jude 12.
[i] Mark 4. 20. Luke 8. 15.
[k] Prov. 1. 5, 6; 2. 2-6. Mark 10. 15. John1.11-13.
[l] Ps. 1. 1-3. Luke 6. 43, 44. John 15. 1-8.
[m] 2 Cor. 8. 1,2. 1 Thes. 4. 1. 2 Pet. 1. 5-8.
[n] Col. 1. 5. 1 Pet. 1. 23.
[o] 2 Cor. 11. 13-15.
[p] 38.
[q] Mark4.26-29.
[r] 1 Cor. 3. 5-9. Eph.4.11,12.
[s] Rom. 16. 17. Jam.3.15,16.
[t] 30-43.
[u] 1 Sam. 25.29.
[x] Luke 3. 17.
[1] *A measure containing about a peck and a half, wanting a little more than a pint.* Gr.
[y] Mark4.33,34.
[z] 21. 4, 5.
[a] Ps. 78. 2.
[b] Ps. 49. 4. Am. 3. 7. 2Tim.1.9,10. Heb. 1. 1. 1 Pet. 1. 11, 12.
[c] John 17. 24. Acts 15. 18. 14. 22; 15. 39.
[d] 9. 23.
[e] 15. 15, 16. John 16. 17-20.

[f] 24, 27.
[g] John 13. 20. Acts 1. 8. Rom. 15. 18. Heb. 1. 1; 2. 3.
[h] Luke 24. 47. Rev. 14. 6.
[i] Is. 53. 10
[k] Gen. 3. 15. John 8. 44. 1 John 3. 8, 10.
[l] 2 Cor. 2. 17. Eph. 2. 2. 2 Thes. 2. 8-11. 1 Pet. 5. 8. Rev. 12. 9.
[m] 24. 3. Rev. 14. 15.
[n] Dan. 7. 10. Jude 14.
[o] 30.
[p] 18. 7.
[2] Or, *scandals.*
[r] Rev. 21. 27.
[s] Mark 9.43-49. Rev. 14. 10.
[t] 8. 12.
[u] 25. 34, 46. Rev. 21. 3-5.
[x] 9.
[y] 24. 31.
[z] 2Thes.1.7-10. Rev. 20. 13-15.

the school and in the house of God, illustrations are being continually supplied in multitudes. When men first enter the narrow way that leads to life, they have much to contend with. The cares of the world among the many, and the deceitfulness of riches among the few, form serious barriers to progress. The "good ground," means a heart prepared by the Spirit of the Lord. The Gospel in such hearts will bring forth fruit in various measures, and all of proper quality. The same soil, however, which produces corn, also produces tares; and so believers and unbelievers are never found far apart. It is, moreover, difficult to distinguish between them. The human eye cannot discover the line which separates between the highest point of worldly virtue, and the lowest point of true religion. All that can be reasonably demanded, therefore, is a credible profession. Ver. 31-58. The mustard-seed is, perhaps, the most beautiful emblem that creation can supply of the rise, progress, and complete establishment of the kingdom of Christ. Leaven also strikingly exemplifies the assimilating process of the Church in the world, by the means of truth and grace. It quickens, renovates, and attracts to itself the mystical body of Christ. Worth and rank have been too frequently identified; and wisdom too often

53 ¶ And it came to pass, *that* when Jesus had finished these parables, [a]he departed thence.

54 And [b]when he was come into his own country, [c]he taught them in their synagogue, insomuch that [d]they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this [e]the carpenter's son? [f]is not his mother called Mary? [g]and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

1 *Herod's opinion of Christ.* 3 *Why John Baptist was beheaded.* 15 *The miracle of the five loaves:* 22 *and of walking on the sea.*

AT that time [a]Herod the [b]tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works [1]do shew forth themselves in him.

3 ¶ For [c]Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, [d]his brother Philip's wife.

4 For John said unto him, [e]It is not lawful for thee to have her.

5 And [f]when he would have put him to death, he feared the multitude, [g]because they counted him as a prophet.

6 But when Herod's birth-day was kept, [h]the daughter of Herodias [i]danced [2]before them, and pleased Herod.

7 Whereupon [k]he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, [l]Give me here John Baptist's head in a charger.

9 And [m]the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, [n]and beheaded John in the prison.

11 And his head was brought in a charger, [o]and given to the damsel: and she brought *it* to her mother.

12 And his disciples came and [p]took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, [q]and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; [r]send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, [s]They need not depart; give ye them to eat.

17 And they say unto him, [t]We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, [u]looking up to heaven, [x]he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: [y]and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were [z]about five thousand men, besides women and children.

22 ¶ And straightway [a]Jesus constrained his disciples to get into a ship, and to go before him unto the other side, [b]while he sent the multitudes away.

23 And when he had sent the multitudes away, [c]he went up into a mountain apart to pray: and when the evening was come, [d]he was there alone.

24 But the ship was now in the midst of the sea, [e]tossed with waves: for the wind was contrary.

25 And in [f]the fourth watch of the night Jesus went unto them, [g]walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, [h]Be of good cheer: [i]it is I; be not afraid.

28 And Peter answered him and said,

A. D. 32.

a Mark 6. 33-35.
b Mark 6. 1, 2. John 1. 11.
c Ps. 22. 22; 40. 9, 10.
d John 7. 15, 16. Acts 4. 13.
e Ps. 22. 6. Mark 6. 3. Luke 3. 23.
f Luke 1. 27; 2. 5-7.
g Mark 15. 40, 47; 16. 1. Luke 24. 10. John 19. 25. Gal. 1. 19.

CH. XIV.

a Mark 6. 14-16.
b Luke 3. 1.
1 Or, *are wrought by him.*
c 4. 12. Mark 6. 17.
d Luke 3. 1.
e 1 Kings 21. 19. Prov. 28. 1. Is. 8. 20.
f Mark 6. 19, 20. Acts 4. 21.
g Mark 11. 30-32.
h 22. 24.
i Esth. 1. 10-12.
2 Gr. *in the midst.*
k Esth. 5. 3, 6.
l 1 Kings 18. 4, 13; 19. 2. 2 Kings 11. 1. Prov. 1. 16.
m Mark 6. 20.
n 2 Chr. 36. 16. Jer. 1. 30.
o Gen. 40. 7. Jer. 32. 17. Rev. 16. 6.

p 27. 58-61. Acts 8. 2.
q Mark 6. 34.
r Mark 8. 3.
s 2 Kings 4. 42-44. Luke 3. 11. John 13. 29. 2 Cor. 8. 2, 3.
t Mark 6. 37, 38. Luke 9. 13. John 6. 5-9.
u Mark 6. 41. Luke 9. 16. John 11. 41.
x Mark 8. 6. John 6. 11, 23. Acts 27. 35.
y Mark 6. 42-44. John 6. 12-14.
z John 6. 10.
a Mark 6. 45.
b 13. 36; 15. 39.
c Mark 6. 46. Luke 6. 12. Acts 6. 4.
d John 6. 15-17.
e Is. 54. 11. Mark 6. 48. John 6. 18.
f Luke 12. 38.
g Mark 6. 48. John 6. 19.
h John 16. 33. Acts 23. 11.
i Luke 24. 36, 39. John 6. 20.

assigned to a stranger, which, even in a superior degree, has been denied to friends and relations. The power of the Lord was not limited; but its exercise was obstructed by the unbelief prevailing among the people. They had so badly requited the good done, that it was meet, for the present, to withhold the further exercise of his power.

Chap. XIV. 1-22. The Tetrarch was a ruler over the fourth part of a country. High position is unfavourable to popular knowledge. Herod was the last to hear of the miracles of Jesus; but at length the report reached even him, and excited his curiosity. The dance of Salome was a preconcerted thing; it was sure she would please, and that a present would be offered her; and hence her wicked mother taught her by anticipation what to ask. Her age is uncertain, but she was capable of performing the horrid part assigned to her, which she did without any manifestation of female tenderness. The sorrow of Herod would indicate his indisposition at that time to proceed to extremities; it was, moreover, an ill omen to stain a birth-day with the blood of innocence. It was a frequent custom to produce the head of the slain as a proof of death. It was the fear of the multitude that had preserved the life of John up to that period; now, however, through the cruel artifices of a wicked woman he was destroyed. The Saviour here

Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, [k]he walked on the water, to go to Jesus.

30 But when he saw the wind [3]boisterous, he was afraid; and, beginning to sink, he cried, saying, [l]Lord, save me.

31 And immediately Jesus [m]stretched forth *his* hand, [n]and caught him, and said unto him, [o]O thou of little faith, wherefore didst thou doubt?

32 And when they were [p]come into the ship, the wind ceased.

33 Then they that were in the ship came and [q]worshipped him, saying, [r]Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of [s]Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might [t]only touch the hem of his garment: and as many as touched were made [u]perfectly whole.

CHAPTER XV.

3 *God's commandments, and men's traditions.* 11 *What defileth a man.*

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples [a]transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, [b]Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [c]Honour thy father and mother: and, [d]He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, [e]*It is* a gift, by whatsoever thou mightest be profited by me,

6 And [f]honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, [g]well did Esaias prophesy of you, saying,

8 This people [h]draweth nigh unto me with their mouth, and honoureth me with *their* lips; [i]but their heart is far from me.

A. D. 32.

k Mark 9. 23. Luke 17. 6.
3 Or, *strong.*
l Ps. 69. 1, 2; 107. 27-30. Lam. 3. 54-57. Jon. 2. 2-7.
m Ps. 138. 7. Acts 4. 30.
n Gen. 22. 14. Deut. 32. 36. Mark 16. 7.
o Mark 4. 40; 16. 14.
p Ps. 107. 29, 30. Mark 4. 41; 6. 51. John 6. 21.
q Luke 24. 52.
r Ps. 2. 7. Mark 14. 61. Luke 4. 41. John 1. 49; 17. 1.
s Luke 5. 1.
t Mark 3. 10.
u John 7. 23.

CH. XV.

a Mark 7. 2.
b Mark 7. 6-8, 13.
c Deut. 5. 16. Prov. 23. 22.
d Ex. 21. 17. Deut. 21. 18-21. Prov. 20. 20; 30. 17.
e Prov. 20. 25.
f 1 Tim. 5. 3, 4, 8, 16.
g Mark 7. 6.
h Is. 29. 13.
i Prov. 23. 26. Acts 8. 21. Heb. 3. 12.

k Luke 11. 38-41.
l Ps. 52. 2-4. Is. 59. 13-15. Jer. 9. 3-6.
m Ps. 92. 13. Is. 60. 21. John 15. 2.
n Hos. 4. 17.
o Is. 42. 19. Luke 6. 39.
p Jer. 5. 31.
q Mark 4. 34.
r Mark 7. 19, 20.
s 2 Kings 10. 27.
t Prov. 6. 12.
u Gen. 6. 5; 8. 21. Prov. 4. 23.
x 1 Cor. 3. 16, 17; 6. 9-11. Eph. 5. 3-6. Rev. 21. 8, 27.
y 23. 25, 26. Luke 11. 38-40.
z Mark 7. 24.
a Ps. 4. 1.
b John 7. 41, 42.
c Mark 7. 25; 9. 17-22.
d Mark 10. 47, 48.
e Luke 15. 4-6.
f 14. 33.
g Mark 9. 22, 24.
h Mark 7. 27, 28. Acts 22. 21, 22.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not [k]that which goeth into the mouth defileth a man; [l]but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, [m]Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 [n]Let them alone: [o]they be blind leaders of the blind. [p]And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, [q]Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, [r]that whatsoever entereth in at the mouth goeth into the belly, [s]and is cast out into the draught?

18 But [t]those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For [u]out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* [x]which defile a man: [y]but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, [z]and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, [a]Have mercy on me, O Lord, *thou* [b]son of David; [c]my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, [d]Send her away; for she crieth after us.

24 But he answered and said, [e]I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and [f]worshipped him, saying, [g]Lord, help me.

26 But he answered and said, [h]It is not meet to take the children's bread, and to cast *it* to dogs.

sets an example of thanksgiving for food, which was his uniform custom, both in public and in private. This matter is oft-times improperly gone about; a few words of prayer are uttered without the slightest reference to the bounties placed on the table. A custom largely prevails of first asking a blessing, as it is termed, and at the close of the repast giving thanks. From the New Testament, it is clear that this was not the practice of the Saviour and his Apostles. Blessing and giving thanks were identical expressions, and acts which always took place previous to the reception of food. Ver. 23-36. The concern of the disciples on seeing the Lord, plainly shews the prevalence, at that time, of the belief in the existence of men after death. Nothing can be more satisfactorily demonstrative of the popular faith on this subject. The confession of the Divine Sonship of the Saviour, which occurred after he entered the vessel, was natural. His march over the waves was a striking proof of supernatural power.

Chap. XV. 1-20. Tradition still continues to rule the Jewish mind. It is generally placed on an equality with Inspiration, if not higher. Our Lord here pronounces decisively upon its worthlessness, and remonstrates with his hearers for transgressing the commandments of God by a resolute adherence to it. The matter of ver. 5, 6 is particularly noticeable, as shewing the extent to which tradition had subverted the most important principles of religion. "To honour" is a term which always signifies respect; but in the case of parents, should it be

27 And she said, [1]Truth, Lord: [k]yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, [l]great *is* thy faith: [m]be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jesus departed from thence, [n]and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them;

31 Insomuch that the multitude wondered, when they saw [o]the dumb to speak, [p]the maimed to be whole, [q]the lame to walk, and the blind to see: [r]and they glorified the God of Israel.

32 ¶ Then [s]Jesus called his disciples *unto him*, and said, [t]I have compassion on the multitude, because they continue with me now [u]three days, [x]and have nothing to eat: and I will not send them away fasting, [y]lest they faint in the way.

33 And his disciples say unto him, [z]Whence should we have so much bread in the wilderness, as [a]to fill so great a multitude?

34 And Jesus saith unto them, [b]How many loaves have ye? And they said, Seven, and a [c]few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, [d]and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did [e]all eat, and were filled: and they took up of the broken *meat* that was left [f]seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

A. D. 32.

[1] Gen. 32. 10. Dan. 9. 18. Rom. 3. 4, 19.
[k] Luke 16. 21. Rom. 3. 29.
[l] Luke 17. 5. 2 Thes. 1. 3.
[m] Mark 5. 34. Luke 7. 9, 50. John 4. 50-53.
[n] Mark 7. 31.
[o] Mark 7. 37.
[p] Luke 14. 13, 21.
[q] Acts 3. 2-11.
[r] Ps. 50. 15, 23. Mark 2. 12. Luke 7. 16. John 9. 24.
[s] Mark 8. 1, 2. Luke 6. 13.
[t] Heb. 4. 15.
[u] Acts 27. 33.
[x] Luke 12. 29, 30.
[y] 1 Sam. 14. 28-31. Mark 8. 3.
[z] Num. 11. 21, 22. Mark 6. 37. John 6. 5-7.
[a] Luke 9. 13. John 6. 8, 9.
[b] 16. 9, 10.
[c] Luke 24. 41, 42.
[d] Luke 22. 19. John 6. 11. 1 Tim. 4. 3, 4.
[e] Ps. 107. 9. Luke 1. 53.
[f] Mark 8. 8, 9, 19-21.

CHAPTER XVI.

4 The sign of Jonas. 5 The leaven of the Pharisees and of the Sadducees. 21 Christ foreshewth his death.

THE Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them [a]a sign from heaven.

2 He answered and said unto them, [b]When it is evening, ye say, *It will be* fair weather; for the sky is red:

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowring. [c]O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* [d]the signs of the times?

4 A [e]wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, [f]but the sign of the prophet Jonas. [g]And he left them, and departed.

5 ¶ And when his disciples [h]were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, [i]Take heed, and beware of [k]the leaven of [l]the Pharisees and of the Sadducees.

7 And [m]they reasoned among themselves, saying, [n]*It is* because we have taken no bread.

8 *Which* [o]when Jesus perceived, he said unto them, [p]O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do [q]ye not yet understand, neither remember [r]the five loaves of the five thousand, and how many baskets ye took up?

10 Neither [s]the seven loaves of the four thousand, and how many baskets ye took up?

11 How [t]is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, [u]but of the doctrine of the Pharisees and of the Sadducees.

CH. XVI.

[a] Mark 8. 11-13. John 6. 30, 31. 1 Cor. 1. 22.
[b] Luke 12. 54-56.
[c] Luke 11. 44; 13. 15.
[d] 1 Chr. 12. 32.
[e] Mark 8. 12, 38. Acts 2. 40.
[f] Jon. 1. 17.
[g] Gen. 6. 3.
[h] Mark 8. 13, 14.
[i] Luke 12. 15.
[k] Ex. 12. 15-19. 1 1.
[l] Mark 8. 16-18.
[m] Acts 10. 14.
[n] John 2. 24, 25.
[o] Mark 16. 14.
[p] Mark 7. 18.
[q] Mark 6. 36-44. John 6. 9-13.
[r] Mark 8. 6-9, 17-21.
[s] Mark 4. 40.
[t] Acts 23. 8.

necessary, it implies succour as well as reverence. Tradition, however, devised a method of setting it aside. If parents sought relief of their children, it was only for them to say, "It is Corban," and they were at once freed from all further obligation. By that single word they set aside the Fifth Commandment. It has been thought that by "Corban" the sum required was to be given to the temple, which would have been the introduction of a Popish principle, which, doing violence to the Scriptures, places the Church before the parent. Ver. 21-39. This woman of Canaan was, of course, not a descendant of Abraham, which explains the Saviour's language to her. She was not one of the lost sheep of the house of Israel, to whom, for the present, he had come. She, however, wisely thought, not of her lineage but her misery, and continued to pour out her fervent prayer. She displayed a remarkable firmness of purpose, as well as strong faith in his goodness, and her perseverance was honoured with complete success. The example is fraught with much encouragement to all parents under analogous circumstances, and to all Christians. There is no other limit set to the bestowment of blessings than that which arises from the faith and the desire of the suppliant.

Chap. XVI. 1-19. Ver. 18, 19 have been the subject of much discussion between Papists and Protestants. Few passages have more remarkably exemplified the imperfection of the human understanding, and the difficulty of obtaining unanimity on moral questions. There have been no fewer than six views held on the subject of the foundation of the Church. It has been contended that by the "rock" is meant Peter's confession; Peter himself, as the instrument of founding the Church; Christ the Lord, in his person, offices, and work; both Peter's confession and his apostolic labours; the Lord Jesus himself; Peter and the rest of the Apostles. Were a proposition to be formed substantially inclusive of all these points, it would be near the truth. The foundation, doubtless, generalised, means this:—that Jesus Christ, the Son of the living God, is the basis of human hope, as his death has been the ransom of the race, and that there is salvation in none other. A like diversity of judgment has prevailed touching the "keys" of the kingdom. The key, in ancient cities, was a badge of office, and the Jews were accustomed to accompany the promotion to the seat of authority by the presentation of a key. The expression, therefore, is significant of distinction founded in high trust. The language of the

13 ¶ When Jesus came into the coasts of [z]Cesarea Philippi, he asked his disciples, saying, [y]Whom do men say that I, the Son of man, am?

14 And they said, Some *say that thou art* [x]John the Baptist; some, [a]Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, [b]But whom say ye that I am?

16 And Simon Peter answered and said, [c]Thou art the Christ, the Son of [d]the living God.

17 And Jesus answered and said unto him, Blessed art thou, [e]Simon Bar-jona: [f]for flesh and blood hath not revealed *it* unto thee, [g]but my Father which is in heaven.

18 And I say also unto thee, That [h]thou art Peter, and [i]upon this rock [k]I will build [l]my church; [m]and the gates of hell [n]shall not prevail against it.

19 And I will [o]give unto thee [p]the keys of the kingdom of heaven: [q]and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, [r]and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, [l]Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, [s]Get thee behind me, Satan; thou art an offence unto me: for [t]thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

A. D. 32.

[z] Mark 8. 27.
[y] Luke 9. 18.
[x] Luke 9. 19.
[a] Mal. 4. 5.
[b] Mark 8. 29.
[c] Ps. 2. 7.
[d] Deut. 5. 26.
[e] John 1. 42; 21. 15-17.
[f] Gal. 1. 11,12.
[g] John 6. 45.
[h] John 1. 42.
[i] Is. 28. 16.
[k] Zech. 6.12,13.
[l] Acts 2. 47.
[m] Gen. 22. 17. Is. 28. 6. 1 Cor. 15. 55.
[n] Is. 54. 17.
[o] Acts 2. 14, &c.; 15. 7.
[p] Is. 22. 22.
[q] John 20. 23.
[r] John 2.19-21. Acts 2.23-32.
[l] Gr. *Pity thyself.*
[s] Gen. 3.1-6,17.
[t] Mark 8. 33. Rom. 8. 5-8.

[u] Job 2. 4.
[x] Job 27. 8. Luke 12. 20.
[y] Ps. 49. 7, 8.
[z] Mark 9. 1. Luke 9. 27.
[a] John 8. 52. Heb. 2. 9.

CH. XVII.

[a] Mark 5. 37. Luke 8. 51.
[b] Luke 9. 29. Rom. 12. 2. Phil. 2. 6, 7, *Gr.*
[c] Ex. 34. 29-35. Rev. 1. 13-17; 10. 1; 20. 11.
[d] Ps. 104. 2. Mark 9. 3.
[e] Mark 1. 11; 9. 7. Luke 3. 22. John 3. 16, 35; 5. 20-23. Eph. 1. 6. Col. 1. 13, *marg.*
[f] Lev. 9. 24. Ex. 3. 23. Dan. 8. 17; 10. 7-9,16,17. Acts 22. 7; 26. 14.
[g] Dan. 8. 18; 9. 21; 10. 10, 18. Rev. 1. 17.
[h] Luke 24. 5. Acts 9. 6.

25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For [u]what is a man profited, if he shall [x]gain the whole world, and lose his own soul? [y]or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, [z]There be some standing here which shall not [a]taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 *The transfiguration of Christ.* 14 *He healeth a lunatick;* 22 *foretelleth his own passion.* 24 *He payeth tribute.*

AND after six days Jesus taketh [a]Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [b]transfigured before them: and [c]his face did shine as the sun, and his [d]raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, [e]This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, [f]they fell on their face, and were sore afraid.

7 And Jesus came and [g]touched them, and said, [h]Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, say-

text implies an authority given to abolish the old dispensation, and to establish the new, with everything which these operations implied. We therefore find the Apostles forbidding circumcision, putting an end to sacrifice, practising baptism, teaching the churches to observe the Lord's Supper, and all things appertaining to the government of the churches. Ver. 21-28. The great idea which filled the minds of the Apostles from the outset was the kingly character and glory of their Master, and the advantages they expected to reap from his enthronement. Nothing, therefore, could more seriously clash with their prejudice than the communication made, that he was to suffer many things, and then to be slain. Their minds were too dark to understand the import, or even to receive the fact of his resurrection. The awful statement gave a shock to the company, calling forth Peter, as usual, to give expression to the common feeling. Peter's views, however, were treated as the dictate of the Wicked One, who was addressed accordingly. Peter savoured only of notions of temporal grandeur, and recoiled from the intimation of death. Our Lord embraced the opportunity of clearing away the mists which had gathered upon the minds of the disciples, by telling them that they must severally take up their own cross and follow him. The prospect he opened up was anything but encouraging as to this present world. To preserve life here, might be to lose it eternally—to lose it here, to find it there. These words, in due season, produced their effect upon the minds of the Apostles, teaching them that they were here to have tribulation, to be followed by glory in the world of spirits. The coming of the Lord referred to in ver. 28 must necessarily have pointed to the destruction of Jerusalem and the Jewish economy, which took place some fifty-three years afterwards.

Chap. XVII. 1-21. Three witnesses were chosen only six days after the confession of Peter, to testify to the transfiguration and dignity of our Lord. The former of these events occurred in Upper Galilee. On this sublime occasion the Saviour laid aside his vail, and appeared in the glory of his Godhead, giving his disciples, at least, a glimpse of that which enlightens, adorns, and rejoices the heavenly world. The sight was too dazzling for the witnesses long to sustain; they, nevertheless, were enabled to discover the presence of Moses and Elias, as also to listen to the subject of their converse, while they heard a voice from heaven which testified to the Sonship of the Saviour, and the future approbation of his work. The importance of this vision

ing, [l]Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, [k]and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then [l]the disciples understood that he spake unto them of John the Baptist.

14 ¶ And [m]when they were come to the multitude, there came to him a *certain* man, [n]kneeling down to him, and saying,

15 Lord, [o]have mercy on my son; [p]for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, [q]O faithless and perverse generation, [r]how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, [s]If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit [t]this kind goeth not out [u]but by prayer and fasting.

22 ¶ And, while they abode in Galilee, Jesus said unto them, The Son of man shall be [x]betrayed into the hands of men;

23 And [y]they shall kill him, and [z]the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received [1]tribute-*money* came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find [2]a piece of money: that take, and give unto them for me and thee.

A. D. 32.

[l] Mal. 4. 5. Mark 9. 11. John 1. 21, 25.
[k] Mal. 4. 6.
[l] 11..14.
[m] Mark 9. 14.
[n] Mark 1. 40.
[o] Mark 5. 22, 23.
[p] Mark 9. 17, 18, 20-22.
[q] Mark 9. 19.
[r] Ex. 10. 3; 16. 28. Num. 14. 11, 27. Ps. 95. 10. Prov. 1. 22; 6. 9. Acts 13 18.
[s] Mark 11. 23. Luke 17. 6. 1 Cor. 13. 2.
[t] 12. 45.
[u] 1 Kings 17. 20, 21. Dan. 9. 3. Mark 9. 29. 2 Cor. 11.27. Eph. 6. 18.
[x] Acts 7. 52. 1 Cor. 11.23.
[y] Ps. 22. 15, 22, &c. Is. 53. 7, 10-12. Dan. 9. 26. Zech. 13. 7.
[z] Ps. 16. 10. John 2. 19. Acts2. 23-31. 1 Cor.15.3,4.
[1] Gr. *didrachma*, in value fifteenpence.

[2] Or, *stater*, *half an ounce of silver*, value 2s. 6d.

CHAPTER XVIII.

1 *Christ teacheth to be humble.* 7 *Touching offences,* 21 *and forgiving one another.*

CH. XVIII.

[a] Mark 10. 14, 15.
[b] 1 Kings 3. 7. Mark 9. 36, 37.
[c] John 1. 51; 3. 3.
[d] Is. 6. 10.
[e] Luke 18. 15, 17.
[f] John 3. 5.
[g] Mark 9. 41.
[h] John 13. 20. Gal. 4. 14.
[i] Acts 9. 5.
[k] Zech. 13. 7.
[l] Acts 1. 16.
[m] Acts1.18-20. 2 Pet. 2. 15-17.
[n] Deut. 13. 6-8. Luke 18. 22, 23.
[o] Is. 33. 14. Luke 16. 24. 2 Thes.1.8,9.

AT the same time came the disciples unto Jesus, saying, Who is the greatest [a]in the kingdom of heaven?

2 And Jesus called [b]a little child unto him, and set him in the midst of them,

3 And said, [c]Verily I say unto you, [d]Except ye be converted, [e]and become as little children, ye shall not [f]enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall [g]receive one such little child in my name [h]receiveth me.

6 But whoso shall [i]offend one of these [k]little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! [l]for it must needs be that offences come; [m]but woe to that man by whom the offence cometh!

8 Wherefore, [n]if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into [o]everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 ¶ Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always

---

was not fully understood and felt till afterwards, when the Saviour had departed to the heavenly world, and hence the injunction not to make it known till that time. Few events in their lives contributed more to support these three Apostles amidst labours, suffering, and death, for Christ's sake, than this vision with which they were honoured. Jesus had no sooner returned to society than he began again to manifest his power and compassion in the relief of suffering. The defective faith of the disciples limited their power of working miracles, which drew from their Master an expression of displeasure. Having heard and seen so much, their faith by that time ought to have been thoroughly confirmed; but, without the exercise of an inward power acting on the soul, nothing external can either introduce or invigorate the principle. Ver. 22-27. The Saviour now appears to have been daily meditating his approaching death; and again he communicates to his disciples the secrets of his soul. On this occasion, neither Peter nor the rest ventured to deprecate or contradict; but the intimation sank deep into their hearts, filling them with great sorrow. They fully believed that it would be as he had told them. The notion of death they comprehended, but they do not appear to have realised any comfort from that of the resurrection, nor even to have understood it. The miracle here performed, touching the tribute-money, was greatly calculated to fortify the faith of Peter and the rest in their belief of the Saviour's power and knowledge.

Chap. XVIII. 1-14. The inspired penmen are at no pains to draw a vail over their own infirmities, or those of their brethren in the apostleship. Subjects of discussion frequently indicate the feelings of those who discuss them. Among the disciples there were those who aspired to pre-eminence in the coming kingdom, little knowing that this would consist in contempt, labours, sufferings, and death! At that time, nothing could be more incon-

behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? [p]If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth [q]into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, [r]he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so [s]it is not the will of your Father which is in heaven, that [t]one of these little ones should perish.

15 ¶ Moreover, [u]if thy brother shall trespass against thee, [x]go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, [y]that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, [z]tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, [a]Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, [b]it shall be done for them of my Father which is in heaven.

20 For where [c]two or three are gathered together in my name, [d]there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand [1]talents:

25 But forasmuch as he had not to pay, his lord [e]commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [2]worshipped him, saying, Lord, [f]have patience with me, and I will pay thee all.

27 Then the lord of that servant was [g]moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred [3]pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, [h]Have patience with me, and I will pay thee all.

30 And he would not; [i]but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, [k]even as I had pity on thee?

34 And his lord was wroth, [l]and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father [m]do also unto you, if ye [n]from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

2 *Christ healeth the sick;* 3 *answereth the Pharisees touching divorcement;* 16 *and sheweth how to attain everlasting life.*

AND it came to pass, [a]*that*, when Jesus had finished these sayings, he de-

A. D. 32.

p Ps. 119. 176.
q 1 Kings 22. 17. Ez. 34. 6, 12.
r Ps. 147. 11. Zeph. 3. 17.
s John 6. 39, 40; 10. 27-30.
t Is. 40. 11. Zech. 13. 7. 1 Cor. 8. 11-13.
u Luke 17. 3, 4. 1 Cor. 6. 6-8.
x Lev. 19. 17. Ps. 141. 5. Prov. 25. 9, 10.
y Deut. 17. 6. John 8. 17.
z Acts 6. 1-3. 1 Cor. 6. 1-4.
a John 20. 23. Acts 15. 28, 29.
b John 14. 13, 14; 16. 23, 24.
c John 20. 19, 26. 1 Cor. 5. 4.
d Ex. 20. 24. Rev. 1. 11-13; 21. 3.

1 *A talent is 750 ounces of silver, which, after five shillings the ounce, is* L.187, 10*s.*
e 2 Kings 4. 1. Neh. 5. 5, 8. Is. 50. 1.
2 Or, *besought.*
f Luke 7. 42.
g Neh. 9. 17. Hos. 11. 8.
3 *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is sevenpence half-penny,* 20. 1.
h Philem. 18, 19.
i 1 Kings 21. 27-29; 22. 37.
k Luke 6. 35, 36. Eph. 5. 1, 2.
l 2 Thes. 1. 8, 9. Rev. 14. 10, 11.
m Prov. 21. 13. Luke 6. 37, 38.
n Prov. 21. 2. Zech. 7. 12.

CH. XIX.
a Mark 10. 1.

gruous with the true spirit of Christ than their carnal controversies and ambitious views. This matter of drowning with the millstone about the neck was well understood by the ancients. It seems to have grown into a proverb, as expressing fearful and certain destruction. There was no escape for the hapless mortal who was thus precipitated into the ocean. Ver. 10 presents a point of some difficulty. The language must not be explained as figurative; it can signify nothing less than that the angels who rejoice in the Divine favour are ministering spirits to children. It is clear that the heirs of the kingdom enjoy angelic attendance, service, and protection. It has been contended that the angels here mentioned mean, not angels proper, but the spirits of the just made perfect, who are employed in missions of benevolence on the earth. For this, however, there is no authority, and the safe course is strictly to adhere to the written word. Ver. 15-22. A most important duty is here enjoined, on the proper discharge of which, the peace and prosperity of the churches, as well as the happiness of individuals, very mainly depend. Few Gospel duties, however, are more frequently neglected, and the results are almost always disastrous. The party injured will speak to any and everybody, rather than to the wrong-doer, which can neither correct the erring brother, nor bring redress and comfort to his own mind. Nothing is more simple than the Saviour's rule. The weakest may understand it and obey it. The term "Church," signifies the society or body of Christian brethren meeting in any one place for the exercise of worship and the observance of Divine ordinances. The duty of the Church in the case of an evil-doer is most explicit. No consideration of rank, wealth, or station must interfere with obedience to the Divine law. Where exclusion is founded in truth, it is the most terrible event that can befall an immortal being. What is done on earth will be ratified in heaven. Nothing can open the celestial gate for him but that which opens the doors of the Church—repentance, confession, and a fresh appeal to the mercy of God through the blood of Christ. Ver. 23-35. It is surely to be expected that they who have received mercy should shew mercy. Implacability, which is a revolting sight even in a heathen, becomes inexpressibly more so in a professed child of God.

Chap. XIX. 1-15. Our Lord has pronounced with decision on the matter of divorce. It would seem that Moses, in permitting divorces for other than the one

parted from Galilee, and came into the coasts of Judea beyond Jordan;

2 And [b]great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, [c]tempting him, and saying unto him, [d]Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, [e]Have ye not read, [f]that he which made *them* at the beginning, made them male and female;

5 And [g]said, For this cause shall a man leave father and mother, and shall [h]cleave to his wife: [i]and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore [k]God hath joined together, let not man put asunder.

7 They say unto him, [l]Why did Moses then command to give a writing of divorcement, [m]and to put her away?

8 He saith unto them, Moses, [n]because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, [o]Whosoever shall put away his wife, [p]except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, [q]If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, [r]All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

A. D. 33.

[b] 15. 30, 31.
[c] Mark 12. 13-15.
[d] Mal. 2. 14-16.
[e] Mark 12. 10, 26. Luke 6. 3.
[f] Gen. 1. 27; 5. 2. Mal. 2. 15.
[g] Gen. 2. 21-24. Ps. 45. 10. Mark 10. 6-9.
[h] Gen. 34. 3. Deut. 4. 4. 1 Sam. 18. 1. Ps. 63. 8.
[i] 1 Cor. 6. 16; 7. 2, 4.
[k] Prov. 2. 17. Mal. 2. 14. Rom. 7. 2. Heb. 13. 4.
[l] Deut. 24. 1-4. Is. 50. 1. Jer. 3. 8.
[m] Mal. 2. 16.
[n] Ps. 95. 8. Zech. 7. 12. Mal. 2. 13, 14. Mark 10. 5.
[o] Mark 10. 11, 12. Luke 16. 18.
[p] 2 Chr. 21. 11. Jer. 3. 8. 1 Cor. 5. 1.
[q] Gen. 2. 18. Prov. 5. 15-19.
[r] 1 Cor. 7. 7, 9, 17, 35.

[s] Dan. 12. 2.
[t] Ex. 20. 12-17. Deut. 5. 16-21. Luke 18. 20.
[u] Lev. 19. 3. Prov. 30. 17.
[x] Lev. 19. 18.
[y] Mark 10. 20.
[z] Mark 10. 21. Luke 18. 22.
[a] Mark 2. 14.
[b] Mark 6. 26.
[c] Jer. 13. 23.
[d] Luke 13. 23, 24. Rom. 10. 13.
[e] Gen. 18. 14. Zech. 8. 6. Mark 10. 27. Luke 1. 37.
[f] Deut. 33. 9. Mark 1. 17-20. Luke 5. 11, 27, 28. Phil. 3. 8.
[g] Acts 3. 21. 2 Pet. 3. 13.
[h] Luke 22. 28-30. 1 Cor. 6. 2, 3. Rev. 2. 26, 27.
[i] Lev. 24. 5. Rev. 21. 12-14; 22. 2.
[k] Mark 10. 29, 30.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have [s]eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, [t]Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 [u]Honour thy father and *thy* mother: and, [x]Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, [y]All these things have I kept from my youth up: [z]what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and [a]come *and* follow me.

22 But when the young man heard that saying, [b]he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, [c]It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, [d]Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; [e]but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, [f]we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me [g]in the regeneration, when the Son of man shall sit in the throne of his glory, [h]ye also shall sit upon twelve thrones, judging [i]the twelve tribes of Israel.

29 And [k]every one that hath forsaken

great cause, acted on the principle of expediency. He permitted this as the less of two or more evils; but the Lord Jesus, the Head of the Church, speaks authoritatively, telling them that the case of Moses was exceptional, and that from the beginning of the world it was not so. It is noticeable that our Lord, throughout the whole of his course, manifested peculiar condescension to little children. Among the Jews it was common for the prophets, in their prayers for others, to place their hands on the object of their supplication. Ver. 16-30. The party putting the question does not ask how he may be saved, but what he shall *do* in order to it, so that our Lord, in replying, takes him on his own ground, preaching to him not the Gospel but the Law. This was the short and sure way to work conviction, and thus to prepare for the display of sovereign mercy. The young man laid claim to a measure of obedience which shewed how imperfectly he was acquainted with his own heart. To mention nothing else, he had not loved his neighbours as himself, and much less the Lord his God, with all his soul and heart, and strength and mind. The Searcher of hearts perceived that, notwithstanding his sobriety, purity, and general morality, he was a lover of the world, and applied the test which would bring home to him the charge. He would have done or suffered anything compatible with the retention of his great possessions, but he could not part with these even for "eternal life." The fact gives fearful emphasis to the Scripture, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." He was here told distinctly by what means he might obtain eternal happiness, but the price was too high, and he declined to pay. He chose the world, and in all probability lost his soul. The circumstance deeply impressed the minds of the Apostles; and it is still much calculated to reconcile the poor to their poverty, which is not without important advantages touching personal godliness. The dangers

houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But [1]many *that are* first shall be last, and the last *shall be* first.

CHAPTER XX.

1 *Of the labourers in the vineyard.* 20 *Christ teacheth his disciples to be lowly.*

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire [a]labourers into his vineyard.

2 And when he had agreed with the labourers for [1]a penny a day, he sent them into his vineyard.

3 And he went out about [b]the third hour, and saw others [c]standing idle in the market-place,

4 And said unto them, [d]Go ye also into the vineyard; [e]and whatsoever is right I will give you. And they went their way.

5 Again he went out about the [f]sixth and ninth hour, and did likewise.

6 And about [g]the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, [h]Because no man hath hired us. He saith unto them, [i]Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, [k]they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have [2]wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

A. D. 33.

[1] Mark 10. 31. Luke 7. 30, 30. Rom. 5. 20, 21.

CH. XX.

[a] Mark 13. 34.
[1] 18. 23, *margin.*
[b] Mark 15. 25. Acts 2. 15.
[c] Ex. 16. 49.
[d] Luke 19.7-10. Rom. 6. 16-23. 1 Pet. 1. 13; 4. 2, 3.
[e] Col. 4. 1.
[f] Mark 15. 33, 34. Luke 23. 44-46.
[g] Ec. 9. 10.
[h] Acts 14. 16. Rom. 10. 14-17. Eph. 2. 11, 12; 3. 5, 6. Col. 1. 26.
[i] Luke 14. 21-23.
[k] Luke 23. 43. Rom. 4. 3-6; 5. 20, 21. Eph. 1. 6-8; 2. 8-10. 1 Tim. 1. 14-16.
[2] Or, *continued one hour only.*

[l] Gen. 18. 25. Job 34. 8-12. Rom. 9. 14, 16, 20.
[m] Mark 7. 22. Jam. 5. 9.
[n] Jon. 4. 1-4.
[o] Mark 10. 31. John 13. 19-22. Rom. 5. 20.
[p] Luke 14. 24. 2 Thes. 2.13, 14.
[q] Ps. 2. 1-3. Is. 53. Dan. 9. 24-27. Acts 2. 23.
[r] Mark 14. 64, 65. Luke 22. 71.
[s] Is. 26. 19. Hos. 6. 2. Luke 24. 46. 1 Cor. 15. 4.
[t] Mark 10. 35.
[u] Mark 15. 40, *Salome.*
[x] 1 Kings 2. 19. Mark 16. 19. Rom. 8. 34. Col. 3. 1.
[y] Ps. 75. 8. Jer. 25. 15, &c. Mark 14. 36. Luke 22. 42.
[z] Mark 10. 38.

13 But he answered one of them, and said, Friend, [l]I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own? [m]Is thine eye evil, [n]because I am good?

16 So [o]the last shall be first, and the first last: [p]for many be called, but few chosen.

17 ¶ And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; [q]and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and [r]they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* [s]and the third day he shall rise again.

20 ¶ Then [t]came to him [u]the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, [x]the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of [y]the cup that I shall drink of, and to be [z]baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the

of wealth are very great, but the grace of God can enable the wealthy to surmount every obstacle. Peter, ever foremost, took credit to himself and his brethren, as having forsaken all and followed Christ. Their "all," to be sure, amounted to very little—nets, boats, and other articles connected with their humble profession; but even these sufficed to test the character of the men. The same Power which enabled them promptly and cheerfully to sacrifice these, would have enabled them to resign great possessions.

Chap. XX. 1-16. The market anciently was a place of resort for business, the settlement of disputes, the delivery of popular orations, and the transaction of public affairs. The sixth, ninth, and eleventh hours, were 12, 3, and 5 in the afternoon, so that the party hired last had to work only an hour, when the day closed. The Jewish day commenced about six in the morning, and was reckoned at twelve hours. A celebrated traveller states, that entering one of these market-places, before sunrise, he beheld a numerous body of peasants assembled, with spades in their hands, waiting to be hired for the day to work in the surrounding fields, which struck him as a happy illustration of the words of this parable. The object of the parable is to correct the Jews, who were envious of the Gentiles. They desired to have a lasting monopoly of Divine favour and Gospel blessings; and nothing gave them more offence in the apostolic proceedings of Paul, than his claims on behalf of the Heathen world. Ver. 17-28. The case of Salome, and her sons James and John, strikingly exemplifies the working of human nature. The brothers must have been privy to their mother's proceeding, as we are told, in ver. 24, that when the ten heard of her suit to the Saviour, they were moved with indignation against the two brethren. Had she, carried away by her maternal feelings, fired by an unseemly and selfish ambition, acted independently of them, they would have been blameless. Her spirit was anything but creditable to her, and was imminently calculated to mar the harmony of the company. Her demand was enormous. Nothing less would serve her than that the two first places in the temporal kingdom for which she vainly looked, should be awarded to her sons. The occasion

Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, [a]and to give his life a ransom [b]for many.

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, [c]What will ye that I shall do unto you?

33 They say unto him, [d]Lord, that our eyes may be opened.

34 So [e]Jesus had compassion *on them*, and [f]touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass; 12 and driveth the buyers and sellers out of the temple.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto [a]the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, [b]The Lord hath need of them; [c]and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, [d]thy King cometh unto thee, meek, and [e]sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, [f]and did as Jesus commanded them,

7 And [g]brought the ass, and the colt, and [h]put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; [i]others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, [k]all the city was moved, saying, [l]Who is this?

11 And the multitude said, [m]This is Jesus the prophet [n]of Nazareth of Galilee.

12 ¶ And Jesus [o]went into the temple of God, [p]and cast out all them that sold and bought in the temple, and overthrew the tables of the [q]money-changers, and the seats of them that sold [r]doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And [s]the blind and the lame came to him in the temple; and he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, [t]Hosanna to the son of David; [u]they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [x]Out of the mouth of babes and sucklings thou hast perfected praise.

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw [l]a fig-tree in the

A. D. 33.

[a] Ps. 49. 7. Is. 53. 10, 11. Dan. 9. 24, 26. Tit. 2. 14. 1 Pet. 1. 19; 2. 24; 3. 18. Rev. 5. 8, 9.
[b] Rom. 5. 15-19. 1 John 2. 2.
[c] Ex. 36. 37. Acts 10. 39.
[d] Ps. 119. 18. Eph. 1. 17-19.
[e] Ps. 145. 8. Luke 7. 13.
[f] Mark 7. 33. Luke 22. 51. John 9. 6, 7.

CH. XXI.

[a] Zech. 14. 4. Luke 19. 37.
[b] 1 Chr. 29. 14-16. Ps. 24. 1; 50. 10, 11. Hag. 2. 8, 9.
[c] 1 Sam. 10. 26. 1 Kings 17. 9. Ezra 7. 27.
[d] Gen. 49. 10. Ps. 2. 6-12; 110. 1-4. Is. 9. 6, 7. Jer. 23. 5, 6. Dan. 2. 44, 45. Mic. 5. 2. Zech. 6. 12, 13.
[e] Deut. 17. 16. Jud. 5. 10. 2 Sam. 16. 2. 1 Kings 10. 26. Hos. 1. 7. Mic. 5. 10, 11. Zech. 9. 9.
[f] Gen. 6. 22. Ex. 40. 16. 1 Sam. 15. 11.
[g] Mark 11. 4-8.
[h] 2 Kings 9. 13.
[i] Lev. 23. 40.
[k] Ruth 1. 19. 1 Sam. 16. 4. John 12. 16-19.
[l] Cant. 3. 6. Is. 63. 1.
[m] Deut. 18. 15-19.
[n] John 1. 45, 46.
[o] Mal. 3. 1, 2. Mark 11. 11.
[p] Mark 11. 15. Luke 19. 45, 46.
[q] Deut. 14. 24-26.
[r] Lev. 1. 14; 15. 14, 29.
[s] Is. 35. 5, 6.
[t] John 7. 42.
[u] Jon. 4. 1.
[x] Ps. 8. 2.
[l] Gr. *one fig-tree.*

sufficed to draw forth from the lips of the Master precious lessons of wisdom, which, while calculated to correct both her and them, served to regulate the feelings of the other apostles—constituting a valuable legacy of truth to every age. It is not in the nature of man, without much grace, to aspire to greatness by becoming the servant of his brethren. Ver. 29-34. The conduct of the multitude was unreflecting and cruel. Proper sentiments would have prompted them to interpose and petition on behalf of the poor blind men, who had now probably the first and the last chance of obtaining a blessing which Christ alone could bestow. The blind men, however, were not to be clamoured down. With them the case was desperate, and they acted with the decision which it required. When men seek after the Lord, they will find many more disposed to obstruct than to further their object. Let them turn the obstruction to account, by increasing their determination to save their souls. How great the contrast, in the present case, of the Saviour's conduct to that of the multitude, who must have felt ashamed at what they had done, and have stood self-condemned when they saw the poor men blessed with vision!

Chap. XXI. 1-22. The prophecy touching Zion's King seems to intimate that both the animals were mounted. It is, however, not uncommon with the Sacred Authors to employ the plural number for the singular; but there is nothing improper in supposing, that, in fulfilment of the prediction, for some reason suggested at the moment, both were used. Thus the King of Zion was borne along in the same way as the judges and kings of Israel had been up to the time of Solomon, all of whom employed the ass. It was reserved for a subsequent age to employ chariots and horses. The spreading of garments in the path of kings was customary in the East, as also was the acclamation of the people. "Hosanna to the son of David," amounts to a prayer for his preservation and prosperity. The language of the multitude, whether they perfectly understood its full import or not, was an emphatic reception of Jesus as the promised Messiah. The authority with which he immediately acted in the temple, was in harmony with his exalted character; while the exercise of his Divine power in healing all who came to him, was much calculated to confirm his mission. This outburst of popular enthusiasm, combined with the power and compassion dis-

way, he came to it, and found nothing thereon, but leaves only, and said unto it, [f] Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, [g] How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, [a] By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The [b] baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, [c] Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: [d] for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But [e] what think ye? [f] A *certain* man had two sons; and he came to the first, and said, [g] Son, go work to-day in my vineyard.

29 He answered and said, [h] I will not, but afterward [i] he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, [k] I *go*, sir; and went not.

31 Whether of them twain [l] did the will of *his* father? They say unto him, [m] The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John [n] came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But [o] last of all he sent unto them his son, saying, [p] They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, [q] This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, [r] and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, [s] He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [t] Did ye never read in the scriptures, [u] The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, [x] The kingdom of God shall be taken from you, and given to [y] a nation bringing forth the fruits thereof.

44 And [z] whosoever shall fall on this stone shall be broken: [a] but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, [b] they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

2 *The marriage of the king's son.* 11 *The wedding-garment.* 15 *Of paying tribute.* 23 *Of the resurrection.*

AND Jesus answered, [a] and spake unto them again by parables, and said,

A. D. 33.

[f] Luke 19. 42-44.
[g] Is. 40. 6-8. Mark 11. 20, 21.
[a] Ex. 2. 14. Acts 4. 7; 7. 27.
[b] Mark 1. 1-11.
[c] Luke 20. 5. John 3. 18; 10. 25, 26.
[d] Mark 6. 20.
[e] Luke 13. 4.
[f] Luke 15. 11-32.
[g] Mark 13 34. 1 Cor. 15 58.
[h] Jer. 44. 16. Eph. 4. 17-19.
[i] 2 Chr. 33. 10-19. Is. 1. 16-19; 55. 6, 7. Ez. 18. 28-32. Dan. 4. 34-37.
[k] Ez. 33. 31. Rom. 2. 17-25.
[l] Ez. 33. 11. Luke 15. 10.
[m] Job 15 6. Luke 7. 40-42.
[n] Is. 35. 8. Jer. 6. 16.
[o] Mark 12. 6. Luke 20. 13. Heb. 1. 1, 2.
[p] Is. 5. 4. Jer. 36. 3. Zeph. 3. 7.
[q] Gen. 37. 18-20. Ps. 2. 2-8.
[r] Acts 2. 23; 4. 10; 7. 52. Jam. 5. 6.
[s] Deut. 28. 59-68. Is. 5. 5-7. Dan. 9. 26. Zech. 13. 8. Mal. 4. 1-6. 1 Thes. 2. 16. Heb. 2. 3; 12. 25.
[t] 16.
[u] Ps. 118. 22, 23. Is. 28. 16. Luke 20. 17, 18. Acts 4. 11. Rom. 9. 33. Eph. 2. 20.
[x] Luke 17. 20, 21. John 3. 3, 5.
[y] Ex. 19. 6. Is. 26. 2. 1 Pet. 2. 9.
[z] Ps. 2. 12. Zech. 12. 3. Luke 20. 18. 2 Cor. 4. 3, 4. 1 Pet. 2. 8.
[a] Ps. 2. 9. Dan. 2. 34, 35. John 19. 11.
[b] Mark 12. 12. Luke 11. 45; 20. 19.

CH. XXII.

[a] Mark 4. 33, 34. Luke 8. 10.

played by the Saviour, sorely tried the chief priests and scribes, who were ready to fix on him a charge of impiety in receiving such homage. The reply so promptly given served to silence and to confound them. There might be more in the curse which fell upon the fig-tree than at first sight appeared. The tree has been considered a type or emblem of the Jewish nation, and especially of the scribes and Pharisees, who, notwithstanding their towering professions, were without fruit. The language of ver. 22 must be taken with Scriptural limitations. While nothing can be more comprehensive than the term "whatsoever," everything must be according to the Divine will, and in harmony with the Divine economy.

Ver. 23-46. The two sons represent the Pharisees and the publicans. Much was promised by the former, but nothing was done; whereas many of the latter that seemed hopeless, became the children of God. The parable of the householder was greatly fitted to expose the ingratitude and wickedness of the Jews. The particulars strikingly illustrate the great facts of their history, at the same time foreshadowing the calling of the Gentiles. The punishment fearfully indicates the results of impenitence. By falling on a great stone, a man may be seriously, though not incurably injured; but when a great stone falls on him, he is crushed and destroyed.

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready; come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, [b]he was wroth: and he sent forth [c]his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, [d]The wedding is ready, [e]but they which were bidden were not worthy.

9 [f]Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all, as many as they found, [g]both bad and good: [h]and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man [i]which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, [k]Bind him hand and foot, and take him away, and cast *him* into [l]outer darkness; [m]there shall be weeping and gnashing of teeth.

14 For [n]many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man;* for thou regardest not the person of men.

17 Tell us therefore, [o]What thinkest thou? [p]Is it lawful to give tribute unto [q]Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and [1]superscription?

21 They say unto him, Cesar's. Then saith he unto them, [r]Render therefore unto Cesar the things which are Cesar's; [s]and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him [t]the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the [2]seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For [u]in the resurrection they neither marry, nor are given in marriage, but are [x]as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? [y]God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, [z]which *is* the great commandment in the law?

A. D. 33.

[b] Luke 19. 43-44. 1 Thes. 2. 16.
[c] Is. 10. 5-7. Jer. 51. 20-23. Luke 19. 27.
[d] 4.
[e] Luke 20. 35. Acts 13. 46.
[f] Prov. 1. 20-23. Is. 55. 1-3, 6, 7. Mark 16. 15, 16. Luke 14. 21-24; 24. 47. Acts 13. 47. Eph. 3. 8.
[g] 1 Cor. 6. 9-11. 2 Cor. 12. 21. 1 John 3. 19. Rev. 2. 14, 15, 20-23.
[h] Rev. 5. 9; 7. 9; 19. 6-9.
[i] 2 Kings 10. 22. Is. 52. 1. Zech. 3. 3, 4. Luke 15. 22. Gal. 3. 27. Eph. 4. 24. Col. 3. 10, 11.
[k] Dan. 3. 20. John 21. 18. Acts 21. 11.
[l] 2 Thes. 1. 9. 2 Pet. 2. 4, 17. Jude 6, 13.
[m] Ps. 37. 12; 112. 10. Luke 13. 28. Acts 7. 54.
[n] Luke 13. 23, 24.
[o] Jer. 42. 2, 3, 20. Acts 28. 22.
[p] Deut. 17. 14, 15. Ezra 4. 13; 7. 24. Neh. 5. 4; 9. 37. Acts 5. 37. Rom. 13. 6, 7.
[q] Luke 2. 1. John 19. 12-15. Acts 17. 7; 25. 8.
[1] Or, *inscription.*
[r] Prov. 24. 21. Luke 23. 2. Rom. 13. 7.
[s] Dan. 3. 16-18. Mal. 1. 6. Acts 4. 19. 1 Pet. 2. 13-17.
[t] Acts 4. 1; 5. 17; 23. 6-8.
[2] Gr. *seven.*
[u] Mark 12. 24, 25. Luke 20. 34-36. John 5. 28, 29. 1 Cor. 7. 29-31. 1 John 3. 1, 2.
[x] Ps. 103. 20. Zech. 3. 7.
[y] Mark 12. 26, 27. Luke 20. 37, 38.
[z] Hos. 6. 12. Mark 12. 28-33.

Chap. XXII. 1-22. The Jews received the first invitation to the Gospel banquet from their own prophets to the days of John, and the second by the Saviour, his Apostles, and other disciples. The reference in ver. 7 to "armies" had an awful fulfilment, when the Romans destroyed the city, and slew an immense multitude of the inhabitants. The Arabs never put aside aught that has been set on the table; when they kill a sheep, they dress the whole of it, and call in their neighbours to consume the banquet. It is a common thing in the East for rich men to feast the poor, the maimed, and the blind. In Oriental festivities, the guests were expected to appear in an appropriate dress, which was generally a white robe. If a stranger happened to be among them who had not on a suitable garment, the master of the house would furnish one. We thus see with what frequency the Saviour had recourse to well-known usages among the people. Ver. 23-40. The question of the resurrection is settled by an appeal to Scripture. The language quoted clearly demonstrates that the souls of the departed survive—a truth which entirely overthrows the system of the Sadducees. The weighty words of our Lord might well impress the minds of his hearers. They presented an astonishing contrast to the teaching of the scribes in indicating perfect knowledge, while they exposed and withered the sophistry and the cavils of his enemies. The question of the lawyer led to the development of a great principle. The Jewish doctors differed in their opinions as to the position of various commandments, some giving the preference to one, some to another. The Lord Jesus shews that they all resolve themselves into one—the love of

37 Jesus said unto him, [a]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [b]Thou shalt love thy [c]neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The [d]LORD said unto [e]my Lord, Sit thou on my right hand, [f]till I make thine enemies thy footstool?

45 If David then call him Lord, [g]how is he his son?

46 And no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER XXIII.

1 *The scribes and Pharisees' good doctrine, but evil examples of life.* 34 *The destruction of Jerusalem foretold.*

THEN spake Jesus [a]to the multitude, and to his disciples,

2 Saying, [b]The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for [c]one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: [d]for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But [e]he that is greatest among you shall be your servant.

12 And [f]whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But [g]woe unto you, scribes and Pharisees, hypocrites! [h]for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, [i]it is nothing; but whosoever shall swear by the gold of the temple, [k]he is a debtor.

17 *Ye* fools, and blind! for whether is greater, the gold, [l]or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is [l]guilty.

19 *Ye* fools, and blind! for whether is greater, the gift, [m]or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, [n]and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth [o]by the throne of God, and by him that sitteth thereon.

A. D. 33.

[a] Deut. 6. 5; 10. 12; 30. 6.
[b] Lev. 19. 18. Luke 10. 27, 28.
[c] Luke 10. 29-37.
[d] Ps. 110. 1. Acts 2. 34.
[e] John 20. 28. 1 Cor. 1. 2. Phil. 3. 8.
[f] Gen. 3. 15. Ps. 2. 8, 9; 21. 9. Is. 63. 1-6.
[g] John 8. 59. Rom. 1. 3, 4; 9. 5. Phil. 2. 6-8. 1 Tim. 3. 16.

CH. XXIII.

[a] Mark 7. 14. Luke 20. 45.
[b] Neh. 8. 4-8. Mal. 2. 7.
[c] John 13. 13, 14. 1 Cor. 1. 12, 13; 3. 3-5.
[d] Mal. 1. 6. Rom. 8. 14-17. 2 Cor. 6. 18.
[e] Mark 10. 43, 44. Luke 22. 26, 27. John 13. 14, 15. 1 Cor. 9. 19. 2 Cor. 4. 5; 11. 23.
[f] Job 22. 29. Ps. 138. 6. Prov. 15. 33; 16. 18, 19; 29. 23. Is. 57. 15. Dan. 4. 37. Luke 1. 51, 52; 14. 11; 18. 14.
[g] Is. 9. 14, 15; 33. 14.
[h] Luke 11. 52. John 7. 46-52. Acts 4. 17, 18. 1 Thes. 2. 15, 16.
[i] Mark 7. 10-13.
[k] Gal. 5. 3.
[l] Ex. 30. 26-29. Num. 16. 38, 39.
[l] Or, *debtor*, or *bound*.
[m] Ex. 29. 37.
[n] 1 Kings 8. 13, 27. 2 Chr. 6. 2; 7. 2. Ps. 26. 8.
[o] Ps. 11. 4. Is. 66. 1.

God and the love of man. This is the religion of heaven, and it ought to be the religion of the earth. This is the first and greatest commandment, and it involves the principle of every other. A man governed by love worketh no ill to his neighbour; and, therefore, love is the fulfilling of the law. Ver. 41-46. The answer to the Saviour's question shews the general view which then obtained concerning the relation of the expected Christ to David. On this point there is no dispute. The second question, however, confounded them. On no principle could it be correctly answered, other than that of the Divine as well as the human character of the Messiah. That granted, all was easy; that denied, all was perplexity.

Chap. XXIII. 1-33. At the feasts of the ancients, the guests did not sit on chairs, round tables, as with us, but reposed upon couches, something corresponding with our sofas, each couch accommodating three persons; and of course it was estimated the greatest honour for the guests to be placed upon the same couch with the master of the house. It corresponds with sitting on the right and left of the chairman at our banquets. The Pharisees were accustomed to walk about the public streets and in the market-places, where people assembled in large numbers, for the special purpose of obtaining the notice of the multitude, who stretched out the hand, uncovered the head, or bowed the knee. The Saviour directs his observations to the pride which prompted this course, and exposed it before the people. The injunction to call no man father, implies much. Men, the greatest and the best, are but men; and while entitled to respect and honour on the ground of wisdom, worth, and office, they are never to be put in the place of our Divine Master. The Saviour's exposure of the Pharisees was much fitted to exasperate them. He removed the vail, and revealed their hypocrisy in all its deformity. The combination of lengthened prayer with the plunder of poor widows, was calculated to rouse against them public indignation. By these means they imposed on the simple, and, when our Lord appeared, sat enthroned in the hearts of the multitude; but, by discovering their true character, he reduced them to their proper place. It was customary among the Jews to

23 Woe unto you, scribes and Pharisees, hypocrites! [p]for ye pay tithe of mint, and anise, and cummin, and have [p]omitted [q]the weightier *matters* of the law, judgment, mercy, and faith: [r]these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! [s]for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, [t]cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited [u]sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so [x]ye also outwardly appear righteous unto men, [y]but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because [z]ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in [a]the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, [b]that ye are the children of them which killed the prophets.

32 Fill ye up then [c]the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, [d]how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you [e]prophets, [f]and wise men, and [g]scribes; and *some* [h]of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That [i]upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, [k]*thou* that killest the prophets, and stonest them which are sent unto thee, [l]how often would I have gathered thy children together, [m]even as a hen gathereth her chickens under *her* wings, [n]and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XXIV.

1 *The destruction of the temple foretold.* 29 *Of Christ's coming to judgment.*

AND Jesus went out, and departed from the temple: and his disciples came to *him*, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, [a]There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* [b]the sign of thy coming, and of [c]the end of the world?

4 And Jesus answered and said unto them, [d]Take heed that no man deceive you:

5 For many shall come [e]in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all *these things* must come to pass, [f]but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be [g]famines, and pestilences, and earthquakes, in divers places.

A. D. 33.

[p] Luke 11. 42.
[q] 1 Sam. 15. 22. Hos. 6. 6. Mic. 6. 8.
[r] 5. 19, 20.
[s] Mark 7. 4.
[t] Is. 55. 7. Jer. 4. 14; 13. 27. Ez. 18. 31.
[u] Num. 19. 16.
[x] 1 Sam. 16. 7. Ps. 51. 6. Jer. 17. 9, 10.
[y] Mark 7. 21-23.
[z] Luke 11. 47, 48.
[a] 2 Chr. 36. 15, 16. Jer. 2. 30.
[b] Acts 7. 51, 52.
[c] Gen. 15. 16.
[d] Heb. 2. 3; 10. 29; 12. 25.
[e] Acts 11. 27; 13. 1; 15. 32.
[f] Prov. 11. 30.
[g] 13. 52.
[h] John 16. 2.
[i] Gen. 9. 5, 6. 2 Kings 21. 16. Is. 26. 21. Jer. 2. 30, 34. Lam. 4. 13, 14.

[k] Mark 12. 3-8.
[l] 2 Chr. 36. 15, 16. Ps. 81. 8-11. Jer. 6. 16, 17.
[m] Deut. 32. 11. Ruth 2. 12. Ps. 17. 8.
[n] Is. 50. 2. Hos. 11. 2, 7. Luke 14. 17-20.

CH. XXIV.

[a] 1 Kings 9. 7, 8. Jer. 26. 18. Ez. 7. 20-22. Dan. 9. 26, 27. Mic. 3. 12. Luke 19. 44.
[b] 32, 33.
[c] 13. 39, 40. Heb. 9. 26.
[d] Mark 13. 5, 6, 22. Eph. 4. 14; 5. 6. 2 Pet. 2. 1-3.
[e] John 5. 43. Acts 5. 36, 37. Rev. 13. 8.
[f] Dan. 9. 24-27.
[g] Is. 24. 19-23. Joel 2. 30, 31. Zech. 14. 4, 5. Luke 21. 11, 25, 26. Acts 2. 19, 20; 11. 28.

whiten their sepulchres, by way of ornament, as well as to prevent the danger of ceremonial pollution by too near an approach. The Rabbis carried the notion of danger from this cause so far, as to mark the surface of the ground under which their sepulchral caves extended. The graves of the great were distinguished by square rooms, which were kept clean whitewashed and beautified. Many of these continue to this day, presenting an impressive comment on the language of the Lord Jesus. Ver. 34-39. The whole of this discourse is stamped with grandeur such as none of the Prophets or the Apostles ever reached. Ver. 34, 35 are marked with peculiar authority. The prediction is terrible, displaying the inexpressible wickedness of the then existing generation. The apostrophe to Jerusalem is peculiarly affecting. In the East, birds of prey are constantly on the wing; it is therefore difficult to rear chickens, since at every moment they are in danger of being carried off. This peril keeps the mother continually upon the watch; and no sooner does she see them skimming along, than she gives a scream, and the brood run to her for protection.

Chap. XXIV. 1-28. Jewish historians tell us that the temple was built with stones of green and white marble, some of which were no less than 45 cubits long, 5 high, and 6 broad, or, according to our measurement between 60 and 70 feet in length! It is particularly worthy of remark, that when the Romans had taken Jerusalem, they not only destroyed the temple and the city, but dug up the foundations of both, thus realising the very words of the Lord Jesus, as well as fulfilling the prophecy of Micah, chap. iii. 12. The false Christs which appeared subsequently are here foretold. These men, by inciting insurrection, exasperated the Romans, and greatly enhanced the misery of the people. The rising of the nations here set forth was realised to the letter; the Jews and Syrians contended at Cæsarea about the right of the city, when the Jews were expelled, and 20,000 of them slain. The Jews retaliated, ravaging the cities and villages of the Syrians, and killing vast multitudes. The Syrians rejoined by taking signal vengeance. The calamities of the Apostles and their converts are here distinctly set forth, so that they were not taken unawares. The preaching of the Gospel of the kingdom, mentioned in ver. 14, has been largely fulfilled; but much remains still to be done. "The abomination of desolation" is at once explained by the standards of the

8 All [h]these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And [i]many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And [k]this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; [l]and then shall the end come.

15 When [m]ye therefore shall see the abomination of desolation, spoken of [n]by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck, in those days!

20 But pray ye that your flight be not in the winter, [o]neither on the sabbath-day:

21 For [p]then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And [q]except those days should be shortened, there should no flesh be saved: but [r]for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For [s]there shall arise false Christs, and false prophets, [t]and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also [u]the coming of the Son of man be.

A. D. 33.

h Lev. 26. 18-29. Deut. 28. 59. Is. 9. 12, 17; 10. 4.
i Mark 13. 22. Acts 20. 30. 1 Tim. 4. 1. 2 Pet. 2. 1.
k 9. 35; 10. 7. Acts 20. 25.
l Ex. 7. 5-7, 10.
m Mark 13. 14. Luke 19. 43; 21. 20.
n Dan. 9. 27; 12. 11.
o Ex. 16. 29. Acts 1. 12.
p Ps. 69. 22-28. Is. 65. 12-16; 66. 15, 16. Dan. 9. 26; 12. 1. Joel 1. 2; 2. 2. Zech. 14. 2, 3. Mal. 4. 1.
q Mark 13. 20.
r Is. 6. 13; 65. 8, 9. Zech. 13. 8, 9; 14. 2.
s 2 Pet. 2. 1-3; 3. 17.
t Deut. 13. 1, 2. 2 Thes. 2. 9-11.
u Mal. 3. 2; 4. 5.

x Dan. 7. 13. Mark 13. 4.
y Zech. 12. 10. Rev. 1. 7.
z Mark 13. 26; 14. 62-64.
a Mark 16. 15, 16.
1 Or, *a trumpet and a great voice.*
b Is. 11. 12; 49. 18; 60. 4. Mark 13. 27.
c Mark 13. 28, 29.
d 3.
e Ex. 7. 2, &c. Heb. 10. 37. Jam. 5. 9. 1 Pet. 4. 7.
2 Or, *he.*
f Ps. 102. 26. Is. 34. 4. Heb. 1. 11, 12. 2 Pet. 3. 7-12. Rev. 6. 14.
g Num. 23. 19. Ps. 19. 7. Is. 40. 8; 55. 11. Tit. 1. 2. 1 Pet. 1. 25. Rev. 3. 14.
h Jud. 20. 34. Prov. 23. 35. Is. 42. 25. Luke 19. 44. Rom. 1. 28. 2 Pet. 3. 5.
i 2 Chr. 33. 12, 13, 19, 23, 24. Luke 17. 34-37. 1 Cor. 4. 7. 2 Pet. 2. 5, 7-9.
k Mark 13. 33-35.
l 25. 10, 13.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear [x]the sign of the Son of man in heaven: [y]and then shall all the tribes of the earth mourn, and they shall [z]see the Son of man coming in the clouds of heaven with power and great glory.

31 And [a]he shall send his angels with [1]a great sound of a trumpet, and they shall [b]gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now learn [c]a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer [2]is nigh:

33 So likewise ye, [d]when ye shall see all these things, [e]know that [2]it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 [f]Heaven and earth shall pass away, but [g]my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And [h]knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; [i]the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; [k]for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore [l]be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over

---

Roman army; for the Romans adored the eagles of their legions, and the images of their gods and their emperors, which were inscribed on the standards of the troops. According to the great Jewish historian, if all the calamities with which the world had been visited from the beginning were summed up, they would not equal those endured by the Jews. If this language be somewhat hyperbolical, there is still much truth in it. Never was nation put to such straits. About 1,100,000 perished in the siege, and multitudes elsewhere, so that the whole nation must have been cut off had not the period of their sufferings been shortened. Ver. 29-51. The "carcase" clearly means the Jewish nation, about, both morally and judicially, to expire; and the instruments of Divine vengeance are clearly the Roman armies, whose standards were the eagles. The scent of birds of prey in the East is very keen; anything in the way of offal will soon collect them. Should there be a dead elephant, or any other beast in the jungle, vast numbers of ravenous birds and animals hasten to the spot, contending for the prey. The angels, in ver. 31, have been viewed as the Ministers of the Word, who blow the Gospel trumpet, and gather the elect of God out of this wicked world. The events have been applied to the last day, which it has been

his household, [m] to give them meat in due season?

46 [n] Blessed *is* that servant whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, [o] That he shall make him ruler over all his goods.

48 But and [p] if that evil servant shall [q] say in his heart, [r] My lord delayeth his coming;

49 And shall begin [s] to smite *his* fellow-servants, [t] and to eat and drink with the drunken;

50 The lord of that servant shall [u] come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [3] cut him asunder, [x] and appoint *him* his portion with the hypocrites: [y] there shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *The description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, [a] which took their lamps, and went forth to meet [b] the bridegroom.

2 And [c] five of them were wise, and five *were* foolish.

3 They that *were* [d] foolish took their lamps, and took no oil with them:

4 But the wise took [e] oil in their vessels with their lamps.

5 While the bridegroom tarried, [f] they all slumbered and slept.

6 And at midnight there was a cry made, [g] Behold, the bridegroom cometh; [h] go ye out to meet him.

7 Then [i] all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are [1] gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, [k] the bridegroom came; and [l] they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, [m] I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* [n] as a man travelling into a far country, *who* called his own servants, [o] and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After [p] a long time the lord of those servants cometh, and [q] reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, [r] Well done, *thou* good and faithful servant; thou hast been faithful over a few things, [s] I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance:

A. D. 33.

[m] 25. 35-40.
[n] 25. 34.
[o] 25. 21, 23.
[p] 18. 32.
[q] Deut. 9. 4.
[r] 2 Pet. 3. 3-5.
[s] Is. 66. 5.
[t] Rom. 16. 18.
[u] Rev. 3. 3.
[3] Or, *cut him off.*
[x] Luke 12. 46.
[y] Luke 13. 28.

CH. XXV.

[a] Phil. 2. 15,16.
[b] John 3. 29.
[c] 1 Cor. 10. 1-5.
[d] Is. 48. 1, 2. Heb. 12. 15.
[e] Ps. 45. 7. Rom. 8. 9. 2 Cor. 1. 22.
[f] Cant. 3. 1; 5. 2. Jon. 1. 5, 6. Luke 18. 8. Rom. 13. 11. Eph. 5. 14. 1 Thes. 5. 6-8. 1 Pet. 5. 8.
[g] Ps. 50. 3-6. 2 Thes. 1. 7-10. Jude 14, 15.
[h] Is. 25. 9. Am. 4. 12. Rev. 19. 7-9.
[i] Luke 12. 35. 2 Pet. 3. 14. Rev. 2. 4, 5.
[1] Or, *going out.*
[k] Rev. 1. 7; 22. 12, 20.
[l] Luke 12. 36, 37. Col. 1. 12. 1 Pet. 1. 13.
[m] Ps. 1. 6; 5. 5. Hab. 1. 13. Luke 13. 26-30.
[n] Mark 13. 34. Luke 19. 12, 13; 20. 9.

[o] Luke 16. 1-12. Rom. 12. 6, &c. 1 Cor. 3. 5; 4. 1, 2; 12. 7-28. Eph. 4. 11. 1 Pet. 4. 9-11.
[p] 24. 48.
[q] Luke 16. 1, 2, 19. Rom. 14. 7-12. 1 Cor. 3. 12-15. 2 Cor. 5. 10. Jam. 3. 1.
[r] 2 Chr. 31. 20, 21. Luke 16. 10. Rom. 2. 29. 1 Cor. 4. 5. 2 Cor. 5. 9; 10. 18. 1 Pet. 1. 7.
[s] Luke 12. 44; 22. 28-30. Rev. 3. 10, 26-28; 3. 21; 21. 7.

thought is exclusively referred to. These, however, and much beside, are but speculations, the simple fact mentioned in ver. 34, that the whole was to be accomplished in that generation, suffices to settle the question. Whatever it was, it was limited to a given period; and, examined in that light, it can mean nothing more than the Saviour's providential care over his people.

Chap. XXV. 1-30. This beautiful parable was more impressive to the Jewish than it is now to the Gentile ear. Amongst them, after the marriage had been celebrated, the bridegroom conducted his bride in a procession in the evening to his own home. Female friends and relations were invited, and with lamps waited in company near the house till the bridegroom returned, when, after the customary congratulations, they joined the procession, and proceeded to his residence. The doors were then shut. The custom prevailed among the ancient Greeks and Romans, as it does still among the Hindus. Missionaries tell us that the bridegroom at a Hindu marriage, having entered the house, the door is immediately closed and guarded by sepoys, and after this there is no admission, however urgently pressed. Ver. 31-46. The allusion to the separation of the sheep from the goats would seem to be founded on the custom of the ancient shepherds to keep them in different flocks,

but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When [t]the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and [u]he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on [x]his right hand, but the goats on the left.

34 Then shall [y]the King say unto them on his right hand, [z]Come, ye blessed of my Father, [a]inherit the kingdom prepared for you from the foundation of the world:

35 For [b]I was an hungered, and ye gave me meat: I was [c]thirsty, and ye gave me drink: [d]I was a stranger, and ye took me in:

36 [e]Naked, and ye clothed me: I [f]was sick, and ye visited me: [g]I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into [h]everlasting fire, [i]prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

A. D. 33.

[t] Mark 8. 38; 14. 62.
[u] Ps. 1. 5; 50. 3-5. Ez. 34. 17-22. Mal. 3. 18.
[x] Gen. 48. 13, 14, 17-19.
[y] Ps. 2. 6; 24. 7-10. Is. 9. 7. Dan. 9. 25. Zeph. 3. 15. Zech. 9. 9, 10.
[z] Gen. 12. 2, 3. Deut. 11. 26-28.
[a] Luke 12. 32. Rom. 8. 17. 1 Cor. 6. 9.
[b] Deut. 15. 7-11. Prov. 3. 9, 10. Ec. 11. 1, 2. Is. 58. 7-11. Luke 11. 41; 14. 13-14. John 13. 29. Eph. 4. 28. Jam. 1. 27. 1 John 3. 16-19.
[c] Prov. 25. 21. Rom. 12. 20.
[d] Gen. 18. 2-8; 19. 1-3. Acts 10. 15.
[e] Job 31. 19, 20. Luke 3. 11.
[f] Ex. 34. 4. Jam. 1. 27; 5. 14, 15.
[g] Phil. 4. 10-14. Heb. 10. 34; 13. 3.
[h] Mark 9. 43-48. 2 Thes. 1. 9. Rev. 14. 10, 11; 20. 10-15.
[i] John 8. 44. Rom. 9. 22, 23. 2 Pet. 2. 4. 1 John 3. 10. Jude 6. Rev. 12. 7-9.

CH. XXVI.

[a] 19. 1.
[b] Mark 14. 3.
[c] John 12. 2, 3.
[d] Ex. 30. 23-33. Ps. 133. 2. Ec. 9. 8. Cant. 1. 3, Is. 57. 9. Luke 7. 37, 38.
[e] Job 42. 7. Luke 7. 44-50.
[f] Neh. 2. 18.

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

3 *The rulers conspire against Christ.* 14 *Judas selleth him.* 17 *Christ eateth the passover.* 47 *He is betrayed by Judas.*

AND it came to pass, [a]when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

6 ¶ Now, when Jesus was in Bethany, in the house of [b]Simon the leper,

7 There [c]came unto him a woman having an alabaster-box of [d]very precious ointment, and poured it on his head, as he sat *at meat.*

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

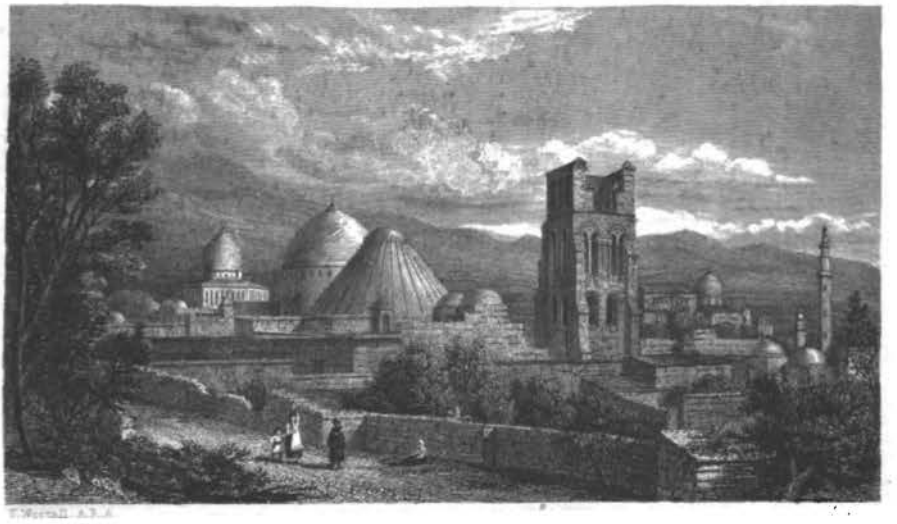
10 When Jesus understood *it*, he said unto them, [e]Why trouble ye the woman? for she hath wrought [f]a good work upon me.

---

dividing the one from the other when they happened to mingle. It may further refer to the custom of the Jews, who placed those acquitted on the right hand of the Sanhedrim, and those that were condemned on the left. This solemn passage presents, in a very striking manner, the importance which attaches to practical godliness, more especially to compassion for distress, and the exercise of good offices in mitigating affliction among the faithful in Christ Jesus. Throughout the whole Scriptures, this view of personal piety receives special prominence. While James defines "pure religion and undefiled before God and the Father," he represents it to consist in "visiting the fatherless and widows in their affliction," and in "keeping ourselves unspotted from the world." The closing verse has been the subject of much discussion; a class of writers, sufficiently pleased with the perpetuity of eternal life, set themselves against the doctrine of everlasting punishment, apparently forgetful that the question is simply one of language. The same term is employed in the one case as in the other, and there is no authority whatever to limit the one to a fixed period, and extend the other through an endless eternity.

Chap. XXVI. 1-25. There is some difficulty about the person mentioned in ver. 7. It has been generally considered that it was Mary, and that the anointing is the same as that referred to in John xii. This view is supposed to meet a difficulty; it is deemed more probable than that, within the brief space of *four days*, the Saviour should have been *twice* anointed with so costly a perfume, that the same fault should be found with the action, and the same value set on the ointment, the same words used in defence of the woman, and all this in the presence of many of the same persons. It was customary for the guests to rest on couches at meals, and even at the Paschal Supper; this custom had long prevailed, although the Israelites were first commanded to eat it standing with their staves in their hands, as persons prepared to set out upon a journey. On what ground the express enactment was set aside it is impossible to ascertain. It has been thought that the Rabbis were the authors of the change, representing the recumbent posture as symbolic of their rest in Canaan: but it is perilous to take such liberties with the express injunctions of the sacred page. The principle once adopted, none can tell whither it may lead. It is the basis of Popery. It was customary for the Arabs to help themselves with their hands out of the same dish, and the fashion there prevails up to the present time. Although they use neither knife, fork, nor spoon, delicacy is not greatly violated, from the frequent ablutions which





11 For ye have the poor always with you; [f]but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, [h]Wheresoever this gospel shall be preached in the whole world, [i]*there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces *of* silver.

16 And from that time [k]he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, [l]Where wilt thou that we prepare for thee to eat the passover?

18 And he said, [m]Go into the city to such a man, and say unto him, The Master saith, [n]My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The [o]Son of man goeth as it is written of him: [p]but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, [q]Jesus took bread, and [1]blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; [r]this is my body.

27 And [s]he took the cup, and gave thanks, and gave *it* to them, saying, [t]Drink ye all of it:

28 For this is [u]my blood of the new testament, which is [x]shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an [2]hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, [y]I will smite the Shepherd, [z]and the sheep of the flock shall be scattered abroad.

32 But after [a]I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, [b]Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto [c]a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

A. D. 33.

[f] John 13. 33; 14. 19; 16. 5, 28; 17. 11.
[h] Mark 13. 10. Luke 24. 47.
[i] Ps. 112. 6.
[k] Mark 14. 11. Luke 22. 6.
[l] Luke 22. 8, 9.
[m] Mark 14. 13-16. Luke 22. 10-13.
[n] Luke 22. 53. John 7. 6.
[o] Ps. 22. 1-21. Is. 50. 5, 6; 53. Mark 9. 12. John 19. 24, 28, 36, 37. Acts 13. 27-29. 1 Cor. 15. 3. 1 Pet. 1. 11.

[p] Mark 14. 21. John 17. 12.
[q] Luke 24. 30. 1 Cor. 11. 23-25.
[1] Many Greek copies have *gave thanks*.
[r] Ex. 5. 4, 5. Luke 22. 19.
[s] Mark 14. 23, 24.
[t] Ps. 116. 13. Cant. 5. 1. Is. 25. 6; 55. 1. 1 Cor. 10. 16; 11. 28.
[u] Ex. 24. 7, 8. Luke 22. 20. Heb. 9. 14-22.
[x] Rom. 5. 15, 19. Heb. 9. 22, 28. 1 John 2. 2.
[2] Or, *psalm*.
[y] Is. 53. 10. Zech. 13. 7.
[z] Job 6. 15-23. Lam. 1. 19. Ez. 34. 5, 6.
[a] Mark 9. 9, 10. Luke 18. 33, 34.
[b] Prov. 28. 14. Rom. 11. 20. 1 Cor. 10. 12. Phil. 2. 12.
[c] Luke 22. 39. John 18. 1.

abound among them—they wash their hands before and after every meal. Ver. 26-46. We have here the Divine account of the institution of the Lord's Supper, presented with the simplicity which serves to expose the manifold errors which have, in the course of ages, gathered around the ordinance. They employed cake, not loaf, such as we use, which accounts for the term "breaking"—an act more symbolic of the awful event to be typified, than our custom of cutting the bread in portions. The bread was not "blessed" as our translators represent it, by introducing the word "it." By "blessing," is meant thanksgiving to God according to the Jewish practice, which had passed into the Christian Church. When the Lord said the bread was his body, he clearly meant nothing more than it signified or represented it. It is difficult to conceive of a greater outrage on language, reason, and common sense, than the Popish notion representing the bread as in very deed the flesh, and the wine as the blood of the Lord Jesus. With respect to the cup, it was given to all the Apostles, and in the churches established by them it was everywhere delivered to the people the same as the bread. Popery has no authority for withholding the cup, and there are few facts in the history of its misdeeds more palpably unscriptural and altogether indefensible. The Saviour calls the dispensation of his religion the New Covenant, in opposition to the Old, which was in its nature introductory and temporary. The blood of sacrifice was necessary to confirm the Old Testament, and the blood of Christ to confirm the New, the former being symbolic of the latter. The objects for which Christ died are described in ver. 28 as "many"—a term which has created some discussion. That it implies a multitude, is certain; nor is it denied by those who hold the doctrine of election by grace. Others view the term as synonymous with the whole human race. To form a right conception of this subject, the entire testimony of Scripture must be taken, and the result of that testimony doubtless is, that Christ Jesus "tasted death for every man," that he "gave himself a ransom for all," that "he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." In harmony with this, he himself commanded his disciples to "preach the Gospel to every creature." God hath commanded all men everywhere to repent and to believe on his Son, whose atonement is sufficient for every soul of man, and it will prove efficient to every penitent believer. The hymn sung on the occasion was that which the Jews were enjoined to use on the night of the passover, which it is said was a portion of six psalms, comprised in the 113th to 118th inclusive. The warning the Saviour gave his disciples was well fitted to render them watchful, and the circumstance of their having failed, notwithstanding, would ever after work in them the spirit of humility and self-distrust. Arundell, who travelled much in Asia Minor, tells us that he found the cocks of Smyrna crowing in full chorus between eleven and twelve at night, and between one and two in the morning. So accurate were their instincts, that he said he could calculate the hour of the night with as much certainty by them as by his watch. The sufferings of the Saviour, in ver. 38, now began to rise upon him like a swelling flood. The language is

37 And he took with him Peter and the two sons of Zebedee, and began to be [d]sorrowful and very heavy.

38 Then saith he unto them, [e]My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, [f]and fell on his face, [g]and prayed, saying, [h]O my Father, [i]if it be possible, [k]let this cup pass from me: nevertheless, [l]not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, [m]What! could ye not watch with me one hour?

41 [n]Watch and pray, that ye [o]enter not into temptation: [p]the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, [q]the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, [r]lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, [s]Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; [t]and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all [u]they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, [x]and he shall presently give me more than twelve legions of angels?

A. D. 33.

d Mark 14. 33, 34.
e Job 6. 2-4. Ps. 116. 3. Is. 53. 10.
f Gen. 17. 3. 1 Chr. 21. 16. Ez. 1. 28.
g Mark 14. 35, 36.
h John 11. 41; 12. 27.
i Mark 13. 22.
k John 18. 11.
l 2 Sam. 15. 26.
m Jud. 9. 38. 1 Sam. 26. 15, 16. 1 Kings 20. 11.
n Mark 13. 33-37.
o Luke 8. 13. 1 Cor. 10. 13.
p Ps. 119. 35-37, 115-117. Is. 26. 3, 9.
q Mark 14. 41, 42.
r Luke 22. 47, 48.
s 2 Sam. 3. 27. Ps. 28. 3; 55. 20, 21.
t Gen. 27. 26. Prov. 27. 6.
u Gen. 9. 6. Ps. 55. 23. Rev. 13. 10; 16. 6.
x 2 Kings 6. 17. Dan. 7. 10.

y Ps. 22; 69. Is. 53. Dan. 9. 24-26. Zech. 13. 7.
z Is. 44. 26. Acts 2. 23.
a Mark 14. 50-52.
b Deut. 19. 16-21. Ps. 27. 12. Prov. 25. 18.
c Jer. 26. 8-11, 16-19.
d Ps. 38. 12-14. Is. 53. 7. Dan. 3. 16.
e Ps. 2. 6, 7. Is. 9. 6, 7.
f Ps. 110. 1. Heb. 1. 3; 12. 2.
g 1 Kings 21. 10-13. John 10. 33, 36.
h Lev. 24. 11-16. John 19. 7.
i Num. 12. 14. Deut. 25. 9. Job 30. 9-11. Is. 50. 6; 52. 14; 53. 3.
j Or, *rods*.
k Mark 15. 18, 19. John 19. 2, 3, 14, 15.
l John 1. 46; 7. 41, 52.
m Ps. 119. 115-117. Prov. 28. 26. Is. 57. 11. Jer. 17. 9. Rom. 11. 20. 1 Cor. 10. 12. Rev. 21. 8.
n Mark 14. 68, 69

54 But [y]how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, [z]that the scriptures of the prophets might be fulfilled. [a]Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, [b]sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, [c]I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But [d]Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be [e]the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on [f]the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, [g]He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, [h]He is guilty of death.

67 Then [i]did they spit in his face, and buffeted him; and others smote *him* with [j]the palms of their hands,

68 Saying, Prophesy unto us, [k]thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with [l]Jesus of Galilee.

70 But [m]he denied before *them* all, saying, I know not what thou sayest.

71 And [n]when he was gone out into the porch, another *maid* saw him, and said

awfully expressive:—"Sorrowful, even unto death"—a sorrow which threatened extinction—is an expression as original as it is affecting. In person, Christ had no sin, and could, therefore, have no sorrow; but the sins of his people began to take hold upon him, and the terrible hour which was drawing on brought his sufferings before his mind in all their intensity and terror. Ver. 47-75. The Saviour's words to Peter clearly shew, that wrongs for the sake of religion are not to be retaliated with violence, and that the kingdom of Christ is not to be extended by the sword. The Roman legion consisted of about 6000 soldiers, and twelve such legions were considered to constitute an effective army. The depravity of the high priest and his associates is strikingly manifested in the conduct of the trial. What they required and sought was, not true, but false testimony; nevertheless, to preserve appearances, it was necessary that even the false witnesses should agree, and their disagreement was a cause of peculiar perplexity. Where the truth is spoken, and the parties speak from personal knowledge, there is a certainty of substantial agreement; but in the case of falsehood, all is chance and hazard.

unto them that were there, °This *fellow* was also with Jesus of Nazareth.

72 And again he denied ᵖwith an oath, ᑫI do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, ʳSurely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter ˢremembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. ᵗAnd he went out, and wept bitterly.

CHAPTER XXVII.

1 Christ delivered to Pilate. 3 Judas hangeth himself. 33 Christ is crucified.

WHEN the morning was come, ᵃall the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then ᵇJudas, which had betrayed him, when he saw that he was condemned, ᶜrepented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed ᵈthe innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, ᵉIt is not lawful for ᶠto put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, ᵍAnd they took the ʰthirty pieces of silver, the price of him that was valued, whom they ⁱof the children of Israel did value,

10 And gave them for the potter's field, as the Lord appointed me.)

A. D. 33.

°61.
ᵖEx. 20. 7. Is. 48. 1. Zech. 5. 3. Mal. 3. 5.
ᑫLuke 22. 34.
ʳLuke 22. 59, 60.
ˢLuke 22. 61, 62.
ᵗLuke 22. 32. Rom. 7. 18-20.

CH. XXVII.

ᵃPs. 2. 2. Mark 15. 1. Luke 23. 1, 2.
ᵇMark 14. 10, 11, 43-46. Luke 22. 3-6, 47, 48.
ᶜJob 20. 5, 15-29. 2 Cor. 7. 10.
ᵈJer. 26. 15. Jon. 1. 14. Heb. 7. 26. 1 Pet. 1. 19.
ᵉLuke 6. 7-9. John 18. 28.
ᶠDeut. 23. 18. Is. 61. 8.
ᵍZech. 11. 12, 13.
ʰEx. 21. 32. Lev. 27. 2-7.
ⁱ*Bought of the children of Israel.*

ᵏMark 15. 2. Luke 23. 3. John 18. 33-36.
ˡPs. 38. 13, 14. Is. 53. 7. Mark 15. 3-5. John 19. 9-11.
ᵐJohn 18. 35. Acts 22. 24.
ⁿMark 15. 6, 8. Luke 23. 16, 17. John 18. 38, 39.
°Mark 15. 9-12. John 19. 15.
ᵖLuke 23. 18-20.
ᑫJob 31. 31. Ps. 22. 8, 9. Is. 49. 7; 53. 2, 3. Zech. 11. 8. Luke 23. 20-24. John 19. 14, 15. Acts 13. 28.
ʳNum. 35. 33. Deut. 19. 10, 13. Josh. 2. 19. 2 Sam. 3. 28, 29. 2 Kings 24. 3, 4. Ps. 109. 12-19. Ex. 22. 2-4; 24. 7-9. Acts 5. 28; 7. 52. 1 Thes 2. 15, 16.

11 ¶ And ᵏJesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when ˡhe was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, ᵐHearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ ⁿNow at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, ᵒor Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they °should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, ᵖWhat shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person; see ye *to it.*

25 Then answered all the people, and said, ᑫHis blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto

Unanimity can only be secured by preconcerted arrangement. It is particularly noticeable, that "many false witnesses came," but the disagreements were such, that their testimony could not be acted upon, till at last two appeared, very probably speaking to order. The trial stands forth with matchless prominence for its destitution, not only of all justice and feeling, but even of all decency. The humiliation of our Lord now approached a climax, which was consummated on the cross.

Chap. XXVII. 1-66. Although the high priest and his associates had pronounced Jesus "guilty of death," yet the power of execution lay with the Romans, and it was therefore necessary that Pilate should both confirm the sentence and carry it out. Judas now began to recover from the deadly stupor into which Satan had thrown him, and when he saw the consequences of his conduct, he shuddered at what he had done. For the time, so excited was his cupidity that he thought of nothing but the reward. So it is with all persons driven headlong by Satan. They are intent only on gratification, and learn their folly and wickedness when too late. The repentance of Judas, however, was "unto death." As if feeling that there was no mercy for him, he sought none, but rushed on destruction, cutting short an existence he could no longer endure by his own hand! It is difficult to conceive aright of the effect of this terrible event. While treason could not be expiated by suicide, it yet sufficed to testify remorse and to proclaim innocence. It was eminently fitted to give a shock even to his ruthless employers, and to arrest the triumph of the ungodly, as well as to vindicate the honour of true religion. The reply of the priests and elders to Judas is one of terrible significance—"What is that to us? see thou to that!" Wretched man! That is all their thanks and all their sympathy! Miserable comforters! Thus it is, and thus it ever will be, that Satan and his servants treat their dupes and tools! Their end once

them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the [2]common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had [r]platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And [s]they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, [t]and led him away to crucify *him.*

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called [u]Golgotha, that is to say, A place of a skull,

34 They [x]gave him vinegar to drink mingled with gall: and when he had tasted *thereof,* he would not drink.

35 And [y]they crucified him, and [z]parted his garments, casting lots: [a]that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And, sitting down, they watched him there;

37 And set up over his head [b]his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou [c]that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, [d]come down from the cross.

A. D. 33.

[2] Or, *governor's house.*
[r] Ps. 35. 15, 16; 69. 7, 19, 20. Is. 49. 7; 53. 3. Jer. 30. 7. Heb. 12. 2, 3.
[s] Job 30. 8-10. Is. 50. 6; 52. 14. Mic. 5. 1.
[t] 21. 39. Is. 53. 7. John 19. 16, 17.
[u] Mark 15. 22. Luke 23. 27-33.
[x] Ps. 69. 21.
[y] Ps. 22. 16. John 20. 20, 25, 27.
[z] Mark 15. 24. Luke 23. 34.
[a] Ps. 22. 18.
[b] Mark 15. 26.
[c] 26. 61.
[d] 16. 4. Luke 16. 31.

[e] John 9. 24; 11. 47.
[f] 2. 2. Luke 19. 38.
[g] Ps. 3. 2; 14. 6; 22. 8; 42. 10. Is. 36. 15, 18; 37. 10.
[h] John 3. 16, 17; 5. 17-25; 10. 30, 36; 19. 7.
[i] Mark 15. 25, 33, 34.
[k] Mark 15. 34.
[l] Mark 15. 37.
[m] Ps. 22. 14, 15. Is. 53. 9-12. Dan. 9. 26.
[n] Ex. 26. 31-37; 40. 21. Lev. 16. 2, 12-15.
[o] Is. 26. 19. Hos. 13. 14.
[p] Dan. 12. 2. 1 Cor. 11. 30; 15. 51. 1 Thes. 4. 14; 5. 10.
[q] 26. 63. Luke 22. 70. John 19. 7. Rom. 1. 4.
[r] Luke 23. 27, 28, 48, 49. John 19. 25-27.
[s] Mark 15. 47; 16. 1. John 19. 25.
[t] 13. 55. Mark 15. 40; 16. 1.

41 Likewise also the chief priests, mocking *him,* with the scribes and elders, said,

42 He [e]saved others; himself he cannot save. If he be [f]the King of Israel, let him now come down from the cross, and we will believe him.

43 He [g]trusted in God; let him deliver him now, if he will have him: for he said, [h]I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now [i]from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour [k]Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that,* said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, [l]when he had cried again with a loud voice, [m]yielded up the ghost.

51 And, behold, [n]the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and [o]many bodies of the saints which [p]slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, [q]Truly this was the Son of God.

55 And [r]many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and [s]Mary the mother of [t]James and

accomplished, they leave their instruments to the consequences. The appropriation of the blood-money, while it was a fulfilment of an important Scripture, shewed how hypocritically they contrived to mingle the highest crime with an ostentatious philanthropy. A mistake has occurred in the transcription, which ascribes the passage to Jeremiah, instead of to Zechariah xi. 12, 13. The testimony borne by Pilate's wife is very remarkable. Her dream so affected her, that she felt constrained to communicate with her husband even on the judgment-seat, testifying that the Prisoner was a "just man," and imploring him to have nothing to do with the matter. This testimony had doubtless a great effect on the judge; but he was overborne by the cruel clamour of the priests and elders. He, nevertheless, maintained a resolute conflict with them; and, on yielding, he took water and washed his hands, uttering the emphatic language, "I am innocent of the blood of this just person; see ye to it." The conduct of Pilate is intensely contradictory: at the same moment he proclaims the innocence of the Prisoner, he signs his death-warrant! The mockery which followed is unparalleled. The dress, the crown, the reed, and the homage, all harmonise in wickedness and cruelty, lending special emphasis to the language of Isaiah the Prophet. Malefactors were always crucified naked, and their garments were a perquisite to the executioners. In the present case, they divided among them the separate articles of clothing, and for the vesture, as it did not admit of division, they cast lots; thus fulfilling to the letter an important prediction in the Psalms. The darkness which covered the terrible scene extended beyond the confines of Judea. The fact was recorded in the annals of other nations as a thing of marvel. Dionysius, in Egypt, it is reported, noticed it as something which testified to the suffering of Deity, or which threatened the dissolution of the world. The rending of the temple vail was a circumstance full of significance. There were two vails—one to the entrance into the Holy Place, and the other between that and the sanctuary, called the inner vail, which is here intended. The rent signified the virtual abolition of the Old Testament Dispensation, and the distinction between the Jews and the Gentiles. The monopoly of the seed of Abraham was at an end, and henceforth it would be seen that God was no respecter of persons. It is to be noted, that the graves which opened, and the bodies which were raised, were those of the saints, not of the wicked, who entered the Holy City, and appeared unto many. No other cir-

Joses, [u]and the mother of Zebedee's children.

57 ¶ When the even was come, [x]there came a rich man of [y]Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, [z]and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it [a]in his own new tomb, which he had hewn out in the rock: and he rolled [b]a great stone to the door of the sepulchre, and departed.

61 And there was [c]Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed [d]the day of the preparation, [e]the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that [f]that deceiver said, while he was yet alive, [g]After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: [h]so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, [i]make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, [k]sealing the stone, and setting a watch.

CHAPTER XXVIII.

1 *Christ's resurrection.* 9 *He appeareth to the women,* 16 *and to his disciples,* 19 *and sendeth them to teach.*

IN [a]the end of the sabbath, as it began to dawn toward the first *day* of the week, came [b]Mary Magdalene, and the other Mary, to see the sepulchre.

2 And, behold, [c]there [l]was a great earthquake: [d]for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His [e]countenance was like lightning, and [f]his raiment white as snow:

4 And for fear of him [g]the keepers did [h]shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that [i]ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. [k]Come, see the place where the Lord lay:

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, [l]All hail. And they came [m]and held him by the feet, and [n]worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now, when they were going, behold, [o]some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

A. D. 33.

[u] 20. 20, 21.
[x] Mark 15. 42, 43. Luke 23. 50, 51.
[y] 1 Sam. 1. 1; 7. 17.
[z] Mark 15. 44-46. Luke 23. 52, 53.
[a] Is. 53. 9.
[b] 28. 2. Mark 16. 3, 4.
[c] 56.
[d] 26. 17. Mark 15. 42. Luke 23. 54-56.
[e] Ps. 2. 1-3. Acts 4. 27, 28.
[f] Luke 23. 2. John 7. 12, 47. 2 Cor. 6. 8.
[g] 16. 21; 17. 23; 20. 19; 26. 61.
[h] 12. 45.
[i] 28. 11-15. Ps. 76. 10. Prov. 21. 30.
[k] Dan. 6. 17.

CH. XXVIII.

[a] Mark 16. 1, 2. John 20. 1.
[b] 27. 56, 61.
[c] Acts 16. 26. Rev. 11. 19.
[l] *Had been.*
[d] Luke 24. 2-5. John 20. 1, 12, 13.
[e] Dan. 10. 5, 6. Rev. 10. 1.
[f] Mark 16. 5.
[g] 27. 65, 66.
[h] Job 4. 14.
[i] John 20. 13-15.
[k] Luke 24. 12. John 20. 4-9.
[l] 2 Cor. 13. 11, *Gr.*
[m] John 20. 17. Rev. 3. 9.
[n] John 20. 28. Rev. 5. 11-14.
[o] 27. 65, 66.

cumstance attending this awful event would naturally produce such terror and consternation. Their impression on the public mind could never be obliterated. What became of these bodies we are not told, and all reasoning on the subject is useless. These spirits of the just, having performed their office on this unparalleled occasion, might conduct their bodies back again to their resting-place, and return to the Paradise of God, leaving their dust to repose till the morning of the resurrection; or, for aught that we can tell, they were glorified and taken to heaven. The probabilities, however, on behalf of the former view are much the stronger. The testimony of the centurion is valuable, as that of an upright and competent witness, and hence the Holy Spirit has honoured it with a record. His name is withheld, but his evidence is embalmed to the end of time. The great solicitude of the chief priests and the Pharisees about the preservation of the body has its value. Nothing was left undone that could be accomplished to ensure safety, and yet the body was removed. Vain are all the projects of men for preventing the accomplishment of the purposes of God!

Chap. XXVIII. 1-18. Some critics have attempted to soften the expression, "a great earthquake," by viewing it simply as relating to a commotion, or confusion among the soldiers, caused by the angel's appearance. The suggestion violates alike common sense and inspiration. The prevailing signification of the term is nothing less than an earthquake, in the common acceptation. But why attempt to abate its force, by altering its character? Does not the act well accord with the advent of an angel on an occasion so august and memorable? The precautions of the chief priests went for nothing; before the glory of the celestial visitant, "the soldiers became as dead men." How tender and touching the Saviour's address to his devoted friends, who had come to do homage to his dust! How great the honour which their intended good offices received! The elders, reckless of truth, suggested falsehood for the concealment of their confusion. It is, however, sometimes difficult at once to lie, and to preserve consistency. The soldiers were instructed to testify to an event which took place while they slept, and of which, consequently, supposing its truth, they could know nothing! Ver. 19, 20. These words are momentous, as touching on the Persons of the Godhead, Father, Son, and Holy Ghost—one in Name, Essence, Immortality, Omniscience, Omnipresence, Omnipotence, Power, and Glory—a distinction clearly set forth in the rite of baptism, by which they are proclaimed as the one living and true God. The injunction touching the spread of the Gospel, presents a glorious view of the aspect which it bears to the human family. As the "Head of the Heathen," the Lord Jesus enjoins

16 ¶ Then [p]the eleven disciples [q]went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they [r]worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, [s]All power is given unto me in heaven and in earth.

A. D. 33.

[p] Mark 16. 14.
[q] 26. 32.
[r] Ps. 2. 12.
[s] Ps. 2. 6-9.
[t] Acts 2. 38, 41.
[u] Gen. 1. 26.
[x] Deut. 6. 32.
[y] Ex. 3. 12.
[z] 24. 3.
[a] 1 Kings 1. 36.

19 Go ye therefore, and teach all nations, [t]baptizing them in [u]the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching [x]them to observe all things whatsoever I have commanded you: and, lo, [y]I am with you alway, *even* [z]unto the end of the world. [a]Amen.

THE GOSPEL ACCORDING TO ST MARK.

There is reason to believe that the Gospel of Mark was written about the year 65. It is distinguished by some peculiarities: from the omission of much that was calculated to interest the Jews, it is supposed that Mark had in view mainly the Gentile believers. Again, while minutely recording the miracles of Jesus, he presents but little of his discourses. He also sets forth various circumstances and matters passed over by Matthew.

CHAPTER I.

1 *John the Baptist's office.* 9 *Jesus is baptized,* 12 *tempted,* 14 *preacheth,* 16 *calleth Peter and others,* 32 *and cureth many.*

THE [a]beginning of the gospel of Jesus Christ, [b]the Son of God;

2 As it is written in the prophets, [c]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John [d]did baptize in the wilderness, and preach the baptism of repentance [1]for the [e]remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all [f]baptized of him in the river of Jordan, [g]confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, [h]There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed [i]have baptized you with water: but [k]he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days, [l]that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens [2]opened, and the Spirit, like a dove, descending upon him:

A. D. 26.

CH. I.

[a] Luke 2. 10, 11. Acts 1. 1, 2.
[b] Ps. 2. 7.
[c] Mal. 3. 1. Matt. 11. 10.
[d] Matt. 3. 1, 2, 6, 11.
[1] Or, *unto.*
[e] Acts 22. 16.
[f] John 1. 28; 3. 23.
[g] Lev. 26. 40. Josh. 7. 19. Ps. 32. 5. Prov. 28. 13.
[h] Matt. 3. 11, 14.
[i] Matt. 3. 11.
[k] Prov. 1. 23. Is. 32. 15. Joel 2. 28.
[l] Matt. 3. 13-15.
[2] *Cloven,* or *rent.*

[m] Matt. 3. 17. John 6. 37; 12. 28-30.
[n] Ps. 2. 7. Is. 42. 1.
[o] Matt. 4. 1, &c.
[p] Heb. 2. 17, 18.
[q] 1 Kings 19. 5-7.
[r] Is. 61. 1-3. Matt. 4. 23.
[s] Matt. 3. 2; 4. 17; 10. 7.
[t] Matt. 10. 2.
[u] Ex. 47. 10. Matt. 4. 19, 20.
[x] 10. 35; 14. 33. Acts 1. 13; 12. 2.
[y] Matt. 4. 23. Luke 4. 16; 13. 10.

11 And [m]there came a voice from heaven, *saying,* [n]Thou art my beloved Son, in whom I am well pleased.

12 ¶ And immediately [o]the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days [p]tempted of Satan; and was with the wild beasts: [q]and the angels ministered unto him.

14 Now, after that John was put in prison, Jesus came into Galilee, [r]preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and [s]the kingdom of God is at hand: repent ye, and believe the gospel.

16 ¶ Now, as he walked by the sea of Galilee, he saw [t]Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become [u]fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw [x]James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath-day [y]he entered into the synagogue, and taught.

22 And they were astonished at his

---

his servants to go and make converts of his subjects, minutely instructing them in the knowledge and obedience of his laws. This command is common to the true Church of God, whatever its external aspects of polity, office, or ordinance. It is also abiding, until the great work shall have been accomplished.

Chap. I. 1-13. In the East, it was customary for men of distinction about to travel to send messengers before them, telling the people to prepare the way. In cases of great dignity, some swept the road, others spread their garments, others formed arches and festoons. The baptism of repentance is designated such, because the duty of repentance was the great topic of John's ministration, and baptism its seal. Those who did not repent were not baptized, so that baptism was the line of demarcation between the penitent and the impenitent; although, doubtless, then, as now, there were those who submitted to baptism without renouncing their sins, and there might be some who were the subjects of compunction, who had not the courage to offer themselves for baptism. The Saviour was said to be with the wild beasts, forasmuch as they were the only settled inhabitants of the wilderness. But if the territory was divided between wild beasts and their Lord, angels were present to dignify the scene and to obey his behests. The precise import of this angelic ministration it is impossible for us to understand; but it must have been something which conduced to his comfort and dignity. Ver. 14-45. The doctrine of repentance, and its necessity to the forgiveness of sin, are very clearly brought out in the present chapter. True repentance is always connected with

doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue [z]a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, [a]the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? [b]for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; [c]and suffered not the devils to [z]speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, [d]All *men* seek for thee.

38 And he said unto them, [e]Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ And there came [f]a leper to him, beseeching him, and [g]kneeling down to him, and saying unto him, [h]If thou wilt, thou canst make me clean.

A. D. 31.

[z] 7. 25; 9. 25. Matt. 12. 43. Luke 4. 33-37.

[a] Ps. 16. 10. Dan. 9. 24. Luke 4. 34. Rev. 3. 7.

[b] Luke 4. 36; 9.1; 10.17-20.

[c] Luke 4. 41. Acts 16. 16, 17.

[z] *Say that they knew him.*

[d] Zech. 11. 11. John 3. 26; 11.48; 12.19.

[e] Luke 4. 43.

[f] Lev. 13; 14. Num. 12. 10-15. Deut. 24. 8, 9. 2 Sam. 3. 29. 2 Kings 5. 5, &c., 27; 7. 3; 15. 5.

[g] 2 Chr. 6. 13. Matt. 17. 14. Luke 22. 41.

[h] Gen. 18. 14. 2 Kings 5. 7.

[i] Matt. 9. 36. Luke 7. 12, 13. Heb. 2. 17; 4. 15.

[k] Gen. 1. 3. Ps. 33. 9. Heb. 1. 3.

[l] Matt. 15. 28. John 4. 50-53.

[m] Matt. 9. 31. Luke 5. 15.

[n] 2. 1, 2, 13.

CH. II.

[a] 1. 45. Matt. 9. 1.

[b] 7. 24. John 4. 47. Acts 2. 6.

[c] 1. 33, 37, 45; 4. 1, 2.

[d] 6. 34. Matt. 5. 2. Luke 8.1,11. Acts 8. 25; 11. 19; 14. 25; 16. 6. Rom. 10. 8.

[e] Matt. 9. 2. Luke 5. 18.

[f] Gen. 22. 12. John 2. 25.

[g] Job 33. 17-26. Ps. 32. 1-5; 90.7,9; 103.3. Is. 38. 17.

[h] 14. 64. Matt. 9. 3; 26. 65.

[i] Ps. 130. 4. Is. 43. 25. Dan. 9. 9. Mic. 7. 18.

[k] 5.

[l] 1. 41. John 5.6-10; 6. 63.

41 And Jesus, [i]moved with compassion, put forth *his* hand, and touched him, and saith unto him, [k]I will; be thou clean.

42 And as soon as he had spoken, [l]immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, [m]and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus [n]could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

1 *Christ healeth one sick of the palsy,* 14 *calleth Matthew,* 15 *and eateth with publicans and sinners.*

AND [a]again he entered into Capernaum after *some* days; [b]and it was noised that he was in the house.

2 And [c]straightway many were gathered together, insomuch that there was no room to receive *them;* no, not so much as about the door: [d]and he preached the word unto them.

3 ¶ And they come unto him, [e]bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus [f]saw their faith, he said unto the sick of the palsy, Son, thy [g]sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus [h]speak blasphemies? [i]who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, [k]*Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, [l]Arise, and take up thy bed, and go thy way into thine house.

---

true faith; the Saviour, as the object of the Father's love, is the hiding-place of his people. To be in him by faith, is to be in the ark of the covenant; danger is far away and it never can come nigh. The faith through which righteousness is imputed always purifies the heart and regulates the life, demonstrating the truth of the Scripture, "If any man be in Christ, he is a new creature."

Chap. II. 1-13. The uncovering of the roof of an Eastern house was a simple process. The roof, which was flat, was formed of boards, which might be easily separated to allow of the dropping of a couch. Moreover, they generally have but a ground floor, or at most one upper storey, and being built round a court, it is customary to fix cords from the parapet walls of the flat roofs and to stretch a covering to shelter the inmates in hot weather. The rolling back of this covering may, therefore, have been all that was intended; but whether that, or removing the boards of the roof, the process was not difficult. The best proof that Jesus had power to forgive sins, was to prove that he had power to banish

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and [m]glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side; [n]and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of [o]Alpheus sitting at the [1]receipt of custom, and said unto him, [p]Follow me. And he arose and followed him.

15 And it came to pass, that, [q]as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, [r]They that are whole have no need of the physician, but they that are sick: [s]I came not to call the righteous, but sinners to repentance.

18 And [t]the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of [2]new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

A. D. 31.

[m] Matt. 15. 31. Luke 5. 26; 13. 13; 17. 15. Acts 4. 21.

[n] 2. 7, 6, 20, 21; 4. 1. Prov. 1. 20-23. Luke 19. 48; 21. 38.

[o] 2. 16. Luke 6. 15. Acts 1. 13.

[1] *Place where the custom was received.*

[p] 1. 17-20. Matt. 4. 19-22.

[q] Matt. 9. 10, 11; 21. 31, 32. Luke 5. 29, 30; 15. 1.

[r] Matt. 9. 12, 13. Luke 5. 31, 32; 15. 7, 20; 18. 14. John 9. 34, 40, 41.

[s] Matt. 18. 11. Luke 14. 10. Acts 20. 21. Rom. 5. 6-8, 20, 21. Tit. 2. 14; 3. 3-7.

[t] Matt. 9. 14-17. Luke 5. 33-39.

[2] *Raw*, or *unwrought.*

[u] Ex. 20. 10; 31. 15. Num. 15. 32-36. Is. 56. 2, 4, 6. Jer. 17. 20-27.

[x] Ex. 23. 12. Neh. 9. 13, 14. Luke 6. 9. John 7. 23.

[y] Matt. 12. 8. Luke 6. 5. John 5. 9-11.

CH. III.

[a] 1 Kings 13. 4, 6. John 5. 3.

[b] 2, 27, 28. Matt. 12. 10-13. Luke 6. 9.

[1] *Blindness.*

[c] 1 Kings 13. 6. Matt. 12. 13. John 5. 8, 9; 9. 7. Heb. 5. 9.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day [u]that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, [x]The sabbath was made for man, and not man for the sabbath:

28 Therefore [y]the Son of man is Lord also of the sabbath.

CHAPTER III.

1 *The withered hand healed.* 13 *The apostles chosen.* 22 *The scribes convinced of blasphemy.* 31 *Who are Christ's relations.*

AND he entered again into the synagogue; and there was a man there which had [a]a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, [b]Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the [1]hardness of their hearts, he saith unto the man, [c]Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of

diseases under circumstances which baffled human skill and the virtue of human medicine. Ver. 14-28. The promptitude with which Levi and the others obeyed the call to follow the Saviour, is very remarkable. No bribe was held forth, no bounty offered; they simply received the commandment, and forthwith, forsaking all, they followed him. There is much in the case of this paralytic to encourage the friends of the unconverted to bring them under the Gospel. Those who do not hear cannot believe; but where there is hearing, there may be faith. There are few things in which Christians are more at fault; they are seldom apathetic or wanting in duty in matters which appertain to the bodily health; but they come sadly short in that which interests the immortal soul. What is here wanted is faith to enable them to deal with the invisible; that once possessed, the claims of the body, whatever the affliction, would be considered as very secondary, and almost insignificant, compared with those of the soul. The Sabbath was all-important in its own place; but there was a higher law than even that of the Sabbath; it was made for man, not man for it, and therefore works of necessity were not forbidden; whatever was essential to the support or preservation of life, or the mitigation of suffering, was the proper duty of that day.

Chap. III. 1-30. The presence of the Saviour, with his words of wisdom and his healing power, always produced a commotion. There was in his name an attraction which brought people from every quarter, either to listen to his instructions, or to receive benefit from his miracles of mercy. The blasphemy against the Holy Ghost, mentioned in ver. 29, has been already referred to. The point, so far as the Holy Scriptures throw light upon it, consists in the malice of those who withstand the evidence of truth, and refuse to acknow-

the multitude, lest they should throng him.

10 For he had healed many; insomuch that they [2]pressed upon him for to touch him, [d]as many as had plagues.

11 And [e]unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art [f]the Son of God.

12 And he straitly charged them that they should not make him known.

13 ¶ And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went [3]into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his [4]friends heard *of it*, they went out to lay hold on him: for they said, [5]He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, [h]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them [i]in parables, [k]How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if [l]a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, [m]All sins shall be forgiven unto the sons of men,

A. D. 31.

2 *Rushed.*
[d] 5. 29. Gen. 12. 17 Luke 7. 2.
[e] 1. 23, 24; 5. 5, 6.
[f] 1. 1.
3 *Home.*
4 *Kinsmen.*
[5] 2 Kings 9. 11. Jer. 29. 26. John 10. 20.
[h] Ps. 22. 6. Matt. 9. 34; 10. 25; 12. 24.
[i] Ps. 49. 4.
[k] Matt. 12. 25-30. Luke 11. 17-23.
[l] Gen. 13. 7, 8; 37. 4, &c. Ps. 133. 1.
[m] Matt. 12. 31, 32. Luke 12. 10.

[n] 12. 40.
[o] Ps. 22. 22. Cant. 4. 9, 10; 5. 1, 2. Luke 11. 27, 28. John 20. 17. Heb. 2. 11, 12.
[p] Matt. 7. 21. John 7. 17. 1 John 2. 17; 3. 22, 23.

CH. IV.

[a] 2. 13. Matt. 13. 1, 2.
[b] Luke 5. 1-3.
[c] 12. 38. Matt. 7. 29. John 7. 16, 17; 18. 19.
[d] Matt. 13. 3, 24-26. Luke 8. 5-8. John 4. 35-38. 1 Cor. 3. 6-9.
[e] Gen. 15. 11. Matt. 13. 4, 19. Luke 8. 5, 12.
[f] Ez. 11. 19; 36. 26. Matt. 13. 5, 6. Luke 8. 6, 13.
[g] Cant. 1. 6. Is. 25. 4. Jon. 4. 8. Jam. 1. 11. Rev. 7. 16.
[h] Gen. 3. 17, 18. Jer. 4. 3. Matt. 13. 7, 22. Luke 8. 7, 14; 12. 15; 21. 34. 1 Tim. 6. 9, 10.
[i] Matt. 13. 8, 23. Luke 8. 8, 15. John 1. 12, 13; 3. 19-21; 7. 17. Acts 17. 11.
[k] 7. 14, 16. Matt. 11. 15; 13. 9; 15. 10. Luke 8. 18. Rev. 3. 6, 13, 22.

and blasphemies wherewith soever they shall blaspheme;

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, [n]but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, [o]Behold my mother and my brethren!

35 For whosoever shall [p]do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 *The parable of the sower;* 14 *the meaning thereof.* 26 *Of the seed growing secretly;* 30 *and of the mustard-seed.*

AND [a]he began again to teach by the sea-side: and there was gathered unto him a great multitude, [b]so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them [c]in his doctrine,

3 Hearken; Behold, [d]there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, [e]and the fowls of the air came and devoured it up.

5 And some fell on [f]stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when [g]the sun was up, it was scorched; and, because it had no root, it withered away.

7 And some [h]fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

8 And other [i]fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, [k]He that hath ears to hear, let him hear.

---

ledge the miracles of Christ as being wrought by the power of God. This was assuredly the crime of the Pharisees, to whom the Lord applied his reproof. In our day this may not be done in the primary sense, but it may, in the secondary, by persons who oppose the doctrine and persecute its believers. All such are essentially guilty of this sin, and are excepted from pardon so long as they continue in that state, since the benefits of the Lord Jesus extend to none who do not repent of their transgressions, confess, and forsake them, and seek for mercy. Peculiar peril attends the rejection of evidence; perseverance in this case, while it hardens the heart, will inevitably exclude the soul from the paradise of God. While without shedding of blood there is no remission, even that blood itself will be unavailing for pardon, without "repentance toward God, and faith in the Lord Jesus Christ." Ver. 31-35. From this we learn that the Saviour's mother, with the rest of her family, were so interested in the proceedings of the Lord Jesus as to attend him. They naturally sought to be admitted, and with this view sent him a message, which elicited an answer, shewing his infinite superiority to the domestic and the local. The one grand ultimate event he had come to achieve was to restore mankind to obedience. This was the end of his death and the descent of the Holy Spirit. When the Father's will is done on earth as it is in heaven, then will the economy of redemption have subserved its highest objects.

Chap. IV. 1-25. The parable of the sower has been already referred to, as teaching us to take heed how we hear, and carefully to scrutinise our own hearts, to see

A. D. 31.

10 ¶ And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth [l]the word.

15 And these are they by the way-side, where the word is sown; but, when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And [m]have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a [l]bushel, or under a bed? and not to be set on a candlestick?

22 For [n]there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, [o]Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, [p]So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [q]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And [r]with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and [s]when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And [t]there arose a [u]great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, [x]carest thou not that we perish?

39 And he arose, and [y]rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, [z]Why are ye so fearful? how is it that ye have [a]no faith?

41 And they feared exceedingly, and said one to another, [b]What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

1 *Christ casteth out the legion of devils,* 25 *healeth the bloody issue,* 35 *and raiseth Jairus' daughter.*

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the

[l] 2. 2. Col. 1. 5, 6. 1 Pet. 1. 23-25.

[m] Job 19. 28; 27. 8-10. John 8. 31; 15. 2-6. 2 Tim. 1. 15; 2. 17, 18.

[l] See Matt. 5. 15, *marg.*

[n] Ps. 40. 9, 10; 78. 2-4. Matt. 10. 26, 27. Luke 8. 17. 1 Cor. 4. 5.

[o] Prov. 19. 27. Luke 8. 18. Acts 17. 11. 2 Pet. 2. 1-3.

[p] Matt. 3. 2; 4. 17.

[q] Lam. 2. 13. Matt. 11. 16. Luke 13. 18, 20, 21.

[r] Matt. 13. 34, 35.

[s] 7. 17-23. Matt. 13. 36, &c.; 15. 15, &c. Luke 8. 9, &c.; 24. 27, 44-46.

[t] Matt. 8. 24. Luke 8. 23.

[u] Job 1. 12, 19. Ps. 107. 23-31. Jon. 1. 4. Acts 27. 14-20, 41. 2 Cor. 11. 25.

[x] Ps. 10. 1, 2; 22. 1, 2; 77. 7-10. Is. 40. 27, 28; 49. 14-16; 54. 6-8; 63. 15; 64. 12.

[y] 9. 25. Nah. 1. 4. Luke 4. 39.

[z] Ps. 46. 1-3. Is. 43. 2, 3. Matt. 8. 26; 14. 31. Luke 8. 25.

[a] Matt. 6. 30; 16. 8.

[b] Matt. 8. 27; 14. 33, 33.

that we have not received the grace of God in vain. None other of the parables comprehend so large an amount of character. To some extent it comprises all who hear the Word. Ver. 26-29. The parable of the springing seed is adapted to teachers, preachers, and pastors. Once sown, it may spring where they do not see it, and even after they have been gathered to their fathers' sepulchres. No labour is lost, since the Divine purpose is always served. It proves a savour of life unto life, or of death unto death. The progress of the Divine life is finely exemplified by the blade, the ear, and the full corn in the ear. Ver. 30-41. The parable of the mustard-seed is peculiarly cheering, symbolising as it does the progress of the kingdom of Christ upon the earth. At one time the least of little things, it has gone on from that day to this expanding itself, until at length it will encompass the globe, and stamp with a heavenly impress the whole human family.

Chap. V. 1-20. The testimony of the unhappy sufferer

ship, immediately there met him [a]out of the tombs a man [b]with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, [c]he ran and worshipped him,

7 And cried with a loud voice, and said, [d]What have I to do with thee, Jesus, *thou* [e]Son of the most high God? [f]I adjure thee by God, [g]that thou torment me not.

8 (For he said unto him, [h]Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* [i]Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And [k]all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and [l]the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And [m]they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see [n]him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began [o]to pray him to depart out of their coasts.

A. D. 31.

CH. V.

[a] Is. 65. 4. Luke 8. 27.
[b] L. 26; 3. 30; 7. 25.
[c] Ps. 66. 3. Acts 16. 17.
[d] Hos. 14. 8 Luke 4. 34.
[e] 3. 11; 14. 61. John 20. 31.
[f] 1 Kings 22. 16. Matt. 26. 63.
[g] Gen. 3. 15. Heb. 2. 14. 2 Pet. 2. 4. 1 John 3. 8.
[h] L. 25; 9. 25, 26. Acts 16. 18.
[i] Matt. 26. 53.
[k] Job 1. 10, 11; 2. 5. 2 Cor. 2. 11. 1 Pet. 5. 8.
[l] John 8. 44. Rev. 9. 11.
[m] Matt. 8. 33. Luke 8. 34.
[n] Is. 49. 24, 25. Luke 8. 35, 36; 10. 20. Col. 1. 13.
[o] Gen. 26. 16. Deut. 5. 25. 1 Kings 17. 18. Job 21. 14. 15. Acts 16. 39.

[p] Ps. 116. 12. Luke 8. 38, 39; 17. 15-17; 23. 42, 43. Phil. 1. 23, 24.
[q] 7. 31. Matt. 4. 25.
[r] Luke 13. 14. Acts 13. 15; 18. 8, 17.
[s] Matt. 2. 11. Luke 5. 8; 8. 28. Acts 10. 25, 26. Rev. 22. 8.
[t] 7. 25-27; 9. 21, 22. 2 Sam. 12. 15, 16. Ps. 50. 15. Luke 4. 38. John 4. 46, 47.
[u] 6. 5, 6, 13. Matt. 8. 3. Luke 4. 40. Acts 28. 8. Jam. 5. 14, 15.
[x] Luke 7. 6. Acts 10. 38.
[y] Lev. 15. 20, 25-27.
[z] Job 13. 4. Jer. 8. 22; 30. 13; 51. 8.
[a] Ps. 108. 12.
[b] Lev. 20. 18.
[c] Luke 6. 19; 8. 46. 1 Pet. 2. 9, *Gr.*
[d] Luke 8. 45; 9. 12.

18 And when he was come into the ship, he that had been possessed with the devil [p]prayed him that he might be with him.

19 Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in [q]Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the [r]rulers of the synagogue, Jairus by name; and when he saw him, [s]he fell at his feet,

23 And [t]besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and [u]lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* [x]went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had [y]an issue of blood twelve years,

26 And [z]had suffered many things of many physicians, and had spent all that she had, and was [a]nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the [b]fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that [c]virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, [d]Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her,

is very remarkable; all the devils appear to have known the Saviour, and are uniformly forward to acknowledge him. "Jesus, thou Son of the most high God," was language which could not fail to produce a deep effect on every auditor. In these cases, men, as compared with devils, appear to disadvantage. They were slow to understand, backward to believe and to confess: the devils believed, confessed, and trembled. The destruction of so great a multitude of swine entailed a heavy loss on the proprietors; but He who gave had a right to take away. The event was eminently calculated to inspire dread in the minds of the people, and also to excite general attention. In perfect harmony with this, the people prayed the Lord to depart out of their coasts, shewing that they did not ascribe the wonderful event to chance, but to its proper source. When they saw the creatures rushing over precipices into the sea, they were convinced that an occurrence so fearful could only be explained by the supposition of an unseen influence.

Ver. 21-43. The prayer of Jairus was short but sincere, and full of faith, and therefore successful. The example is encouraging to parents. Were they to pray as fervently for the souls of their offspring as did Jairus for the body of his beloved daughter, they would not pray in vain. We should have youthful converts in countless multitudes, the glory of the churches, and the joy of their parents. The poor afflicted woman, mentioned in ver. 25, presents an impressive emblem of persons who have gone about, with great labour and at much expense, to establish their own righteousness, while all the time they have only got further and further from God and the true spirit of religion. Before this poor woman came to the Saviour, she had spent upon physicians all that she had, while her malady was still gaining upon her; but coming to him without money and without price, she at once obtained a cure. How simple, yet how believing and confiding her language—"If I may touch but his clothes, I shall be whole!" According to

came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, [e]thy faith hath made thee whole; [f]go in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; [g]why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, [h]only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is [i]not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha-cumi; which is, being interpreted, [k]Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

1 *Christ is contemned of his countrymen.* 45 *He walketh on the sea.*

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, [a]From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the [b]carpenter, the son of Mary, the brother of James, [c]and Joses, and of [d]Juda, and [e]Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [f]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. [g]And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by [h]two and two; and gave them [i]power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no [l]money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And [k]whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, [l]It shall be more tolerable for Sodom and [2]Gomorrha in the day of judgment than for that city.

12 And they went out, and [m]preached that men should repent.

13 And they [n]cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 ¶ And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That [o]it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For [p]Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother [q]Philip's wife; for he had married her.

18 For John had said unto Herod, [r]It is not lawful for thee to have thy brother's wife.

A. D. 31.

[e] 10. 52. Luke 7. 50; 8. 48; 17. 19; 18. 42.
[f] 1 Sam. 1. 17; 20. 42. 2 Kings. 5. 19.
[g] Luke 7. 6, 7. John 11. 21, 32, 39.
[h] 2 Chr. 20. 20. Matt. 9. 23, 29; 17. 20.
[i] Dan. 12. 2. John 11. 11-13. Acts 20. 10.
[k] Gen. 1. 3. Ps. 33. 9. Luke 7. 14, 15; 8. 54, 55. John 5. 28, 29; 11. 43.

CH. VI.

[a] John 7. 15. Acts 4. 13, 14.
[b] Is. 49. 7; 53. 2, 3. 1 Pet. 2. 4.
[c] 1 Cor. 9. 5. Gal. 1. 19.
[d] John 14. 22. Jude 1.
[e] 3. 18. Acts 1. 13.
[f] Jer. 12. 6. Luke 4. 24.
[g] Matt. 4. 23. Luke 4. 31, 44; 13. 22.
[h] Ex. 4. 14, 15. Ec. 4. 9, 10. Rev. 11. 3.
[i] Luke 10. 17-19.
[l] The word signifieth, *A piece of brass money, to value somewhat less than a farthing* (Matt. 10. 9); but here it is taken in general for *money* (Luke 9. 3).
[k] Neh. 5. 13. Matt. 10. 14. Luke 9. 5. Acts 13. 50, 51; 18. 6.
[l] Ge. 19. 48-51. Matt. 11. 20-24.
[2] Gr. *or.*
[m] Ex. 18. 20. Matt. 3. 2, 8. Acts 20. 21; 26. 20.
[n] 7.
[o] Mal. 4. 5. *Elijah.*
[p] Matt. 4. 12. Luke 3. 19, 20.
[q] Luke 3. 1.
[r] Lev. 18. 16; 20. 21. 1 Kings 22. 14.

her faith so was it to her. With respect to the virtue which had gone out of him, and his remarks concerning it, the words were employed for the benefit of the by-standers. He knew right well what had been done, and who had been benefited. The act was his own as directly as in the case of any other of the multitudes he healed. There is one noticeable difference between the Saviour's cures and those of his Apostles: no power or virtue went out of them for healing purposes; on the contrary, they ascribed their cures directly and exclusively to the Lord Jesus.

Chap. VI. 1-6. It reflects but little credit on human nature, that a prophet has no honour in his own country, among his own kin, and in his own house. It ought to be the reverse; there, if anywhere, candour should be exercised and kindness shewn. It is still too much the habit of people to reserve their good words and good offices for strangers, magnifying their virtues, and furthering their interests, even to the neglect of their own flesh and blood. Ver. 7-13. It required some faith on the part of the disciples to go forth without scrip, bread, or money; but the result shewed them that their Master had been before them, opening up their way, and preparing friends to receive them. He who could give the commission, and along with that the power, to cast out devils, and to heal the sick, required no other passport. Such works would multiply friends, and procure comfort in abundance. Ver. 14-29. Herod, notwithstanding his wickedness, was not wholly without a conscience, which smote him for the murder of John; he believed in the resurrection of the dead. The language

19 Therefore [a]Herodias had [3]a quarrel against him, and would have killed him; but she could not:

20 For Herod [t]feared John, knowing that he was a just man and an holy, and [4]observed him; and when he heard him, he did many things, [u]and heard him gladly.

21 And when a convenient day was come, that Herod, on [x]his birth-day, made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when [y]the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, [z]The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king [a]was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately [b]the king sent [4]an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, [c]they came and took up his corpse, and laid it in a tomb.

30 ¶ And [d]the apostles gathered themselves together unto Jesus, and told him all things, [e]both what they had done, and what they had taught.

31 And he said unto them, [f]Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many [5]knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, [h]saw much people, and was moved with compassion toward them, [i]because they were as sheep not having a shepherd: [k]and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, [l]Give ye them to eat. And they say unto him, [m]Shall we go and buy two hundred [6]pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [n]Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, [o]by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, [p]he looked up to heaven, and [q]blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And [r]straightway he constrained his disciples to get into the ship, and to go to the other side before [7]unto [s]Bethsaida, while he sent away the people.

46 And when he had sent them away, he [t]departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And [u]he saw them toiling in rowing: (for the wind was contrary unto them:) and about [x]the fourth watch of the night [y]he cometh unto them, walking upon the sea, and [z]would have passed by them.

49 But when they saw him walking upon the sea, they [a]supposed it had been a spirit, and cried out:

A. D. 32.

[a] Gen. 39. 17-20. 1 Kings 21. 20.
[3] Or, *an inward grudge.*
[t] Ex. 11. 3. 1 Kings 21. 20. Dan. 4. 18, 27; 5. 17.
[4] *Kept him*, or *saved him.*
[u] Ps. 106. 12, 13.
[x] Gen. 40. 20. Esth. 1. 3-7. Prov. 31. 4, 5. Dan. 5. 1-4.
[y] Esth. 1. 10-12. Is. 3. 16, &c. Dan. 5. 2.
[z] Ps. 27. 2. Prov. 27. 3, 4.
[a] Matt. 14. 9; 27. 3-5.
[b] Matt. 14. 10.
[5] *One of his guard.*
[c] 1 Kings 13. 29, 30.
[d] Luke 9. 10; 10. 17.
[e] Acts 20. 18-21. 1 Tim. 4. 12-16.
[f] Matt. 14. 13. John 6. 1.
[g] Matt. 15. 29-31.

[h] Matt. 14. 14. Rom. 15. 2, 3.
[i] Num. 27. 17. Jer. 50. 6. Zech. 10. 2.
[k] Is. 61. 1-3.
[l] Matt. 14. 16. Luke 9. 13. John 6. 4-10.
[m] 2 Kings 7. 2.
[6] Matt. 18. 28, *penny.*
[n] Matt. 14. 17. Luke 9. 13. John 6. 9.
[o] Luke 9. 14, 15.
[p] Matt. 14. 19. John 11. 41; 17. 1.
[q] Deut. 8. 10. Luke 24. 30. John 6. 11, 23. Rom. 14. 6. 1 Cor. 10. 31. Col. 3. 17. 1 Tim. 4. 4, 5.
[r] Matt. 14. 22. John 6. 15-17.
[7] *Over against Bethsaida.*
[s] Luke 10. 13.
[t] Matt. 14. 23. 1 Pet. 2. 21.
[u] Is. 54. 11. Jon. 1. 13. Matt. 14. 24.
[x] 1 Sam. 11. 11. Luke 12. 38.
[y] Job 9. 8. Ps. 93. 4; 104. 3.
[z] Gen. 32. 26. Luke 24. 28.
[a] Job 4. 14-16. Matt. 14. 26.

of ver. 20 is peculiarly remarkable. The king, with all his power, "feared John," though helpless and friendless, "knowing that he was a just man and an holy, and observed him." Goodness is power: that "virtue is awful," was a maxim of heathen wisdom. Ver. 30-33. The apostles lost no time in giving an account of their mission, which they seem to have executed with diligence and fidelity. Their compassionate Master immediately withdrew with them into solitude, for the purpose of rest and of conference. Ver 34-46. The matter presented in these verses exemplifies the importance of order. It had been all but impracticable to have dealt with such a multitude in their aggregate capacity; but, placed in companies, they were served with ease, certainty, and regularity. Order and system are alike necessary in things civil and things sacred. Ver. 47-56. Here our Lord appears in a new aspect, remarkably suited to impress his disciples with his true character, and to confirm their faith in his power and mission. It comes out here that the miracle of the loaves had been thrown away upon the disciples. Their hearts were still hardened. No amount of miracle will soften the stone which lies in the human breast. Divine grace alone can open the way for divine truth. Again the work of healing began; and on this occasion Christ put forth his wondrous power to the utmost. None of the multitude that came, or were brought by their friends, returned without the coveted blessing. Throughout villages, cities, and country, the display of misery on the one hand, and of mercy on the other, was wonderful. These facts supply a most cheering illustration of the power of the Gospel, and the benevolence of its Author, who will

50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, Be of good cheer: [b]it is I; be not afraid.

51 And he went up unto them into the ship; [c]and the wind ceased: [d]and they were sore amazed in themselves beyond measure, and wondered.

52 For [e]they considered not *the miracle* of the loaves: for [f]their heart was hardened.

53 ¶ And when they had passed over, they came into [g]the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they [h]knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, [i]they laid the sick in the streets, and besought him that they might touch if it were but [k]the border of his garment: and as many as touched [8]him were made whole.

CHAPTER VII.

1 *The Pharisees find fault with the disciples for eating with unwashen hands.* 14 *Meat defileth not a man.*

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with [1]defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands [2]oft, eat not, holding [a]the tradition of the elders.

4 And *when they come* from the market, [b]except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and [8]pots, brasen vessels, and of [4]tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, [c]Well hath Esaias prophesied of you hypocrites, as it is written, This people [d]honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the [e]commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, [f]Full well ye [5]reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, [g]Honour thy father and thy mother; and, [h]Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making [i]the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: [k]but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, [l]Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because [m]it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, [n]out of the heart of men, proceed [o]evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, [p]an evil eye, blasphemy, [q]pride, [r]foolishness:

23 All these evil things come from within, and [s]defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, [t]and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, [u]whose young daughter had an unclean spirit, heard of him, and came and [x]fell at his feet:

26 (The woman was a [6]Greek, [y]a Syrophenician by nation;) and she besought

A. D. 33.

b Matt. 14. 27.
c Ps. 107. 28-30.
d 4. 41; 5. 42; 7. 37.
e Matt. 14. 9-11.
f 3. 5; 16. 14.
g Matt. 14. 34-36.
h Ps. 9. 10.
i Acts 5. 15.
k Num. 15. 38, 39. Deut. 22. 12.
8 Or, *it.*

CH. VII.

1 Or, *common.*
2 Or, *diligently.* Gr. *with the fist.*
a Matt. 15. 2-6.
b Job 9. 30, 31. Ps. 26. 6. Is. 1. 16.
3 Gr. *Sextarius,* about a pint and a half.
4 Or, *beds.*
c Is. 29. 13.
d Ez. 33. 31.
e Deut. 12. 32.

f Is. 24. 5. Dan. 7. 25; 11. 36.
5 Or, *frustrate.*
g Ex. 20. 12. Deut. 5. 16.
h Ex. 21. 17. Lev. 20. 9. Prov. 20. 20; 30. 17.
i Is. 8. 20. Jer. 8. 8, 9.
k Prov. 4. 23. Matt. 15. 16-20.
l Is. 28. 9, 10.
m Matt. 15. 17.
n Gen. 6. 5; 8. 21. Job 14. 4; 15. 14-16. Ps. 58. 2, 3. Prov. 4. 23. Jer. 17. 9. Tit. 3. 3. Jam. 4. 1-3. 1 Pet. 4. 2, 3.
o Prov. 15. 26. Is. 59. 7. Matt. 9. 4.
p Deut. 28. 54, 56. Prov. 23. 6; 28. 22.
q Ps. 10. 4. Ob. 3, 4. 2 Cor. 10. 5.
r Prov. 12. 23; 22. 15. Ec. 7. 25. 1 Pet. 2. 15.
s 1 Cor. 8. 17. Tit. 1. 15. Jude 8.
t Is. 42. 2. Matt. 9. 28. 1 Tim. 5. 25.
u 9. 17-23.
x Luke 17. 16. Acts 10. 25, 26. Rev. 22. 8, 9.
6 Or, *Gentile.*
y Matt. 15. 22.

cast out none that come to him by faith, and will give eternal life to as many as seek him.

Chap. VII. 1-13. The Pharisees, as men, were not without their good points: they were remarkable for cleanliness. But while much busied in the application of water to cups, pots, vessels, and tables, they were careless about their own hearts. Like whited sepulchres, all was beautiful without, but within were dead men's bones and all uncleanness. Ver. 14-23. Our Lord is here careful to shew that no moral defilement can be derived from external objects; that it is from the heart that evil thoughts and affections proceed; and that therefore the primary consideration in the matter of morality relates to the heart. That right, the walk and conversation will never be far wrong. Ver. 24-30. The case of this woman has in every age been celebrated, as presenting a beautiful instance of parental importunity. While the subject of strong faith, she acquitted herself with admirable propriety, and received from the Lord of all an answer to her prayer as a token of special approbation. Ver. 31-37. The blessing bestowed here was duly appreciated; and the gratitude was such, that the recipient of the benefaction could not be silent.

him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, [s]Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: [s]yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of [b]Decapolis.

32 And they [c]bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And, [d]looking up to heaven, he sighed, and saith unto him, [e]Ephphatha, that is, [f]Be opened.

35 And [g]straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 *Christ feedeth the people miraculously.* 10 *He refuseth to give a sign to the Pharisees.*

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

3 And if I send them away fasting to their own houses, [a]they will faint by the way: for divers of them came from far.

4 And his disciples answered him, [b]From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, [c]and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, [d]seeking of him a sign from heaven, tempting him.

12 And [e]he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, [f]There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of [g]the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it,* he saith unto them, Why reason ye because ye have no bread? [h]perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember,

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his

A. D. 32.

[s] Matt. 15. 23-28. Rom. 15. 8. Eph. 2. 12.

[a] Ps. 145. 16. Is. 45. 22; 49. 6. Matt. 5. 45. Acts 11. 17, 18. Rom. 3. 29; 10. 12.

[b] Matt. 4. 25.

[c] Matt. 9. 32, 33. Luke 11. 14.

[d] John 11. 41; 17. 1.

[e] 5. 41; 15. 34.

[f] Luke 7. 14. John 11. 43. Acts 9. 34, 40.

[g] Ps. 32. 9. Is. 32. 3, 4. Matt. 11. 5.

CH. VIII.

[a] Jud. 6. 4-6. 1 Sam. 14. 28-31. Is. 40. 31.

[b] 6. 52. 2 Kings 4. 42-44; 7. 2. Matt. 15. 33. John 6. 7-9.

[c] 6. 41-44. Matt. 15. 36. Luke 24. 30. 1 Cor. 10. 30, 31. 1 Tim. 4. 3-5.

[d] Luke 11. 16. John 4. 48; 6. 30.

[e] 3. 5; 7. 34; 9. 19. Is. 53. 3. Luke 19. 41. John 11. 33-38.

[f] Matt. 12. 39, 40; 16. 4. Luke 11. 29, 30.

[g] Ex. 12. 18-20. 1 Cor. 5. 6-8.

[h] 6. 52; 16. 14. Is. 63. 17. Matt. 15. 17; 16. 8, 9. Luke 24. 25. Heb. 5. 11, 12.

Others joined him in glorifying his Benefactor. They resolved that the deed should not be done in a corner, for, notwithstanding their gratitude and admiration, the more they were urged to conceal, the more they made it known. The result of this was highly satisfactory. The people, with laudable candour, united to celebrate the excellence of the Lord's working, by declaring, "He hath done all things well."

Chap. VIII. 1-21. It is impossible for us to form any adequate conception of the interest excited by the Lord Jesus in the days of his flesh. The idea of a vast multitude, gathered together from all parts of the country, remaining with him three days and nights without provisions, suggests the intensity of their eagerness to listen to his wonderful words. They seem to have been so excited, that the necessities of nature in a great measure ceased to be felt. The leaven of Herod would appear to have been that of the Sadducees, as it is rendered in Matthew. If a man is known by his company, this association speaks but little for the spirit and character of the ruler. Herod exemplified the Scripture, "The wicked walk on every side, when the vilest of men are exalted." Ver. 22-38. Things now began to assume a

hands upon him, he asked him if he saw ought?

24 And he looked up, and said, [i]I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, [k]and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, [l]Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, [m]and after three days rise again.

32 And he spake that saying openly. And [n]Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, [o]Get thee behind me, Satan: for thou [p]savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him*, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and [q]follow me.

35 For whosoever [r]will save his life shall lose it; but whosoever shall lose his life [s]for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or [t]what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, [u]when he cometh in the glory of his Father, with the holy angels.

A. D. 32.

[i] Jud. 9. 36. Is. 29. 18. 1 Cor. 13. 9.
[k] Prov. 4. 18. Matt. 13. 12. Phil. 1. 6. 2 Pet. 3. 18.
[l] Matt. 16. 16. John 1. 41, 49; 4. 42; 6. 69; 11. 27. Acts 8. 37; 9. 20. 1 John 4. 15; 5. 1.
[m] Hosea 6. 2. Jon. 1. 17. Matt. 12. 40. John 2. 19. 1 Cor. 15. 4.
[n] 4. 38. Matt. 16. 22. John 13. 6-8.
[o] Gen. 3. 4-6. Job 2. 10. Matt. 4. 10. Luke 4. 8.
[p] Matt. 6. 31, 32. Rom. 8. 5-8. 1 Pet. 4. 2. 1 John 2. 15, 16.
[q] Num. 14. 24. 1 Kings 14. 8. Luke 14. 26. John 10. 27. 2 Pet. 1. 14. 1 John 3. 16.
[r] Matt. 10. 39; 16. 25. Luke 9. 24. John 12. 25, 26.
[s] Matt. 5. 10-12. Luke 6. 22, 23. John 15. 20, 21.
[t] Ps. 49. 7, 8. 1 Pet. 1. 18, 19.
[u] Deut. 33. 2. Dan. 7. 10. Matt. 13. 41.

CH. IX.

[a] Luke 22. 30. John 21. 23. Acts 1. 6, 7.
[b] Is. 33. 17. Matt. 17. 2. Luke 9. 29. John 1. 14. 2 Pet. 1. 16. Rev. 1. 13-17.
[c] Ps. 104. 1, 2. Matt. 28. 3.
[d] Ps. 2. 7. Matt. 3. 17. John 3. 16-18. Acts 8. 37. Rom. 1. 4. 2 Pet. 1. 17.
[e] 8, 31. Matt. 12. 40. Luke 24. 46.
[f] Ps. 22. 1, &c. Is. 53. 1, &c. Zech. 13. 7.
[g] Matt. 14. 3-11. Luke 3. 19, 20. Acts 7. 52.

CHAPTER IX.

2 Jesus transfigured. 30 He foretelleth his death and resurrection; 33 and giveth divers instructions to his disciples.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen [a]the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was [b]transfigured before them.

3 And [c]his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, [d]This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, [e]till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that [f]he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, [g]and they have done unto him whatsoever they listed, as it is written of him.

serious aspect; the Saviour could no longer conceal from his disciples the events which were fast approaching, and hence, with great tenderness, by hints and more enlarged communications, he prepared them for the hour of trial. He had a most perfect conception of the work which the Father had given him to do. He travelled, so to speak, with the prophecies in his hand, carefully noting the fulfilment of point after point, which inspired men had written concerning him. Death, therefore, did not take him unawares: he witnessed its gradual approach, and stood prepared for the awful moment when his soul should be made an offering for sin! The example supplies a lesson which should not be lost upon his people. They who remember their latter end, and often think upon it, are in the way of being best prepared to bow their heads, and to give up their spirits into the hands of their heavenly Father.

Chap. IX. 1-30. These paragraphs have been already considered in the Notes on Matthew. It is, however, proper to notice, that the disciples were perplexed about the import of rising from the dead. The doctrine of the resurrection was still a thing of mystery, very imperfectly comprehended by the Jews. Ver. 31-50. Ver. 49 has given occasion to considerable discussion, and the variety of opinions which have obtained concerning it, shews how men of equal learning and piety may differ in judgment. The differences in some respects, however, as usual, are without distinction, consisting of words rather than ideas. In expounding Scripture, it is always proper to attend to the context, which, in the present

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running to *him*, saluted him.

16 And he asked the scribes, What question ye [1]with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath [h]a dumb spirit;

18 And wheresoever he taketh him, he [2]teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, [i]O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, [k]have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; [l]help thou mine unbelief.

25 When Jesus saw that the people came running together, [m]he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, [n]I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus [o]took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, [p]Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but [q]by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, [r]The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

A. D. 32.

1 *Among yourselves.*
h Matt. 12. 22. Luke 11. 14.
2 *Dasheth.*
i Num. 14. 11, 22, 27; 32. 13, 14. Deut. 32. 20. Ps. 78. 6-8, 22; 106. 21-26. Matt. 17. 17. Luke 9. 41; 24. 25. John 12. 37; 20. 27. Heb. 3. 10-12.
k 5. 19. Matt. 15. 22-28; 20. 34. Luke 7. 13.
l Luke 17. 5. Eph. 2. 8.
m 1. 25-27; 5. 7, 8. Zech. 3. 2. Matt. 17. 18. Luke 4. 35, 41; 9. 42. Jude 9.
n Luke 8. 29. Acts 16. 18.
o 1, 31, 41; 8. 23. Is. 41. 13.
p Matt. 17. 19, 20.
q 1 Kings 17. 20-22. 2 Kings 4. 33, 34. Matt. 17. 21. Acts 9. 40, 41. Jam. 5. 15.
r Matt. 16. 21; 26. 2. Luke 9. 44; 24. 26, 44-46. John 2. 19; 3. 14; 10. 18. Acts 2. 23, 24. 2 Tim. 2. 12.

s 10. 42-45. Prov. 13. 10. Jer. 45. 5. Matt. 20. 25-28. Luke 14. 10, 11; 18. 14. Jam. 4. 6.
t Luke 10. 16. John 5. 23. 1 Thes. 4. 8.
u Num. 11. 26-29. Luke 9. 49, 50; 11. 19.
x John 19. 25, 26. Rom. 8. 9. 1 Cor. 3. 23. Gal. 3. 29.
y Matt. 18. 6, 10. Luke 17. 1, 2. Rom. 14. 13, 15, 21. 1 Cor. 8. 10-13. Phil. 1. 10.
z Matt. 25. 45, 46. Acts 9. 4. 2 Thes. 1. 6-9. Rev. 6. 9, 10.
3 Or, *cause thee to offend*; and so 45, 47.
a Is. 66. 24.
b Is. 33. 14. Matt. 3. 12; 25. 41, 46. 2 Thes. 1. 9.
c 43, 44.
d Luke 16. 24-26.
e 43, *marg.*
f Lev. 2. 13. Ex. 43. 24.

33 ¶ And he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, [s]If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall [t]receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, [u]Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, [x]because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall [y]offend one of *these* little ones that believe in me, [z]it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand [3]offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 Where [a]their worm dieth not, and [b]the fire is not quenched.

45 And if [c]thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where [d]their worm dieth not, and the fire is not quenched.

47 And if thine eye [e]offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [f]and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it?

instance, will be of use in determining the question. As all sacrifices under the law, in being prepared for the fire, were salted, so the sacrifice of a right hand, foot, or eye—anything that principle might require—was necessary, that the service offered might be acceptable to God. It is not the offering, but the motive, that determines its value, and hence integrity is that which salts whatever we present to God. Let repentance be sincere, faith cordial, producing love and service, and the living sacrifice thus presented, as salted with salt, will, without fail, be accepted. Salt has been viewed as signifying the doctrine of grace and the Word of the Lord, propriety

Have salt in yourselves, and have peace one with another.

CHAPTER X.

2 *Touching divorcement.* 13 *Little children brought to Christ.* 23 *The danger of riches.*

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, [a]Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, [b]What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation [c]God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What [d]therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [e]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, [f]Suffer the little children to come unto me, and forbid them not: [g]for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And [h]he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, [i]Why callest thou me good? *there is* none good but one, [k]*that is*, God.

A. D. 33.

CH. X.

[a] Mal. 2. 14. Matt. 5. 31, 32.
[b] Is. 8. 20. Luke 10. 26, 28.
[c] Gen. 1. 27; 2. 20-23; 5. 2. Mal. 2. 14-16.
[d] Rom. 7. 1-3. 1 Cor. 7. 10-13.
[e] Matt. 5. 31, 32; 19. 9. Luke 16. 18.
[f] Gen. 17. 7, 10-14. Deut. 4. 37. 1 Sam. 1. 11, 22, 27, 28. Is. 65. 23.
[g] Ps. 131. 1, 2. Matt. 18. 4.
[h] Gen. 48. 14-16. Is. 40. 11. Luke 2. 28-34. John 21. 15-17.
[i] Matt. 19. 17.
[k] 1 Sam. 2. 2. Ps. 86. 7, 8. 1 John 4. 8, 16.

[l] Luke 10. 42; 18. 22. Rev. 2. 4, 14, 20.
[m] Matt. 6. 19-21. Luke 16. 9. 1 Tim. 6. 17-19. Heb. 10. 34. 1 Pet. 1. 4, 5.
[n] Matt. 16. 24. Luke 9. 23. John 12. 26; 16. 33.
[o] Matt. 18. 3. John 3. 5. 2 Pet. 1. 11.
[p] Job 31. 24, 28. Ps. 17. 14; 49. 6, 7; 52. 7; 62. 10. Luke 12. 16-21; 16. 14. Jam. 5. 1-3.
[q] Luke 13. 23; 18. 26. Acts 16. 31.
[r] Job 42. 2. Jer. 32. 17, 27. Luke 1. 37. Phil. 3. 21. Heb. 7. 25; 11. 19.
[s] Matt. 5. 10, 11; 10. 18. 1 Cor. 9. 23. Rev. 2. 3.
[t] 2 Chr. 25. 9. Prov. 3. 9, 10. Mal. 3. 10. Matt. 13. 44-46. 2 Cor. 6. 10. Phil. 3. 8.
[u] Matt. 5. 11, 12. John 16. 22, 23. Rom. 5. 3. Jam. 1. 2-4, 12. 1 Pet. 4. 12-16.
[x] John 10. 28. Rom. 6. 23. 1 John 2. 25.
[y] Matt. 26. 66. Acts 13. 27, 28. Jam. 5. 6.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, [l]One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have [m]treasure in heaven: and come, [n]take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches [o]enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that [p]trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, [q]Who then can be saved?

27 And Jesus, looking upon them, saith, With men *it is* impossible, but not with God: [r]for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, [s]for my sake, and the gospel's,

30 But he shall receive [t]an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, [u]with persecutions; and in the world to come [x]eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall [y]condemn him

of speech, conversion, holiness of heart and life, and these, doubtless, are connected with it, although they do not constitute it.

Chap. X. 1-27. Marriage, from the first, has been a Divine institution—the source of unutterable good to man. It was originally intended to further human happiness, and wherever it fails to do so, the blame rests with the individuals. It is either the most happy or the most miserable state of existence. Ver. 28. 52. In ver. 45, the Saviour is very explicit touching the ransom his life was to constitute. By that only could the sins of men be expiated, and the "law magnified and made honourable." No error is so fatal as that which views the death of the Lord Jesus, not as an atonement, but a mere example of patience, obedience, and love. To separate his sacrifice from the Divine law, is to contradict the direct intimations of Scripture, and to mock the expectations of men. The example of Bartimeus will remain to the end of the world an encouragement to

to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; [z]and the third day he shall rise again.

35 ¶ And [a]James and John, the sons of Zebedee, come unto him, saying, Master, [b]we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, [c]Ye know not what ye ask: can ye drink of the cup that I drink of? and be [d]baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But [e]to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which [1]are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man [f]came not to be ministered unto, but to minister, [g]and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And [h]many charged him that he should hold his peace: [i]but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, [k]Be of good comfort, rise; he calleth thee.

50 And he, [l]casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, [m]What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; [n]thy faith hath [2]made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem.* 12 *He cureth the fruitless fig-tree.*

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye [a]that the Lord hath need of him; [b]and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, [c]and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, [d]Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And [e]Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And [f]seeing a fig-tree afar off having leaves, he came, if [g]haply he might find any thing thereon: and when he came to

A. D. 33.

[z] Ps. 16. 10. Hos. 6. 2. Jon. 1. 17; 2. 10. Matt. 12. 39, 40. 1 Cor. 15. 4.
[a] 1. 19, 20; 5. 37; 9. 2; 14. 33.
[b] 2 Sam. 14. 4-11. 1 Kings 2. 16, 20.
[c] 1 Kings 2. 22. Jer. 45. 5.
[d] Luke 12. 50.
[e] Matt. 20. 23; 25. 34. John 17. 2, 24.
[1] Or, *think good.*
[f] Matt. 20. 28. Luke 22. 26, 27. John 13. 14. Phil. 2. 5-8. Heb. 5. 8.
[g] Is. 53. 10-12. Dan. 9. 24, 26. 2 Cor. 5. 21. Gal. 3. 13. 1 Tim. 2. 4-6. Tit. 2. 14. 1 Pet. 1. 19.
[h] Matt. 19. 13; 20. 31. Luke 18. 39.
[i] Gen. 32. 24-28. Jer. 29. 13. Matt. 15. 23-28. Luke 11. 5-10; 18. 1, &c. Eph. 6. 18. Heb. 5. 7.

[k] John 11. 28.
[l] Phil. 3. 7-9. Heb. 12. 1.
[m] 2 Chr. 1. 7. Matt. 6. 8; 7. 7, 8. Luke 18. 41-43. Phil. 4. 6.
[n] Matt. 9. 22, 28-30; 15. 28. Luke 7. 50; 8. 48.
[2] Or, *saved thee.*

CH. XI.

[a] Ps. 24. 1. Acts 10. 36. 2 Cor. 8. 9. Heb. 2. 7-9.
[b] 1 Chr. 29. 12-18. Ps. 110. 3. Acts 1. 24.
[c] 2 Kings 9. 13. Matt. 21. 7, 8. Luke 19. 36. John 12. 12-16.
[d] Ps. 118. 25, 26. Matt. 21. 9; 23. 39. Luke 19. 37, 38. John 12. 13; 19. 15.
[e] Mal. 3. 1. Matt. 21. 10-14. Luke 19. 41-45.
[f] Matt. 21. 19. Luke 13. 6-9.
[g] Ruth 2. 3. 1 Sam. 6. 9. Luke 10. 31; 13. 6, 7.

persevering importunate supplication. Christians have not, because they ask not, or because they ask amiss. Let them, therefore, ask in faith, nothing doubting, and no good thing will be withheld from them.

Chap. XI. 1-33. The subject of the popular rejoicing here referred to has already occurred, and been commented on. The barren fig-tree, viewed as symbolical of the mere formality of the Jewish Church, is fraught with wisdom. Where no fruits are borne, the tree, no longer answering its purpose, is only fit to be hewn down; it cumbers the ground, occupying the place of something better. But the principle which applied to the Jewish people, applies to every one of the people of God under the New Testament dispensation. They, in their particular spheres, are all trees of righteousness of the Lord's right hand planting; and he is glorified in proportion to the quantity of good fruit they severally

it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, [h]No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: [i]and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew [k]the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it [l]a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was [m]astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, [n]they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have [1]faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; [o]and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, [p]What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem; and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, [q]By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one [2]question, and answer me, and I will tell you by what authority I do these things.

30 The [r]baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, [s]Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, [t]Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 *The parable of the vineyard.* 13 *Touching the payment of tribute,* 18 *and the resurrection.* 41 *The widow and her two mites.*

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore [u]one son, his well-beloved, he sent him also last unto them, saying, [v]They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? [w]He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture,

A. D. 33.

h Is. 5. 5, 6. Matt. 3. 10; 7. 19; 12. 33-35; 21. 19, 20, 43, 44. John 15. 6. Heb. 6. 4-8; 10. 26-31. 2 Pet. 2. 20-22. Rev. 22. 11.
i Matt. 21. 12-16. Luke 19. 45, 46. John 2. 13-17.
k Deut. 14. 25, 26.
l Jer. 7. 11. Hos. 12. 7. John 2. 16.
m Matt. 7. 28. Luke 4. 32. John 7. 46.
n Job 18. 16, 17; 20. 5-7. Is. 5. 24; 40. 24. Matt. 13. 6; 15.13; 21.19, 20. John 15. 6. Heb. 6. 8. Jude 12.
1 Or, *the faith of God.*
o Matt. 14. 31. Rom. 4. 18-25. Heb. 11. 17-19. Jam. 1. 5, 6.
p Matt. 7.7-11; 18. 19; 21.22. Luke 11. 9-13; 18. 1, &c. John 16. 23-26. Jam. 5. 15-18. 1 John 3. 22; 5. 14, 15.
q Ex. 2. 14. Num. 16. 3, 13. Acts 7. 27, 28, 35, 39, 51.

2 Or, *thing.*
r 1. 1-11; 9. 13. Matt. 3. Luke 3. 1-20. John 1. 19-36; 3. 25-36.
s Matt. 11.7-14. John 1. 15, 29, 34, 36.
t Job 5. 13. Prov. 26.4,5. Matt. 16. 4; 21. 27. Luke 20.7,8. John 9. 27.

CH. XII.

u Ps. 2. 7. Matt. 1. 23. John 1. 14. 1 John 4. 9; 5. 11, 12.
v Ps. 2. 12. John 5. 23. Heb. 1. 6. Rev. 5. 9-12.
w Lev.26.15-18. Josh. 23. 15. Is. 5. 5-7. Zech. 13.7-9. Matt. 3.9-12. Luke 19. 27.

bear. According to the degree in which this is realised, the truth of the Gospel is vindicated, and the mercy of the Lord has answered its purpose. It was the object of him who bought them with his blood, that they should become a peculiar people, zealous of good works.

Chap. XII. 1-27. From these verses it clearly appears that the doctrine of the resurrection was not wholly unknown, however inoperative it might be from want of faith in the great truth. The Saviour's words, so aptly quoting the testimony of Moses, were calculated to settle the question, and to bring it home to the judgment and the consciences of his hearers. Ver. 28 44. It is no marvel if the Pharisees hated the Lord Jesus, for his so clearly revealing their true character, and exposing them before the multitude in the market-place. They were ambitious of honour, not from God, but from their fellow-creatures, and they had their reward. The Treasury was the place where the chests stood that contained the sacred money. According to the testimony borne, there were thirteen of them—six for voluntary contributions and free-will offerings, and the rest for other objects. They stood in the second court of the temple, having inscriptions intimating the use to which the offerings were applied. The aspect of the thing would seem to have borne somewhat of a resemblance

[d] The stone which the builders rejected is become the head of the corner:

11 This [e] was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, [f] we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me [i] a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, [g] Render to Cesar the things that are Cesar's, [h] and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which [i] say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, [k] If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now [l] there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, [m] Do ye not therefore err, [n] because ye know not the scriptures, [o] neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; [p] but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, [q] I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He [r] is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: [s] for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, [t] Thou art not far from the kingdom of God. [u] And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said [x] by the Holy Ghost, [y] The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, [z] Beware of the scribes, [a] which love to go in long clothing, and *love* salutations in the market-places,

39 And [b] the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast [2] money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [3] mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more

A. D. 33.

[d] Ps. 118. 22, 23. Matt. 21. 42.
[e] Num. 23. 23. Hab. 1. 5. Eph. 3. 8-11.
[f] John 7. 18. 2 Cor. 2. 17; 4. 2; 5. 11.
[i] Matt. 18. 28, *mary.*
[g] Prov. 24. 21. Rom. 13. 7.
[h] Prov. 23. 26. Acts 4. 19, 20.
[i] Acts 4. 1, 2; 23. 6-9.
[k] Gen. 38. 8. Deut. 25. 5-10.
[l] Matt. 22. 25-28. Luke 20. 29-33.
[m] Is. 8. 20. Jer. 8. 7-9. Hos. 4. 6, 8, 12.
[n] Job 19. 25-27. Is. 25. 8; 26. 19. Ez. 37. 1-14. Dan. 12. 2.
[o] 10. 27. Gen. 18. 14. Jer. 32. 17. Luke 1. 37.
[p] Matt. 22. 30. Luke 20. 35, 36. 1 Cor. 15. 42-54.
[q] Gen. 17. 7, 8; 26. 24; 28. 13; 31. 42; 32. 9; 33. 20, *mary.* Is. 41. 8-10.
[r] Rom. 4. 17; 14. 9.

[s] Deut. 4. 39; 6. 7; 6. 4. Is. 44. 8; 45. 6, 14, 18, 21, 22; 46. 9. Jer. 10. 10-12.
[t] Matt. 12. 20. Rom. 3. 30; 7. 9. Gal. 2. 19, 20.
[u] Job 33. 15, 16. Matt. 22. 46. Luke 20. 40. Rom. 8. 19. Col. 4. 6. Tit. 1. 9-11.
[x] 2 Sam. 23. 2. Neh. 9. 30. Matt. 22. 43-45. Acts 1. 16; 28. 25. 2 Tim. 3. 16. Heb. 3. 7, 8; 4. 7. 1 Pet. 1. 11.
[y] Ps. 110. 1. Acts 2. 34-36. 1 Cor. 15. 25. Heb. 1. 13; 10. 12, 13.
[z] Matt. 10. 17; 23. 1-7. Luke 20. 45-47.
[a] Matt. 6. 5. Jam. 2. 2, 3.
[b] Luke 11. 43; 14. 7-11. 3 John 9.
[2] *A piece of brass money.*
[3] It is the seventh part of one piece of that brass money. Matt. 10. 29, *mary.*

to the boxes in our great Post-Offices. The rich men appear to have given largely, if not in proportion to their means. This is the more gratifying, since they are under the temptation to compare their gifts with those of their poorer neighbours, rather than with their own ample fortunes. It is proper, however, that men should view the matter as God does. His eye institutes no comparison other than that of the ability with which he has entrusted them. Of those to whom much is given, much will be required. The poor widow, by her gift, has been celebrated to the end of the world. She little thought whose Eye was upon her when she cast in her

in than all they which have cast into the treasury:

44 For all *they* did [c]cast in of their abundance; but she of her want did cast in all that she had, *even* [d]all her living.

CHAPTER XIII.

1 *The destruction of the temple.* 9 *Persecutions for the gospel.* 14 *Great calamities to the Jews.* 24 *Of Christ's coming to judgment;* 32 *the hour of it uncertain.*

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? [a]there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, [b]Take heed lest any *man* deceive you:

6 For [c]many shall come in my name, saying, I am *Christ;* [d]and shall deceive many.

7 And [e]when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* [f]must needs be; but the end *shall* not *be* yet.

8 For [g]nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines and troubles: [h]these *are* the beginnings of [i]sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, [l]for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you,* and deliver you up, [k]take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever [l]shall be given you in that hour, that speak ye: for it is not ye that speak, [m]but the Holy Ghost.

12 Now [n]the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And [o]ye shall be hated of all *men* for my name's sake: [p]but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see [q]the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) [r]then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein,* to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck, in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but [s]for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then, [t]if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, [u]if *it were* possible, even the elect.

23 But [x]take ye heed: [y]behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see [z]the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together [a]his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now [b]learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, [c]That this generation shall not pass, till all these things be done.

A. D. 33.

[c] 1 Chr. 29. 2-17. 2 Chr. 24. 10-14; 31. 5-10.
[d] Luke 8. 43; 15. 12, 30; 21. 2-4.

CH. XIII.

[a] 1 Kings 9. 7, 8. Mic. 3. 12.
[b] Jer. 29. 8.
[c] Jer. 23. 21-25.
[d] Matt. 24. 23, 24.
[e] Ps. 46. 1-3. Is. 8. 12. Jer. 4. 19-21.
[f] 2 Sam. 14. 14. Matt. 18. 7.
[g] 2 Chr. 15. 6. Is. 19. 2. Hag. 2. 22. Zech. 14. 13.
[h] Matt. 24. 8.
[i] Gr. *the pains of a woman in travail.* Ps. 48. 6. Is. 37. 3.
[l] Matt. 10. 18. Luke 9. 5.
[k] Ex. 4. 10-12. Jer. 1. 6-9. Dan. 3. 16-18.
[l] Is. 50. 4. John 3. 27.
[m] 2 Sam. 23. 2. 1 Cor. 2. 13.
[n] Ex. 32. 21. Mic. 7. 4-6.
[o] Matt. 5. 11, 12; 24. 9.

[p] Matt. 10. 22.
[q] Dan. 8. 13; 9. 27. Matt. 24. 15, &c.
[r] Luke 21. 21-24.
[s] Is. 1. 9; 6. 13; 65. 8, 9. Zech. 13. 8, 9. Matt. 24. 22. Rom. 11. 5-7, 28-33.
[t] Deut. 13. 1-3. Matt. 24. 5, 23-25. John 5. 43.
[u] John 10. 27, 28. 2 Thes. 2. 8-14. 2 Tim. 2. 19. 1 John 2. 19, 26, 27. Rev. 13. 8, 13, 14; 17. 8.
[x] Matt. 7. 15. 2 Pet. 3. 17.
[y] Is. 44. 7, 8. John 14. 29; 16. 1-4.
[z] Dan. 7. 13, 14. Matt. 16. 27; 25. 31. Acts 1. 11. 2 Thes. 1. 7-10. Rev. 1. 7.
[a] Is. 65. 9. Luke 18. 7. Rom. 8. 33. Col. 3. 12. 2 Tim. 2. 10. 1 Pet. 1. 2.
[b] Matt. 24. 32, 33. Luke 21. 29-31.
[c] Matt. 16. 28. Luke 21. 32.

mites. While her means were small, her heart was large; and the motive by which her deed was prompted was graciously approved. In public contribution, it is admonitory to the rich, and encouraging to the poor, to remember that the eyes of the Lord God witness their proceedings, and mark the motives which accompany them.

Chap. XIII. 1-37. The havoc and desolation predicted in this chapter have been realised to the full. The facts are fixed in the page of history by the hand of heathen historians, and from that page modern infidelity can never erase them. In the record of the past there is nothing more terrible; but it is a thing of nought compared with analogous events, which are still to come, when the history of our world shall have been completed, and all that have been shall be summoned into life to receive according to the deeds done in the body, and when this their sublunary habitation shall be burned up! In those days, cautions were given to the faithful, relative to the coming danger. With respect to the future, men are alike informed. Everything is set forth in a manner the most clear and intelligible. He who desires to escape the wrath to come, need not

31 [d]Heaven and earth shall pass away: [e]but my words shall not pass away.

32 ¶ But of that day, and *that* hour, knoweth no man, no, not the angels which are in heaven, [f]neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 [g]Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest, coming suddenly, [h]he find you sleeping.

37 And what I say unto you, [i]I say unto all, Watch.

CHAPTER XIV.

1 *A conspiracy against Christ.* 3 *A woman poureth ointment on his head.* 10 *Judas selleth,* 43 *and betrayeth him.* 66 *Peter thrice denieth him.*

AFTER two days was *the feast of* [a]the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, [b]Not on the feast-*day*, [c]lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of [1]spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [2]pence, and have been given to the poor. [d]And they murmured against her.

6 And Jesus said, [e]Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: [f]but me ye have not always.

8 She [g]hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, [h]Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for [i]a memorial of her.

10 ¶ And [k]Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And [l]he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they [3]killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, [m]The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And [n]he will shew you a large [o]upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, [p]One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, [q]*It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him; [r]but woe to that man by whom the Son of man is betrayed! [s]good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: [t]this is my body.

23 And he took the cup, and [u]when he had given thanks, he gave *it* to them: [x]and they all drank of it.

24 And he said unto them, [y]This is my blood of the new testament, [z]which is shed for many.

25 Verily I say unto you, [a]I will drink no more of the fruit of the vine, until that day that I drink it [b]new in the kingdom of God.

26 ¶ And when they had sung an [4]hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, [c]All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But [d]after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, [e]Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I

A. D. 33.

[d] Is. 51. 6. Matt. 5. 18. Rev. 20. 11.
[e] Num. 23. 19. Ps. 19. 7. Is. 40. 8. Zech. 1. 6. Luke 21. 33. 2 Tim. 2. 13. Tit. 1. 2.
[f] Rev. 1. 1.
[g] 33.
[h] Cant. 3. 1. Is. 56. 10. Luke 21. 34. Eph. 5. 14. 1 Thes. 5. 6, 7.
[i] Luke 12. 41-46.

CH. XIV.

[a] Ex. 12. 6-20.
[b] Prov. 19. 21. Lam. 3. 37. Matt. 26. 5.
[c] Luke 20. 6. John 7. 40; 12. 19.
[1] *Pure nard*, or *liquid nard*.
[2] Matt. 18. 28, *many*.
[d] Ex. 16. 7, 8. Deut. 1. 27. Ps. 106. 25. Matt. 20. 11. John 6. 43. 1 Cor. 10. 10. Phil. 2. 14. Jude 16.
[e] Job 42. 7, 8. Is. 54. 17. 2 Cor. 10. 18.
[f] John 16. 5, 28; 17. 11. Acts 3. 21.
[g] 1 Chr. 28. 2, 3. Ps. 110. 3.
[h] Matt. 26. 13, 13.
[i] Num. 31. 54. Zech. 6. 14.
[k] Matt. 26. 14-16. John 13. 2, 30.

[l] Luke 22. 5, 6.
[3] *Sacrificed.*
[m] 11. 3. John 11. 28.
[n] Ps. 110. 3. Prov. 16. 1. John 2. 24, 25. 2 Tim. 2. 19. Heb. 4. 13.
[o] Acts 1. 13; 20. 8.
[p] Ps. 41. 9. John 6. 70, 71; 13. 21.
[q] Matt. 26. 47. Luke 22. 47. John 6. 71.
[r] Ps. 109. 6-20. Matt. 18. 7. Acts 1. 16-20, 25.
[s] Matt. 26. 24, 25.
[t] Gen. 41. 26, 27. Zech. 5. 7, 8.
[u] Luke 22. 17. Rom. 14. 6.
[x] Matt. 26. 27.
[y] Ex. 24. 8.
[z] Rev. 5. 8-10; 7. 9-17.
[a] Ps. 104. 15.
[b] Joel 3. 18. Zech. 9. 17.
[4] Or, *psalm.*
[c] Matt. 26. 31. John 16. 1, 32.
[d] Matt. 16. 21; 26. 32.
[e] Matt. 26. 33-35.

mistake the way. Let him repent of his transgressions, and receive the record which God hath given concerning his Son, and in that tremendous day he shall have boldness, for he will stand complete in the Lord Jesus Christ, and secure from condemnation.

Chap. XIV. 1-42. The last Supper is the most solemn event in connexion with the Passover that ever occurred in our world. The Saviour and the traitor partaking of the same meal, presents an image of the most affecting character. The hand that dipped with the Lord in

say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. [f]Likewise also said they all.

32 ¶ And [g]they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, [h]My soul is exceeding sorrowful unto death: tarry ye here, [i]and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, [k]Abba, Father, [l]all things *are* possible unto thee; [m]take away this cup from me: [n]nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? [o]couldest not thou watch one hour?

38 [p]Watch ye, and pray, lest ye enter into temptation: [q]the spirit truly *is* ready, but the flesh *is* weak.

39 And again [r]he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again; (for their eyes were heavy;) [s]neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, [t]Sleep on now, and take *your* rest: it is enough, [u]the hour is come; behold, [x]the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, [y]while he yet spake, cometh Judas, one of the twelve, [z]and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them [a]a token, saying, [b]Whomsoever I shall kiss, that same is he; take him, [c]and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, [d]Master, Master; and kissed him.

46 And [e]they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

A. D. 33.

[f] Ex. 19. 8. Deut. 5. 27-29.
[g] Matt. 26. 36. John 18. 1.
[h] Is. 53. 3, 4, 12. John 12. 27.
[i] Eph. 6.18,19.
[k] Matt. 6. 9.
[l] Gen. 18. 14.
[m] Luke 22. 41, 42.
[n] Ps. 40. 8.
[o] Jer. 12. 5. Heb. 12. 3.
[p] Matt. 24. 42.
[q] Rom.7.18-25.
[r] Matt. 26. 42-44.
[s] 2 Cor. 12. 8.
[t] Gen. 44. 16. Rom. 3. 19.
[u] 1 Kings 18.27. Ec. 11. 9.
[x] John 7. 30; 8. 20; 17. 1.
[y] Matt. 26. 2.
[z] Matt. 26. 47. John 18. 3-9. Acts 1. 16.
[a] Ps. 2. 1, 2; 22. 11-13.
[b] Ex. 12. 13. Phil. 1. 28.
[c] Ps. 55. 20, 21. Prov. 27. 6.
[d] 1 Sam. 23. 22, 23. Acts 16. 22.
[e] Is. 1. 3. Mal. 1. 6.
[f] Lam. 4. 20. John 18. 12. Acts 2. 23.

[f] 1 Sam. 24. 14, 15.
[g] Ps. 22. 1-21; 69. Is. 53. Dan.9.24-26.
[h] Job 19. 13,14. Ps. 38. 11.
[i] Is. 53. 7.
[k] 1 Sam. 13. 7. Matt. 26. 58.
[l] 1 Kings21.10, 13. Ps. 27. 12.
[m] 14. 29.
[n] Dan. 2.34,45.
[o] 56.
[p] Ps. 39. 1, 2, 9. Is. 53. 7.
[q] Matt. 11. 3-5. Luke 22. 67-70.
[r] Ps. 2. 7. Is. 9. 6, 7.
[s] Matt. 26. 64; 27. 11.
[t] Ps. 110. 1. Dan.7.13,14. Matt. 24. 30. Heb. 1. 3; 8.1; 10.12,13. Rev. 1. 7.
[u] Is. 36. 22. Jer.36.23,24. Acts 14. 13, 14.
[x] 1 Kings 21.9, 13. Luke 22. 71. John 10. 31-33.
[y] Job 30. 10. Is. 50. 6; 52. 14; 53. 3. Mic. 5. 1. John 18. 22. Acts 23. 2. Heb. 12. 2.
[z] John 18. 15-18.

48 And Jesus answered and said unto them, [f]Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: [g]but the scriptures must be fulfilled.

50 And [h]they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And [i]they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And [k]Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council [l]sought for witness against Jesus, to put him to death; and found none.

56 For many bare false witness against him; but their witness agreed not together.

57 And there arose certain, [m]and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another [n]made without hands.

59 But [o]neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But [p]he held his peace, and answered nothing. Again, the high priest asked him, and said unto him, [q]Art thou the Christ, [r]the Son of the Blessed?

62 And Jesus said, [s]I am: and ye shall see [t]the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest [u]rent his clothes, and saith, What need we any further witnesses?

64 Ye [x]have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And [y]some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh [z]one of the maids of the high priest:

the dish was the same hand that received the price of blood! The term "Abba," translated "Father," is the first utterance of the new-born soul: it is the language of adoption. Ver. 43-72. The linen cloth referred to in ver. 51, is explained by the customs which prevail in Arabia and Palestine, where the poorer people have nothing but a blanket or sheet wrapped around the body. The term "nakedness," therefore, is to be understood comparatively; it implied the lighter portion of dress without the upper garment. The cruel incidents set forth in ver. 65, shew of what human nature is capable. They treated the Son of God in our nature much as they would a condemned criminal, whose head was covered with a sack. On the present occasion, it would seem as if only a handkerchief or bandage was placed over the eyes; but the treatment, as connected with a pretended dispensation of justice, was inhuman in the highest degree. When Christians suffer wrongfully, and when insult is added to injury, it may encourage patience to remember the treatment of the

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with [a]Jesus of Nazareth.

68 But [b]he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; [d]and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: [d]for thou art a Galilean, and thy speech agreeth *thereto*.

71 But [e]he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And [f]the second time the cock crew. And [g]Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [h]And [g]when he thought thereon, he wept.

CHAPTER XV.

1 *Jesus, brought bound and accused before Pilate, 15 is delivered to be crucified, 27 hangeth between two thieves, 42 and is honourably buried.*

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, [a]and delivered *him* to Pilate.

2 And Pilate asked him, [b]Art thou the King of the Jews? And he, answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, [c]Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And [d]there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, [e]Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* [f]whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, [g]Why, what evil hath he done? [h]And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, [i]willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And [k]they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, [l]Hail, King of the Jews!

19 And [m]they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, [n]and led him out to crucify him.

21 And [o]they compel one Simon [p]a Cyrenian, who passed by, coming out of the country, the father of Alexander [q]and Rufus, to [r]bear his cross.

22 And they bring him unto the place [s]Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had [t]crucified him, [u]they parted his garments, casting lots upon them, what every man should take.

25 And it was [x]the third hour; and they crucified him.

26 And [y]the superscription of his accusation was written over, [z]THE KING OF THE JEWS.

27 And [a]with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

A. D. 33.

[a] Matt. 21. 11. John 1. 45-49. Acts 10. 38.
[b] John 13. 36-38.
[c] 30.
[d] Jud. 12. 6. Acts 2. 7.
[e] 2 Kings 8. 12-15. Jer. 17. 9.
[f] Matt. 26. 34, 74.
[g] Ps. 119. 59, 60. Ez. 36. 31.
[h] Ex. 7. 16. Matt. 26. 75. 2 Cor. 7. 10.
[i] *He wept abundantly; or, he began to weep.*

CH. XV.

[a] Matt. 20. 18, 19. Luke 18. 32, 33.
[b] Matt. 2. 2. Luke 23. 3.
[c] Matt. 26. (62); 27. 13. John 19. 10.
[d] Matt. 27. 16. Luke 23. 18, 19, 25.
[e] Matt. 27. 17-21.
[f] Ps. 2. 6, 7. Is. 9. 6, 7. Jer. 23. 5, 6. Zech. 9. 9.
[g] Is. 53. 9. Matt. 27. 4, 19, 24, 54.
[h] Ps. 69. 4. Is. 53. 3.
[i] Prov. 29. 25. Is. 57. 11.
[k] Matt. 27. 28-30. John 19. 2-5.
[l] Gen. 37. 10, 20. John 19. 14, 15.
[m] Job 30. 8-12. Ps. 22. 6, 7; 69. 12, 19, 20. Is. 49. 7; 50. 6; 52. 14; 53. 3-5. Mic. 5. 1.
[n] Matt. 27. 31. John 19. 16.
[o] Matt. 27. 32. Luke 23. 26.
[p] Acts 2. 10; 6. 9; 11. 20; 13. 1.
[q] Rom. 16. 13.
[r] Luke 14. 27. John 15. 18-20.
[s] Matt. 27. 33. Luke 23. 27-33. Calvary.
[t] Deut. 21. 23. 1 Pet. 2. 24.
[u] Ps. 22. 18.
[x] Matt. 27. 45. John 19. 14.
[y] Deut. 23. 5. Ps. 76. 10. Prov. 21. 1. Is. 10. 7; 45. 10.
[z] Ps. 2. 6. Zech. 9. 9. John 19. 19-22.
[a] Matt. 27. 38. John 19. 18.

Lamb of God, whose holiness was perfect, and whose life, from the commencement to the close of his public ministry, was crowded with miracles of mercy.

Chap. XV. 1-47. Barabbas has been not inaptly viewed as an emblem of those for whom the Saviour suffered: in his character he was a rebel against the government, he had committed a capital crime, and every way he deserved death. The Lord Jesus, while innocent, was seized; Barabbas, though guilty, was set at liberty. He was acquitted, and Jesus condemned. So it is, that "he hath borne our griefs, and carried our sorrows." The inscription on the Cross is entitled to special notice. It has been, without any very obvious reason, represented by some writers as an act of contempt on the part of Pilate. So far as the record goes, however, there is no levity connected with it. It seems rather an act to which he was prompted, perhaps, by a higher hand. The peremptory emphasis with which he maintained his course, when it was sought to correct him, shewed that, whether intelligently or not, he attached importance to the deed: "What I have written,

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, [b]He saved others; himself he cannot save.

32 Let [c]Christ the King of Israel descend now from the cross, that we may see and believe. [d]And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was [e]darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [f]Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, [g]why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, [h]he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And [i]Jesus cried with a loud voice, and gave up the ghost.

38 And [k]the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also [l]women looking on afar off: among whom was [m]Mary Magdalene, and [n]Mary the mother of James the less and of Joses, [o]and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now, [p]when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, [q]which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and, calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

A. D. 33.

[b] John 12. 23, 24. 1 Pet. 3. 17, 18.
[c] Is. 44. 6. Zeph. 3. 15. Zech. 9. 9. John 1. 49; 12. 13; 19. 12-15.
[d] Matt. 27. 44. Luke 23. 39-43.
[e] Ps. 105. 28. Is. 50. 3, 4. Am. 8. 9, 10.
[f] Ps. 22. 1. Matt. 27. 46. Heb 5. 7.
[g] Ps. 27. 9; 42. 9. Is. 41. 17. Lam. 5. 20.
[h] Matt. 17. 11-13; 27. 47-49.
[i] Matt. 27. 50. Luke 23. 46. John 19. 30.
[k] Ex. 26. 31-34.
[l] Ps. 38. 11.
[m] Matt. 28. 1.
[n] Matt. 13. 55. John 19. 25.
[o] 16. 1.
[p] Matt. 27. 57, 62. Luke 23. 50-54.
[q] Luke 2. 25, 38; 23. 51.

[r] Is. 53. 9.
[s] Is. 22. 16.
[t] Matt. 27. 60. John 11. 38.

CH. XVI.

[a] Luke 24. 1. John 20. 1.
[b] Luke 24. 3.
[c] Dan. 10. 5, 6. Luke 24. 4, 5. John 20. 11, 12.
[d] Matt. 28. 4, 5. Rev. 1. 17, 18.
[e] Ps. 105. 3, 4. Prov. 8. 17.
[f] John 19. 19, 20. Acts 2. 22, 23.
[g] Luke 24. 4-8, 20-27. John 2. 19-22.
1 Cor. 15. 3-7.
[h] Matt. 28. 10, 16, 17. John 21. 1. Acts 13. 31. 1 Cor. 15. 5.
[i] John 20. 19. Acts 20. 7. Rev. 1. 10.
[k] Luke 24. 10. John 20. 14-18.
[l] Luke 8. 2.
[m] Ex. 6. 9. Luke 24. 11, 23-25.

46 And he bought fine linen, and took him down, and wrapped him in the linen, [r]and laid him in a sepulchre which was [s]hewn out of a rock, [t]and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

CHAPTER XVI.

1 *Christ's resurrection.* 19 *He appeareth to Mary Magdalene and others; 15 sendeth forth the apostles, 19 and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And [a]very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away; for it was very great.

5 And [b]entering into the sepulchre, they saw [c]a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, [d]Be not affrighted. [e]Ye seek [f]Jesus of Nazareth, which was crucified: [g]he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: [h]there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now, when *Jesus* was risen early [i]the first *day* of the week, [k]he appeared first to Mary Magdalene, [l]out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, [m]believed not.

12 ¶ After that he appeared in another

I have written." Notwithstanding that it mortified the pride of the chief priests and elders, it announced the great fact, that this very person who hung on the cross was the King of the Jews, and that they, both small and great, would in due season find themselves at his judgment-seat. That inscription, pointing to the throne, connected the cross with the crown. That his people may reign with him, they, when required, must be prepared cordially and boldly to suffer with him. Sharing his contempt, they will share his glory.

Chap. XVI. 1-20. These women of Galilee have done themselves immortal honour by their devoted adherence to their Lord and Master under every variety of condition. When he finished his course and gave up his spirit into the hands of his Father, they were present beholding his sorrows and mingling their sympathetic tears. They attended the body to its brief resting-place, and determined to do further honour by embalming it in a more costly and appropriate manner. The last rites of sepulture were necessarily performed in haste; the body was enrolled in nothing but a mixture of myrrh and aloes brought by the faithful Nicodemus, who did the best he could under the circumstances. Their zeal secured for them a distinguished and incomparable privilege. It will be matter of sweet and holy remembrance to these devoted saints throughout eternity, that they were the first to repair to the sepulchre and to announce his resurrection. While they were the most honoured of women, the angel who apprised them of the fact was the most honoured of the heavenly host. Is it improbable that they and he have adoringly conferred on the subject in Paradise? Among the facts of the Gospel, one of the most stupendous and glorious is that of the Resurrection. This fact has been attested in a manner which hardly admits of being strengthened. It is im-

form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue; [n]neither believed they them.

14 ¶ Afterward [o]he appeared unto the eleven as they sat [l]at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, [p]Go ye into all the world, and preach the gospel to every creature.

16 He [q]that believeth, and is baptized, shall be saved; [r]but he that believeth not shall be damned.

A. D. 33.

[n] Luke 16. 31.
[o] Luke 24. 36-43.
[l] Or, *together.*
[p] Matt. 28. 19. Luke 24. 21-33.
[q] Luke 8. 12.
[r] John 3. 18, 19, 36; 12. 47, 48.

[s] Luke 10. 17. Acts 5. 16.
[t] Gen. 3. 15. Ps. 91. 13.
[u] Matt. 28. 18-20.
[x] Luke 24. 50, 51.
[y] Ps. 110. 1. 1 Cor. 15. 24.

17 And these signs shall follow them that believe: [s]In my name shall they cast out devils; they shall speak with new tongues;

18 They [t]shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, [u]after the Lord had spoken unto them, [x]he was received up into heaven, [y]and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them,* and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO

ST LUKE.

Luke, as a companion of Paul in his travels, enjoyed superior privileges, and obtained distinction among the Churches. Viewed as a whole, he is more copious than the other Evangelists, more especially concerning the priestly office of Christ. It may be inferred, from his mode of writing, that his Gospel was intended for the Gentiles, who required the explanations which are everywhere supplied. We have here discourses, miracles, and parables, which are not found in the other Evangelists, while there are some omissions of facts recorded in them. Luke refers largely to the Old Testament, pointing to predictions concerning Christ which have been actually fulfilled.

CHAPTER I.

1 *Luke's preface.* 5 *The conception of John Baptist,* 26 *and of Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias.*

FORASMUCH as many have taken in hand to set forth in order a declaration of [a]those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, [b]and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, [c]most excellent Theophilus,

4 [d]That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ [1]THERE [1]was, in the days of Herod the king of Judea, a certain priest named Zacharias, [e]of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

A. M. 3008.

CH. I.

[a] Acts 1. 1-3.
[b] Acts 26. 16.
[c] Acts 1. 1; 23. 26; 24. 25, *Gr.*
[d] John 20. 31.
[1] Before the account called Anno Domini, the sixth year.
[e] 1 Chr. 24. 10, 19.

6 And they were both righteous before God, [f]walking in all the commandments and ordinances of the Lord blameless.

7 And [g]they had no child, because that Elisabeth was barren; and they both were *now* [h]well stricken in years.

8 And it came to pass, that, while [i]he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, [k]his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there [l]appeared unto him an angel of the Lord standing on the right side of the altar of incense.

[f] 1 Kings 9. 4.
[g] Gen. 15. 2, 3; 16. 1, 2; 30. 1, 2.
[h] Gen. 17. 17. 2 Kings 4. 14-16.
[i] Ex. 28. 1, 41; 30. 30.
[k] Ex. 27. 20-20. 1 Sam. 2. 28. 1 Chr. 6. 49.
[l] 2. 10.

possible to conceive of evidence more commanding, harmonious, and every way satisfactory. Although believers have not seen the grave itself, yet they have all the evidence of which the case admits, that in very deed the Lord Jesus rose according to his own promise and the testimony of the prophets. His resurrection is the pledge of that of his people; it therefore behoves them to look for the blessed hope and the glorious appearing of the Great God and our Saviour, who shall change our vile bodies and fashion them like unto his glorious body. The commission here given to the disciples, to go and fill the world with his Gospel, was accompanied with a promise of a peculiar and appropriate character. These circumstances fully account for the marvellous success of the Gospel in primitive ages. The simple fact, that they went forth and preached, "The Lord working with them," explains everything, and solves all difficulties.

Chap. I. 1-25. Zacharias was chosen by lot to burn incense. The high priest did so, on special occasions, by right of succession, in the Holy of Holies, into which the common priesthood could not enter. Zacharias belonged to a course; the high priest was of no course, but acted as an individual. These several courses of Temple-service commenced on the Sabbath, and continued till the next Sabbath. The priests were divided into twenty-four classes, and Abia belonged to the eighth. A small bell intimated the entrance of the priest into the sanctuary to burn incense, when every one who heard it without offered up prayer in silence. It will thus be seen, that the practice which prevails in Roman Catholic worship is derived from the Temple-service. Angelic appearance, for a long period, was unknown in Judea. There had been neither prophecy nor angelic ministrations for four hundred years; the Messiah, however, was approaching, and appropriate precursors were employed to prepare his way. When the Lord is about to confer a blessing, he frequently excites in the breast of the

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; [m]and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be [n]great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be [o]filled with the Holy Ghost, even from his mother's womb.

16 And [p]many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [2]to the wisdom of the just; [q]to make ready a people prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, [r]I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, [s]because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus [t]hath the Lord dealt with me in the days wherein he looked on *me*, [u]to take away my reproach among men.

26 ¶ And in the sixth month [x]the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To [y]a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

A. M. 3998.

[m] Gen. 17. 19; 18. 14. Ps. 113. 9.
[n] Gen. 12. 2. Josh. 3. 7; 4. 14.
[o] Zech. 9. 15. Acts 2. 4, 14-18.
[p] Is. 40. 3-5. Dan. 12. 3.
[2] Or, *by*.
[q] 1 Sam. 7. 3. 1 Chr. 29. 18. Ps. 78. 8. Am. 4. 12.
[r] Dan. 9. 21-23. Matt. 18. 10. Heb. 1. 14.
[s] Gen. 18. 10-15. 2 Kings 7. 19, 20. Is. 7. 9.
[t] Gen. 21. 1, 2; 25. 21. 1 Sam. 1. 19, 20.
[u] Gen. 30. 23. 1 Sam. 1. 6. Is. 4. 1; 54. 1-4.
[x] 19.
[y] Gen. 3. 15. Is. 7. 14. Jer. 31. 22.

[s] Dan. 9. 21-23; 10. 19.
[3] *Graciously accepted*; or, *much graced*.
[a] Jud. 6. 12. Is. 43. 5. Jer. 1. 8, 19.
[b] Jud. 5. 24. Prov. 31. 29-31.
[c] Mark 16. 5, 6. Acts 10. 4.
[d] Jud. 6. 13-15. 1 Sam. 9. 20, 21.
[e] Is. 41. 10, 14; 43. 1-4; 44. 2.
[f] Matt. 1. 21, 25.
[g] Mark 5. 7. John 6. 69. Acts 16. 17. Rom. 1. 4. Heb. 1. 2-8.
[h] 2 Sam. 7. 12, 13. Ps. 132. 11. Is. 9. 6, 7. Jer. 23. 5, 6; 33. 15-17. Ez. 17. 22-24.
[i] Rom. 9. 6.
[k] Jud. 13. 8-12. Acts 9. 6.
[l] Matt. 1. 20.
[m] Job 14. 4; 15. 16. Ps. 51. 5.
[n] Ps. 2. 7.
[o] Gen. 18. 14. Job 42. 2. Zech. 8. 6.
[p] Acts 2. 4; 4. 8; 6. 3; 7. 55.
[q] Jud. 5. 24.
[r] Ps. 110. 1.
[4] *Which believed that there shall be*, &c.

28 And the angel came in unto her, and said, [r]Hail, *thou that art* [3]highly favoured, [a]the Lord *is* with thee: [b]blessed *art* thou among women.

29 And when she saw *him*, [c]she was troubled at his saying, and cast in her mind [d]what manner of salutation this should be.

30 And the angel said unto her, [e]Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, [f]and shalt call his name JESUS.

32 He shall be great, and shall be called [g]the Son of the Highest; and the Lord God shall [h]give unto him the throne of his father David:

33 And he shall reign over [i]the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, [k]How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, [l]The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also [m]that holy thing, which shall be born of thee, shall be called [n]the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For [o]with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill-country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth [p]was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [q]Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of [r]my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that [4]believed: for there shall be a performance of those

recipient a desire of it. So it was in the case of Zacharias. The expression, "Thy prayer is heard," clearly intimates that the subject in question had been a matter of earnest supplication. The language of the angel concerning John was peculiarly fitted to excite great expectations: he was to go before the Lord in the spirit and power of Elias, distinguished by the same zeal and exalted purity. His office, too, was one of special moment. The "turning of the hearts of the fathers to the children," was a great work at once for the Church and for the nation, since whatever made for domestic unity and happiness, tended to promote both religion and social welfare. Ver. 26-56. The angel's second visit was more remarkable than the first; Mary's composure on receiving the intelligence was very remarkable. So far from being awed into speechlessness, she listened attentively, and inquired with modest intelligence concerning the matter communicated to her. The deportment of the angel was distinguished by dignity and tenderness. He gave her all needful explanation, adding, at the same time, the important fact which referred to the condition of Elisabeth. As if determined to test the matter, she forthwith made a visit to Elisabeth, when she found matters to be precisely as the angel had said. The language of Elisabeth is remarkable for its beauty, spirituality, love, and gratitude. The passage, properly

things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in [e]God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth [t]all generations shall call me blessed.

49 For he that is mighty hath done to me great things; [u]and holy *is* his name.

50 And [x]his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath [y]filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And [z]her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and [a]they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, [b]Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these [5]sayings were noised abroad throughout all the hill-country of Judea.

A. M. 3993.

[e] Is. 12. 2, 3; 45. 21, 22. Zeph. 3. 14-17. Zech. 9. 9.

[t] Gen. 30. 13. Mal. 3. 12.

[u] Ex. 15. 11. 1 Sam. 2. 2. Ps. 99. 3, 9. Is. 6. 3; 57. 15.

[x] Ex. 34. 6, 7. Ps. 85. 9; 103. 11, 17; 115. 13; 118. 4; 145. 19.

[y] 1 Sam. 2. 5. Ps. 107. 8, 9. Matt. 5. 6. John 6. 11-13, 26. Jam. 2. 5. Rev. 7. 16, 17.

[z] Ruth 4. 14-17. Ps. 113. 9.

[a] Gen. 21. 6. Is. 66. 9, 10. Rom. 12. 15. 1 Cor. 12. 26.

[b] 2 Sam. 12. 25. Is. 8. 3. Matt. 1. 25.

[5] Or, *things.*

[c] Gen. 39. 2. Acts 11. 21.

[d] Joel 2. 28. 2 Pet. 1. 21.

[e] 19. 44. Eph. 1. 7.

[f] Deut. 33. 29. Jer. 23. 6. Zeph. 3. 15, 20. 1 John 3. 8.

[g] Ps. 105. 8. Ex. 16. 5, 60. Gal. 3. 15-17.

[h] Gen. 22. 16. Deut. 7. 8, 12. Heb. 6. 16, 17.

[i] 7. 28.

[k] Mark 1. 2, 4. John 1. 7-9.

[6] *For.*

[l] Is. 63. 7.

[7] *Bowels of the mercy.*

[8] *Sun-rising,* or *branch.*

[m] Matt. 4. 16.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! [c]And the hand of the Lord was with him.

67 ¶ And his father Zacharias was [d]filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for [e]he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began;

71 That [f]we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, [g]and to remember his holy covenant,

73 The [h]oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, [i]shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To [k]give knowledge of salvation unto his people, [6]by the remission of their sins,

78 Through [l]the [7]tender mercy of our God; whereby the [8]day-spring from on high hath visited us,

79 To [m]give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

CH. II.

Before the account called Anno Domini, the fifth year.

1 *Augustus taxeth all the Roman empire.* 6 *Christ's nativity;* 21 *his circumcision.* 28, 36 *Simeon and Anna prophesy of Christ.*

AND it came to pass in those days, that there went out a decree from [a]Cesar Augustus, that all the world should be [1]taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

[a] Acts 11. 28; 26. 11, 21.

[1] Or, *enrolled.*

understood, has in it a very striking evangelical bearing, exhibiting the overflowing grace of God to the helpless sons of men, and exposing the fatality of self-righteousness. The sojourn of Mary was a lengthened one, extending to three months. These two cousins, at that time, occupied an extraordinary and unparalleled position—the one destined to be the mother of the forerunner of the Lord, and the other of the Lord himself. Little did the great around them, who scarcely heeded their existence, conceive of the importance which attached to their persons and their condition. Ver. 57-80. It was customary among the Jews, when they circumcised a child, to give him his name, apparently from the fact, that when God circumcised Abram, the father of the faithful, he gave him a new name. The song of Zacharias, when his mouth was opened, corresponded with that of Mary; it was full of evangelical sentiment—a burst of Gospel truth. It clearly shews that salvation from our enemies is to be followed by the service of our Divine Deliverer in holiness and righteousness, and that salvation is connected with the remission of sins, and all that flows from the tender mercy of our God.

Chap. II. 1-27. Cesar Augustus became Emperor twenty-nine years previous to the birth of Christ, and died fourteen years after. He received his name, Cesar, from the great Julius Cesar by adoption. Those of the family subsequently bore the same designation, and afterwards the line of the Cesars to the close. It was customary to speak of the Roman Empire as "all the world," since it was then the seat of the chief power on earth. The Saviour being born at the time of this

3 And all went to be taxed, every one into his own city.

4 And [b]Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And [c]she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping [2]watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, [d]and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, [e]I bring you good tidings of great joy, which shall be [f]to all people.

11 For [g]unto you is born this day, in the city of David, a Saviour, [h]which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel [i]a multitude of the heavenly host praising God, and saying,

14 [k]Glory to God in the highest, [l]and on earth peace, [m]good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the [3]shepherds said one to another, [n]Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and [o]found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, [p]glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

A. M. 4000.

[b] 1. 26, 27; 3. 23.
[c] Is. 7. 14.
[2] Or, *the night-watches.*
[d] Ex. 40. 34, 35. Is. 6. 3; 40. 5; 60. 1.
[e] Is. 40. 9; 41. 27; 61. 1.
[f] Gen. 12. 3. Ps. 67. 1, 2. Is. 49. 6.
[g] Is. 9. 6. Matt. 1. 21. Gal. 4. 4, 5.
[h] Gen. 3. 15; 49. 10. Ps. 2. 2. Dan. 9. 24-26. Matt. 16. 16.
[i] Gen. 28. 12. Ps. 68. 17. Is. 6. 2, 3.
[k] Ps. 69. 34, 35.
[l] Is. 9. 6, 7; 57. 19. Jer. 23. 5, 6.
[m] John 3. 16.
[3] Gr. *men the shepherds.*
[n] Ex. 3. 3. Ps. 111. 2.
[o] 19. 32.
[p] Ps. 72. 17-19.

21 ¶ And when eight days were accomplished for the circumcising of the child, [q]his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when [r]the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [s]Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the [t]Holy Ghost was upon him.

26 And [u]it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen [x]the Lord's Christ.

27 And he came [y]by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, [z]and blessed God, and said,

29 Lord, [a]now lettest thou thy servant depart in peace, according to thy word:

30 For [b]mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A [c]light to lighten the Gentiles, [d]and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall [e]and rising again of many in Israel; and [f]for a sign which shall be spoken against;

35 (Yea, [g]a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, [h]a prophetess, the daughter of Phanuel, of the tribe of [i]Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about four-

[q] Matt. 1. 21, 25.
[r] Lev. 12. 2-6.
[s] Ex. 13. 2, 12-15; 34. 19. Num. 8. 16, 17.
[t] Num. 11. 25, 29. 2 Pet. 1. 21.
[u] Ps. 25. 14. Am. 3. 7.
[x] Ps. 2. 2, 6. Is. 61. 1. Dan. 9. 24.
[y] Acts 8. 29; 10. 19; 11. 12; 16. 7.
[z] Ps. 32. 11; 105. 1-3.
[a] Gen. 15. 15. Ps. 37. 37. Is. 57. 1, 2.
[b] Gen. 49. 18. 2 Sam. 23. 1-5 Is. 49. 6; 52. 10.
[c] Is. 9. 2; 42. 6, 7; 49. 6; 60. 1-3, 19. Matt. 4. 16. Acts 13. 47.
[d] Ps. 85. 9. Is. 4. 2; 45. 25; 60. 19. Zech. 2. 5. 1 Cor. 1. 31.
[e] Acts 2. 36-41; 3. 15-19; 6. 7; 9. 1-20.
[f] Ps. 22. 6-8; 69. 9-12. Is. 8. 18. Matt. 26. 65-67.
[g] Ps. 42. 10. John 19. 25.
[h] Ex. 15. 20. 2 Kings 22. 14. Acts 2. 18. 1 Cor. 12. 1.
[i] Gen. 30. 13, *Asher.*

enrolling, was probably himself registered, together with Joseph and Mary, as a subject of the Roman Empire; and if so, he was born in the form of a servant. Jesus is called "the first-born." The accommodation furnished to the mother of the child was the meanest possible, fully harmonising with the humility of his position. Ver. 28-52. The song of Simeon is remarkable for its piety, faith, and foresight. It had been revealed to him that he should not die till he had seen the Messiah; and having realised this exalted privilege, he inferred that the hour of his departure was come, and therefore he supplicated dismissal. By salvation, he means the Saviour, through whom it flowed to a lost world. The venerable saint clearly understood, through the Spirit, that Jesus would be rejected by the nation, who looked for a temporal Messiah, and that such rejection would prove its ruin. His address to Mary, in ver. 35, was deeply affecting, and required time to explain it; but when she stood by the Cross, and beheld her expiring Son, these words found therein a terrible illustration! The Lord Jesus, by his ministration, miracles, and death, would illuminate the thoughts, purposes, and spirit of many people in divers classes. While Simeon might be viewed as representing his own sex, Anna, with equal spirituality, represented hers. This eminent saint was one of a company of the faithful, who looked for redemp-

score and four years, which departed not from the temple, [k] but served *God* with fastings and prayers night and day.

38 And she, coming in that instant, [l] gave thanks likewise unto the Lord, and spake of him to all them that [m] looked for redemption in [4] Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and [n] the grace of God was upon him.

41 ¶ Now his parents [o] went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [p] my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother [q] kept all these sayings in her heart.

52 And [r] Jesus increased in wisdom and [5] stature, [s] and in favour with God and man.

A. M. 4000.

[k] Ps. 22. 2.
[l] 2 Cor. 9. 15.
[m] 24. 21.
[4] Or, *Israel.*
[n] Ex. 23. 14-17.
A. D. 8.
[o] Ex. 23. 14-17.
[p] Ps. 40. 8. Mal. 3. 1, 2. John 2. 16, 17; 6. 38; 8. 29.
[q] Gen. 37. 11. Dan. 7. 28.
[r] 1 Sam. 2. 26.
[5] Or, *age.*
[s] Prov. 3. 3, 4. Acts 7. 9, 10. Rom. 14. 18.

A. D. 26.
CH. III.
[a] 2. 1.
[b] Gen. 49. 10. Acts 4. 27.
[c] 23. 6-11.
[d] Matt. 14. 3. Mark 6. 17.
[e] John 11. 49-51. Acts 4. 6.
[f] Jer. 1. 2. Ez. 1. 3. Jon. 1. 1. Mic. 1. 1.
[g] Matt. 3. 6, 11. John 1. 31-33. Acts 13. 24.
[h] Is. 62. 10. Mal. 4. 6. John 1. 26-36; 3. 28-36.
[i] Ps. 98. 2, 3. Is. 49. 6; 52. 10.
[k] 1 Thes. 1. 10. Heb. 6. 18.
[l] Is. 1. 16-18. 2 Cor. 7. 10, 11. Gal. 5. 22-24.
[1] Or, *meet for.*
[m] Is. 48. 1, 2.
[n] Josh. 4. 3-8. Gal. 3. 28, 29.
[o] Is. 10. 33, 34. Ez. 15. 2-4.
[p] John 13. 29. Acts 10. 2, 4. 2 Cor. 8. 3-14.
[q] Ps. 18. 22. Is. 1. 16, 17; 55. 6, 7. Mic. 6. 8. Eph. 4. 28. Tit. 2. 11, 12. Heb. 12. 1.

CHAPTER III.

1 *John's preaching and baptism;* 15 *his testimony of Christ.* 19 *Herod imprisoneth John.* 21 *Christ is baptized;* 23 *his genealogy.*

NOW, in the fifteenth year of the reign of [a] Tiberius Cesar, [b] Pontius Pilate being governor of Judea, and [c] Herod being tetrarch of Galilee, and [d] his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 [e] Annas and Caiaphas being the high priests, [f] the word of God came unto John, the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, [g] preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, [h] Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [i] all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you [k] to flee from the wrath to come?

8 Bring forth therefore [l] fruits [1] worthy of repentance; and begin not to say within yourselves, [m] We have Abraham to *our* father: for I say unto you, That God is able [n] of these stones to raise up children unto Abraham.

9 And [o] now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, [p] He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [q] Exact no more than that which is appointed you.

---

tion in Jerusalem; and, like Simeon, she too had a distinct intimation, the moment she beheld the promised Child, that he was the Holy One of Israel. The men went up to Jerusalem three times a-year, to the feasts of the Passover, Pentecost, and Tabernacles, but the women were not required to accompany them; Mary's visit, therefore, was voluntary. If the sight of the infant Saviour produced so much gratitude, love, and hope, what may not be expected to flow from the facts of his history as now presented to us in the New Testament Scriptures?

Chap. III. 1-38. This was the fifteenth year of Tiberius Cæsar's principality, but only the thirteenth of his sole monarchy, as he had been joint Emperor with Augustus two years previous to his death. After the death of Herod the Great, the kingdom was divided into four parts or Tetrarchies, but distributed among three rulers, over one of which Herod Antipas reigned. The law of Moses provided for only one High Priest. Annas sustained the office for eleven years, and on being deposed by the Roman governor, Caiaphas, his son-in-law, took his place. It seems probable that the authority of Annas with the people continued after his deposition, which may explain the conjoint mention of his name with that of Caiaphas. It has been suggested that Annas was the High Priest, and Caiaphas his deputy; but the High Priest had no such assistance, and none was allowed to take his place, unless in the case of sickness or incapacity. The dispensation of John was one of preaching repentance, connected with the administration of baptism to all who professed to be sorry for their sins, and to desire mercy of the Lord, through the coming Saviour. John did not develop the doctrine of the Scriptures as to his person, character, and work, but he said enough to point public attention to his speedy advent, and the exalted character he would bear, as well as to the infinitely superior nature of his personal ministrations. A

14 And [r]the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [s]Do violence to no man, neither [t]accuse *any* falsely; [u]and be content with your [3]wages.

15 ¶ And as the people were in [4]expectation, and all men [5]mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [v]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: [x]he shall baptize you with the Holy Ghost, [y]and with fire:

17 Whose [z]fan *is* in his hand, and he will throughly purge his floor, [a]and will gather the wheat into his garner; [b]but the chaff he will burn with fire unquenchable.

18 And many other things, in *his* exhortation, preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now, when all the people were baptized, it came to pass, [c]that Jesus also being baptized, [d]and praying, [e]the heaven was opened,

22 And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, [f]Thou art my beloved Son; [g]in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

A. D. 27.

[r] Matt. 8. 5.
[s] *Put no man in fear.*
[t] Ex. 20. 16.
[u] 1 Tim. 6. 8-10.
[3] *Allowance.*
[4] *Suspense.*
[5] *Reasoned*, or *debated.*
[v] Matt. 3. 11.
[x] Prov. 1. 23.
[y] Is. 4. 4. Zech. 13. 9.
[z] Jer. 15. 7.
[a] Mic. 4. 12.
[b] Ps. 1. 4.
[c] Matt. 3 13-16.
[d] John 12. 27, 28.
[e] Matt. 3. 16, 17.
[f] Ps. 2. 7. Is. 42. 1.

[g] 2 Sam. 5. 14.
[h] Ruth 4. 18-22. 1 Chr. 2. 13-15.
[i] Num. 7. 12. 1 Chr. 2. 11, 12, *Nahshon, Salma, Boaz.*
[k] 1 Chr. 2. 9, 10, *Amminadab, Ram, Hezron.* Matt. 1. 3, 4.
[l] Gen. 46. 12. Num. 26. 20, 21, *Hezron.*
[m] Ruth 4. 12. 1 Chr. 2. 4, 5, *Phares.*
[n] Gen. 49. 8-10, *Judah.* Matt. 1. 2, *Judas.*
[o] Gen. 21. 3.
[p] Gen. 11. 24-32. 1 Chr. 1. 24-28, *Terah, Nahor, Reu, Serug, Peleg, Eber, Shelah.*
[q] Gen. 11. 18-21, *Serug, Reu.*
[r] Gen. 10. 25, *Peleg.*
[s] Gen. 11. 16, 17, *Eber.*
[t] Gen. 10. 24; 11. 13-15, *Salah.*
[u] Gen. 5. 32; 9. 18-27. 1 Chr. 1. 17, *Shem.*
[x] Gen. 6. 8-10, 22. 2 Pet. 2. 5, *Noah.*
[y] Gen. 5. 6-28. 1 Chr. 1. 1-3, *Methuselah, Mahalaleel.*
[z] Gen. 4. 25, 26.
[a] Gen. 1. 26, 27.

CH. IV.

[a] Matt. 4. 1.
[b] Is. 11. 2-4.
[c] 1 Kings 18. 12.

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* [g]of Nathan, which was *the son* of David,

32 Which [h]was *the son* of Jesse, [i]which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of [k]Aminadab, which was *the son* of Aram, which was *the son* of [l]Esrom, which was *the son* of [m]Phares, which was *the son* [n]of Juda,

34 Which was *the son* of Jacob, [o]which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of [p]Thara, which was *the son* of Nachor,

35 Which was *the son* of [q]Saruch, which was *the son* of Ragau, which was *the son* of [r]Phalec, which was *the son* of [s]Heber, which was *the son* of [t]Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of [u]Sem, which was *the son* of [x]Noe, which was *the son* of Lamech,

37 Which was *the son* of [y]Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, [z]which was *the son* of Adam, which was *the son* [a]of God.

CHAPTER IV.

1 *Christ's temptation and victory.* 14 *He beginneth to preach.* 16 *The people of Nazareth admire him.* 33 *He cureth divers sick.*

AND [a]Jesus, being [b]full of the Holy Ghost, returned from Jordan, [c]and

veil is drawn over the early history of our Lord, concerning whom only a few facts are revealed to us. The first thirty years, therefore, are comparatively a blank, which serves all the more to exalt the wonderful course which was to follow. The ministration of John, although the mere forerunner, was accompanied with a power which more or less agitated the whole country. We have no means of exactly ascertaining the extent of his success in the conversion of men, but that it was very great is indisputable. Whithersoever the Lord in his subsequent journeys went, he probably met with some who had heard the preaching of John, and who were, therefore, prepared for his coming. The long chain of generations which connects Adam with Jesus, comprised a countless multitude of immortal beings all depraved, with the depravity more or less developed, and presenting a mournful contrast to the first and second Adam, both of whom were sinless, shining in the beauties of holiness. This depravity is the basis of the doctrine of regeneration. A new kingdom is to be formed of subjects bearing the image both of the first Adam as he came from the hands of his God, and the second Adam, the Lord from heaven. Perfection is one: the respective images of both were identical. What a world had this been had all flesh continued to bear the image of Adam in his primeval state! What knowledge, purity, love, devotion, beauty, felicity! How humbling, how appalling the contrast which our sin-stricken, diseased, wretched, revolted, dying race presents! But through Divine mercy, a world is yet to be, with a population of inconceivable millions, in which that glorious image shall be borne, and where all the attributes of perfection will be developed to the full. May every reader of these lines become the subject of it!

Chap. IV. 1-32. The service of the synagogue largely consisted in the reading of the Sacred Scriptures. The words of the Saviour were, of course, in harmony with

was led by the Spirit into the wilderness,

2 Being forty days [d]tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, [e]If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, [f]That man shall not live by bread alone, but by every word of God.

5 And the devil, [g]taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, [h]All this power will I give thee, and the glory of them, for that is delivered unto me; [i]and to whomsoever I will I give it.

7 If thou therefore wilt [1]worship me, all shall be thine.

8 And Jesus answered and said unto him, [k]Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him [l]only shalt thou serve.

9 And he [m]brought him to Jerusalem, and set him [n]on a pinnacle of the temple, and said unto him, [o]If thou be the Son of God, cast thyself down from hence:

10 For it is written, [p]He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, [q]Thou shalt not tempt the Lord thy God.

13 And [r]when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus [s]returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, [t]being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him [u]the book of the prophet Esaias: and when he had opened the book, he found the place where it was written,

18 The [x]Spirit of the Lord *is* upon me, because he hath [y]anointed me [z]to preach the gospel to the poor; he hath sent me [a]to heal the broken-hearted, [b]to preach deliverance to the captives, [c]and recovering of sight to the blind, to set at liberty them that are bruised,

A. D. 27.

d Gen. 3. 15.
e Matt. 4. 3.
f Ex. 23. 25. Deut. 8. 3.
g 1 Cor. 7. 31.
h John 8. 44.
i John 14. 30. Rev. 13. 7.
1 *Fall down before me.*
k Matt. 4. 10.
l 1 Sam. 7. 3. Ps. 83. 18. Is. 2. 11.
m Job 2. 6. Matt. 4. 5.
n 2 Chr. 3. 4.
o Matt. 4. 6; 8. 29.
p Ps. 91. 11, 12. Heb. 1. 14.
q Deut. 6. 16. Ps. 106. 14.
r John 14. 30. A. D. 30.
s Matt. 4. 12. Acts 10. 37, 38.
t Is. 55. 5. Matt. 9. 8.
u Acts 7. 42; 13. 15, 27.
x Ps. 45. 7. Is. 11. 2-5; 42. 1-4.
y Ps. 2. 2, 6, *marg.* Dan. 9. 24.
z Is. 29. 19. Zech. 11. 11.
a Ps. 34. 18; 51. 17. Is. 57. 15. Ez. 9. 4.
b Ps. 107. 10-16. Is. 42. 7; 45. 13; 52. 2, 3.
c Is. 42. 16-18; 60. 1, 2. Mal. 4. 2.

d Num. 36. 4. Is. 61. 2; 63. 4.
e Ps. 45. 2, 4. Prov. 10. 32. Ec. 12. 10, 11. Is. 50. 4.
f Matt. 13. 55, 56.
g Rom. 2. 21, 22.
h Matt. 13. 57.
i Is. 55. 8.
k 1 Kings 17. 1, *Elijah.* Jam. 5. 17.
l 1 Kings 17. 9, &c., *Zarephath.* Ob. 20.
m 1 Kings 19. 19-21, *Elisha.*
n Job 21. 22. Dan. 4. 35.
2 Or, *edge.*
o John 10. 39; 18. 6, 7. Acts 12. 18.
p Matt. 4. 13. Mark 1. 21.
q Matt. 10. 23. Acts 13. 50-52; 17. 1-3; 18. 4.
3 *Away.*
r Matt. 8. 29. Mark 5. 7.
s Ps. 16. 10. Dan. 9. 24. Acts 2. 27. Rev. 3. 7.
t Ps. 50. 16. Zech. 3. 2. Acts 16. 17, 18.
u Mark 9. 26. Rev. 12. 12.

19 [d]To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the [e]gracious words which proceeded out of his mouth. And they said, [f]Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, [g]Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, [h]No prophet is accepted in his own country.

25 But I tell you of a truth, [i]many widows were in Israel in the days of Elias, [k]when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, [l]save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of [m]Eliseus the prophet; and none of them was cleansed, saving [n]Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the [2]brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, [o]passing through the midst of them, went his way,

31 And [p]came down to Capernaum, a city of Galilee, and [q]taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, [3]Let *us* alone; [r]what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; [s]the Holy One of God.

35 And [t]Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had [u]thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word

the prophecy he had read concerning himself, which had been written upwards of 700 years previously. The Saviour's example in the regularity of his attendance on the instituted means of grace deserves the special notice of his people. The proverb, "Physician, heal thyself," is one of great point and force under ordinary circumstances. It was natural that the people should wish to partake of the benefits of the miraculous power which had been put forth elsewhere. But the cause lay in themselves. It redounded but little to the honour of human nature, that "no prophet should be accepted in his own country;" the fact, however, is undoubted. Envy possesses a power sufficient to blind the understanding and harden the heart. The statement that the miracles of Elijah and of Elisha were performed, not on their fellow-countrymen, but on foreigners, filled them with wrath. A little while ago, they were all admiration at his "gracious words;" but now, nothing will

is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, [x]and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now, [y]when the sun was setting, all they that had any sick with divers diseases brought them unto him; [z]and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, [a]crying out, and saying, [b]Thou art Christ, the Son of God. And he, rebuking *them*, suffered them not [c]to [4]speak: for they knew that he was Christ.

42 And [d]when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, [e]and stayed him, that he should not depart from them.

43 And he said unto them, [f]I must preach the kingdom of God to other cities also: [g]for therefore am I sent.

44 And [h]he preached in the synagogues of Galilee.

CHAPTER V.

1 *Christ teacheth out of Peter's ship.* 4 *A miraculous draught of fishes.* 12 *The leper cleansed.* 18 *The palsy healed.* 27 *Matthew called.*

AND it came to pass, that, [a]as the people pressed upon him to hear the word of God, he stood by [b]the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were [c]washing *their* nets.

3 And he entered into one of the ships, [d]which was Simon's, and prayed him that he would thrust out a little from the land. And [e]he sat down, and taught the people out of the ship.

4 Now, when he had left speaking, he said unto Simon, [f]Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, [g]we have toiled all the night, and have taken nothing: [h]nevertheless, at thy word I will let down the net.

6 And when they had this done, [i]they inclosed a great multitude of fishes; and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, [k]that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, [l]he fell down at Jesus' knees, saying, [m]Depart from me; for [n]I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; [o]from henceforth thou shalt catch men.

11 And when they had brought their ships to land, [p]they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy; who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, [q]if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, [r]I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: [s]and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And [t]he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, [u]that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and [x]the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by

A. D. 31.

x 8. 24.
y Matt. 8. 16, 17.
z Matt. 4. 23, 24. Mark 3. 10.
a Mark 1. 23; 3. 11.
b Matt. 8. 29. John 20. 31.
c Mark 1. 34. Acts 16. 16-18.
4 *Say, that they knew him to be Christ.*
d Mark 1. 35. John 4. 34.
e John 4. 40.
f John 9. 4. 2 Tim. 4. 2.
g Is. 42. 1-4; 61. 1-3.
h Matt. 4. 23.

CH. V.

a Matt. 11. 12. Mark 3. 9; 5. 24.
b Num. 34. 11. *Chinnereth.* Josh. 12. 3. *Chinneroth.*
c Matt. 4. 21. Mark 1. 19.
d Matt. 4. 18. John 1. 41, 42.
e Matt. 13. 1, 2. Mark 4. 1, 2.
f Matt. 17. 27. John 21. 6.
g Ps. 127. 1. John 21. 3.

h 2 Kings 5. 10-14. Ex. 37. 4-7.
i 2 Kings 4. 2-7. Ec. 11. 6.
k Acts 11. 25, 26. Rom. 16. 3-4.
l Matt. 2. 11. John 11. 32. Acts 10. 25, 26. Rev. 1. 17; 22. 8, 9.
m Ex. 20. 19. Jud. 13. 22. 1 Sam. 6. 20. 1 Kings 17. 18. Dan. 10. 16, 17.
n Job 42. 5, 6. Is. 6. 5. Matt. 8. 8.
o Ex. 47. 9, 10. Matt. 4. 19. Mark 1. 17.
p Matt. 4. 20. Mark 1. 18-25.
q Gen. 18. 14. Matt. 8. 2, 9. Heb. 7. 25.
r Gen. 1. 3, 9. Hos. 14. 4. Matt. 9. 29, 30.
s Matt. 15. 30, 31.
t Matt. 14. 23. John 6. 15.
u 11. 52-54; 15. 2.
x Matt. 11. 5.

satisfy them but his destruction! Can anything more strikingly illustrate the instability and the worthlessness of popular applause? Human nature, as the fit happens to seize it, can either admire or execrate without cause. Nothing is so offensive to it as the mention of Divine sovereignty.

Chap. V. 1-26. The turn given in ver. 10 to the employment of Peter is very beautiful: "Henceforth thou shalt catch men!" The Gospel net is a striking emblem of the process of evangelical teaching, and is elsewhere adopted in illustration of that work. While in every age and country the common people have been foremost to attend to matters of religion, they have never, unless urged on by their superiors in position, persecuted its propagators. The persecutions of the Jews were principally promoted by the Scribes, Pharisees, and High Priests; while those of the Gentiles have sprung either from the Popish priesthood, or from the ministers of a spurious Protestantism. Missionaries, both home and foreign, teachers, preachers, and pastors, have often much to discourage them; but their duty is to rest upon principle, doing what they are commanded, and leaving the result to the Lord of the vineyard. If it comport with his pleasure, they will receive proof, in due season, that they have not spent their strength in vain and for nought. But should it be otherwise, let them rest assured that all is well. Many faithful and laborious men, who have had but little to cheer them in time, will meet with satisfactory fruits in eternity. The record of what has been done in other days by the Divine Spirit, through the preaching of the Word, has often

what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, [f]Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? [g]Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath [h]power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, [b]glorifying God.

26 And they were all amazed, [c]and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, [d]Follow me.

28 And he [e]left all, rose up, and followed him.

29 ¶ And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, [i]They that are whole need not a physician; but they that are sick.

32 I [k]came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make [h]the children of the bride-chamber fast while the [l]bridegroom is with them?

35 But the days will come, [k]when the bridegroom shall be taken away from them, [l]and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new; for he saith, The old is better.

CHAPTER VI.

1 *Concerning the disciples plucking the ears of corn on the sabbath.* 13 *Christ chooseth the twelve,* 17 *healeth divers diseases,* 20 *and preacheth.*

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; [a]and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [b]Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus, answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, [c]That the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath, that he entered into the synagogue and taught: and [d]there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; [e]that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; [f]Is it lawful on the sabbath-days to do good, or to do evil? [g]to save life, or to destroy *it*?

10 And looking round about upon them

A. D. 31.

f Ps. 90. 7, 8. Matt. 9. 2.
g Ex. 34. 6, 7. Is. 43. 25; 44. 22. Dan. 9. 9, 19. Mic. 7. 19.
h Is. 53. 11. Matt. 9. 6. John 5. 22, 23; 17. 2. Acts 5. 31.
b Ps. 50. 23; 103. 1-3; 107. 20-22. John 9. 24.
c Matt. 9. 8; 15. 31. Mark 2. 12. Acts 4. 21. Gal. 1. 24.
d Matt. 4. 19-21; 8. 22; 16. 24. John 1. 43; 12. 26; 21. 19-22.
e 1 Kings 19. 19-21. Matt. 19. 22-27.
f Jer. 8. 22. Matt. 9. 12, 13. Mark 2. 17.
g Is. 55. 6, 7; 57. 15. Matt. 18. 11. Acts 2. 38; 3. 19, 26; 20. 21. 1 Tim. 1. 15, 16. 2 Tim. 2. 25, 26.
h Jud. 14. 10, 11. Ps. 45. 14. Matt. 25. 1-10. Rev. 19. 7-9.
i Ps. 45. 10-16. Is. 54. 5. Zeph. 3. 17. Matt. 22. 2. Eph. 5. 25-27.
k Dan. 9. 26. Zech. 13. 7. John 12. 8. Acts 1. 9; 3. 21.
l Matt. 6. 17, 18. Acts 13. 2, 3. 1 Cor. 7. 5. 2 Cor. 11. 27.

CH. VI.

a Deut. 23. 25.
b Matt. 12. 2. Mark 2. 24. John 5. 9-11, 16; 9. 14-16.
c Matt. 12. 5-8. Mark 2. 27, 28. Rev. 1. 10.
d 1 Kings 13. 4. John 5. 3.
e Matt. 26. 59, 60.
f Matt. 12. 12, 13. Mark 3. 4. John 7. 19-23.
g 9. 56.

been the means of confirming faith, and increasing piety. Intelligence, also, of what has been done in other places in our own day is often attended with the best effects. There is no reading more adapted to nourish piety and invigorate zeal than Missionary intelligence. Ver. 27-39. There is no fear of Christians, whose faith stands, not in the wisdom of men, but in the power of God, ever turning from the truth as it is in Jesus to the fanatical systems which occasionally prevail in different ages and countries, to the discredit of humanity. The true Gospel is its own witness; and wherever its power is experienced upon the heart, it makes short work with all arguments on behalf of superstition and infidelity. It knows in whom it has believed, and is proof against all the cunning of imposture. The Gospel makes its appeal alike to the understanding and the heart; and personal piety, of the highest order, requires the appropriate exercise both of the understanding and of the affections.

Chap. VI. 1-19. The first Sabbath was that which occurred on the second day of the feast of the Passover, the second Sabbath was the next, and the first of the seven that were to precede the feast of Pentecost. The crime of the rich was not the preserving of wealth, but trusting in it. Many of the wealthiest have been

all, he said unto the man, [h]Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and [i]continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose [k]twelve, whom also he named [l]Apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 [m]Matthew and [n]Thomas, [o]James the *son* of [p]Alpheus, and [q]Simon called Zelotes,

16 And [r]Judas *the brother* of James, and [s]Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, [t]which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude [u]sought to touch him: [x]for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: [y]for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, [z]for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy; for, behold, [a]your reward *is* great in heaven: [b]for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you! for [c]so did their fathers to the false prophets.

A. D. 31.

[h] Ex. 4. 6, 7. 1 Kings 13. 6. Ps. 107. 20.
[i] Gen. 32. 24-26. Ps. 22. 2.
[k] Matt. 19. 28. Rev. 12. 1; 21. 14.
[l] Eph. 2. 20; 4. 11.
[m] 5. 27, *Levi.* Matt. 9. 9.
[n] John 11. 16; 20. 24-29.
[o] Acts 15. 13.
[p] Matt. 10. 3. Acts 1. 13.
[q] Matt. 10. 4. Mark 3. 18, *Simon the Canaanite.* Acts 1. 13.
[r] Matt. 10. 3, *Lebbeus, Thaddeus.* Mark 3. 18, *Thaddeus.*
[s] Matt. 26. 14-16.
[t] Matt. 14. 14.
[u] 2 Kings 13. 21.
[x] 8. 45, 46.
[y] Matt. 5. 3, 10.
[z] Matt. 10. 18, 22, 39.
[a] Matt. 5. 12.
[b] 2 Kings 6. 31. Neh. 9. 26. Jer. 2. 30.
[c] 1 Kings 22. 6-8, 24-28. Is. 30. 10. Jer. 5. 31. 2 Pet. 2. 1-3.

27 ¶ But I say unto you which hear, [d]Love your enemies, [e]do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And [f]as ye would that men should do to you, do ye also to them likewise.

32 For [g]if ye love them which love you, [h]what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, [i]and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For [k]with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one [l]that is perfect shall be as his master.

41 And [l]why beholdest thou the mote that is in thy brother's eye, [m]but perceivest not the beam that is in thine own eye?

42 Either, how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in

[d] Ex. 23. 4, 5. Ps. 7. 4. Prov. 24. 17. Matt. 5. 43-45.
[e] Acts 10. 38. Gal. 6. 10. 3 John 11.
[f] Matt. 7. 12; 22. 39. Jam. 2. 8-16.
[g] Matt. 5. 46, 47.
[h] 1 Pet. 2. 19.
[i] Matt. 5. 44, 45. John 13. 35. 1 John 3. 10-14; 4. 7-11.
[k] Deut. 19. 16-21. Esth. 7. 10; 9. 25. Ps. 18. 25, 26. Matt. 7. 2. Mark 4. 24. Jam. 2. 13. Rev. 16. 5, 6.
[l] Or, *shall be perfected as his master.*
[l] Matt. 7. 3-5. Rom. 2. 1, 21-24.
[m] 2 Sam. 12. 5-7. 1 Kings 2. 32. Ps. 36. 2. Jer. 17. 9. Ez. 18. 26. John 8. 7, 40-44. Jam. 1. 24.

amongst the holiest of mankind; but they have been free from covetousness, which is idolatry. To be "full" was to be satisfied with the things of the earth, setting light by those of heaven. Ver. 20-49. It is impossible that, as a rule, the wicked should speak well of the righteous. They have often done so of the benevolence, the liberality, and the humanity of godly men; and they have also testified generally to the worth and excellence of their characters; but the principles in which their virtues originated, and by which their characters were formed, were objects of their abhorrence. But it has often happened that even their excellencies and their good works have not sufficed to shelter them from slander, calumny, and murder! It requires wisdom and piety rightly to carry out the principle that "the Sabbath was made for man, and not man for the Sabbath." The Lord's day, while partly an end—a great commemorative institution—is also a means to something further. It is to no purpose that the wicked observe it as did the ancient Pharisees; but under the influence of Gospel truth and the Divine teaching, it becomes a day the best of all the seven! The heart communes with its God, and with his spiritual children, in the ordinances of the sanctuary, while pleasure is sought and found in works of faith and labours of love, inclusive of everything that appertains to necessity and mercy. Although miracles cannot now be wrought like those of the Saviour, the spirit of his mighty acts may still be exemplified; and as his works opened a path for his words, so the benevolence of Christians is an excellent preparative for their lessons. Of the countless all-important things which dropped from the lips of the Saviour in public and in

thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For [p]a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they [2]grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good; [o]and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever [p]cometh to me, and [q]heareth my sayings, and [r]doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 *The centurion's faith.* 11 *Christ raiseth the widow's son,* 18 *answereth John's messengers,* 24 *and giveth testimony of him.* 36 *Mary Magdalene anointeth Christ's feet.*

NOW, [s]when he had ended all his sayings in the audience of the people, [b]he entered into Capernaum.

2 And a certain [c]centurion's servant, who was dear unto him, [d]was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, [e]beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was [f]worthy for whom he should do this:

5 For [g]he loveth our nation, [h]and he hath built us a synagogue.

6 Then [i]Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, [k]trouble not thyself; [l]for I am not worthy that thou shouldest enter under my roof:

A. D. 31.

[a] Ps. 92. 12-14. Is. 5. 4. Jer. 2. 21.
[2] *A grape.*
[o] Ps. 12. 2-4; 52. 2-4; 64. 3-8; 140. 3. Jer. 9. 2-5.
[p] Is. 55. 3. Matt. 11. 28. John 5. 40; 6. 35, 37, 44, 45. 1 Pet. 2. 4.
[q] Matt. 7. 24, 25. John 8. 52; 9. 27, 28; 10. 27.
[r] Matt. 11. 29, 30. John 14. 15, 21-24; 15. 9-14. Rom. 2.7-10. Heb. 5. 9. Jam. 1.22-25.

CH. VII.

[s] Matt. 7. 28, 29.
[b] Matt. 8. 5-13.
[c] Matt. 27. 54.
[d] John 4. 46, 47; 11. 2, 3.
[e] Matt. 8. 5.
[f] Matt. 10. 11, 13.
[g] 1 Kings 5. 1. 2 Chr. 2. 11, 12.
[h] 1 Chr. 29. 3. Ezra 7. 27, 28. 1 John 3. 18, 19.
[i] Matt. 20. 28. Mark 5. 24. Acts 10. 38.
[k] 8. 49.
[l] Gen. 32. 10. Prov. 29. 23.

[m] Ex. 15. 26. Deut. 32. 39. 1 Sam. 2. 6. Ps. 33. 9; 107. 20.
[1] *This man.*
[n] Matt. 8. 13; 15. 28.
[o] Acts 10. 38.
[p] Gen. 22. 2, 12. 2 Sam. 14. 7. 1 Kings 17. 9, 12, 18, 23. 2 Kings 4. 16, 20. Zech. 12. 10.
[q] Jer. 31.15, 16.
[2] *Coffin.*
[r] 1 Kings 17. 21. Job 14.12, 14. Ps. 33. 9.
[s] 1 Kings 17. 23, 24. 2 Kings 4. 34-37.
[t] Matt. 9. 8; 15. 31.
[u] John 1. 21, 25; 6. 14; 9. 17.
[x] 19. 44. Ex. 4. 31. Ps. 65. 9; 106. 4, 5.
[y] Gen. 3. 15; Is. 7. 14; 9. 6, 7; 11. 1; 40. 10, 11. Jer. 23. 5, 6. Dan. 9. 24-26.
[z] 1 Kings 8. 37. Ps. 90. 7-9.

7 Wherefore neither thought I myself worthy to come unto thee: [m]but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto [1]one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, [n]found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that [o]he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, [p]the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, [q]Weep not.

14 And he came and touched the [2]bier: and they that bare *him* stood still. And he said, [r]Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. [s]And he delivered him to his mother.

16 And there came a fear on all: and [t]they glorified God, saying, That [u]a great prophet is risen up among us; and, That [x]God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus, saying, [y]Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and [z]plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that

---

private, few are more precious than the injunction, "As ye would that men should do to you, do ye also to them likewise." We have here a volume. The rule is so just, that it commends itself to every soul not perverted by sin or selfishness.

Chap. VII. 1-35. By the Lord's "visiting" is meant his shewing them mercy by sending among them a representative of his power and grace, performing miracles for their welfare. God was justified by the people's approval of John's lessons, and their acknowledgment of his mission, by submitting to his baptism. The bulk of the leading men, Pharisees and lawyers, despised John, and rejected his instructions. The lawyers were men whose special work it was to interpret the laws of Moses, and accordingly they claimed for themselves superior consideration, and were much looked up to by the people. The spirit of humanity was frequently manifested by masters under the Jewish dispensation, who seemed to look on their servants almost as their children or relations. The example is excellent, and demands Christian consideration. It often occurs that servants are far from their home, with few or no friends; and in those cases, when afflictions occur, it behoves their employers to

the blind see, the lame walk, the lepers are cleansed, the deaf hear, [a] the dead are raised, [b] to the poor the gospel is preached.

23 And [c] blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? [d] A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, [e] and much more than a prophet.

27 This is *he* of whom it is written, [f] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, [g] Among those that are born of women there is not a greater prophet than John the Baptist: [h] but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, [i] justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers [3] rejected the counsel of God [4] against themselves, being not baptized of him.

31 ¶ And the Lord said, [k] Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, [l] He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 But [m] Wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, [n] which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee, which had bidden him, saw *it*, he spake within himself, saying, [o] This man, if he were a prophet, [p] would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And [q] when they had nothing to pay, [r] he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou [s] gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

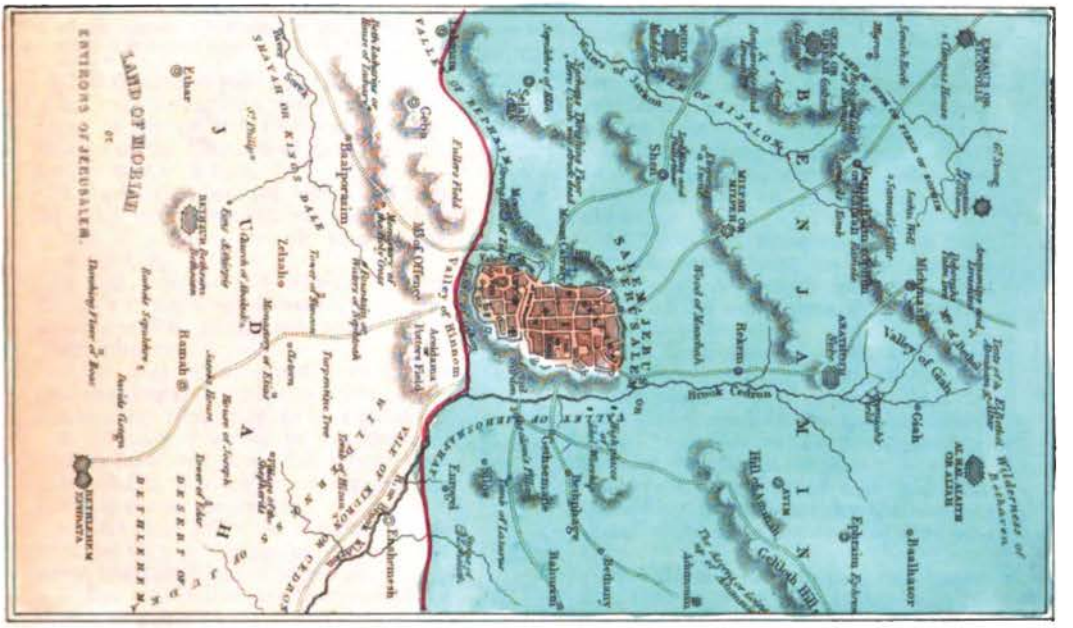
48 And he said unto her, Thy sins are forgiven.

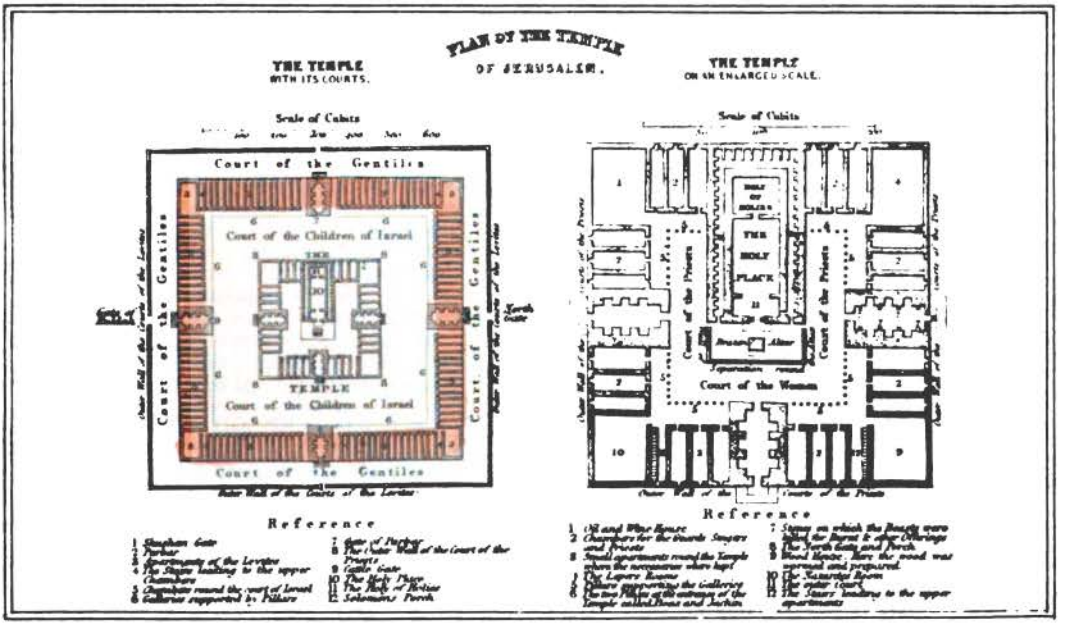
49 And they that sat at meat with him began to say within themselves, [t] Who is this that forgiveth sins also?

A. D. 31.

[a] 8. 53-55.
[b] Zeph. 3. 12.
[c] Is. 8. 14, 15.
[d] Gen. 49. 4.
[e] Matt. 11. 9-14. John 3. 26, &c.; 5. 35.
[f] Is. 40. 3. Mal. 3. 1; 4. 5, 6.
[g] 3. 16. John 5. 35.
[h] Matt. 11. 11. Eph. 3. 8, 9. Col. 1. 25-27. Heb. 11. 39, 40. 1 Pet. 1. 10-12.
[i] Jud. 1. 7. Ps. 51. 4. Rom. 3. 4-6; 10. 3. Rev. 15. 3; 16. 5.
[3] *Frustrated.*
[4] Or, *within.*
[k] Lam. 2. 13. Matt. 11. 16. Mark 4. 30.
[l] Matt. 10. 25. John 8. 48, 52; 10. 20. Acts 2. 13.
[m] Prov. 8. 32-36. Hos. 14. 9. Matt. 11. 19. 1 Cor. 2. 14, 15.
[n] Matt. 21. 31. John 9. 24, 31. Rom. 5. 8. 1 Tim. 1. 9, 15. 1 Pet. 4. 18.
[o] John 7. 12, 40, 41, 47-52.
[p] Is. 65. 5. Matt. 9. 12, 13; 20. 16; 21. 28-31.
[q] Ps. 49. 7, 8. Matt. 18. 25, 26, 34. Gal. 3. 10.
[r] Ps. 32. 1-5; 51. 1-3. 103. 3. Dan. 9. 18, 19. Matt. 6. 12. Acts 13. 38, 39. Col. 3. 13.
[s] Gen. 29. 11. Matt. 26. 48. 1 Thes. 5. 26.
[t] Matt. 9. 3. Mark 2. 7.

manifest towards them all possible tenderness, and to resort to appropriate means for the recovery of that health which to them is everything. The case of the widow of Nain is amongst the most interesting facts recorded in the Gospels. An only son, if loving and dutiful, is, under any circumstances, an object of the tenderest regard to the parents, when both are alive; but to a widow, such a son is above all price. His loss, therefore, is a calamity of no common order, and his interment one of the most painful spectacles that can meet the human eye. It moved even the Son of God himself. Seldom does the Saviour's example commend itself with greater force to the hearts of his people, than on the present occasion. When he saw the poor widow as she moved along, following the corpse of her departed son, and bathed in tears, he had compassion on her, and said, "Weep not." The injunction, apart from the miracle which he was about to perform, would have been cruel; but, in the gracious exercise of his almighty power, he soon dried up her tears by removing their cause, although it is probable the wonderful result led to a fresh burst, not of grief, but of joy. The Saviour's dealings with his people are sometimes difficult to explain. Occasionally, as in the case before us, he interferes immediately, turning night into day, and sorrow into joy. At other times, he leaves them under heavy calamities, which may seem hardly compatible with love; but in the end, his wisdom is always justified by his people, who never fail joyfully to testify that "he hath done all things well." Ver. 36-50. The scene presented is one of peculiar tenderness. Few objects afforded a greater contrast than did the spirit of the Pharisee and that of the penitent. According to custom, it behoved a host to furnish water to guests on their arrival, to salute them with a kiss of charity, to anoint their hair with olive oil, and to shew them other attentions, bespeaking esteem and confidence. Simon, in the present case, neglected all these acts of politeness, which rendered the


LAND OF MORIAH
or
ENVIRONS OF JERUSALEM.
Valley of Jehoshaphat
Valley of Hinnom
Brook Kedron
Mount of Olives
Bethany
Bethlehem
Jericho
Jordan
Dead Sea
Wilderness of Judea
Plain of Jericho
Mountains of Moab
Mountains of Ephraim
Mountains of Judah
Plain of Sharon
Mediterranean Sea


PLAN OF THE TEMPLE
OF JERUSALEM.
THE TEMPLE
WITH ITS COURTS.
THE TEMPLE
ON AN ENLARGED SCALE.
Scale of Cubits
Court of the Gentiles
Court of the Children of Israel
TEMPLE
Court of the Gentiles
Court of the Gentiles
Court of the Gentiles
Court of the Children of Israel
Court of the Gentiles
North Gate
Court of the Gentiles
Court of the Priests
Court of the Priests
Court of the Women
Reference
Reference

50 And he said to the woman, [u]Thy faith hath saved thee; [x]go in peace.

CHAPTER VIII.

1 *Women minister unto Christ.* 4 *The parable of the sower,* 16 *and of the candle.* 26 *The legion of devils cast out.*

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A [a]sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And [b]other fell on good ground, and sprang up, and bare fruit [c]an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; [d]that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this; [e]The seed is the word of God.

12 Those [f]by the way-side are they that hear: [g]then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, [h]receive the word with joy; [i]and these have no root, [k]which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, [l]and bring no fruit to perfection.

A. D. 31.

[u] Matt. 9. 22. Mark 5. 34.
[x] Ex. 9. 7. Rom. 5. 1, 2.

CH. VIII.

[a] Matt. 13. 24-26, 37.
[b] Matt. 13. 8, 23. John 1. 12, 13; 3. 3-5.
[c] Gen. 26. 12.
[d] Deut. 29. 4. Is. 6. 9, 10; 44. 18. Jer. 5. 21.
[e] Is. 8. 20. Matt. 13. 19. 1 Cor. 3. 6, 7, 9-12.
[f] Prov. 1. 24-26, 29. Matt. 13. 19. Mark 4. 15.
[g] 2 Thes. 2. 9-14. Rev. 12. 9.
[h] Ps. 106. 12-14. Is. 58. 2. Matt. 13. 20, 21.
[i] Job 19. 28. Prov. 12. 3, 12.
[k] Hos. 6. 4. John 2. 23-25. 1 Cor. 13. 2.
[l] John 15. 6.

[m] Job 23. 11, 12. Prov. 3. 1. Jer. 15. 16.
[n] Matt. 24. 13. Rom. 2. 7; 6. 22; 7. 4. Phil. 1. 11. Col. 1. 6, 10. Heb. 6. 11, 12; 10. 36. Jam. 5. 7, 8.
[o] Matt. 10. 26. 1 Cor. 4. 5.
[p] *Thinketh that he hath.*
[p] Matt. 25. 40, 45. John 15. 14, 15; 20. 17.
[q] Matt. 7. 21-26; 17. 5. John 6. 28, 29; 13. 17.
[r] Ps. 69. 1, 2; 116. 3, 4; 142. 4, 5. Lam. 3. 54-56. Jon. 2. 2-6. Matt. 14. 30. 2 Cor. 1. 9, 10.
[s] Ps. 65. 7; 104. 6-9; 107. 25-29. Is. 50. 2. Jer. 5. 22. Nah. 1. 4.
[t] Matt. 6. 30; 17. 20. Mark 4. 40, 41. John 11. 40.
[u] Matt. 8. 23, &c., *Gergesenes.* Mark 5. 1.
[x] Mark 5. 2-5.
[y] Matt. 8. 29. Mark 5. 6-8. Acts 16. 16-18.
[z] 37, 38.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, [m]keep *it*, and [n]bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For [o]nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [l]seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, [p]My mother and my brethren are these [q]which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, [r]Master, Master, we perish! Then [s]he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, [t]Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at [u]the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there [x]met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, [y]he cried out, and fell down before him, and with a loud voice said, [z]What have I to do with thee,

conduct of the woman the more remarkable. She kissed the Saviour's feet, washing them with her tears, and anointing them with precious ointment. The conduct of these parties remarkably corresponded with the contrast presented by their hearts and characters. In every work done to the Saviour, the prior consideration is the state of the heart. Where affection is great, the smallest deeds are precious in his esteem, and the humblest endeavours to promote his glory are well received.

Chap. VIII. 1-25. Woman, while the chief ornament of Christianity, has ever taken the lead in works of charity. Were no works of faith or labours of love to be performed except by the hands of men, the mighty machine of Christian philanthropy would, in most cases, be feebly worked. It is worthy of notice, also, that throughout the heathen world Christianity has been the prime emancipator of woman from the cruel and degrading thraldom in which she had been held. The Gospel restored her to her own place, as man's companion, comfort, and glory. The Saviour, by speaking parables, fulfilled Scripture, as well as presented beautiful lessons, which will retain their charm to the end of the world. The spiritual scope and practical bearing of the Saviour's

Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had [a]commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, [b]Legion: because many devils were entered into him.

31 And [c]they besought him that he would not command them to go out into the deep.

32 And there was [d]there an herd of many swine feeding on the mountain: and they [e]besought him that he would suffer them to enter into them. And [f]he suffered them.

33 Then went the devils out of the man, and entered into the swine: [g]and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, [h]they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, [i]sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about [k]besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, [l]the people *gladly* received him: for they were all [m]waiting for him.

41 ¶ And, behold, [n]there came a man named Jairus, and he was a ruler of the synagogue; [o]and he fell down at Jesus' feet, [p]and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, [q]and she lay a dying.

A. D. 31.

[a] Mark 5. 8. Acts 19. 13-16.
[b] Matt. 26. 53. Mark 5. 9.
[c] Job 1. 11; 2. 5. Phil. 2. 10, 11.
[d] Lev. 11. 7. Is. 65. 4; 66. 3.
[e] Job 1. 11. Ps. 62. 11.
[f] 1 Kings 22. 22. Job 1. 12; 2. 6. Rev. 20. 7.
[g] John 8. 44.
[h] Matt. 8. 33. Mark 5. 14.
[i] Mark 5. 15. Acts 22. 3.
[k] Deut. 5. 25. 1 Sam. 6. 20. 2 Sam. 6. 8, 9. 1 Kings 17. 18. Job 21. 14, 15.
[l] Mark 6. 20; 12. 37. John 5. 35.
[m] Prov. 8. 34. Acts 10. 33.
[n] Matt. 9 18-26. Mark 5. 22.
[o] 17. 16. Rev. 5. 8.
[p] Matt. 8. 7, 8. Mark 5. 23.
[q] Job 4. 20. Ps. 90. 5-8; 103. 15, 16. Ec. 6. 12. Is. 24. 16, 26.

[r] Lev. 15. 25, &c. Matt. 9. 20-22.
[s] v. 38.
[t] Deut. 22. 12. Mark 5. 27, 28; 6. 56.
[u] Ex. 15. 26. Mal. 4. 2.
[x] 1 Pet. 2. 9, *mercy.*
[y] Ps. 66. 16.
[z] Matt. 8. 13.
[a] Ex. 4. 18. 1 Sam. 1. 17. 2 Kings 5. 19.
[b] Matt. 9. 23-26.
[c] Is. 7. 13.
[d] Is. 50. 10.
[e] 1 Kings 17. 19-22. 2 Kings 4. 4-6, 34-36. Is. 42. 3.
[f] Mark 5. 37-40.
[g] Gen. 23. 2; 27. 34, 35. 2 Sam. 18. 33. Jer. 9. 17-21. Ez. 24. 17. Zech. 12. 10.
[h] Mark 5. 38, 39. John 11. 4, 11-13.
[i] Job 17. 2. Is. 53. 3.
[k] Mark 15. 44, 45.
[l] John 5. 28, 29.
[m] 1 Kings 17. 21-23.

CH. IX.

[a] Matt. 10. 1; 16. 19.
[b] Matt. 3. 2; 10. 7; 12. 19. Mark 1. 14, 15; 16. 15. Heb. 2. 3, 4.

(But as he went the people thronged him.

43 ¶ And a woman, [r]having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came [s]behind *him*, and [t]touched the border of his garment: and [u]immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: [x]for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and, falling down before him, [y]she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: [z]thy faith hath made thee whole; [a]go in peace.)

49 ¶ While [b]he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; [c]trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: [d]believe only, and she shall be made whole.

51 And when he came into the house, [e]he suffered no man to go in, [f]save Peter, and James, and John, and the father and the mother of the maiden.

52 And [g]all wept, and bewailed her: but he said, Weep not; [h]she is not dead, but sleepeth.

53 And they [i]laughed him to scorn, [k]knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, [l]Maid, arise.

55 And [m]her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

1 *Christ sendeth out his apostles.* 7 *Herod is desirous to see him.* 12 *Christ feedeth five thousand.* 28 *His transfiguration.* 37 *He healeth the lunatick.*

THEN he called his twelve disciples together, and [a]gave them power and authority over all devils, and to cure diseases.

2 And he sent them [b]to preach the kingdom of God, and to heal the sick.

language is everywhere most manifest. Those stand first in his esteem who hear his words, and do them. Mere verbal adoration is treated, not as homage, but as hypocrisy. Godly people are frequently in peril; the ungodly often share the danger, and are saved on their account. Wherever he is, there is safety for all who have confidence in his power, love, and truth, and repose in his sovereign mercy. Ver. 26-56. Confidence in the Lord never goes without its reward. The poor invalid, who had spent all her living on her physicians without benefit, exercised faith in Jesus, and obtained the blessing she longed for. Health and sickness, death and life, are alike under his control. When human power is no longer availing, a fit opportunity is furnished to the Son of God to display omnipotence in the exercise of mercy.

Chap. IX. 1-22. Our Lord began betimes to teach his disciples confidence. It required some faith to proceed upon a preaching enterprise without staff, scrip,

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And [c]whosoever will not receive you, when ye go out of that city, [d]shake off the very dust from your feet for [e]a testimony against them.

6 And they departed, and went through the towns, [f]preaching the gospel, and healing every where.

7 ¶ Now [g]Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, [h]John have I beheaded: but who is this of whom I hear such things? [i]And he desired to see him.

10 And [k]the apostles, when they were returned, told him all that they had done. And [l]he took them, and went aside privately into a desert place belonging to the city, called [m]Bethsaida.

11 And the people, [n]when they knew *it*, followed him: [o]and he received them, and spake unto them of [p]the kingdom of God, and healed them that had need of healing.

12 ¶ And when the day began to wear away, then came the twelve, and said unto him, [q]Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; [r]for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

A. D. 31.

[c] Matt. 10. 14, 15.
[d] Neh. 5. 13.
[e] 5. 14.
[f] Mark 6. 12, 13; 16. 20.
[g] Job 18. 11, 12. Ps. 73. 19.
[h] 7.
[i] 13. 31, 32; 23. 8.
[k] Zech. 1. 10, 11.
[l] Matt. 14. 13, &c.
[m] Matt. 11. 21.
[n] Matt. 14. 13.
[o] Is. 61. 1. John 4. 34.
[p] Matt. 21. 31, 43.
[q] Matt. 15. 23, 32.
[r] Ps. 78. 19, 20.

[s] Matt. 15. 36.
[t] 2 Kings 4. 44. Matt. 16. 9, 10.
[u] Matt. 16. 16, 17. Mark 8. 29; 14. 61.
[z] Gen. 3. 15. Ps. 22; 69. Is. 53. Dan. 9. 26. Zech. 13. 7.
[y] Matt. 10. 38, 39; 16. 22-25.
[z] Tit. 2. 12.
[a] Acts 20. 23, 24. Heb. 11. 35.
[b] Ps. 49. 6-8. Matt. 16. 26. Mark 9. 43-48.
[c] Matt. 13. 48-50. 1 Cor. 9. 27.
[d] Ps. 22. 6-8. Is. 53. 3. Matt. 10. 33, 33. John 5. 44; 12. 43. 2 Cor. 12. 10. Gal. 6. 14. 2 Tim. 1. 12. Heb. 11. 26; 13. 13. 1 Pet. 4. 14-16. Rev. 3. 5.
[e] Matt. 7. 22, 23. Rev. 21. 8.
[f] Dan. 7. 10. Matt. 16. 27. 2 Thes. 1. 8-10.
[g] John 8. 51, 52. Heb. 2. 9.
[h] Mark 14. 25.
[i] Matt. 17. 1.
[k] *Things.*
[l] Matt. 17. 2.

16 Then he took the five loaves, and the two fishes; and, looking up to heaven, [s]he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: [t]and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, [u]The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [z]The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, [y]If any *man* will come after me, let him [z]deny himself, and take up his cross daily, and follow me.

24 For [a]whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For [b]what is a man advantaged, if he gain the whole world, and lose himself, or [c]be cast away?

26 For [d]whosoever shall be ashamed of me, and of my words, [e]of him shall the Son of man be ashamed, [f]when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not [g]taste of death, till they [h]see the kingdom of God.

28 ¶ And it came to pass [i]about an eight days after these [k]sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, [l]the fashion

---

bread, or money, or a change of garments. They nevertheless had the necessary confidence, and it was justified by the results. Their message opened for them both doors and hearts; men who could "everywhere heal the sick" would not want for funds; and so, wherever the Gospel has been received in its life-giving and enriching power, its subjects will be forward to promote the comfort of those who have been the instruments of their salvation. Ver. 23-27. The intimation here given may well make the ears of multitudes to tingle. Many, calling themselves Christians, are yet ashamed of the Saviour's words! Professing to be alive, the proofs of life are wanting! The modern distinction of the congregation, as opposed to the church, or the assembly of believers, is fraught with peril. The apostles knew nothing of congregations as settled separate bodies. The congregation ought to stand to the church in the same relation as the fresh fuel which surrounds the furnace does to its glowing centre, by which it is regularly absorbed and assimilated. They are hearers that they may become believers, and, as believers, "doers of the word." The apostles had no idea of large bodies of people remaining associated with churches till the day of their death—mere hearers, standing aloof from the churches and their ordinances, and occupying a sort of middle ground between them and an infidel world. It is the duty of all who hear the truth to receive it; and the proof of their doing so is, their "following the Lord fully." Ver. 28-36. This was one of the sublimest scenes of our Lord's personal history. It was necessary that it should be attested by two or three witnesses, and accordingly Peter, John, and James were led to the mount for that purpose. It is worthy of special notice, that the transfiguration occurred in the act of prayer. Moses and Elias descended from heaven to hold the interview which now took place, when they conversed with him of the decease which he should accomplish at Jerusalem. It was in all respects a sublime moment, fraught with unutterable awe and glory to the disciples. From this it is clear that the spirits of the just knew what was about to take place on the earth; and, doubtless, the mission of Moses and Elias was the occasion of extraordinary interest in the heavenly world. The sleep with which the apostles were overtaken was probably supernatural, for suitable reasons. But at the proper moment they were awoke, that they might see and hear for themselves, and at the time appointed testify to the Church and to the world the events of that wonderful

of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: [l]and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [m]This is my beloved Son; [n]hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus, answering, said, [o]O faithless and perverse generation! [p]how long shall I be with you, [q]and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: [r]for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

A. D. 32.

[l] Matt. 17. 4.

[m] Matt. 3. 17. John 3. 16, 35, 36. 2 Pet. 1. 17, 18.

[n] Deut. 18. 18, 19. Is. 55. 3, 4. John 5. 22-24.

[o] Mark 9. 19. John 20. 27. Heb. 3. 19; 4. 2, 11.

[p] Ex. 10. 3; 16. 28. Num. 14. 11, 27. Jer. 4. 14. Matt. 17. 17. John 14. 9.

[q] Acts 13. 18. Rom. 2. 4. Heb. 3. 9-11.

[r] 24. 6, 7, 44. Matt. 16. 21; 26. 2. Mark 8. 31; 9. 31. John 2. 19-22; 19. 11. Acts 2. 23.

[s] 7. 39, 40. Ps. 139. 2, 23. Jer. 17. 10. John 2. 25. Rev. 2. 23.

[t] Matt. 10. 40-42; 25. 40, 45. Mark 9. 37. John 12. 44, 45. 1 Thes. 4. 8.

[u] Matt. 12. 30. Mark 9. 39-41. 1 Cor. 12. 3.

[x] 7. 27; 10. 1. Mal. 3. 1.

[y] 2 Sam. 21. 2. 2 Kings 10. 16, 31. Jam. 1. 19, 20; 3. 14-18.

[z] 2 Kings 1. 10-14. Acts 4. 29, 30. Rev. 13. 13.

[a] Num. 20. 10-12. Job 2. 10; 26. 4. Matt. 26. 33, 41, 51. John 16. 2. Acts 23. 3-5. 1 Pet. 3. 9.

[b] 15. 32. Rev. 3. 1.

[c] John 21. 15-17. 2 Cor. 5. 16-18.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, [s]perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, [t]Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: [u]for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And [x]sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, [y]wilt thou that we command [z]fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, [a]Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, [b]Let the dead bury their dead; [c]but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

night; for it seems probable that it occurred during that season, which added all the more to its impressiveness and grandeur. Ver. 37-62. The disciples were sometimes baffled in the matter of dealing with evil spirits; but to the Saviour, the obedience was prompt and uniform. The mighty power of God in such cases was very impressively exercised, and the effects produced necessarily great. If anything could redeem the folly of the disciples, it was the frankness and the candour with which they confessed it. That a body of men so circumstanced should have entered into disputes as to individual superiority, is very extraordinary; it shewed how little they had profited from their unparalleled advantages. The violence they were disposed to exercise towards those who did not associate with them, still more strikingly illustrated the unhallowed spirit which governed them. Nothing could be more incongruous with Christ's mission than the calling down of fire to devour their fellow-creatures. How strong his rebuke! — it might well fill them with shame

CHAPTER X.

1 *The seventy disciples sent forth, and admonished.*
41 *Martha reprehended.*

A. D. 32.

CH. X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, [a]The harvest truly *is* great, but [b]the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, [c]I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if [d]the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: [e]for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, [f]The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, [g]That it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Woe [h]unto thee, Chorazin! woe unto thee, Bethsaida! [i]for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago [k]repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that [l]heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, [m]I beheld Satan as lightning fall from heaven.

19 Behold, [n]I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; [o]and nothing shall by any means hurt you.

20 Notwithstanding, [p]in this rejoice not, that the spirits are subject unto you; but rather rejoice, because [q]your names are written in heaven.

21 ¶ In that hour [r]Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 [t]All [s]things are delivered to me of my Father: [t]and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [u]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he, answering, said, [x]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; [y]and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: [z]this do, and thou shalt live.

29 But he, willing to justify himself,

[a] Matt. 9. 37, 38. 1 Cor. 3. 6-9.
[b] Matt. 20. 1. Phil. 2. 25, 30.
[c] Ps. 22. 12-16.
[d] 1 Sam. 25. 17.
[e] Deut. 12. 12, 18, 19. 1 Cor. 9. 4-15. Gal. 6. 6.
[f] Dan. 2. 44. Matt. 3. 2.
[g] Lam. 4. 6. Ez. 16. 48-50.
[h] Matt. 11. 20-22.
[i] Ez. 3. 6, 7. Rom. 9. 29-33; 11. 8-11.
[k] Job 42. 6. Is. 61. 3. Dan. 9. 3. Jon. 3. 5, 6.

[l] Matt. 10. 40; 18. 5.
[m] John 12. 31; 16. 11. 1 John 3. 8.
[n] Ps. 91. 13. Is. 11. 8. Ez. 2. 6. Mark 16. 18. Acts 28. 5. Rom. 16. 20.
[o] Rom. 8. 31-39. Heb. 13. 5, 6. Rev. 11. 5.
[p] Matt. 7. 22, 23; 10. 1; 26. 24; 27. 5. 1 Cor. 13. 2, 3.
[q] Ex. 32. 32. Ps. 69. 28. Is. 4. 3. Dan. 12. 1.
[r] 15. 5, 9. Is. 53. 11; 62. 5. Zeph. 3. 17.
[s] Many ancient copies add, *And turning to his disciples, he said.*
[t] Matt. 11. 27. John 3. 35; 5. 22, 27; 17. 2, 10. Phil. 2. 9-11. Heb. 2. 8.
[u] John 1. 18; 6. 44-46; 10. 15; 17. 5, 26.
[x] Matt. 13. 16, 17.
[y] Deut. 6. 5; 30. 6. Matt. 22. 37-40.
[z] Lev. 19. 18. Matt. 19. 19. Rom. 13. 9. Gal. 5. 13, 14.
[a] Lev. 18. 5. Neh. 9. 29. Ez. 20. 11, 13. Matt. 19. 17.

and confusion; but how like himself and his mission!

Chap. X. 1-20. Luke alone records this important circumstance of the appointment of the seventy—a number which corresponds with the elders of Moses, mentioned in Num. xi. 16-30. Instructions were given to these seventy substantially the same as had been given to the Apostles in the last chapter. In the present case, however, the Lord Jesus is more copious and minute, entering into a detail of the events with which they might lay their account. The journey gave to those who performed it the utmost satisfaction; they were delighted with the exercise of the new power which they possessed over devils; but their Master speedily checked them, by an intimation that gifts were not to be confounded with grace. The prime ground for rejoicing was, the record of their names in the Book of Life. This weakness still attaches to human nature, which often sends forth longings to be great rather than to be good, and a desire to shine rather than to burn. Happily all may burn, though all may not shine; and on the former, rather than the latter, depends both personal safety and happiness, as well as usefulness in the kingdom of Christ. With strong faith and burning fervour, and a thorough knowledge of the Scriptures, much may be realised in the service of Christ; whereas without these, talents the most powerful and polished, commanding boundless admiration, may be exercised with little benefit to the salvation of men and the glory of Christ. Ver. 21-42. Our Lord was careful, at an early period of his ministry, to accustom his disciples to lessons illustrative of the sovereignty of grace. Persons taking a loose and distant view of the commandments may suppose they have substantially kept them; but when they look closely at the subject and into their own hearts, and apply the former to the latter in its thoughts and intentions, they will soon make discoveries that it is perilous to rest their

said unto Jesus, [a]And who is my neighbour?

30 And Jesus, answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And [b]by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, [c]he had compassion *on him*,

34 And went to *him*, and [d]bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, [e]He that shewed mercy on him. Then said Jesus unto him, [f]Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, [g]which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, [h]thou art careful and troubled about many things;

42 But [i]one thing is needful: and Mary hath [k]chosen that good part, which shall not be taken away from her.

A. D. 33.

[a] Matt. 5. 43, 44.
[b] Ruth 2. 3, *marg.* 2 Sam. 1. 6. Ec. 9. 11.
[c] Ex. 2. 6. 1 Kings 8. 50. Matt. 18. 33.
[d] Is. 1. 5, 6. Mark 14. 8.
[e] Matt. 20. 28. 2 Cor. 5. 9. Eph. 3. 18, 19; 5. 2. Heb. 2. 9-15. Rev. 1. 5.
[f] John 13. 15-17. 1 Pet. 2. 21. 1 John 3. 16-18, 23, 24; 4. 10, 11.
[g] Deut. 33. 3. Prov. 8. 34. Acts 22. 3.
[h] 1 Cor. 7. 32-35. Phil. 4. 6.
[i] Ps. 27. 4; 73. 25. Ec. 12. 13. John 17. 3. Gal. 5. 6. Col. 2. 10, &c. 1 John 5. 11, 12.
[k] Deut. 30. 19. Josh. 24. 15, 22. Ps. 17. 15; 119. 30.

CH. XI.

[a] Ps. 19. 14.
[b] Ps. 11. 4.
[c] Lev. 10. 3. 1 Kings 8. 43. Ps. 57. 11.
[d] Is. 2. 2-5.
[e] Ps. 103. 20.
[f] Ex. 16. 15-22. Prov. 30. 8.
[1] *For the day.*
[g] Ps. 25. 11, 18; 32. 1-5. Is. 43. 25, 26. Dan. 9. 19.
[h] Eph. 4. 31, 32. Jam. 2. 13.
[i] Matt. 6. 13.
[k] Gen. 48. 16. Ps. 121. 7.
[2] *Out of his way.*
[l] Ps. 50. 15; 118. 5. Matt. 7. 7, 8. John 4. 10. Jam. 1. 5, 6. 1 John 3. 22.
[m] Ps. 27. 4, 8. Is. 45. 19. John 1. 45-49. Heb. 11. 6.
[n] 2 Cor. 6. 2.
[3] Gr. *give.*

CHAPTER XI.

2 *Christ teacheth to pray.* 14 *He casteth out a dumb devil.* 37 *He reproveth the Pharisees, scribes, and lawyers.*

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, [a]teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father [b]which art in heaven, [c]Hallowed be thy name. [d]Thy kingdom come. [e]Thy will be done, as in heaven, so in earth.

3 [f]Give us [1]day by day our daily bread.

4 And [g]forgive us our sins; [h]for we also forgive every one that is indebted to us. And [i]lead us not into temptation; [k]but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine [2]in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, [l]Ask, and it shall be given you; [m]seek, and ye shall find; [n]knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [3]offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father

salvation on the perfection of their obedience. Practical godliness has far more to do with humility and philanthropy than many people suppose. Doctrinal knowledge is good; minute attention to all that appertains to the ordinances and commandments of the Lord externally, is praiseworthy; but as the essence of the Gospel is the compassion of God to man, so the essence of piety is the love of man to his fellow-creature. The most remarkable diversities of taste and temperament will be found in the same family. Martha and Mary supply a striking illustration. Such differences are compatible with the greatest excellences. These sisters, each in her place, were highly praiseworthy. Martha followed the bent of her active temperament, which eminently fitted her for domestic usefulness; Mary, more sympathetic and sentimental, forgetful of the business of the house, lost herself in listening to the gracious words of her Divine Lord. Christian families in these days present multitudes of instances of like worth combined with like diversities: Martha superintends all matters of the domestic circle, where she is ever watching, managing, and controlling, morning, noon, and night; while a Mary collects for societies, visits the sick, teaches the Sunday-school, and otherwise abounds in works of faith and labours of love. Both are needful—both are honourable. Let each have the love and respect which are due, forasmuch as each worthily fills the niche she was destined to occupy.

Chap. XI. 1-28. Not a few important points in the Sacred Scriptures come forth quite incidentally, being nowhere comprehended in the regular narrative. One of these is the fact that John taught his disciples to pray. This statement involves a principle of extensive application. John presumed, as a matter of course, that his disciples would be men of prayer, and accordingly he gave them special instruction on that all-important exercise. So public were these instructions, and so well known was the fact, that the disciples here employ it to fortify their own request. The disputes which have obtained concerning the form here presented are useless, and not to edification. All that was intended was clearly to set forth an outline or exhibition of principles adapted to that period, which it was left to the disciples

[o] give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [p] He casteth out devils through [4] Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, [q] knowing their thoughts, said unto them, [r] Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, [s] by whom do your sons cast *them* out? therefore [t] shall they be your judges.

20 But if I with [u] the finger of God cast out devils, no doubt [x] the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He [y] that is not with me is against me; and he that gathereth not with me scattereth.

24 When [z] the unclean spirit is gone out of a man, [a] he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, [b] he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: [c] and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [d] Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, [e] Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, [f] This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For [g] as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The [h] queen of the south shall [i] rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, [k] a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, [l] a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under [5] a bushel, but on a candlestick, that they which come in may see the light.

34 The [m] light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 [n] Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when [6] the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, [o] he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, [p] Now do ye Pharisees make clean the outside of the cup and the platter; [q] but your inward part is full of ravening and wickedness.

A. D. 33.

[o] Is. 44. 3, 4.
[p] Matt. 12. 24-30.
[4] Gr. *Beelzebul.*
[q] Matt. 9. 4. Mark 3. 23-26.
[r] 2 Chr. 10. 16-19. Is. 9. 20, 21; 19. 2, 3.
[s] Matt. 12. 27, 28.
[t] Job 15. 6. Rom. 3. 19.
[u] Ex. 8. 19. Matt. 12. 28.
[x] Dan. 2. 44.
[y] Matt. 12. 30. Rev. 3. 15, 16.
[z] Matt. 12. 43-45.
[a] Job 1. 7. 1 Pet. 5. 8.
[b] Ps. 36. 3. Matt. 12. 44, 45.
[c] Zeph. 1. 6. John 5. 14.
[d] 1. 28, 42, 48.

[e] Ps. 1. 1-3; 112. 1; 119. 1-6. Is. 48. 17, 18. John 13. 17. Jam. 1. 21-25. Rev. 22. 14.
[f] Is. 57. 3, 4. Matt. 3. 7; 23. 34-36. Mark 8. 38. John 8. 44. Acts 7. 51, 52.
[g] Jon. 1. 17; 2. 10; 3. 3, &c. Matt. 12. 40.
[h] 1 Kings 10. 1, 2. Matt. 12. 42.
[i] Is. 54. 17. Jer. 3. 11.
[k] Is. 9. 6, 7. Col. 1. 15-19.
[l] Jon. 1. 2, 3; 4. 1-4, 9.
[5] Matt. 5. 15, *marg.*
[m] Ps. 119. 18. Matt. 6. 22, 23. Acts 26. 18.
[n] Prov. 16. 25; 26. 12. Is. 5. 20, 21. Jer. 8. 8, 9.
[6] *A candle by its bright shining.*
[o] Matt. 15. 2, 3. Mark 7. 3-5.
[p] Matt. 23. 25, 26.
[q] Gen. 6. 5. 2 Chr. 25. 2. Prov. 26. 25. Jer. 4. 14.

of Christ in further ages, under the guidance of the Divine Spirit, to develop and apply during the ever-varying circumstances of the Christian life, properly blending them with the perfected light of the Apostolic Epistles. Our Lord is particularly emphatic on the importance of importunity in prayer. Prayer is a matter in which far more depends on the spirit than on the letter of the exercise. The expression may be very defective, and yet the prayer be such as has power with God. In prayer, the doctrinal element ought, of course, to be Scripturally correct and thoroughly evangelical, but the great and distinguishing feature ought to be sentiment, emotion, expression of desire, direct intercourse with God. Mere meditation is not prayer; Scripture exposition is not prayer; general observation is not prayer; polemical discussion is not prayer; the enunciation of a creed is not prayer. All these, however, and much besides of a kindred character, have too frequently occupied the place of prayer, to the serious detriment of edification. The very life and soul of prayer is, direct intercourse with God; which, however, admits of the utmost variety of thought and expression. As an example of this direct address, the Lord's Prayer is perfect. Devotion makes no account of rhetoric. The attempt at offering "an eloquent prayer" is an abomination. Everything declamatory, and all that savours of display, is an outrage. Simplicity, humility, devoutness, few words and many things, strong faith and strong feelings—these are among the prime qualities of true devotion. Christians do well to consider the importance which the Saviour attaches to prayer for the Holy Spirit, since on his indwelling presence and almighty power everything turns. This gift may be viewed in two lights—as immediate inspiration in the breasts of the Prophets and Apostles; and as awakening, convincing, converting, preserving, consoling, and sanctifying power in the souls of men. It were exceedingly to be desired, that believers should familiarise their minds with the subject of prayer in all its aspects. From the neglect of this the Church suffers much. Prayers are often presented of a character not in harmony with the facts of the case, and wholly unfitted to edify. At one time the supplication is deficient; it is the duty of Christians to pray, not for a mere "influence," virtue,

40 *Ye* fools, [r] did not he that made that which is without make that which is within also?

41 But rather give alms [r] of such things as ye have; and, behold, [s] all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, [t] and pass over judgment and the love of God: these ought ye to have done, [u] and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, [x] Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: [y] for they indeed killed them, and ye build their sepulchres.

49 Therefore also said [z] the wisdom of God, I will send them prophets and apostles, [a] and *some* of them they shall slay and persecute:

50 That [b] the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! [c] for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye [3] hindered.

53 And as he said these things unto them, the scribes and the Pharisees began [d] to urge *him* vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

A. D. 33.

[r] Gen. 1. 26,27; 2. 7. Ps. 33. 15. Zech. 12. 1.
[r] *As you are able.*
[s] Acts 10. 15.
[t] Deut. 10. 12, 13. Prov. 21. 3. Mal. 1. 6. John 5. 42. 1 John 4. 20, 21.
[u] Ec. 7. 18. Mal. 3. 8-10.
[x] Is. 10. 1. Matt. 23. 2-4. Gal. 6. 13.
[y] Matt. 21. 35-38. Heb. 11. 36-38. Jam. 5. 10.
[z] Prov. 8. 1-13; 9. 1-3. 1 Cor. 1. 30.
[a] Matt. 22. 6. Acts 7. 57-60. 2 Cor. 11. 24, 25.
[b] Gen. 9. 5, 6. Rev. 18. 20-24.
[c] Matt. 23. 13. John 7. 47-52. Acts 4. 17, 18; 5. 40.
[3] Or, *forbade.*
[d] Ps. 22. 12, 13. Is. 9. 12.

CH. XII.

[a] Matt. 16. 6-12. 1 Cor. 5. 7, 8.
[b] Ec. 12. 14. Matt. 10. 26. 1 Cor. 4. 5. Rev. 20. 11, 12.
[c] Job 24. 14, 15. Ec. 10. 12, 13, 20. Jude 14, 15.
[d] Is. 51. 7, 8, 12, 13. Jer. 1. 8, 17. Acts 4. 13. Phil. 1. 28. 1 Pet. 3. 14. Rev. 2. 10.
[e] Prov. 14. 26. Jer. 10. 7. Rev. 14. 7.
[f] Ps. 9. 17. 2 Pet. 2. 4. Rev. 20. 14.
[g] Ps. 50. 10, 11; 147. 9.
[h] 1 Sam. 14. 45. Matt. 10. 30.
[i] 1 Sam. 2. 30. Ps. 119. 46. Rom. 10. 9, 10. Rev. 2. 13; 3. 4, 5.
[k] Jude 24, 25.
[l] Matt. 10. 33. Acts 3. 13, 14.
[m] Matt. 7. 23. 1 John 2. 23, 28.
[n] Ex. 4. 11, 12. Acts 4. 8; 7. 2, &c., 55.

CHAPTER XII.

1 *To avoid hypocrisy and fearfulness in publishing Christ's doctrine.* 13 *To beware of covetousness,* 22 *and over-carefulness.* 41 *The faithful and wise steward.*

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, [a] Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For [b] there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, [c] whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, [d] Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: [e] Fear him, which after he hath killed, hath [f] power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, [g] and not one of them is forgotten before God?

7 But [h] even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, [i] Whosoever shall confess me before men, him shall the Son of man also [k] confess before the angels of God:

9 But [l] he that denieth me before men, [m] shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For [n] the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

or power, which a Deist or a Socinian may do, but for the Eternal Spirit. At another time it is in excess; we are not authorised to pray for "direct inspiration" to aid us either in prayer or in preaching. Good men, however, frequently pray in social meetings as if the days of direct inspiration had not passed away, but as if we lived in Apostolic times. In this, as in everything, wisdom is profitable to direct. That the service may be "reasonable," it must be conducted by reason, under the guidance of the Holy Scriptures.

Chap. XII. 1-40. In every age, the temptations have been strong to disown the Lord Jesus before the ungodly. It has ever been a condition of quiet, honour, and favour —all of which would frequently have been sacrificed, often with liberty, and even life, by a bold avowal of faith in the Son of God. There are few things more injurious to the cause of Christ than shrinking cowardice; and hence the guilt and danger of those who, while professing to believe, yet deny him before men. It is expressly intimated, therefore, that those who do so will be denied by him before the Father and his holy angels, which will be their eternal undoing. The blasphemy against the Holy Ghost is a subject which has excited not a little controversy, and much painful solicitude; but the words are simple. If due attention be paid to the connexion in which they stand in Matthew, it will be clearly seen that, by "the sin against the Holy Ghost," is meant the malicious and obstinate ascription to the Devil of the miraculous operations of the Holy Spirit. Multitudes of conscientious and devoted disciples of the Lord Jesus have been needlessly troubled, lest they

14 And he said unto him, [o]Man, [p]who made me a judge or a divider over you?

15 And he said unto them, [q]Take heed, and beware of covetousness: [r]for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, [s]The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, [t]Soul, thou hast much goods laid up for many years; [u]take thine ease, eat, drink, *and* be merry.

20 But God said unto him, [x]*Thou* fool, this night [1]thy soul shall be required of thee: [y]then whose shall those things be which thou hast provided?

21 So *is* [z]he that layeth up treasure for himself, and is not [a]rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [b]Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The [c]life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. [d]How much more are ye better than the fowls?

25 And [e]which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, [f]why take ye thought for the rest?

27 Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, [g]that Solomon, in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, [h]which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, [i]O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, [2]neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and [k]your Father knoweth that ye have need of these things.

31 But [l]rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, [m]little flock; for [n]it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; [o]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and [p]*your* lights burning;

36 And ye yourselves like unto [q]men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 [r]Blessed *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 [s]Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, [t]Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, [u]Who then is that faithful and wise steward, whom *his* lord shall make [x]ruler over his household, [y]to give *them* *their* portion of meat in due season?

43 Blessed *is* that servant, [z]whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, [a]That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, [b]and to eat and drink, and to be drunken;

46 The [c]lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [3]cut him in sunder, [d]and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*,

A. D. 33.

- [o] Rom. 2. 1, 3; 9. 20.
- [p] Ex. 2. 14. John 18. 36.
- [q] Josh. 7. 21. Ps. 62. 10. Jer. 6. 13.
- [r] Ps. 37. 16. Prov. 15. 16. Ec. 4. 6-8.
- [s] Gen. 26. 12-14. Job 12. 6.
- [t] Prov. 18. 11. Jam. 5. 1-3.
- [u] Job 21. 11-13. 1 Cor. 15. 32.
- [x] Jer. 17. 11.
- [1] *Do they require thy soul.*
- [y] Prov. 11. 4. 1 Tim. 6. 7.
- [z] Matt. 6. 19, 20. Jam. 5. 1-3.
- [a] Jam. 2. 5.
- [b] Matt. 6. 25, &c. 1 Cor. 7. 32.
- [c] Gen. 19. 17.
- [d] Job 35. 11.
- [e] Matt. 5. 36; 6. 27.
- [f] 1 Pet. 5. 7.
- [g] 1 Kings 10. 2 Chr. 9.
- [h] Is. 40. 6, 7. 1 Pet. 1. 24. Ps. 25.
- [2] Or, *live not in careful suspense.*
- [k] Matt. 6. 1. John 20. 17.
- [l] Ps. 34. 9, 10. Is. 33. 15, 16. Matt. 6. 33.
- [m] Is. 40. 11; 41. 14, *marg.*; 53. 6. Matt. 18. 12-14.
- [n] Matt. 11. 26, 27. Eph. 1. 5-9.
- [o] Hag. 1. 6. Matt. 6. 19-21.
- [p] Matt. 5. 16; 25. 4-10. Phil. 2. 15.
- [q] Gen. 49. 18. Is. 64. 4. Lam. 3. 25, 26. Matt. 24. 42-44. Jam. 5. 7, 8. 2 Pet. 1. 13-15. Jude 20, 21.
- [r] Matt. 25. 20-23.
- [s] Matt. 24. 42, 44.
- [t] Mark 13. 37. 1 Pet. 4. 7; 5. 8.
- [u] Matt. 25. 20-23.
- [x] 1 Tim. 3. 15; 5. 17.
- [y] Jer. 23. 4.
- [z] 37.
- [a] Dan. 12. 2, 3. Rev. 3. 21.
- [b] Is. 56. 10-12. Rom. 16. 18.
- [c] Rev. 16. 15.
- [3] *Cut him off.*
- [d] Ps 11. 6. Matt. 13. 41, 42.

should have committed this awful sin; but if they will examine the subject as here set forth, these fears will at once be quelled. No danger can result to them from this quarter. With whatever shortcomings they may be chargeable, they are not guilty of this tremendous crime. Ver. 41-59. A spirit of slumber is natural to man, and this circumstance accounts for the frequency and urgency with which believers are exhorted to watch and to pray. For a period after conversion, where convictions have been very deep, and the peace of God, consequent upon faith, has corresponded with it, the spirit of vigilance frequently continues to be displayed; but by degrees, as the soul becomes familiar with its new position, and its principal enemies have been overcome, a sense of danger diminishes, and watchfulness gives place to security. This too frequently continues, until the consequence be realised, in the return of an evil heart of unbelief, often ending in departure, more or less gross, from the path of life, whereby conscience is defiled, and the Gospel dishonoured.

neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. [c]For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 ¶ I am [f]come to send fire on the earth; and what will I if it be already kindled?

50 But [g]I have a baptism to be baptized with; [h]and how am I [i]straitened till it be accomplished!

51 Suppose [j]ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [k]When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it [l]that ye do not discern this time?

57 Yea, and [m]why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, [n]give diligence that thou mayest be delivered from him, lest he hale thee to the judge, [o]and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, [p]thou shalt not depart thence, till thou hast paid the very last [q]mite.

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans and others.* 6 *The parable of the fruitless fig-tree.* 24 *The strait gate.*

THERE were present at that season some that told him of [a]the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus, answering, said unto them, [b]Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, [c]except ye repent, [d]ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were [l]sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain *man* had a fig-tree planted in his vineyard: [e]and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these [f]three years I come seeking fruit on this fig-tree, and find none: [g]cut it down; [h]why cumbereth it the ground?

8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 ¶ And [l]he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had [k]a spirit of infirmity [l]eighteen years, and was [m]bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art [n]loosed from thine infirmity.

13 And he laid *his* hands on her: [o]and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered [p]with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, [q]There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, [r]*Thou* hypocrite, [s]doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, [t]being a daughter of Abraham, [u]whom Satan hath bound, lo, these eighteen years, [x]be loosed from this bond on the sabbath-day?

17 And when he had said these things, [y]all his adversaries were ashamed: [z]and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, [a]Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed,

A. D. 33.

[c] Matt. 25. 14-29. 1 Cor. 9. 17, 18. Jam. 3. 1, *Gr.*
[f] Is. 11. 4. Joel 2. 30,31. Mal. 3. 2, 3; 4. 1.
[g] Matt. 20. 17-22. Mark 10. 32-38.
[h] Ps. 40. 8.
[i] *Pained.*
[j] Zech. 11. 7,8.
[k] 1 Kings 18. 44, 45.
[l] Dan. 9. 24-26. Hag. 2. 7. Mal. 3. 1.
[m] Deut. 32. 29. Matt. 15. 10-14. Acts 2. 40; 13. 26-38.
[n] Gen. 32. 3-28. Ps. 32. 6. Prov. 6. 1-5. Is. 55. 6.
[o] Job 36. 17,18. Ps. 50. 22.
[p] Matt. 25. 41, 46.
[q] Mark 12. 42, *mary.*

CH. XIII.

[a] Acts 5. 37.
[b] Job 22. 5-18.

[c] Matt. 3. 2, 10-12.
[d] Matt. 12. 45; 23. 7; 23. 35-38; 24. 21-29.
[l] Or, *debtors.*
[e] Matt. 21. 34-40.
[f] Lev. 19. 23; 25. 21.
[g] Dan. 4. 14.
[h] Ex. 32. 10.
[i] 4. 15, 16, 44.
[k] Job 2. 7.
[l] Mark 9. 21. John 5. 5, 6; 9. 19-21. Acts 3. 2; 4. 22; 14. 8-10.
[m] Ps. 38. 6; 42. 5, *mary.*; 145.14; 146.8.
[n] 16.
[o] Ps. 103. 1-5; 107. 21, 22; 116. 16, 17.
[p] John 5.15,16. Rom. 10. 2.
[q] Ex. 20. 9; 23. 12. Lev. 23. 3. Ex. 20. 12.
[r] Job 34. 30. Is. 29. 13. Matt. 15. 7, 14. Acts 8. 20-23; 13. 9, 10.
[s] John 7.21-24.
[t] Acts 13. 26. Rom. 4. 12-16.
[u] John 8. 44. 2 Tim. 2. 26.
[x] Mark 2. 27.
[y] Ps. 40. 14; 109. 29; 132. 18. 2 Tim. 3. 9.
[z] John 12. 17, 18. Acts 3. 9-11; 4. 21.
[a] Lam. 2. 13.

Chap. XIII. 1-22. Sudden death or destructive calamity is no proof of peculiar wickedness. Human nature, however, is so constituted as to be much disposed to draw this conclusion. When the heathen beheld the viper spring from the fire, and seize on the apostle, they concluded that he had been a murderer, whom vengeance suffered not to live, although he had escaped the dangers of the deep. They expected every minute that he should have fallen down dead; but when he shook it off, and received no harm, they concluded that he was Divine. Among the parables few are more important than that of the fig-tree. It speaks to the conscience of Christians of all conditions—each of whom, as a tree of righteousness planted by the Lord's own hand, ought to bring forth in abundance fruit unto holiness—that they may see the consequences of barrenness. Such a profession is incompatible with the full enjoyment of salvation. The best proofs of faith and of love are their effects on the heart and life. Ver. 23-35. The addresses of the Lord Jesus always assume man's accountability for the deeds done in the body, and consequently his possession of a free uncontrolled will. He here exhorts men to

which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, [b]are there few that be saved? And he said unto them,

24 [c]Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When [d]once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [e]Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, [f]We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are: [g]depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in [h]the kingdom of God, and [i]you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, [k]there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* [l]I shall be perfected.

33 Nevertheless, I must walk to-day, and to-morrow, and the *day* following: [m]for it cannot be that a prophet perish out of Jerusalem.

A. D. 33.

[b] Matt. 7. 14; 19. 25; 20. 16; 22. 14.

[c] Gen. 32. 25, 26. Matt. 11. 12.

[d] Ps. 32. 6. Is. 55. 6. 2 Cor. 6. 2. Heb. 3. 7, 8; 12. 17.

[e] Matt. 7. 21, 22; 25. 11, 12.

[f] Is. 58. 2. 2 Tim. 3. 5. Tit. 1. 16.

[g] Ps. 28. 3; 119. 115. Hos. 9. 12. Matt. 25. 41.

[h] 2 Thes. 1. 5. 2 Pet. 1. 11.

[i] Rev. 21. 8; 22. 15.

[k] Matt. 3. 9, 10. Mark 10. 31.

[l] John 17. 4, 5; 19. 30, *Gr.* Heb. 2. 10; 5. 9.

[m] Matt. 20. 18. Acts 13. 27.

[n] Neh. 9. 26. Jer. 2. 30. Rev. 11. 8.

[o] Deut. 32. 20. Is. 48. 17-19; 50. 2.

[p] Deut. 32. 11, 12. Ps. 17. 8; 36. 7.

[q] Hos. 3. 4, 5. John 7. 34-36; 14. 19-23.

[r] Ps. 118. 26. Zech. 12. 10. Matt. 21. 9. John 12. 13. Rom. 10. 9-15. 2 Cor. 3. 15-18.

CH. XIV.

[a] 11. 44, 45.

[b] Matt. 12. 10. Mark 3. 4. John 7. 23.

[c] Acts 6. 10.

[d] Jud. 14. 12. Prov. 8. 1. Ex. 17. 2. Matt. 13. 34.

34 O Jerusalem, Jerusalem, which [n]killest the prophets, and stonest them that are sent unto thee; [o]how often would I have gathered thy children together, [p]as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, [q]Ye shall not see me, until *the time* come when ye shall say, [r]Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

7 Christ teacheth humility, 12 and to feed the poor. 16 The parable of the great supper. 25 Who cannot be Christ's disciples.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus, answering, spake unto [a]the lawyers and Pharisees, saying, [b]Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And [c]they could not answer him again to these things.

7 ¶ And he [d]put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

enter in at the strait gate, as if nothing was wanting but the will so to do. He everywhere connects means with ends, forgiveness with repentance, and salvation with faith. The Lord Jesus himself, his prophets and apostles, knew nothing of those refinements which have distinguished modern times, by which preachers of the Word have been forbidden to exhort men either to repentance or to faith, on the ground that it would interfere with the free grace of the Gospel! Such addresses as theirs would never have led men to deny their obligation or their ability either to repent or to believe. Where the Gospel is preached according to the analogy of faith, such pernicious assertions and groundless assumptions will never be heard; and where they unhappily exist, the only method of rooting them up is to preach the Word in all its pureness and fulness, teaching every man and warning every man, in order to the presentation of every man perfect before God.

Chap. XIV. 1-24. In the East, there is much ceremony in arranging guests at the festive board. It is no uncommon thing for parties, because of their rank, to be compelled to move up higher—an act, however, which, it may be supposed, is not offensive, since it is a tribute to their social position; the thing that is here meant by "worship." Such injunctions as those comprised in ver. 12-14, must be understood with obvious limitations. Nothing can be more natural than for friends and relatives to meet around the social board, thus cementing friendship, and strengthening the ties which bind them together. Our Lord himself attended such feasts. The great thing that is enjoined, is compassion towards the poor, and the happiness which will result from displaying kindness to those who can make no return. Usages in the East are so indelible, that existing customs, in many things, suffice to explain those which prevailed among the Jews thousands of years ago. The practice in

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, [e]and a recompence be made thee.

13 But when thou makest a feast, [f]call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: [g]for thou shalt be recompensed at [h]the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [i]Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, [k]A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, [l]Come; for all things are now ready.

18 And they [m]all with one *consent* began to make excuse. The first said unto him, [n]I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, [o]I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, [p]and yet there is room.

23 And the lord said unto the servant, [q]Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

A. D. 33.

[e] Zech. 7. 5-7. Matt. 5. 46; 6. 1-4, 16-18.
[f] Deut. 14. 29. 2 Sam. 6. 19. 2 Chr. 30. 24. Job 29. 13, 15, 16. Prov. 3. 9, 10. Is. 58. 7, 10.
[g] Prov. 19. 17.
[h] 20. 35, 36. Dan. 12. 2, 3.
[i] Matt. 8. 11; 25. 10.
[k] Prov. 9. 1, 2. Is. 25. 6. Jer. 31. 12-14. Zech. 9. 17.
[l] Matt. 11. 27-29; 22. 3, 4.
[m] Is. 28. 12, 13; 29. 11, 12. Jer. 5. 4, 5; 6. 10, 16, 17.
[n] Matt. 24. 38, 39.
[o] 1 Cor. 7. 29-31.
[p] John 14. 2.
[q] Ps. 98. 3. Is. 11. 10; 66. 19, 20.

[r] Deut. 13. 6-8; 33. 9. Ps. 73. 25, 26. Matt. 10. 37.
[s] Gen. 11. 4-9. Prov. 24. 27.
[t] Josh. 24. 19-24.
[u] Matt. 27. 3-8.
[x] 1 Kings 20. 11. 2 Kings 18. 20-22. Prov. 20. 18; 25. 8.
[y] 18. 22, 23, 28-30. John 12. 26. Acts 5. 1-5; 8. 19-22. 2 Tim. 4. 10. 1 John 2. 15, 16.
[z] Matt. 5. 13. Mark 9. 49, 50. Col. 4. 6. Heb. 6. 4-8.

CH. XV.

[a] Ex. 18. 27, 28. Matt. 21. 28-31. Rom. 5. 20. 1 Tim. 1. 15.
[b] Matt. 9. 11. Acts 11. 3. 1 Cor. 5. 9-11. Gal. 2. 12.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If [r]any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, [s]intending to build a tower, sitteth not down first and [t]counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, [u]This man began to build, and was not able to finish.

31 Or what king, [x]going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, [y]whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: [z]but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 *The parable of the lost sheep;* 8 *of the piece of silver;* 11 *of the prodigal son.*

THEN [a]drew near unto him all the publicans and sinners for to hear him.

2 And [b]the Pharisees and scribes mur-

China at this moment strikingly illustrates the case of the supper. A card is sent on the evening before the entertainment, another on the morning of the day, and a third when everything is ready. It is stated, that the invitation is not considered sincere until renewed three or four times in writing. In the purchase of oxen, great pains are taken to "prove" them, and in this process neighbours and friends are called in to assist; the animals are tried whether they plough softly, steadily, and strongly, and thus they are put on all their paces. It is common in the East for travellers, not intending to tarry in a place, to take their refreshment under a hedge by the roadside, and it was such as these that were to be invited to the neglected feast. The term "compulsion" here signifies merely persuasion, entreaty urgently pressed. This parable has been often used, with great propriety, in relation to the Gospel: when the Jews rejected it, it was offered to the Gentiles. Ver. 25-35. The words here set forth concerning the hatred of parents must be explained by other Scriptures, and allowance must be made for the figure of Eastern language. Literally, to hate parents, or partners, or children, would be crime: the love of all these, and of our fellow-men, is among the chief commandments. By these clear matter-of-fact injunctions, then, we are to be guided, and not by a single strong expression. Nothing more is meant here than preference where they and Christ come into competition. If they stand between us and the Saviour—if the consequence of our embracing, loving, and serving him be the forfeiture of their favour—then there is no room for a moment's hesitation; at all hazards, and all costs, we must obey our Lord, and save our souls! It is well that they who begin a profession should make up their minds to difficulties, and, in many cases, to sacrifice and suffering. In our days, and our country, indeed, there is not much demanded in this way; but it is otherwise in lands where the Gospel is first introduced. In Popish countries, too, the difficulties are great, and the dangers certain, of sincerely embracing the truth, and boldly professing it. Even in Protestant nations, where the form exists without the power of godliness, it often involves considerable trial to become a decided convert, and to act in conformity with principle and conscience. By "salt" is to be understood personal godliness, and by "the loss of savour" a departure from the Lord by an evil heart of unbelief. While the words touch all Christians, they specially point to teachers, preachers, and pastors. The savour gone among these, all is gone. Usefulness is at an end, and until the savour be restored they will only be cumberers of the ground.

Chap. XV. 1-10. The publicans and sinners were objects of contempt and hatred to the Pharisees, whose proud traditions prevented their receiving such persons

mured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* [c]friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise [d]joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, [e]which need no repentance.

8 ¶ Either what woman, having ten [1]pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, [f]There is joy in the presence of the angels of God over [g]one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, [h]give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there [i]wasted his substance with riotous living.

14 And when he had spent all, there [k]arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And [l]when he came to himself, he said, [m]How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I [n]will arise, and go to my father, and will say unto him, Father, [o]I have sinned against Heaven, and before thee,

19 And am [p]no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, [q]and fell on his neck, and kissed him.

21 And the son said unto him, [r]Father, I have sinned [s]against Heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For [t]this my son was dead, and is alive again; [u]he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, [x]Thy brother is come; [y]and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: [z]therefore came his father out, and entreated him.

29 And he, answering, said to *his* father, Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, [a]Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make

A. D. 33.

[c] John 3. 29. 1 Thes. 2. 19.
[d] Matt. 18. 13.
[e] Prov. 30. 12. Rom. 7. 9. Phil. 3. 6, 7.
[1] A *drachma*, here translated a *piece of silver*, is the eighth of an ounce, and equal to the Roman penny, (Matt. 18. 28, *marg.*)
[f] Matt. 18. 10, 11.
[g] 2 Chr. 33. 13-19. Matt. 18. 14. 2 Cor. 7. 10.
[h] Deut. 21. 16, 17. Ps. 16. 5, 6; 17. 14.
[i] Prov. 5. 8-14; 6. 26. Ec. 11. 9, 10. Is. 22. 13; 56. 12. Rom. 13. 13, 14.
[k] Ex. 16. 27. Hos. 2. 9-14. Am. 8. 9-12.
[l] Ps. 73. 20. Ec. 9. 3. Jer. 31. 19.
[m] Lam. 1. 7.
[n] 1 Kings 20. 30, 31. Ps. 116. 3-7. Jer. 31. 6-9; 50. 4, 5. Hos. 14. 1-3. Jon. 2. 4; 3. 9.
[o] Lev. 26. 40, 41. Job 33. 27, 28; 36. 8-10. Ps. 32. 3-5; 51. 3-5. Prov. 28. 13. Matt. 3. 6. 1 John 1. 8-10.
[p] Gen. 32. 10. Job 42. 6.
[q] Gen. 33. 4.
[r] Jer. 3. 13.
[s] Ps. 51. 4.
[t] Matt. 8. 22.
[u] Matt. 18. 11-13.
[x] Acts 9. 17. Philem. 16.
[y] 23.
[z] Jon. 4. 4, 9.
[a] 25. Rom. 9. 4; 11. 35.

into their houses, or eating with them in public. The object of the parable was to instruct and reprove these men, whose conduct had more of nature than of grace in it, who were more concerned for their own honour and pride than for the glory of the Most High. The repentance of sinners is a great event in both worlds—the only thing, probably, which, with respect to man, gives joy to angels. The repentance referred to, means nothing less than an entire change of the whole course of life—a turning from sin with unfeigned abhorrence—a confession of it at the footstool of mercy—and an imploring of pardon through the blood of the Atonement. Were men really righteous, they would not need repentance. Christ himself testified that he came not to call the righteous but sinners to it: strictly speaking, there were no righteous men to call. He said it was not the whole that needed a physician, but they that were sick. Ver. 11-32. The parable of the prodigal son is one of the most beautiful in Scripture, since nothing so impressively and tenderly exhibits the nature of the Gospel salvation, both as it regards the prodigal and his father. The drapery of this, as well as the other parables, must not be converted into facts and doctrines. The things here presented under figures, are elsewhere abundantly exhibited in the plainest language. One of its objects is to reprove the Pharisees, and to encourage the trembling penitent in his approach to God. The entire parable is pervaded by a current of evangelical sentiment, which, rightly understood, will strengthen faith and encourage confidence. It is so full of beauty, that any attempt at exposition would rather debase than exalt it. It makes a direct appeal to the heart through the medium of the understanding. The elder son is the only drawback to the beauty of the picture, and yet it possesses great value as illustrative of the utter selfishness of human nature. Instead of joy, he was filled with envy, and he even so far forgot the proprieties of the occasion as to wound the feelings of his father, and to pour scorn on his returning brother. Let every prodigal who may read these lines without loss of time rise and go to his Father, who will cast out none who come to him by faith.

merry, and be glad: [b]for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1 *Of the unjust steward.* 14 *The hypocrisy of the covetous Pharisees reproved.* 19 *The rich man and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had [a]wasted his goods.

2 And he called him, and said unto him, [b]How is it that I hear this of thee? [c]give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward [d]said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of [e]his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred [1]measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred [2]measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for [f]the children of this world are in their generation wiser than [g]the children of light.

9 And I say unto you, [h]Make to yourselves friends of the [3]mammon of unrighteousness; that, when ye fail, they may receive you [i]into everlasting habitations.

10 He that is [k]faithful in that which is least, is faithful also in much: and [l]he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous [4]mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in [m]that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will [n]hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, [o]Ye are they which justify yourselves before men; but [p]God knoweth your hearts: [q]for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time [r]the kingdom of God is preached, and every man presseth into it.

17 And [s]it is easier for heaven and earth to pass, [t]than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named [u]Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and [x]was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and [y]seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, [z]Son, [a]remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can [b]they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore,

A. D. 33.

[b] Eph. 2. 1-10.

CH. XVI.

[a] 19; 15. 13, 30.
[b] Gen. 3. 9-11.
[c] Ec. 11. 9, 10; 12. 14. Matt. 12. 36.
[d] 18. 4. Esth. 6. 6.
[e] 7. 41, 42. Matt. 18. 24.
[1] The word *Bathus* in the original containeth nine gallons threequarts (Ex. 45. 10-14.)
[2] A *measure* contains about fourteen bushels and a pottle. *Gr.*
[f] 20. 34. Ps. 17. 14. Phil. 3. 19.
[g] John 12. 36. 1 John 3. 10.
[h] 11. 41; 14. 14. Prov. 19. 17. Matt. 6. 19. Acts 10. 4, 31.
[3] *Riches.*
[i] 2 Cor. 4. 17, 18. Jude 21.
[k] 11, 12; 19. 17.
[l] John 12. 6.
[4] Or, *riches.*
[m] 19. 13-26. Ex. 16. 16-21. Matt. 25. 14-29.
[n] 14. 26.

[o] 10. 29; 11. 39, 40. Matt. 6. 2, 5, 16. Jam. 2. 21-25.
[p] 1 Sam. 16. 7. 2 Chr. 6. 30. Ps. 7. 9. John 2. 25. Acts 1. 24. Rev. 2. 23.
[q] Ps. 10. 3. Prov. 16. 5. 1 Pet. 3. 4; 5. 5.
[r] 9. 2; 10. 9, 11. Matt. 3. 2. Mark 1. 14.
[s] 21. 33. Ps. 102. 25-27. Is. 51. 6. Matt. 5. 18. 2 Pet. 3. 10. Rev. 20. 11; 21. 1, 4.
[t] Is. 40. 8. Rom. 3. 31. 1 Pet. 1. 25.
[u] John 11. 1.
[x] Ps. 91. 11, 12. Matt. 13. 39-43; 24. 31. Heb. 1. 14.
[y] 13. 28. Matt. 8. 11.
[z] 24.
[a] 23. Lam. 1. 7. Dan. 5. 22, 23, 30.
[b] 12. 50.

Chap. XVI. 1-12. The unjust steward, while a bad man, displayed considerable forethought. His luxurious style of living had incapacitated him for the labours of agriculture, and he was too proud to beg; he therefore determined to carry the wicked work of robbery still further. This course could only be commended on the ground of its worldly prudence; for while eminently adapted to accomplish his object, it was utterly opposed to the authority of God, and to the rights of men. In one view only is he an example: if a man so wicked was so much concerned to provide for the little hour of life that might still remain to him, how reprehensible it is in the children of light to neglect their interests for eternity! It might be supposed that they would strain every nerve, and employ every moment, with all the means at their disposal, to glorify God, and thus to lay up for themselves a good foundation against the time to come. Ver. 13-18. The law and the prophets were the great source of popular instruction to the ancient Church, till the appearance of John, when the dispensation received an accession of light. From that period, "the kingdom of God" began to be preached; and while the Pharisees and the scribes opposed and despised, numbers of all classes and conditions hastened to John's baptism, confessing their sins, and avowing their faith in the Saviour, whom John announced as at hand. Ver. 19-31. The parable of Lazarus and the rich man is one of awful sublimity, embracing in its wide circumference all the pious poverty and all the godless wealth of the world. There is no virtue, however, in mere poverty, and there is no guilt in honestly acquired and rightly used opulence. Multitudes of the one class have perished, and multitudes

father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest [c]they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will [d]repent.

31 And he said unto him, If they hear not Moses and the prophets, [e]neither will they be persuaded though one rose from the dead.

CHAPTER XVII.

1 *To avoid giving offence.* 3 *One to forgive another.* 11 *The ten lepers.* 20 *Of the kingdom of God, and the coming of the Son of man.*

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come!

2 It were [a]better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend [b]one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, [c]Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

A. D. 33.

[c] Ps. 49. 12, 13. [d] 13. 3, 5. Rev. 16. 9, 11. [e] John 11. 43-53; 12. 10, 11.

CH. XVII.

[a] Matt. 18. 6; 26. 24. Mark 9. 42. [b] Is. 40. 11. Zech. 13. 7. Matt. 18. 3-5, 10, 14. John 21. 15. 1 Cor. 8. 11, 12; 9. 22. [c] Mark 9. 24. 2 Cor. 12. 8-10. Phil. 4. 13. 2 Thes. 1. 3. Heb. 12. 2. 1 Pet. 1. 22, 23.

[d] Job 22. 2, 3. Ps. 16. 2, 3. Matt. 25. 30, 37-40. 1 Cor. 9. 16, 17. 1 Pet. 5. 5, 6. [e] 13. 28, 29. Matt. 9. 27. 15. 22; 20. 30, 31. Mark 9. 22. [f] 5. 14. Lev. 13. 1, &c. [g] 17, 18. 2 Chr. 32. 24-26. Ps. 103. 1-4. Is. 38. 19-22. John 5. 14. [h] 9. 52-56; 10. 33-35. John 4. 9, 21, 22, 39-43; 8. 48. Acts 1. 8; 8. 5, &c. [i] Gen. 3. 9. Ps. 106. 13. John 8. 7-10. Rom. 1. 21. [k] 7. 50; 8. 48; 18. 42. Matt. 9. 22. Mark 5. 34; 10. 52. [l] 10. 11; 16. 16; 19. 11. Acts 1. 6, 7. [l] Or, *outward show.*

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, [d]when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, [f]have mercy on us.

14 And when he saw *them*, he said unto them, [f]Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And [g]one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: [h]and he was a Samaritan.

17 And Jesus, answering, said, Were there not ten cleansed? [i]but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, [k]thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees [l]when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with [l]observation:

21 Neither shall they say, Lo here! or,

---

of the other are numbered with the spirits of the just. Everything turns on the state of the heart. In meditating on this parable, attention must be paid to its Gospel principles rather than to its figurative diction. The neglect of this has led to much useless speculation.

Chap. XVII. 1-10. The doctrine of repentance in its relation to forgiveness, is here clearly set forth. This is one of those subjects which are very extensively misunderstood. Good men frequently talk in a strain at utter variance with the Word of God. The doctrine is this: sins against God, and against men, when truly repented of, obtain forgiveness. God himself never rejects the penitent; and it is at man's peril to refuse pardon to an erring, but penitent, fellow-creature. There is no instance in Scripture, however, in which God is represented as forgiving without repentance; and there is no example of an injunction to men to forgive the impenitent. Such is the Divine arrangement; but it has been extensively overlooked. Tender-hearted and generous people are often heard saying of those who have greatly wronged them, and who have never repented, "Well, I forgive them." This is deemed a high exercise of piety. The error does not stop here; such people are often forward to exhort the injured among their friends, to "forgive" the transgressor, who, it may be, is not only impenitent, but actually heaps again on him fresh injuries! Now, although praised by well-meaning, but unreflecting people as a noble display of religion, nothing can be more at variance with Scripture. Such people, when corrected, will often complain of the corrector's want of "Christian charity," and accuse him of malice, apparently oblivious of the Saviour's own words, and indifferent to the Saviour's own conduct. He himself only forgives the penitent. Such a course is, moreover, at variance with reason. From the essential nature of the act, and the constitution of the human mind, it is impossible, in the true sense of the expression, to forgive an impenitent person. You may pity him, you may forbear to punish him, you may even return good for evil to the uttermost, but you cannot forgive him. The act of forgiveness signifies not only the cancelling of the guilt of the wrong-doer, and the consequent extinction of the emotions of displeasure which his deeds excited, but also the restoration of the confidence which had been lost, and the rekindling of the love which had been cooled towards him. All this is involved in forgiveness, whether human or Divine. Ver. 11-19. The miracle of the lepers is one of the most interesting upon record. Their conduct strikingly illustrates one of the worst features of human nature—ingratitude even under the heaviest load of benefaction. When they cried to the Lord for mercy, they cried together—not a voice was silent; but when the miracle was performed, and the blessing obtained, heedless, heartless, thankless, nine out of ten went about their business without a thought of their Divine Benefactor. Only one poor Samaritan returned, in humble, grateful pros-

lo there! for, behold, [m]the kingdom of God is [2]within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here! or, see there! go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be [n]rejected of this generation.

26 And [o]as it was in the days of Noe, so shall it be also in [p]the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all.

28 Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be [q]in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 [r]Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 I tell you, [s]in that night there shall be [t]two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [3]Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, [u]Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

1 *The importunate widow.* 9 *The Pharisee and publican.* 15 *Children brought to Christ.* 28 *All to be left for Christ's sake.*

AND he spake a parable unto them *to this end*, [a]that men ought always *to* pray, and not to faint;

A. D. 33.

[m] Rom. 14. 17. Col. 1. 27.
[2] Or, *among you.*
[n] 1 Sam. 8. 7. Matt. 21. 42. John 1. 11.
[o] Gen. 7. 7-23, *Noah.* Heb. 11. 7.
[p] 22, 24; 18. 8.
[q] 24; 21. 23, 27. Matt. 24. 3, 27-31. Mark 13. 26. Rev. 1. 7.
[r] Gen. 19. 17, 26. Heb. 10. 38, 39.
[s] Matt. 24. 40, 41.
[t] Ps. 26. 9; 28. 3. Rom. 11. 4-7. 2 Pet. 2. 9.
[3] This verse is wanting in most of the Greek copies.
[u] Job 39. 29, 30. Rev. 19. 17, 18.

CH. XVIII.

[a] Gen. 32. 9-12. Ps. 55. 16, 17. Rom. 12. 12. Phil. 4. 6. Col. 4. 2, 12.

[1] *Certain city.*
[b] Ex. 18. 21, 22. Job 29. 7-17. Rom. 3. 14-18.
[c] Jud. 16. 16. 2 Sam. 13. 24-27.
[d] 1 Sam. 24. 12-15. Jer. 20. 11-13.
[e] Ps. 88. 1. 1 Tim. 5. 5.
[f] Matt. 24. 9-13, 24.
[g] Prov. 30. 12. John 9. 28, 34.
[2] Or, *as being righteous.*
[h] Acts 22. 21, 22. Rom. 14. 10.
[i] Matt. 3. 7-10.
[k] Num. 23. 4. 2 Kings 10. 16. Matt. 6. 1, 5, 16.
[l] Ps. 25. 7, 11; 41. 4; 51. 1-3; 86. 15, 16; 119. 41; 130. 3, 4, 7.
[m] Ps. 143. 2. Is. 45. 25.
[n] Ex. 18. 11. Job 22. 29; 40. 9-13. Ps. 138. 6. Is. 2. 11-17. Hab. 2. 4.
[o] Gen. 17. 10-14. Deut. 29. 11; 31. 12. 2 Chr. 20. 13. Jer. 32. 39.
[p] Matt. 18. 3, 4. 1 Cor. 14. 20.
[q] Ps. 131. 1, 2.
[r] Acts 2. 37; 16. 30.

2 Saying, There was in a [1]city a judge, [b]which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet [c]because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God [d]avenge his own elect, [e]which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, [f]when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain [g]which trusted in themselves [2]that they were righteous, [h]and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not [i]as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I [k]fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, [l]God be merciful to me a sinner.

14 I tell you, this man went down to his house [m]justified *rather* than the other: for [n]every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, [o]Suffer little children to come unto me, and forbid them not: [p]for of such is the kingdom of God.

17 Verily I say unto you, [q]Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ And a certain ruler asked him, saying, Good Master, [r]what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

tration, to acknowledge the mercy conferred upon him. The circumstance drew from our Lord the remarkable observation contained in ver. 18. This ingratitude, therefore, is an evil against which it behoves all the children of God to be on their guard. Ver. 20-37. The picture here drawn may well move the stoutest heart. It points, not to the past, but to the future, depicting, by anticipation, a state of things to which all flesh will one day be both witnesses and parties.

Chap. XVIII. 1-17. It is remarkable that, in proportion as things are important, their performance is difficult. This is strongly illustrated in prayer; and hence the pains the Saviour takes to inculcate importunity. No occasion is lost of exposing the hypocrisy of the Pharisees, and encouraging the humble penitent. No danger is greater than that of self-righteousness; while in the case of deep contrition, there is often a proneness to despair. The loving character of the Messiah comes forth upon all occasions. His treatment of the poor, the stranger, and little children, bespeaks the unutterable tenderness of his heart. Ver. 18-30. The present

20 Thou knowest the commandments, [e]Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, [f]All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, [u]How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for [x]a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, [y]The things which are impossible with men are possible with God.

28 ¶ Then Peter said, [z]Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be [a]delivered unto the Gentiles, and shall be [b]mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; [c]and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

A. D. 33.

[e] Ex. 20. 13-17. Deut. 5. 16-21.
[f] Matt. 19. 20, 21.
[u] Deut. 6. 10-12. Prov. 18. 11. Jer. 2. 31. Matt. 19. 23-25. Jam. 2. 5-7.
[x] Matt. 23. 24.
[y] Gen. 18. 14. Jer. 32. 17. Dan. 4. 35. Zech. 8. 6. Matt. 19. 26. Eph. 1. 19, 20; 2. 4-10.
[z] Matt. 4. 19-22. Mark 10. 28. Phil. 3. 7-9.
[a] Matt. 27. 2. Mark 15. 1. Acts 3. 13, 14.
[b] Is. 50. 6; 52. 14; 53. 3. Mic. 5. 1. Matt. 26. 67. Mark 14. 65; 15. 17-20. John 18. 22.
[c] Matt. 27. 63, 64. 1 Cor. 15. 3, 4.

38 And he cried, saying, [d]Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, [e]What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: [f]thy faith hath saved thee.

43 And immediately he received his sight, and [g]followed him, glorifying God. And all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 *The publican Zaccheus.* 11 *The ten pieces of money.* 29 *Christ rideth into Jerusalem,* 41 *and weepeth over it.* 45 *He purgeth the temple.*

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And [h]he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into [b]a sycamore-tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, [c]Zaccheus, make haste, and come down; [d]for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, [e]Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man [f]by false accusation, [g]I restore *him* four-fold.

9 And Jesus said unto him, [h]This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For [i]the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because [k]they

[d] Is. 9. 6, 7; 11. 1. Jer. 23. 5, 6. Rom. 1. 3. Rev. 22. 16.
[e] 1 Kings 3. 5, &c. Matt. 20. 21, 22. Rom. 8. 26. Phil. 4. 6.
[f] 8. 48; 17. 19.
[g] Is. 43. 7, 8, 21. Gal. 1. 24. 1 Pet. 2. 9.

CH. XIX.

[h] 23. 8. John 12. 21.
[b] 1 Kings 10. 27. Is. 9. 10. Am. 7. 14.
[c] Ec. 9. 10. 2 Cor. 6. 1, 2.
[d] Gen. 18. 3-5; 19. 1-3. Ps. 101. 2, 3.
[e] Acts 2. 44-46; 4. 34, 35. 2 Cor. 8. 7, 8.
[f] 3. 14.
[g] Ex. 22. 1-4. Lev. 6. 1-6. 1 Sam. 12. 3. 2 Sam. 12. 6. Prov. 6. 31.
[h] John 4. 38-42. Acts 16. 30-32. 1 Cor. 6. 9-11. 1 Pet. 2. 10.
[i] Matt. 1. 21; 9. 12, 13; 10. 6; 15. 24. 18. 11. 1 Tim. 1. 13-16.
[k] Acts 1. 6. 2 Thes. 2. 1-3.

case serves very impressively to illustrate the hold the world has on human nature. The ruler seemed sincere, and anxious, upon his own terms, to secure eternal life; and hence, when the true test was applied, he sank under it. He loved earth more than heaven; his riches imperilled his soul! Like many who have lived in every age, he desired to serve both God and Mammon—to possess in the fullest sense both worlds—to be one of those the Psalmist describes as men who "have their portion in this life," and one of those who are "rich towards God." Ver. 31-43. Our Lord was accustomed, in speaking of his person, character, and work, to refer to the Scriptures of the Prophets: his hearers, therefore, had the means of testing everything by an appeal to the written Word. The disciples exhibited the blindness of their countrymen, notwithstanding the unparalleled advantages they possessed. They were altogether unacquainted with the true character their Messiah was to sustain, and the nature of the kingdom he was to set up. This ignorance continued till the happy hour when they were endued with a power from on high, which corrected their prejudice, purified their hearts, and prepared them for the great duty of converting the world.

Chap. XIX. 1-11. In the East, hospitality is a sacred rite. There are no places for public entertainment; the "rest-houses" are only open places to shelter passengers from the sun and rain. The stranger, therefore, on passing through a village, and seeing a respectable house, and finding the master, puts out his hand, merely saying,—"A pilgrim," or "A traveller." He is then asked to be seated, and after a few questions about his jour-

thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called [l]his ten servants, and [m]delivered them ten [l]pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast [n]been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For [o]I feared thee, [p]because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with [q]usury?

24 And he said unto them that stood by, [r]Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, [s]Lord, he hath ten pounds.)

26 For I say unto you, [t]That unto every one which hath shall be given; [u]and from him that hath not, even that he hath shall be taken away from him.

A. D. 33.

[l] Matt. 25. 14. John 12. 26.
[m] Matt. 25. 15. Rom. 12. 6-8. 1 Cor. 12. 7-11, 28, 29. 1 Pet. 4. 9-11.
[l] *Mina*, here translated *pound*, is twelve ounces and a half, or about three pounds two shillings and sixpence.
[n] 16. 10; 22. 30. Rev. 2. 26-29.
[o] Ex. 20. 19, 20. 1 Sam. 12. 20.
[p] 1 Sam. 6. 19-21. 2 Sam. 6. 9-11. Job 21. 14, 15. Mal. 3. 14, 15. Rom. 8. 7. Jude 15.
[q] Deut. 23. 19, 20.
[r] 12. 20; 16. 2.
[s] 2 Sam. 7. 19. Is. 55. 8, 9.
[t] Matt. 13. 12; 25. 28, 29. Mark 4. 25. John 15. 1-3.
[u] 1 Sam. 2. 30; 15. 28. Matt. 21. 43. 2 John 8. Rev. 2. 5; 3. 11.

[x] Num. 14. 36, 37. Ps. 2. 8-5. Matt. 21. 37-41. 1 Thes. 2. 15, 16.
[y] Mark 10. 32-34. John 18. 11. 1 Pet. 4. 1.
[z] Ps. 24. 1; 50. 10-12. Matt. 21. 2, 3. Mark 11. 2-6. Acts 10. 36.
[a] Ex. 15. 1, &c. Jud. 5. 1, &c. 1 Chr. 15. 28. Ezra 3. 10-13. John 12. 12, 13.
[b] Ps. 72. 17-19. Zech. 9. 9. Mark 11. 9, 10.
[c] Eph. 2. 14-18. Col. 1. 20.
[d] Eph. 1. 6, 12. 1 Pet. 1. 12. Rev. 5. 9-14.
[e] Deut. 5. 29. Is. 48. 18.
[f] Is. 55. 6. John 12. 35, 36.
[g] Heb. 3. 7, 13, 15.

27 But those [x]mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, [y]he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because [z]the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, [a]the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, [b]Blessed *be* the King that cometh in the name of the Lord; [c]peace in heaven and [d]glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, [e]If thou hadst known, even thou, at least [f]in this thy day, [g]the things *which belong* unto thy peace! but now they are hid from thine eyes.

---

ney, his wants are supplied. We have few instances of a change of heart so rapid and so thorough as that of Zaccheus. He received the Lord with joy, and that joy had in it an evangelical principle. The power of the Master clearly accompanied the words, "Come down," enlightening and renovating him in a moment. While he believed with the heart, in a manner the most open and sincere, he confessed with the mouth to facts which always furnish the surest test of sincerity. The last demon to be cast out by the grace of God is covetousness. The idea, therefore, of a wealthy man giving half his property to the poor, and restoring fourfold to all whom, in the course of his profession or business, he has injured, is certainly such as to command the most entire confidence in the truth of the contrition of the man that could so speak and act. Ver. 12-27. It is supposed that there is here an allusion to the kings of Judah going to Rome to receive investiture from the emperors, and then returning in the full glory of royal power. The principle of giving to those who have, is one founded in human nature. Men of wealth and station everywhere act in the same way towards their officers and dependants at the present hour. In proportion as people prove themselves trustworthy, they receive further tokens of confidence; whereas, when the reverse is the case, a contrary course is pursued. Ver. 28-40. It will be observed with what care the Saviour, throughout his public life, provides for the fulfilment of the predictions of the prophets concerning himself. The time was now come to fulfil the language of a particular prophecy, and the means were at hand. The colt and the children immediately appeared, and the region rang with, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest!" Ver. 41-48. We have here the Saviour casting a glance of compassion into the future, and anticipating the terrible events which awaited his people, which were all present and palpable to his omniscient eye. But amidst reproach

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not [h]leave in thee one stone upon another; [i]because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And [k]he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him;

48 And [l]could not find what they might do: for all the people [2]were very attentive to hear him.

CHAPTER XX.

1 *Christ avoucheth his authority.* 9 *The parable of the vineyard.* 20 *Of giving tribute to Cesar.* 27 *Of the resurrection.*

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, [a]Tell us, by what authority doest thou these things? or [b]who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, [c]Why then believed ye him not?

6 But and if we say, Of men; [d]all the people will stone us: [e]for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A certain man [f]planted a vineyard, [g]and let it forth to husbandmen, and went into a far country for a long time.

A. D. 33.

[h] Matt. 24. 2. Mark 13. 2.
[i] 1 Pet. 2. 12.
[k] Matt. 21. 23.
[l] Matt. 22. 15, 16.
[2] Or, *hanged on him.*

CH. XX.

[a] Matt. 21. 23-27. Mark 11. 28-33.
[b] Ex. 2. 14. John 2. 18; 5. 23-27. Acts 4. 7-10; 7. 27, 35-39, 51.
[c] John 1. 15-18; 3. 26-36. Acts 13. 25.
[d] Matt. 21. 26, 46; 26. 5. Mark 12. 12.
[e] Matt. 14. 5. John 10. 41.
[f] Ps. 80. 8-14. Is. 5. 1-7. John 15. 1-8.
[g] Cant. 8. 11, 12.

[h] Jud. 6. 8-10. Jer. 25. 3-7. Hos. 6. 4-6. Zech. 1. 3-6; 7. 9-13.
[i] Neh. 9. 26. Jer. 2. 30. Matt. 23. 30-37. Acts 7. 52. 1 Thes. 2. 15.
[k] 1 Thes. 2. 2. Heb. 11. 36, 37.
[l] Matt. 3. 17. John 3. 16.
[m] Jer. 26. 3, 7.
[n] Ps. 2. 1-6. Matt. 2. 2-16. Heb. 1. 2.
[o] Gen. 37. 18-20. John 11. 47-50.
[p] Heb. 13. 12.
[q] Matt. 21. 37-40.
[r] Ps. 2. 8, 9.
[s] Mark 3. 6; 10. 23.
[t] John 15. 25.
[u] Ps. 118. 22. Zech. 3. 9.
[x] Is. 8. 14, 15. Dan. 2. 34, 35. Zech. 12. 3.
[y] Matt. 21. 45, 46. Mark 12. 12.
[z] Matt. 27. 2.
[a] 2 Cor. 2. 17. Gal. 1. 10.
[b] Job 34. 19. Acts 10. 34, 35.
[1] *Of a truth.*
[c] Deut. 17. 15. Neh. 5. 4. Matt. 22. 17-21.
[d] Ps. 95. 9. Matt. 16. 1; 22. 18.
[2] Matt. 18. 28.

10 And at the season he [h]sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen [1]beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and [k]entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? [l]I will send my beloved son: [m]it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is [n]the heir: come, [o]let us kill him, that the inheritance may be ours.

15 So [p]they cast him out of the vineyard, and killed *him*. [q]What therefore shall the lord of the vineyard do unto them?

16 He shall come and [r]destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he [s]beheld them, and said, [t]What is this then that is written, [u]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever [x]shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes [y]the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so [z]they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou [a]sayest and teachest rightly, neither [b]acceptest thou the person *of any*, but teachest the way of God [1]truly;

22 Is it [c]lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, [d]Why tempt ye me?

24 Shew me [2]a penny. Whose image

and pity, he never forgot the duties of the moment. Here we behold him entering the temple, and driving from it those who so unworthily occupied it; there he preached to the delight and edification of the multitudes, who never tired listening to him. In all these his works of love, the only return meditated by the authorities was the means of effecting his destruction!

Chap. XX. 1-18. The parable here spoken carried with it such clearness of application, and such force of conviction, that the priests, scribes, and elders, taking it to themselves, exclaimed, "God forbid!" But exclamation is not repentance, which alone can bring deliverance. The deprecation was, therefore, in due course followed by destruction. Ver. 19-26. The malice of the priests and scribes was such that they seemed to make it their daily business to devise means for cutting off the Lord of glory; but all was in vain till the appointed time. Ver. 27-47. Many of our Lord's most important lessons originated in the circumstances of the hour. The pertinacity of the Sadducees brought forth a reply which crushed for ever their own peculiar tenet. The question put in ver. 41 confounded the scribes; but that which perplexed them can now be readily answered by every well-taught Sunday-scholar. As human, Christ was David's son; as Divine, he was David's Lord. The malice of the Pharisees only brought upon them fresh rebuke and further exposure. On the present occasion they received an awful reproof, not in a corner, but "in the audience of all the people," which added to its pungency. Never were rapacity and hypocrisy more strikingly developed. Their "long prayers" were a mere

and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, [e]Render therefore unto Cesar the things which be Cesar's, and [f]unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of [g]the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, [h]and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman [i]died also.

33 Therefore [k]in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus, answering, said unto them, The [l]children of this world [m]marry, and are given in marriage:

35 But they which shall be [n]accounted worthy to obtain that world, and the resurrection from the dead, [o]neither marry, nor are given in marriage:

36 Neither [p]can they die any more: for [q]they are equal unto the angels; and are [r]the children of God, being the children of the resurrection.

37 Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not [s]a God of the dead, but of the living: [t]for all live unto him.

39 Then certain of the scribes, answering, said, Master, thou hast well said.

40 And after that [u]they durst not ask him any *question at all.*

41 ¶ And he said unto them, How say they that [x]Christ is David's son?

42 And David himself saith in the book of Psalms, [y]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make [z]thine enemies thy footstool.

44 David therefore calleth him Lord, [a]how is he then his son?

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

A. D. 33.

[e] Prov. 24. 21. Matt. 17. 27.
[f] Acts 4. 19, 20; 5. 29. 1 Cor. 10. 31.
[g] Matt. 16. 1, 6. Acts 4. 1, 2; 5. 17.
[h] Lev. 20. 20. Jer. 22. 30.
[i] Jud. 2. 10. Ec. 9. 5. Heb. 9. 27.
[k] Matt. 22. 24-28.
[l] 16. 8.
[m] 1 Cor. 7. 2, &c. Eph. 5. 31.
[n] Acts 5. 41.
[o] Matt. 22. 29, 30.
[p] Is. 25. 8. 1 Cor. 15. 26, 42, 53, 54.
[q] Zech. 6. 7.
[r] Rom. 8. 17-23. 1 John 3. 2.
[s] Ps. 16. 5-11; 73. 23-26. Heb. 11. 16.
[t] John 6. 57; 14. 19. Rom. 6. 22, 23.
[u] Prov. 26. 5. Matt. 22. 46.
[x] Is. 9. 6, 7. Jer. 23. 5, 6.
[y] Ps. 110. 1. 1 Cor. 15. 25. Heb. 1. 13.
[z] Ps. 2. 1-9; 110. 1-20.
[a] Is. 7. 14. Matt. 1. 23. 1 Tim. 3. 16.

CH. XXI.

[1] Mark 12. 42.
[a] Acts 4. 37; 10. 34.
[b] Ex. 35. 21-29.
[c] Acts 2. 44, 45; 4. 34.
[d] 1 Kings 9. 7-9. Is. 64. 10, 11. Jer. 7. 11-14. Mic. 3. 12. Zech. 11. 1. Matt. 24. 2.
[e] Jer. 29. 8. Matt. 24. 23-25. 2 Thes. 2. 3, 10, 11. 2 Tim. 3. 13. 1 John 4. 1. Rev. 12. 9.
[f] John 5. 43. Acts 5. 36, 37.
[g] Ps. 27. 1-3; 46. 1, 2. Is. 8. 12; 51. 12, 13. Jer. 4. 19, 20. Matt. 24. 6-8.
[h] 8, 28.
[i] Matt. 24. 29, 30.
[k] Matt. 10. 16-25. John 15. 20; 16. 2, 3. Acts 4. 3-7; 5. 17-19. 1 Thes. 2. 15, 16.
[l] Phil. 1. 28. 1 Thes. 3. 3, 4. 2 Thes. 1. 5.
[m] Matt. 10. 19, 20.
[n] Ex. 4. 11, 12. Prov. 2. 6. Jer. 1. 9.
[o] Acts 6. 10; 24. 25.

CHAPTER XXI.

5 The destruction of the temple and city is foretold. 25 The signs of the last day.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither [1]two mites.

3 And he said, [a]Of a truth I say unto you, that this poor widow hath cast in [b]more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in [c]all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [d]there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, [e]Take heed that ye be not deceived: [f]for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But [g]when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; [h]but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights [i]and great signs shall there be from heaven.

12 But [k]before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And [l]it shall turn to you for a testimony.

14 [m]Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For [n]I will give you a mouth and wisdom, [o]which all your adversaries shall not be able to gainsay nor resist.

pretence. In these they had no regard to the honour of God, and were only concerned to secure confidence, in order to rob and plunder the desolate and the defenceless. It might have been supposed that the property of widows would have been the last thing they would have laid their cruel hands on; but, without principle and without compassion, they were only intent on the gratification of their own lust of lucre, regardless of the affliction and sorrow that might flow from their course.

Chap. XXI. 1-24. The case of the poor widow will remain to the end of the world an object of special interest. The doctrine here set forth is, that the magnitude of gifts in the sight of God is determined solely by the circumstances of the giver. The fact is encouraging to the poor, and admonitory to the rich. Our Lord bore frequent testimony to the woes which awaited the nation, and the destruction which would overtake both the city and the temple, but his words were unheeded.

16 And [p]ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; [q]and *some* of you shall they cause to be put to death.

17 And [r]ye shall be hated of all *men* [s]for my name's sake.

18 But [t]there shall not an hair of your head perish.

19 [u]In your patience possess ye your souls.

20 And [x]when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea [y]flee to the mountains; and let them which are [z]in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But [a]woe unto them that are with child, and to them that give suck, in those days! for there shall be [b]great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be [c]led away captive into all nations: and [d]Jerusalem shall be trodden down of the Gentiles, [e]until the times of the Gentiles be fulfilled.

25 ¶ And there shall be [f]signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's [g]hearts failing them for fear, and for looking after those things which are coming on the earth: [h]for the powers of heaven shall be shaken.

27 And then shall they [i]see the Son of man coming in a cloud, [k]with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your [l]redemption draweth nigh.

29 And he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that [m]the kingdom of God is nigh at hand.

32 Verily I say unto you, [n]This generation shall not pass away till all be fulfilled.

A. D. 33.

[p] Jer. 9. 4. Mic. 7. 5, 6.
[q] Acts 7. 59. Rev. 2. 13; 6. 9; 12. 11.
[r] Matt. 10. 22. John 7. 7; 15. 19, 20; 17. 14.
[s] Matt. 5. 11. John 15. 21.
[t] 1 Sam. 14. 45. Matt. 10. 30.
[u] Ps. 27. 13, 14. Rom. 2. 7. 1 Thes. 1. 3. 2 Thes. 3. 5. Heb. 6. 11, 12, 15. Jam. 1. 3. Rev. 1. 9.
[x] Dan. 9. 27. Matt. 24. 15.
[y] Matt. 24. 16-18. Mark 13. 15, 16.
[z] Jer. 6. 1. Rev. 18. 4.
[a] Matt. 24. 19.
[b] Matt. 21. 41, 44.
[c] Deut. 28. 64-68.
[d] Rev. 11. 2.
[e] Rom. 11. 25.
[f] Is. 13. 10, 13, 14.
[g] Lev. 26. 36. Deut. 28. 33-34.
[h] Matt. 24. 29. Mark 13. 25.
[i] Dan. 7. 13.
[k] Matt. 25. 31.
[l] Rom. 8. 23.
[m] Heb. 10. 37. 1 Pet. 4. 7.
[n] Matt. 16. 28.

[o] Ps. 102. 26. Is. 51. 6. Matt. 5. 18. 1 Pet. 1. 25.
[p] Matt. 13. 22.
[q] Ps. 35. 8.
[r] Matt. 24. 42. 1 Cor. 16. 13.
[s] Job 27. 10. Eph. 6. 18, 19.
[t] Ps. 1. 5. Mal. 3. 2. Eph. 6. 13, 14. 1 John 2. 28.

CH. XXII.

[a] Ex. 12. 6-28. Matt. 26. 2. John 11. 55-57.
[b] John 6. 70, 71. Acts 5. 3.
[c] Matt. 26. 14. Mark 14. 10, 11.
[1] Or, *without tumult.*
[d] Matt. 3. 15. Gal. 4. 4, 5.
[e] Matt. 21. 3. John 11. 28.
[f] Rev. 3. 20.

33 [o]Heaven and earth shall pass away; but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and [p]cares of this life, and *so* [q]that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 [r]Watch ye therefore, and [s]pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to [t]stand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

3 *Judas moved to betray Christ.* 7 *The passover prepared.* 19 *The Lord's supper instituted.*

NOW [a]the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then [b]entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he [c]went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them [1]in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, [d]Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, [e]The Master saith unto thee, [f]Where is the guest-chamber, where I

They were not even understood. The facts of history are the best comment on this awful prophecy. The Romans did not suddenly besiege Jerusalem; it was not till they had obtained several victories over the Jews, and become masters of the country, that they proceeded to finish their conquest by the siege. The 24th verse is at this moment receiving its fulfilment. A heathen temple was subsequently built where that of Solomon had stood, and a Turkish mosque pollutes it at the present hour. The Emperor Julian, from the hatred he bore to Christianity, determined to rebuild the temple, and restore the Jews; but his purposes were defeated by the eruption of balls of fire from the ground, which consumed the workmen. Infidelity, of course, affects to treat this as a fable; but the testimonies which have come down to us are of a nature to inspire full confidence in the truth of the record. Ver. 25-38. What is here said of the sun, moon, and stars may be judged as emblematic of the terrible convulsions which were to follow, by which the Jewish commonwealth was completely overthrown, and everything appertaining to it overtaken by utter destruction. Nothing like it had ever occurred to any nation.

Chap. XXII. 1-20. This feast lasted seven days, during which the Jews ate their bread without leaven, to commemorate the haste with which they left Egypt, which was such that they had not time to leaven their dough, but took it with the kneading-troughs, as it was. This is an emblem of the unleavened bread of sincerity

shall eat the passover with my disciples?

12 And he shall shew you [e] a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [z] With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, [h] I will not any more eat thereof, [i] until it be fulfilled in the kingdom of God.

17 And he [k] took the cup, and [l] gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, [m] I will not drink of [n] the fruit of the vine, [o] until the kingdom of God shall come.

19 ¶ And [p] he took bread, and [q] gave thanks, and brake *it*, and gave unto them, saying, This [r] is my body, which is [s] given for you: [t] this do in remembrance of me.

20 Likewise also the cup after supper, saying, [u] This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, [x] the hand of him that betrayeth me *is* with me on the table.

22 And [y] truly the Son of man goeth, as it was determined: [z] but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, [a] The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:

29 And [b] I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may [c] eat and drink at my table in my kingdom, [d] and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may [e] sift *you* as wheat:

32 But [f] I have prayed for thee, that [g] thy faith fail not: and when thou art converted, [h] strengthen thy brethren.

33 And he said unto him, Lord, [i] I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, [k] the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [l] And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, [m] It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, [n] Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, [o] and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this [p] cup from me; nevertheless, [q] not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And, being in an agony, he prayed more earnestly: and [r] his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, [s] Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas,

A. D. 33.

[e] Acts 1. 13; 20. 8.
[z] *I have heartily desired.*
[h] 18-20.
[i] John 6. 27, 50-58. 1 Cor. 5. 7, 8. Heb. 10. 1-10.
[k] Ps. 23. 5. Jer. 16. 7.
[l] Deut. 8. 10. 1 Sam. 9. 13.
[m] Matt. 26. 29.
[n] Jud. 9. 13. Ps. 104. 15. Prov. 31. 6, 7. Cant. 5. 1. Is. 24. 9-11; 25. 6; 55. 1.
[o] Dan. 2. 44. Col. 1. 13.
[p] Matt. 26. 26-28.
[q] John 6. 23.
[r] Gen. 41. 26, 27. Dan. 4. 22-24.
[s] John 6. 51.
[t] Ps. 78. 4-6. Cant. 1. 4.
[u] Ex. 24. 8.
[x] Job 19. 19. Mic. 7. 5, 6.
[y] Gen. 3. 15. Ps. 22; 69. Is. 53. Dan. 9. 24-26. Zech. 13. 7.
[z] Ps. 55. 12-15.
[a] Matt. 20. 25-28.
[b] Matt. 24. 47.
[c] 2 Sam. 9. 9, 10; 19. 28.
[d] Ps. 49. 14.
[e] Am. 9. 9.
[f] Zech. 3. 2-4.
[g] 2 Tim. 2. 18.
[h] Ps. 32. 3-5; 51. 12, 13. John 21. 15-17.
[i] Prov. 28. 26. Jer. 10. 23; 17. 9. Matt. 20. 22; 26. 33-35. John 13. 36, 37. Acts 20. 23, 24.
[k] Matt. 26. 34, 74. John 13. 38; 18. 27.
[l] Is. 53. 12. 2 Cor. 5. 21.
[m] Matt. 26. 52-54. John 18. 36. 2 Cor. 10. 3, 4. Eph. 6. 10-18. 1 Thes. 5. 8. 1 Pet. 5. 9.
[n] 1 Chr. 4. 10. Ps. 17. 5. Prov. 30. 8, 9. Matt. 6. 13. Mark 14. 38.
[o] Matt. 26. 39. Mark 14. 35.
[p] Is. 51. 17, 22. Jer. 25. 15, &c.
[q] Ps. 40. 8. John 4. 34; 5. 30; 6. 38.
[r] Is. 53. 10. Lam. 1. 12.
[s] Jon. 1. 6.

and truth with which the Gospel feast was to be celebrated. The foreknowledge of the Lord was once more strikingly indicated by the instruction he gave as to the man that would be met bearing the pitcher of water. Things now begin to acquire a peculiar and unparalleled solemnity. This was the last passover the Lord was to celebrate, and his death was now at hand, when he should offer up himself a sacrifice to take away the sin of the world. His own words are tender in the extreme; it is the last time he will eat with them in the present world. The institution of the Supper was the great concluding act of his public ministry; while the Passover closed the ancient, the Supper introduced the new dispensation. It had clearly the most distinct and pointed reference to the atonement he was about to make for sin, by which he would open up a new and living way for the return of a lost world. So long as the institution shall be observed, it will be its own monument, and, in its own simple majesty, exhibit and demonstrate the fact that the Lord Jesus died for sin according to the Scripture; that without the shedding of blood there is no remission of sin; and that through the blood that was about to be shed, there was no guilt that might not be removed. While the table of the Lord shall be spread, according to the Divine appointment, it will constitute a standing memorial of the fact,

one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, [t]betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then [u]Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When [x]I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and [y]the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But [z]a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And [a]he denied him, saying, Woman, I know him not.

58 And, after a little while, [b]another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, [c]the cock crew.

61 And the Lord [d]turned, and [e]looked upon Peter: [f]and Peter remembered the word of the Lord, how he had said unto him, [g]Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And [h]the men that held Jesus [i]mocked him, and smote *him*.

64 And when they had [k]blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council,

67 Saying, [l]Art thou the Christ? tell us. And he said unto them, [m]If I tell you, ye will not believe:

68 And [n]if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter [o]shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then [p]the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

2 *Jesus is accused before Pilate,* 14 *who is desirous to release him.* 27 *The destruction of Jerusalem foretold.* 46 *Christ's death and burial.*

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and [a]forbidding to give tribute to Cesar, saying [b]that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou [c]the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [d]I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: [e]for he was desirous to see him of a long *season*, because he had heard many things of him; [f]and he hoped to have seen some miracle done by him.

9 Then he questioned with him in

A. D. 33.

[t] 2 Sam. 20. 9, 10. Ps. 55. 21. Prov. 27. 6.
[u] Matt. 26. 55.
[x] Matt. 21. 12-15. John 7. 25, 45.
[y] John 14. 30. 2 Cor. 4. 3-6. Eph. 6. 12.
[z] Matt. 26. 69. John 18. 17.
[a] Matt. 10. 33. John 18. 25, 27. Acts 3. 13, 14, 19.
[b] Matt. 26. 71, 72. John 18. 25.
[c] Matt. 26. 74, 75. John 18. 27.
[d] Mark 5. 30.
[e] Job 33. 27. Is. 57. 15-18. Acts 5. 31.
[f] Ez. 16. 63; 36. 31, 32.
[g] Matt. 26. 34, 75. John 13. 38.
[h] Matt. 26. 59-68. Mark 14. 55-65.
[i] Job 16. 9, 10. Ps. 22. 6, 7, 13; 69. 7-12. Is. 49. 7; 50. 6, 7; 52. 14; 53. 3. Mic. 5. 1.
[k] Jud. 16. 21, 25. Matt. 11. 3-5.
[m] John 5. 39-47; 8. 43-45; 9. 27, 28; 10. 25, 26; 12. 37-43.
[n] 20. 3-7, 41-44.
[o] Matt. 26. 64. Mark 14. 62.
[p] Ps. 2. 7, 12. Matt. 3. 17. John 10. 30, 36.

CH. XXIII.

[a] Ps. 35. 11; 62. 4; 64. 3-6. Jer. 20. 10; 37. 13-15. Matt. 22. 21; 26. 59, 60. Mark 14. 55, 56. Acts 24. 13.
[b] Mark 14. 61, 62. John 19. 12.
[c] Mark 15. 18, 32. John 1. 49; 19. 3, 19-21.
[d] Matt. 27. 19, 24. Mark 15. 14. John 18. 38; 19. 4-6. Heb. 7. 26.
[e] Matt. 14. 1. Mark 6. 14.
[f] 2 Kings 5. 3-6, 11. Acts 8. 19.

that mercy and truth have met together, and righteousness and peace have embraced each other, and that the Son of God has been lifted up, that whosoever believeth in him should not perish, but have everlasting life. Ver 21-71. The events which now succeed, to the end of the chapter, are so numerous, important, and precious, as to preclude further comment. In proportion to their magnitude is their simplicity; they are pre-eminently matter for meditation. The history of our Lord had now reached a crisis; the things concerning him had an end. The one great event only awaited him, and a few hours would realise the consummation of the world's redemption.

Chap. XXIII. 1-33. "The whole multitude" was probably composed mainly of the priests, scribes, elders, and officers of the temple, with their servants and dependants. The common people, as a body, were always true to the Saviour, and hence the fear in which the authorities that thirsted for his blood were constantly kept because of them. When an object is to be gained, wicked men stick at nothing; they must have known that they uttered falsehoods in what they said concerning the tribute to Cesar, and the kingship of Christ, as constituting a rivalry to that of the Roman emperor. The part acted by Pilate presented a strange mixture of cowardice and conscientiousness. While he declined to crucify, he yet offered to chastise the Lord Jesus, although the act would have been, in principle, as unjust as crucifixion, forasmuch as he had done no wrong. The malefactors who, in the course of Providence, were provided for the occasion, not only much added to the awful interest of the scene, but to the fulfilment of Scripture, unknown to those by whom it was

many words; [e]but he answered him nothing.

10 And the chief priests and scribes stood, [h]and vehemently accused him.

11 And [i]Herod with his men of war [k]set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day [i]Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 [m]I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, [n]Away with this *man*, and release unto us Barabbas:

19 (Who for a certain [o]sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, [p]Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed.

24 And [q]Pilate [l]gave sentence that it should be as they required.

25 ¶ And he released unto them him that for sedition and murder was cast into prison, whom they had desired; [r]but he delivered Jesus to their will.

26 And as they led him away, [s]they laid hold upon one Simon, [t]a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place which is called [u]Calvary, there [v]they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, [x]Father, forgive them; for [y]they know not what they do. [z]And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be [a]Christ, the chosen of God.

36 And the soldiers also [b]mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And [c]one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, [d]Dost not thou fear God, seeing thou art in the same condemnation?

41 And [e]we indeed justly; for we receive the due reward of our deeds: [f]but this man hath done nothing amiss.

42 And he said unto Jesus, [g]Lord, remember me [h]when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, [i]To-day shalt thou be [k]with me in paradise.

44 ¶ And [l]it was about the sixth hour, and [m]there was darkness over all the [3]earth until the ninth hour.

45 And the sun was darkened, [n]and

A. D. 33.

e Ps. 38. 13, 14; 39. 1, 2, 9. Is. 53. 7.
h Acts 24. 5.
i Acts 4. 27, 28.
k Ps. 22. 6; 69. 19, 20. Is. 49. 7; 53. 3.
l Ps. 83. 4-6. Rev. 17. 13, 14.
m Matt. 27. 26.
n John 19. 15. Acts 21. 36; 22. 22.
o 2, 5.
p Matt. 27. 22-25.
q Matt. 27. 26.
l *Assented.*
r Matt. 27. 26. Mark 15. 15.
s Matt. 27. 32. John 19. 17.
t Acts 2. 10; 6. 9; 13. 1.

u *The place of a skull.*
v Deut. 21. 23. Ps. 22. 16. Zech. 12. 10. Acts 2. 23; 5. 30. Gal. 3. 13.
x 6. 27, 28. Ps. 109. 16-23. Rom. 12. 14. 1 Pet. 2. 20-23.
y John 19. 11. Acts 3. 17. 1 Tim. 1. 13.
z Ps. 22. 18. John 19. 23, 24.
a Ps. 22. 6-8. Is. 42. 1. 1 Pet. 2. 4.
b Ps. 69. 21. John 19. 28-30.
c Matt. 27. 44. Mark 15. 32.
d Ps. 36. 1. Rev. 15. 4.
e Josh. 7. 19, 20. 2 Chr. 33. 12.
f Matt. 27. 4, 19, 24, 54. 1 Pet. 1. 19.
g Ps. 106. 4, 5. John 20. 28. Acts 16. 31.
h John 1. 49. Rom. 10. 9, 10.
i Job 33. 27-30. Ps. 32. 5; 50. 15. Is. 1. 18, 19; 53. 11; 55. 6-9; 65. 24. Mic. 7. 18.
k John 14. 3; 17. 24. 2 Cor. 5. 8. Phil. 1. 23.
l Matt. 27. 45. Mark 15. 33.
m Ex. 10. 21-23. Ps. 105. 28. Joel 2. 31. Am. 5. 18; 8. 9. Hab. 3. 8-11.
3 Or, *land.*
n Lev. 16. 12-16. 2 Chr. 3. 14.

brought about. The prayer of our Lord to the Father for forgiveness to his murderers, is the most extraordinary recorded in his whole history. No outrage, injustice, falsehood, or cruelty, could extinguish his pity. As none of the prayers of the Lord Jesus went unheard, there is reason to conclude that the larger body of those present formed a part of the first converts. The three thousand Jews who, on the day of Pentecost, received the Word, were directly charged by Peter with having crucified his Master—a circumstance which shews that Peter knew them to be, not those that might be considered partial disciples, or at least friends and frequent attendants on the Lord's ministry, but those who had mainly arrayed themselves against him. Ver. 34-56. The conduct of the malefactor, who rebuked his fellow-criminal and fellow-sufferer, is very remarkable; nothing can account for it, but an immediate illumination of his soul issuing in conversion. His conduct, under the circumstances, demonstrates his faith, love, and confidence. He here confesses sin, reproves his companion, and in the face of the encircling multitude of the wicked and the great, he humbly testifies, with his dying lips, to the innocence of the Lord Jesus. The prayer he offers, moreover, implies faith in his Divine character

the vail of the temple was rent in the midst.

46 ¶ And when Jesus had [c]cried with a loud voice, he said, [p]Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now, when the centurion saw what was done, [q]he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, [r]*there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same [s]had not consented to the counsel and deed of them:) *he was* of [t]Arimathea, a city of the Jews; who also himself [u]waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 [x]And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was [y]the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

CHAPTER XXIV.

1 *Christ's resurrection declared to the women.* 13 *He himself appeareth,* 36 *giveth a charge to the apostles,* 50 *and ascendeth.*

NOW, upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And [a]they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [b]two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [1]the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And [c]they remembered his words,

9 And [d]returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was [e]Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as [f]idle tales, and they believed them not.

12 ¶ Then arose Peter, and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And [g]they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together*, and reasoned, [h]Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was [1]Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, [k]Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people;

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But [l]we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, [m]and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also

A. D. 33.

[c] Matt. 27. 46-49.
[p] Ps. 31. 5.
[q] Matt. 27. 54.
[r] Matt. 27. 57, 58.
[s] Gen. 37. 21, 22; 42. 21, 22. Ex. 23. 2. Prov. 1. 10. Is. 8. 12.
[t] 1 Sam. 1. 1.
[u] Gen. 49. 18.
[x] Is. 53. 9.
[y] Matt. 27. 62. John 19. 14, 31, 42.

CH. XXIV.

[a] Matt. 27. 60-66; 28. 2. Mark 15. 46, 47.
[b] Gen. 18. 2. Matt. 28. 2-6. Mark 16. 5, 6. John 20. 11, 12. Acts 1. 10.
[1] *Him that liveth.*

[c] John 2. 19-22; 12. 16; 14. 26.
[d] Matt. 28. 7, 8. Mark 16. 7, 8.
[e] 8. 2, 3. Mark 15. 40, 41; 16. 9-11. John 20. 11-18.
[f] Gen. 19. 14. Job 9. 16. Acts 12. 9, 15.
[g] 6. 45. Deut. 6. 7. Mal. 3. 16.
[h] Matt. 18. 20. John 14. 18, 19.
[i] John 19. 25.
[k] 7. 16. Matt. 21. 11. John 6. 14; 7. 40-42, 52. Acts 2. 22; 10. 38.
[l] 1. 68; 2. 38. Ps. 130. 8. Is. 59. 20. 1 Pet. 1. 18, 19. Rev. 5. 9.
[m] Matt. 28. 7, 8. Mark 16. 9, 10.

and his spiritual kingdom. Nothing can more remarkably shew the power and the sovereignty of Divine grace; it is certainly an all-prevailing argument against despair, although it supplies no encouragement to defer penitence and faith to the last hour. His wonderful testimony, and his earnest supplication, received, on the spot, and from the lips of his dying Lord, an answer which filled his own soul with peace, and excited feelings of derision, or astonishment, according to the spirit and the temper of the bystanders.

Chap. XXIV. 1-12. Angels, from first to last, had much to do with the advent of the Lord Jesus; they were more especially busied about the events which accompanied his decease; they strengthened him in the garden, they watched his sepulchre, they removed the stone, they waited the arrival of his friends, and they were present at his ascension. The angels at the sepulchre indicated a perfect acquaintance with all the facts of the case, even extending to the conversation which the Lord had held with his disciples, when he was yet in Galilee, as to the necessity of his death, and the certainty of his resurrection. Ver. 13-35. It has been attempted to gloss the words, "their eyes were holden," by representing it as the result of a confusion in the medium of vision, the air being so disposed that they could not

seen a vision of angels, which said that he was alive.

24 And certain of them which were with us [n]went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, [o]O fools, and slow of heart to believe all that the prophets have spoken!

26 [p]Ought not Christ to have suffered these things, and to enter into his glory?

27 And [q]beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and [r]he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [s]he took bread, and blessed *it*, and brake, and gave to them.

31 And [t]their eyes were opened, and they knew him; and he [u]vanished out of their sight.

32 And they said one to another, [v]Did not our heart burn within us, while he talked with us by the way, and while he [x]opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and [y]hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, [z]Jesus himself stood in the midst of them, and saith unto them, [a]Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? [b]and why do thoughts arise in your hearts?

39 Behold [c]my hands and my feet, that it is I myself: handle me, and see; [d]for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, [e]and did eat before them.

44 And he said unto them, [f]These *are* the words which I spake unto you, [g]while I was yet with you, [h]that all things must be fulfilled which were written in the law of Moses, and *in* the Prophets, and *in* the Psalms, concerning me.

45 [i]Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And [k]that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, [l]I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany; and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, [m]he was parted from them, and carried up into heaven.

52 And [n]they worshipped him, and returned to Jerusalem with great joy;

53 And were continually in the temple, praising and blessing God. Amen.

A. D. 33.

[a] John 20.1-10.
[o] Mark 7. 18; 8. 17, 18; 9. 19; 16. 14.
[p] Ps. 22; 69. Is. 53. Zech. 13. 7.
[q] Gen. 3. 15; 22. 18; 49.10. Num. 21.6-9. Deut. 18. 15.
[r] Gen. 19. 2; 32. 26; 42. 7. Mark 6. 48.
[s] 9. 16; 22. 19. John 6. 11, 23. Acts 27. 35.
[t] John 20. 13-16.
[u] *Ceased to be seen of them.*
[v] Ps. 104. 34. Prov. 27. 9, 17. Is. 50. 4. Jer. 15. 16; 20. 9.
[x] Acts 17. 2, 3; 28. 23.
[y] 22. 54-62.
[z] Mark 16. 14. John 20. 19-23.
[a] Matt. 10. 12.

[b] Jer. 4. 14.
[c] John 20. 20, 25, 27. Acts 1. 3. 1 John 1 1.
[d] 23. 46. Num. 16. 22. Ec. 12. 7.
[e] Acts 10. 41.
[f] 9. 22; 18. 31, 32. Matt. 16. 21. Mark 8. 31, 32; 9. 31.
[g] John 16. 4, 5, 16, 17; 17. 11-13.
[h] 26, 27, 46.
[i] Job 33. 16. Ps. 119. 18.
[k] Matt. 3. 2. Acts 2. 38; 3. 19; 5. 31.
[l] Is. 44. 3, 4. John 14. 16, 17; 15. 26; 16. 7-14.
[m] Mark 16. 19. John 20. 17. Acts 1. 9. Eph. 4. 8-10. Heb. 1. 3.
[n] Matt. 28. 9, 17. John 20. 28.

discern who he was. Some Evangelical expositors have taken most grievous liberties with the language, contending that there is "nothing in it supernatural." To find such men as Dr Adam Clarke and Dr Gill talking after this fashion, is alike surprising and mortifying. They have only to look to ver. 31, where it is declared, that when our Lord had finished his discourse and given thanks at the table, "their eyes were opened, and they knew him." Ver. 36-53. The closing events are full of beauty. The Saviour's treatment of his disciples is marked by love unutterable. His parting words were, in an eminent degree, calculated to strengthen their hands, and to encourage their hearts. Sending them forth to make a conquest of the world, he gave them to understand that in this enterprise they were only to be instruments in the hands of Omnipotence. With the promise of such a power, they might bid defiance to everything opposing, and go forth in the confidence of universal triumph. But the promise given to them remains to their spiritual posterity. By them the conquest was realised only in part. The greater portion of the land is still to be possessed; but so sure as the work has been fairly begun, it will be finished to the praise of his grace, and the whole earth will be filled with his glory.

THE GOSPEL ACCORDING TO

ST JOHN.

The Gospel of John is marked by distinct peculiarities. It partakes less of narrative than the others, and supplies a larger amount of doctrine, discussion, and devotion. The topics also of these discourses indicate that they were selected with the special view of recording what the Saviour had taught concerning his own person, and the blessings he confers on his people. The testimony of John the Baptist, as here set forth, is most explicit, touching the divinity, atonement, and salvation of Christ, of whom he speaks, as "the Word made flesh"—"full of grace and truth"—"of whose fulness all receive"—"the Lamb of God that taketh away the sin of the world"—and "the Son of God." This Gospel has sometimes been incorrectly spoken of as supplemental to the others; but it is complete in itself, and, in divers respects, superior to any of them. The narrative is in a great degree original; from about the middle of the sixth chapter to the end of the eleventh, the whole is entirely new and unutterably precious. Then the events which preceded and made way for the Lord's crucifixion, resurrection, and ascension, though for substance the same, are enriched with a great variety of new and interesting circumstances. Special importance attaches to the unspeakably affectionate and pathetic discourses of our Lord with his disciples before his crucifixion, contained in chaps. xiv., xv., and xvi., in which repeated and emphatic promises of the mission of the Holy Spirit are set forth; and to his sublime and marvellous prayer for his disciples, and for his Church to the end of time, which closes with the seventeenth chapter. These are the most important portions of New Testament Inspiration. It deserves notice, too, that it was reserved for John to record the affecting circumstances connected with the mother of Jesus at the crucifixion, when he consigned her to the special care of John, directing her to look upon him as a son, and him to view her as a mother. The repeated meetings with the disciples, also, on the First Day of the Week, is a highly significant fact as it regards the institution of the Lord's Day. Not the least striking of the many remarkable occurrences was the conduct of Thomas, and the Saviour's address to him. Of the same interesting character was the threefold interrogation of Peter, touching his love and his restoration to his Master's confidence. John, also, more than any other of the Evangelists, is precise in his statements respecting the Holy Spirit under the character of "the Comforter," a title peculiar to this Gospel. It is here set forth, also, that the special office of the Holy Spirit would be to glorify Christ by taking the things that belonged to him and shewing them to his people.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

A. D. 26.

CH. I.

IN the beginning was [a]the Word, and the Word was with God, and [b]the Word was God.

2 The same was in the beginning with God.

3 [c]All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And [d]the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, [e]that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was [f]the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world [g]knew him not.

11 He came unto his own, [h]and his own received him not.

12 But as many as received him, to them gave he [i]power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, [i]nor of the will of the flesh, nor of the will of man, but [k]of God.

14 ¶ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of [l]the only begotten of the Father,) [m]full of grace and truth.

15 ¶ John [n]bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for [o]he was before me.

16 And [p]of his fulness have all we received, [q]and grace for grace.

17 For [r]the law was given by Moses, *but* [s]grace and truth came by Jesus Christ.

18 No man hath [t]seen God at any time; [u]the only begotten Son, which is in the bosom of the Father, [x]he hath declared *him*.

[a] 1 John 1. 1.
[b] 10. 30-33; 20. 28.
[c] Gen. 1. 1, 26. Heb. 1. 2, 3, 10-12.
[d] 3. 19, 20.
[e] Eph. 3. 9.
[f] Matt. 6. 23.
[g] Matt. 11. 27.
[h] Luke 19. 14; 20. 13-15. Acts 7. 51, 52.
[i] Or, *the right, or privilege.*
[i] Gen. 25. 23. Rom. 9. 10-16.
[k] Tit. 3. 5.
[l] Ps. 2. 7. Heb. 1. 5.
[m] 2 Cor. 12. 9.
[n] Matt. 3. 11. Luke 3. 16.
[o] Prov. 8. 22.
[p] Matt. 3. 11, 14. Luke 21. 15.
[q] Zech. 4. 7. 1 Pet. 1. 2.
[r] Rom. 3. 19, 20. 2 Cor. 3. 7-10.
[s] Gen. 3. 15. Ps. 85. 10.
[t] Col. 1. 15.
[u] 3. 16-18. 1 John 4. 9.
[x] Gen. 16. 13. Ex. 3. 4-6.

Chap. I. 1-5. In the other Gospels we are left to infer the deity of Christ from his miracles, doctrines, and the various displays of his glory and perfections which they record; but John, not satisfied with this, opens his narrative with a distinct and emphatic avowal of this fundamental truth. From the language here used, it is clear that Jesus Christ himself, who was before all things, and who created all things, was himself no part of that creation. Whatever existed before creation must have been eternal, and as the Author of being to all that is, his own being could not be derivative; and, therefore, the Lord Jesus is the Eternal Son of God, one with the Father. Jesus was the Word before he was man, and, therefore, not as such; not the flesh, for the Word was made flesh; nor his human soul, for self-subsistence, deity, eternity, and the creation of all things, can never be ascribed to that. So important did the subject appear to the eye of the Apostle, that he reiterates his statement in various forms, repeating the eternity of Christ, his distinct personality, and proper deity. Ver. 6-18. It was the primary object of John's mission to bear witness to the approaching Light from heaven, that men might be pre-

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 [f]And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. [g]Art thou [2]that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, [h]I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [b]I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, [c]who, coming after me, is preferred before me, [d]whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, [c]Behold the Lamb of God, [f]which [3]taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

A. D. 30.

f 3. 28-36. Matt. 3. 11. Mark 1. 7, 8.
g 7. 40. Deut. 18. 15-18. Matt. 11. 9-11; 16. 14.
2 *A prophet.*
h Matt. 3. 3.
b Matt. 3. 11. Mark 1. 8. Luke 3. 16. Acts 1. 5; 11. 16.
c Acts 19. 4.
d Matt. 3. 11. Mark 1. 7. Luke 3. 16.
c Gen. 22. 7, 8. Ex. 12. 3, &c. Is. 53. 7. Acts 8. 32. Rev. 6. 1, 16; 7. 9, 10, 14, 17.
f Is. 53. 11. Matt. 20. 28. 1 Cor. 15. 3. Gal. 1. 4; 3. 13.
3 *Beareth.*

i Is. 45. 22; 65. 1, 2.
b Prov. 15. 33. Zech. 8. 21. Rom. 10. 17.
i Luke 7. 24-27; 18. 40, 41. Acts 10, 21, 22.
k Matt. 23. 7, 8.
4 *Abideth.*
l Prov. 8. 17. Matt. 11. 28-30.
5 *That was two hours before night.*
m 6. 8. Matt. 4. 18; 10. 2.
n 4. 28, 29. 2 Kings 7. 9. Is. 2. 3, 5. Luke 2. 17, 38. Acts 13. 32, 33. 1 John 1. 3.
o 4. 25. Dan. 9. 25, 26.
6 *Anointed.*
p 2. 24, 25; 6. 70, 71; 13. 18.
q 21. 15-17, *Jonas.* Matt. 16. 17, *Bar-jona.*
r 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5. Gal. 2. 9.
7 Or, *Peter.*
s 14. 8, 9.
t Matt. 11. 21. Mark 6. 45; 8. 22.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, [g]Behold the Lamb of God!

37 And the two disciples heard him speak, [h]and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, [i]What seek ye? They said unto him, [k]Rabbi, (which is to say, being interpreted, Master,) where [4]dwellest thou?

39 He saith unto them, [l]Come and see. They came and saw where he dwelt, and abode with him that day: for it was [5]about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was [m]Andrew, Simon Peter's brother.

41 He [n]first findeth his own brother Simon, and saith unto him, We have found [o]the Messias, which is, being interpreted, the [6]Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, [p]Thou art Simon [q]the son of Jona: thou shalt be [r]called Cephas, which is, by interpretation, [7]A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now [s]Philip was of [t]Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

pared to receive it. John's own light was reflected and derived from his Master, the Sun of righteousness, then just rising. By "receiving" Jesus, is to be understood simply believing on his name; and to all that did so, he gave the power, privilege, or legal right of adoption, whereby they became the children of God, enjoying all the blessings resulting from that relation. The "fulness" of Jesus is an expression significant of everything required by his people—light, wisdom, grace, truth, righteousness, sanctification, guidance, protection, and all that is connected with their present and everlasting welfare. Ver. 19-28. The appearance of John at length forced upon the heads of the nation an inquiry as to his character and pretensions. From John's answer it is clear that they were then expecting the Christ, otherwise he would not have said, "I am not the Christ." They appear also, to some extent, to have studied the prophecies, since they asked whether John was the Christ, or Elias, or that Prophet, meaning three separate individuals. There was at that time a vague general confidence of the arrival of the Messiah, together with Elias, and that Prophet mentioned by Moses as the distinguished personage who should resemble him, and command the obedience of the people. The difficulty was increased when they found that John professed to be neither the one nor the other. Now, although not literally Elias, John was the person pointed to, as the Saviour himself shews; while "Christ" and "that Prophet" were identical. These general expressions signify, not three, but two individuals—Christ and his forerunner. Ver. 29-51. John is here most explicit touching both the character and the work of Jesus, "the Lamb of God," and his "taking away the sin of the world"—expressions which, explained through the medium of sacrifice, implied his death for that end. In ver. 33, John is very distinct on the doctrine of the Holy Spirit as resting on and baptizing the Lord Jesus. So strongly had the idea of the Saviour's vicarious character and sacrifice possessed the mind of the Baptist, that again, in ver. 36, on seeing Jesus, he exclaimed, "Behold the Lamb of God!" The chapter is one of unparalleled fulness respecting the fundamentals of our faith. There is here a basis on which the hearts of unnumbered millions may rest with confidence. He who made all things, and

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, [n]Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1 *Christ turneth water into wine;* 12 *departeth into Capernaum, thence unto Jerusalem;* 13 *and purgeth the temple.*

AND the third day there was a [a]marriage in [b]Cana of Galilee; and the mother of Jesus was there.

2 And [c]both Jesus was called, and [d]his disciples, to the marriage.

3 And when [e]they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, [f]what have I to do with thee? [g]mine hour is not yet come.

5 His mother saith unto the servants, [h]Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, [i]after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, [k]Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, [l]Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This [m]beginning of miracles did Jesus in Cana of Galilee, [n]and manifested forth his glory; [o]and his disciples believed on him.

12 ¶ After this he went down to [p]Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' passover was at hand; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, [q]he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence: make not [r]my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [s]The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, [t]What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, [u]Destroy this temple, [x]and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the [y]temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now, when he was in Jerusalem at the passover, in the feast-*day*, many

A. D. 30.

[n] Ex. 1. 1. Rev. 4. 1; 19. 11.

CH. II.

[a] Gen. 1. 27, 28. Prov. 18. 22.
[b] Josh. 19. 28, *Kanah.*
[c] Luke 7. 34-36. 1 Cor. 7. 39; 10. 31.
[d] Matt. 10. 40-42; 25. 40-45.
[e] Ps. 104. 15. Ec. 10. 19. Is. 24. 11.
[f] Deut. 33. 9. Luke 2. 49. 2 Cor. 5. 16.
[g] 12. 23; 13. 1. Ec. 3. 1.
[h] Gen. 6. 22. Jud. 13. 14. Luke 6. 46-49. Acts 9. 6. Heb. 5. 9; 11. 8.
[i] Mark 7. 2-5. Eph. 5. 26.
[k] Num. 20. 7. Josh. 6. 3-5. Mark 11. 2-6; 14. 12-17. Acts 8. 26, &c.
[l] Prov. 3. 5. 6.

[m] Ex. 4. 9; 7. 19-21. Ec. 9. 7. Mal. 2. 2. 2 Cor. 4. 17. Gal. 3. 10-13.
[n] 14. 9-11, 13. Deut. 5. 24. Ps. 72. 19; 96. 3. Is. 40. 5.
[o] 20. 30, 31. 1 John 5. 13.
[p] Matt. 4. 13; 11. 23.
[q] Zech. 4. 6. 2 Cor. 10. 4.
[r] 10. 29, 30; 20. 17. Luke 2. 49.
[s] Ps. 69. 9; 119. 139.
[t] Matt. 12. 38; 16. 1-4. Mark 8. 11. Luke 11. 29.
[u] Matt. 26. 60, 61. Mark 14. 58.
[x] Matt. 12. 40; 27. 63.
[y] 1 Cor. 3. 16; 6. 19. Eph. 2. 20-22.

by whom all things consist, is able to save to the uttermost every soul of man who turns from his iniquities, and reposes confidence in His blood.

Chap. II. 1-11. This was the third day from that on which Jesus had taken his journey from Bethany into Galilee. Jesus, with his disciples, was invited to the marriage, probably from the circumstance of some relationship, which may be inferred from the interest that Mary took about the supply of wine to the guests. There is no mention here made of Joseph, who had been gathered to his fathers previous to Jesus entering on his public ministry. These marriage feasts were great occasions among the Jews, lasting throughout the long period of seven days; and these days, probably, were now drawing to an end, and provisions failing. The address of Jesus to his mother, "Woman, what have I to do with thee?" somewhat grates upon the English ear. The translation, however, is inaccurate. It is literally, "What is that to me and thee?" In the English idiom, "What is that to us? it is no concern of ours." There is nothing disrespectful in addressing his mother as "woman." In ancient times this was common even to females of the first rank, and the corresponding phrase to men of the highest distinction. It is probable that Mary was impelled to act as she did, by a power of which she was not conscious, and led to expect the performance of a miracle; for she says to the servants, "Whatsoever he saith unto you, do it," clearly anticipating something important; nor was she disappointed. The governor of the feast was either the principal guest, who sat at the upper end of the table, or one whose office was to take care that there should be neither want nor extravagance. Ver. 12-25. In the present case, the miracle served to confirm the faith of the few disciples that gathered around the Saviour. A miracle, as implying a suspension of the laws of nature, suggests either Divine power, or power of a supernatural character. On this occasion, it was considered a manifestation of glory, and as such it produced a deep sensation amongst all who beheld it. The debased spirit of the Jews was strongly indicated by their conduct towards the temple, which had been converted into a marketplace. The great historian of the Jews, Josephus, states that 256,000 victims were offered at the passover —a number which might at first sight seem incredible; but when it is remembered how great were the multitudes that partook of it, the provision was not in excess. Much extortion was practised in connexion with the matter, which redounded to the profit of the priests, who sold the licences to vend the commodities required at a very exorbitant rate. It does not follow that violence was used by Jesus in removing from the temple those people who so unworthily profaned it. The scourge might be the symbol of authority waved in the hand, while he commanded them to depart. A scourge of

believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, [a]we know that thou art a teacher come from God: [b]for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, [c]Except a man be born [1]again, [d]he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be [e]born of water, [f]and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is [g]born of the flesh is flesh; and [h]that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, [i]Ye must be born [2]again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [k]so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, [l]We speak that we do know, and testify that we have seen; and [m]ye receive not our witness.

A. D. 30.

CH. III.

[a] Matt. 21. 16. Mark 12. 14.
[b] 7. 31. Acts 2. 22.
[c] Eph. 2. 1. 1 John 2. 29.
[1] *From above.*
[d] 12. 40. Matt. 13. 11-16.
[e] Is. 44. 3, 4. Matt. 3. 11. Tit. 3. 4-7. 1 John 5. 6-8.
[f] 1 Cor. 6. 11.
[g] Gen. 5. 3; 6. 5, 12. Rom. 7. 5, 18, 25. Gal. 5. 16-21, 24.
[h] Ez. 11. 19, 20. 1 Cor. 6. 17.
[i] Job 15. 14. Matt. 13. 33-35.
[2] Or, *from above.*
[k] Is. 55. 9-13. Luke 6. 43, 44.
[l] Is. 55. 4. Matt. 11. 27. Luke 10. 22.
[m] Is. 50. 2. Matt. 23. 37. 2 Cor. 4. 4.

[n] 6. 33, 38, 51, 62. 1 Cor. 15. 47.
[o] 12. 32-34. Matt. 26. 54. Luke 18. 31-33.
[p] Is. 45. 22. Mark 16. 16.
[q] Luke 2. 14. Tit. 3. 4. 1 John 4. 9, 10, 19.
[r] Mark 12. 6.
[s] Matt. 9. 13.
[t] Luke 9. 56.
[u] Is. 45. 21-23. Matt. 1. 23. Luke 2. 10, 11.
[v] 8. 12. Matt. 11. 20-24.
[w] 7. 17. Is. 30. 9-12.
[3] Or, *discovered.*
[x] Matt. 4. 12; 14. 3. Mark 6. 17. Luke 3. 19, 20; 9. 7-9.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, [n]but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, [o]even so must the Son of man be lifted up;

15 That [p]whosoever believeth in him should not perish, but have eternal life.

16 ¶ For [q]God so loved the world, that he [r]gave his only begotten Son, [s]that whosoever believeth in him should not perish, but have everlasting life.

17 For [t]God sent not his Son into the world to condemn the world; [u]but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And [x]this is the condemnation, that light is come into the world, and men loved darkness rather than light, [y]because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be [3]reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized:

24 For [z]John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest

small cords was adapted to nothing more. The people were probably aware of the illegality of their own conduct, since, by law, all who profaned the temple might be slain, or scourged, by any person who found them so doing. The course of Jesus, nevertheless, excited attention, and promoted inquiry as to the authority by which he acted. To this demand he replied in a manner which, however obscure at the moment, was afterwards abundantly cleared up. It was too early at this time to speak explicitly of the sufferings which awaited him, and of the afflictions by which his disciples would be overtaken. They clearly understood him to speak of the temple, and considered his language preposterous. The erection of the temple, built by Herod the Great, occupied the long period of forty-six years. This undertaking was commenced about sixteen years before the birth of Jesus, and the transactions here related took place in the thirtieth year of our Lord, which makes the term forty-six years. Although it is said that many believed on Jesus when they saw his miracles, there is no reason to consider them all as converts; they did not "believe with the heart unto righteousness, and with the mouth make confession unto salvation." Their understandings were convinced, and in a vague and general way they considered him as the Messiah, taking his miracles as a sufficient proof of his mission.

Chap. III. 1-13. The expression, "Except a man be born again," or born from above, signifies that great change which is wrought on the souls of men by the Spirit of God. The phrase, among the Jews, was often used loosely. Proselytes were said to be "born again"—brought into the world a second time—and by that means rendered sons of Abraham. The language of the Saviour is peculiarly emphatic, as indicative of the absolute necessity for this change in order to salvation. More was meant than a mere transition from the Gentile world into the Jewish nation by an external rite or ceremony. It indicated nothing less than being renewed in the spirit of their minds, becoming partakers of the Divine nature, having Christ formed in their hearts, and his image stamped on their souls. The terms "water" and "the Spirit" here used are significant of the same thing, the Holy Spirit, just as baptism with the Holy Ghost and with fire represents the Spirit's purifying influence, and not the addition of literal fire. The work

witness, behold, the same baptizeth, [a]and all *men* come to him.

27 John answered and said, A man can [d]receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, [b]but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. [e]This my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: [d]he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: [e]for God giveth not the Spirit by measure *unto him*.

35 The [f]Father loveth the Son, [g]and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; [h]but the wrath of God abideth on him.

CHAPTER IV.

1 *Christ talketh with a woman of Samaria; 27 his disciples marvel. 31 Christ's zeal for God's glory; 43 he departeth into Galilee, and healeth the ruler's son.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though [a]Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answered and said unto her, [b]If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; [c]thou wouldest have asked of him, and he would have given thee [d]living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him [e]shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

A. D. 30.

[a] 11 48; 12. 19. Acts 19. 26, 27.
[d] Or, *take unto himself.*
[b] 1. 23. Mal. 3. 1; 4. 4, 5. Matt. 3. 3, 11, 12. Mark 1. 2, 3. Luke 1. 16, 17, 76; 3. 4-6.
[e] Is. 66. 11. Luke 2. 10-14; 15. 6.
[d] 6. 33, 51; 16. 27, 28.
[c] 1. 16; 15. 26; 16. 7. Is. 11. 2-5. Rom. 8. 2. Col. 1. 19; 2. 9, 10. Rev. 21. 6.
[f] 5. 20, 22, 23. Prov. 8. 30. Matt. 3. 17.
[g] 13. 3. Ps. 2. 8. Is. 9. 6, 7. Matt. 28. 18. Heb. 1. 2.
[h] Ps. 2. 12. Rom. 1. 18. Gal. 3. 10. Rev. 6. 16, 17.

CH. IV.

[a] Acts 10. 48. 1 Cor. 1. 13-17.

[b] 3. 16. Is. 9. 6. Luke 11. 13. 1 Cor. 1. 30. 2 Cor. 9. 15.
[c] 2 Chr. 33. 12, 13, 18, 19. Luke 11. 8-10. Rev. 3. 17, 18.
[d] 7. 37-39. Ex. 17. 6. Jer. 2. 13. Zech. 14. 8. 1 Cor. 10. 4. Rev. 7. 17.
[e] 10. 10; 14. 16-19. Rom. 5. 21; 8. 10, 17. 2 Cor. 1. 22. Eph. 1. 13, 14; 4. 30. 1 Pet. 1. 22. 1 John 5. 20.

of the Spirit is likened to the motion of the wind. About the fact there can be no doubt, although the mode of action is undiscovered. A "master in Israel" signified a teacher of the law, either as a public preacher in the synagogue or in the theological schools. It therefore behoved Nicodemus, from the position he occupied, to be acquainted with these things. The proselytes were washed with water, and, that done, they were considered newly born; and the prophets foretold that the fruit of the Spirit would be inward purity—holiness of heart and of life. An opportunity was taken to impress Nicodemus with the conviction, that, from the natural blindness of man, he was but ill adapted to comprehend things of a spiritual nature. Ver. 14-21. Our Lord followed up his mysterious reference by one the most explicit, touching the vital truths of the Gospel. Nowhere is it set forth with more clearness, beauty, and power than in these verses. Ver. 22-36. The deportment of John is a striking illustration of the humility and devotedness of his spirit. He knew his place and kept it. He had no desire to attract notice to himself, unless as the hand that pointed to his Master. The closing verse is an awful testimony to the consequences which must result from unbelief. Nowhere is the connexion between faith and life, unbelief and death, more emphatically set forth. John not only testifies that Jesus spoke the words of God, but that the Holy Spirit was given to him "without measure," that he was the object of the Father's love, and the Ruler of all things. The entire chapter, therefore, occupies a peculiar place in the pages of inspiration, as setting forth the doctrine of regeneration by the Holy Ghost, and justification by faith in the blood of the Lamb.

Chap. IV. 1-26. It is worthy of notice, that Jesus himself did not baptize. This was work of so secondary a character, that it might be done by any of his disciples. Paul testifies to the same fact, that Jesus sent him, not to baptize, but to preach the Gospel. In the case both of Jesus and of Paul, their converts did not refuse baptism, although at the hands of inferior administrators. This fact seems to be lost sight of by those who distort the nature of the ordinance, clothing it with an altogether fictitious importance. Neither Jesus nor Paul professes to regenerate souls by the simple rite of baptism; that was the effect of the truth as applied by the Eternal Spirit. The sixth hour of the day was about noon, so that the heat co-operated with the

19 The woman saith unto him, Sir, [f]I perceive that thou art a prophet.

20 Our [g]fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, [h]worship the Father.

22 Ye worship ye know not what: [i]we know what we worship: [k]for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father [l]in spirit and in truth: for [m]the Father seeketh such to worship him.

24 God *is* [n]a Spirit: and they that worship him [o]must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that [p]Messias cometh, which is called Christ: [q]when he is come, he will tell us all things.

26 Jesus saith unto her, [r]I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, [s]I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, [t]My meat is to do the will of him that sent me, [u]and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for [x]they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that [y]both he that soweth and he that reapeth may rejoice together.

A. D. 30.

f 2 Kings 5. 26; 6. 12.
g Gen. 12. 6, 7; 33. 18-20. Deut. 27. 12. Josh. 8. 33-35. Jud. 9. 6, 7. 2 Kings 17. 26-33.
h 14. 6.
i 2 Chr. 13. 10-12. Ps. 147. 19.
k Gen. 49. 10. Ps. 68. 20. Is. 12. 2, 6; 46. 13. Zeph. 3. 16, 17. Zech. 9. 9.
l Rom. 1. 9; 8. 15, 26.
m Ps. 147. 11. Prov. 15. 8. Is. 43. 21.
n 2 Cor. 3. 17. 1 Tim. 1. 17.
o 1 Sam. 16. 7. Is. 57. 15.
p 1. 41, 42, 49. Dan. 9. 24-26.
q Deut. 18. 15-18.
r 9. 37.
s Job 23. 12. Ps. 63. 5; 119. 103. Prov. 18. 20. Is. 55. 1, Jer. 15. 16.
t 6. 38.
u 17. 4; 19. 30. Heb. 12. 2.
x Matt. 9. 37, 38.
y 1 Cor. 3. 5-9.

s Jud. 6. 3. Mic. 6. 15.
a Acts 2. 41; 4. 4, 32; 5. 14; 6. 7; 8. 4-8, 14-17.
b 10. 41, 42; 11. 45.
c Luke 19. 5-10. 2 Cor. 6. 1, 2.
d Gen. 49. 10.
e 1. 45-49; 17. 8.
f 1. 29; 3. 14-18; 6. 68, 69; 11. 27. Is. 45. 23; 52. 10.
g Matt. 13. 57.
h Matt. 4. 23, 24. Luke 8. 40.
i 2. 13, &c.; 3. 2.
k 2. 1-11; 21. 2. Josh. 19. 28.
l *Courtier*, or *ruler*.
m Mark 2. 1-3.
n 11. 21, 32. Ps. 46. 1.
o 2. 18; 12. 37; 15. 24; 20. 29. Num. 14. 11.
p Ps. 40. 17.
q 11. 40.
r 1 Kings 17. 23.
s Ps. 33. 9.

37 And herein is that saying true, [s]One soweth, and another reapeth.

38 I [a]sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And [b]many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and [c]he abode there two days.

41 And [d]many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: [e]for we have heard *him* ourselves, [f]and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now, after two days he departed thence, and went into Galilee:

44 For Jesus himself testified, [g]that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, [h]the Galileans received him, [i]having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into [k]Cana of Galilee, where he made the water wine. And there was a certain [l]nobleman, whose son was sick at Capernaum.

47 When [l]he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him [m]that he would come down and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [n]Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, [o]come down ere my child die.

50 Jesus saith unto him, [p]Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, [q]Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* [r]at the same hour in the which Jesus said

fatigue of the journey to promote thirst and weariness. The request clearly astonished the woman of Samaria, since she anticipated no such frankness from a Jew, inasmuch as their hatred towards the Samaritans interdicted even the operations of commerce. Such language might well excite her astonishment, and lead her to think that the stranger was a prophet whom God had taught to read her heart, and recite the facts of her history. Any one may readily conceive of the surprise which would be felt if he were told by a perfect stranger many things which, perhaps, he supposed were unknown to any of his fellow-men. It seems clear that our Lord's comments went beyond the facts here recorded: for the woman, in addressing her countrymen, besought them to come and see a man who told her all things that ever she did. Ver. 27-54. The Saviour's spirit bespoke the character of his Gospel; he gave speedy indications of the object for which he had come—to bestow happiness alike on Jew and Gentile. Before him, these temporary distinctions were nothing. They existed only for a season to accomplish an object, which, once realised, they would perish for ever. The day was fast drawing on when the middle wall of partition would be thrown down, whereby Jews and Gentiles would be placed on a common footing. Nothing can exceed the beauty of the display of paternal affection which is here recorded. The nobleman displayed great faith; and the reward bestowed justified his confidence. Were parents as sincerely and deeply concerned about the spiritual as they are about the temperal life of their children, we should

unto him, Thy son liveth: [a]and himself believed, and his whole house.

54 This *is* again [t]the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 *Jesus, on the sabbath-day, cureth him that was diseased eight and thirty years.* 10 *The Jews cavil and persecute him for it.*

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep-[1]*market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, [a]waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then [b]first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, [c]Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, [d]Rise, take up thy bed, and walk.

9 And [e]immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; [f]it is not lawful for thee to carry *thy* bed.

11 He answered them, [g]He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, [2]a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin nō more, [h]lest a worse thing come unto thee.

15 The man departed, [i]and told the Jews that it was Jesus which had made him whole.

A. D. 31.

[a] Luke 19. 9. Acts 2. 39.
[t] 2. 1-11.

CH. V.

1 Gate.
[a] Prov. 8. 34. Lam. 3. 26. Jam. 5. 7.
[b] Ps. 119. 60.
[c] Is. 65. 1. Luke 18. 41.
[d] Matt. 9. 6, 7.
[e] Mark 1. 31, 42; 5. 29, 41, 42; 10. 52.
[f] Ex. 20. 8-11; 31. 12-17. Is. 58. 13. Jer. 17. 21, 22.
[g] Mark 2. 9-11.
[2] *From the multitude that was in.*
[h] Lev. 26. 23, 24, 27, 28. 2 Chr. 28. 22. Matt. 12. 45.
[i] Mark 1. 45.

[k] Gen. 2. 1, 2. Ps. 66. 6. Is. 40. 26.
[l] 8. 28; 9. 4; 14. 10, 20.
[m] 14. 16-23. (*Comp.* 22, *with* Ps. 50. 6; 2 Cor. 5. 10;—2. 19; 10. 18, *with* Acts 2. 24; Rom. 6. 4; 1 Cor. 15. 12; 1 Pet. 3. 18 —*and* 21, 25, 26, *with* Eph. 1. 18, 19; 2. 5— *and* 28, 29; 11. 25, 26, *with* Rom. 8. 11; 2 Cor. 4. 14; Phil. 3. 21; 1 Thes. 4. 14. —Ps. 27. 14; 138. 3; Is. 45. 24, *with* 2 Cor. 12. 9, 10; Eph. 3. 16; Phil. 4. 13; Col. 1. 11.
[n] Matt. 3. 17; 17. 5. 2 Pet. 1. 17.
[o] Matt. 11. 27. Luke 10. 22.
[p] Deut. 32. 39. Rom. 4. 17-19.
[q] 11. 25, 43, 44.
[r] Ps. 9. 7, 8.
[s] Matt. 11. 27. 1 John 2. 23.
[t] 13. 1.
[u] Luke 9. 60.
[x] Col. 3. 3, 4. Rev. 7. 17.
[y] *See on* 22.
[z] Is. 26. 19. Phil. 3. 21. Rev. 20. 12.
[a] Luke 14. 14. 1 Tim. 6. 18. 1 Pet. 3. 11.
[b] 8. 28, 42; 14. 10.
[c] Ps. 40. 8. Matt. 26. 39. Rom. 15. 3.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, [k]My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 ¶ Then answered Jesus, and said unto them, Verily, verily, I say unto you, [l]The Son can do nothing of himself, but what he seeth the Father do: [m]for what things soever he doeth, these also doeth the Son likewise.

20 For [n]the Father loveth the Son, [o]and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For [p]as the Father raiseth up the dead, and quickeneth *them;* [q]even so the Son quickeneth whom he will.

22 For [r]the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. [s]He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, [t]The hour is coming, and now is, [u]when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For as the Father hath life in himself, [x]so hath he given to the Son to have life in himself;

27 And [y]hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: [z]for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have [a]done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I [b]can of mine own self do nothing: as I hear, I judge: and my judgment is just; [c]because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

---

speedily see another and a better state of things. But, alas! the best walk less by faith than by sight, and all have need of an inward baptism of that Spirit whose it is to bring the distant near, and to render the invisible efficient in renewing the affections, and regulating the life of the saints.

Chap. V. 1-15. The pool of Bethesda has served as a test to the principles of more than one expositor. There has been an attempt to explain it away, by representing the angel as simply a messenger from the Sanhedrim to stir the pool, after the entrails of the sacrifice had been washed in it, by which, it was conceived, it acquired a healing virtue. To state the assumption is sufficient to expose it. The thing was clearly miraculous—a standing miracle, calculated to excite deep interest in the city, seeing that only *one* person, and that the *first* that entered after the moving of the water, obtained the cure desired. It was further noticeable, that it mattered not what the disease was—all maladies were alike subdued by its power. Ver. 35-47. "A burning and a shining light," was a mode of expression familiar in

32 There [d]is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and [e]he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, [f]that ye might be saved.

35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for [g]the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath [h]borne witness of me. [i]Ye have neither heard his voice at any time, nor seen his shape.

38 And [k]ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And [l]ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, [m]that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, [n]and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

A. D. 32.

[d] Mark 1. 11. Luke 3. 22.
[e] 3. 26-36.
[f] Luke 13. 34.
[g] 14. 10, 11. Matt. 11. 4, 5.
[h] *See on* 32.
[i] *See on* 1. 18.
[k] Deut. 6. 6-9. Col. 3. 16. Jam. 1. 21, 22.
[l] Is. 49. 7. Matt. 23. 3. Rev. 22. 17.
[m] Rom. 8. 7. 1 John 2. 15; 3. 17; 4. 20.
[n] 1 Sam. 2. 30. Matt. 25. 21, 23. Jam. 2. 1. 1 Pet. 1. 7.

[o] Luke 16. 29, 31.

CH. VI.

[a] 21. 1.
[b] 2. 13; 5. 1; 11. 55; 12. 1; 13. 1. Ex. 12. 6, &c.
[c] Gen. 22. 1. Deut. 8. 2, 16. 2 Chr. 32. 31.
[d] 2 Kings 4. 42-44. Ps. 78. 19, 20, 41.
[e] 1 Sam. 9. 13. Luke 24. 30. Acts 27. 35. Rom. 14. 6. 1 Cor. 10. 31. 1 Thes. 5. 18. 1 Tim. 4. 4, 5.
[f] Neh. 9. 25. Matt. 14. 20, 21; 15. 37, 38. Mark 6. 42-44; 8. 8, 9.
[g] Prov. 18. 9. Luke 15. 13; 16. 1.

47 But [o]if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

1 *Christ feedeth five thousand.* 15 *He withdraweth himself.* 22 *The people follow him, and are reproved for their fleshly hearts.* 66 *Many disciples leave him.*

AFTER these things Jesus went over the sea of Galilee, [a]which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And [b]the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to [c]prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: [d]but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and [e]when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When [f]they were filled, he said unto his disciples, Gather up the fragments that remain, [g]that nothing be lost.

Judea, to denote the ministry of the word by lamps or candles, as appears from the Prophecy of Zechariah, and also the Revelation of St John; any person distinguished for knowledge, and other superior qualities, is designated a burning and shining light. Properly speaking, the terms imply a happy junction of knowledge with piety, and cultivated understanding with a purified heart, and both entirely consecrated to the Lord. The exhortation to search the Scriptures, had it been resorted to by the Jews as it was by the Bereans, would have cut short much controversy, and uprooted those prejudices which led to the rejection of the Lord. It would then have been found that the types and prophecies were being strikingly and rapidly fulfilled in the Saviour's character, conduct, doctrine, and miracles; so that prophecy was becoming history, and figures terminating in facts. The neglect of the Scriptures was the prime cause of the rejection of the Messiah. It is so still; for no man will sit down in the spirit of candour, and with an earnest desire to know the truth, to the study of the Inspired Volume, without reaching the conclusion, that Jesus is the Christ. But the state of the Jewish mind unfitted it for dealing with the Scriptures, as with the Saviour's public discourses. They were filled with pride, and fired with ambition, and hence they were revolted by the lowly appearance of the Lord. Rejecting the writings of Moses, it was impossible for them to believe the words of the Messiah. It matters not what be the abundance of Bibles in the land, what be the number or the excellency of its Creeds, Confessions, and Articles; so long as the heart is carnal, and the understanding blind, they will all be set aside for

principles and systems, dogmas and institutes, more adapted to the natural condition of man.

Chap. VI. 1-40. This miracle was of a character the most stupendous; there were but five barley loaves amongst five thousand people! To Omnipotence, however, all things are alike easy—the feeding of individuals, thousands, or millions. The giving of "thanks" is a circumstance to which the Apostle draws particular attention. Seeing that no events occur with such regularity and frequency as the receiving of sustenance, none are so much suited to give occasion for thanksgiving to the Author of all good. There has ever been a tendency in men to prefer the interests of the body to those of the soul, and to sacrifice eternity to time; our Lord enters his solemn caution against this, when he exhorts the people not to labour for the meat which perisheth. By this, however, we are not to understand discouragement of diligence, but the reverse. Let both soul and body have that which belongs to them in due proportions. By the "seal" of the Saviour we are to understand the miracles which he performed, which constituted the seal of his authority. He exhorted the Jews, if they believed not in him, yet to believe his works, intimating that if he had not come among them, and done such works as no man had ever done before, their guilt had not been what it was. In proportion to the means of instruction is the magnitude of our responsibility. Ver. 41-59. The true Israel, of which the seed of Abraham was the type, is the Church of the New Testament, gathered out of all nations, kindreds, peoples, and tongues. All these are

13 Therefore they gathered *them* together, [h]and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, [i]This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and [k]take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, [l]and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And [m]the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus [n]walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then [o]they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, [p]but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, [q]seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, [r]Rabbi, when camest thou hither?

26 Jesus answered them, and said, [s]Verily, verily, I say unto you, [t]Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 [1]Labour not for the meat which perisheth, but for that [u]meat which endureth unto everlasting life, which the Son of man shall give unto you: [x]for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, [y]He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you [z]the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, [a]I am the bread of life: [b]he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All [c]that the Father giveth me shall come to me: and him that cometh to me [d]I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And [e]this is the Father's will which hath sent me, that of all which he hath [f]given me [g]I should lose nothing, [h]but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, [i]I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

A. D. 32.

h 1 Kings 17. 15, 16. 2 Kings 4. 2-7. 2 Chr. 25. 9. Prov. 11. 24, 25. 2 Cor. 9. 8, 9. Phil. 4. 19.
i 1. 21. Gen. 49. 10. Deut. 18. 15-18. Matt. 21. 11. Luke 7. 16; 24. 19. Acts 3. 22-24; 7. 37.
k 12. 12, 13. Mark 11. 9, 10. Luke 19. 38.
l 2. 12; 4. 46. Mark 6. 45.
m Ps. 107. 25; 135. 7.
n Job 9. 8. Ps. 29. 10; 93. 4.
o Ps. 24. 7-10. Cant. 3. 4.
p Matt. 14. 22. Mark 6. 45.
q 7. 11; 18. 4, 5; 20. 15. Mark 1. 37. Luke 8. 40.
r 1. 38, 49.
s 3. 3, 5.
t Ps. 78. 37; 106. 12-14. Ex. 33. 31. Acts 8. 18-21. Rom. 16. 18. Phil. 2. 21; 3. 19. 1 Tim. 6. 5. Jam. 4. 3, 4.
1 *Work not.*
u 51, 54.

x 1. 33, 34. Is. 11. 1-3. Matt. 3. 17. Mark 1. 11. Luke 3. 22. Acts 2. 22.
y Neh. 9. 15. Ps. 78. 24, 25. 1 Cor. 10. 3. Rev. 2. 17.
z 1. 9; 15. 1. 1 John 5. 20.
a 1 Cor. 10. 16-18; 11. 23-29.
b Matt. 11. 28. Rev. 22. 17.
c 17. 2, 6, 9, 11, 24.
d 9. 34. Is. 1. 18, 19; 41. 9; 42. 3; 55. 7. Luke 23. 40-43. Rom. 5. 20. 1 Tim. 1. 16. Heb. 4. 15, 16; 7. 25. Rev. 22. 17.
e Luke 12. 32.
f *See on* 37.
g 17. 12; 18. 9. 1 Pet. 1. 5. Jude 1.
h 5. 28, 29. Phil. 3. 20, 21.
i 48, 51.

taught of God, and the fruit of his lessons is their reception of the record which he hath given concerning his Son. This very circumstance, while it illustrates, proves the sovereignty of grace. The state of the human heart is such, that, without Divine teaching, it will never receive the truth, and submit to the righteousness of God, which brings salvation. The eating of the bread that came down from heaven is followed by life for evermore. The figure is most significant. Throughout the whole of our Lord's instructions, his atoning sacrifice was everywhere uppermost, the grand climax of all his communications. The general doctrine of his ministry, as also that of his Apostles, was, that without the shedding of blood there is no remission of sins—that his vicarious death is the sole condition of man's life—that nothing short of his sacrifice could magnify the law, and make it honourable. Ver. 60-71. Our Lord's ministry, in many respects, sufficed to test the spirit of men. His day, like that of some of his most eminent and useful servants, had a morning, a noon, an afternoon, and an evening. The afternoon may be said here to have considerably advanced; and as there was no appearance of his setting up a temporal kingdom, people became the more indisposed to receive what they deemed his "hard sayings." Men will bear and sacrifice much for wealth and honour in prospect, but when these become as "waters that fail," they will begin to review their course and change their policy. It behoves pastors and teachers under adverse circumstances to comfort themselves with the assurance, that the purposes of God shall stand. None of the things that occurred to the Saviour took him by surprise; he knew from the beginning all that

44 No man can come to me, [k]except the Father, which hath sent me, draw him: [l]and I will raise him up at the last day.

45 It is written in the prophets, [m]And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, [n]He that believeth on me hath everlasting life.

48 [o]I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, [p]that a man may eat thereof, and not die.

51 I am the [q]living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is [r]my flesh, which I will give for the life of the world.

52 The Jews therefore [s]strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, [t]Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso [u]eateth my flesh, and drinketh my blood, [x]hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, [y]dwelleth in me, and I in him.

57 As the living Father hath sent me, and [z]I live by the Father; so he that eateth me, [a]even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, [b]This is an hard saying; who can hear it?

A. D. 33.

k 3. 3-7. Matt. 11. 25-27.
l 39, 40.
m Is. 2. 3; 54. 13. Jer. 31. 33. Mic. 4. 2.
n 3. 36. Rom. 5. 9, 10. Col. 3. 3, 4. o 1 Cor. 10. 16, 17; 11. 24, 25.
p 6. 51; 11. 25, 26. Rom. 8. 10.
q 4. 10, 11; 7. 38. 1 Pet. 2. 4.
r Matt. 20. 28. Luke 22. 19.
s 7. 40-43; 9. 16; 10. 19.
t 3. 3, 5; 13. 8; 16. 4. Matt. 18. 3. Luke 13. 3, 5.
u 4. 14. Ps. 22. 26. Prov. 9. 4-6. Is. 25. 6, 8; 55. 1-3. Gal. 2. 20. Phil. 3. 7-10.
x *See on* 30, 40, 47.
y 14. 20, 23; 15. 4, 5; 17. 21-23. Ps. 90. 1; 91. 1, 9.
z 5. 26; 17. 21.
a Gal. 2. 20. Col. 3. 3, 4. 1 John 4. 9.
b Matt. 11. 6.

c Rom. 8. 2.
d Eph. 2. 8, 9.
e 5. 24, 39, 40. Acts 4. 12; 5. 20. 1 John 5. 11-13.
f Matt. 16. 16. Mark 1. 1. Luke 9. 20. Acts 8. 37. Rom. 1. 3, 4. 1 John 4. 1, 20.
g 8. 44; 13. 2, 21, 27. 1 John 3. 8. Rev. 3. 9, 10.

CH. VII.

a 5. 16-18. Matt. 10. 23; 21. 38.
b Matt. 12. 46, 47. Mark 3. 31. Luke 8. 19. Acts 1. 14.
c Prov. 18. 1, 2. Matt. 6. 1, 2, 5, 16; 23. 5. Luke 6. 45.

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is [c]the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, [d]that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? [e]thou hast the words of eternal life.

69 And [f]we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, [g]and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 *Jesus reproveth his kinsmen;* 10 *goeth unto the feast of tabernacles;* 14 *teacheth in the temple.* 40 *Divers opinions of Christ.* 45 *The Pharisees are angry at their officers, and at Nicodemus.*

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, [a]because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His [b]brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For [c]*there is* no man *that* doeth any thing in secret, and he himself seeketh to

was to happen at every stage of his pilgrimage. He was well assured that none would come to him but those whom the Father had given, and that they would stand by him to the last, and that nothing could sever between them and him. It was affecting, nevertheless, as well as discouraging to the Apostles, to see the diminished numbers which now attended their Master, and it was probably in reference to the indications of concern which they displayed, when they saw many ceasing to walk with him, that he said, "Will ye also go away?" The reply of Peter was the fruit of his fidelity; but his language comprehended more than the fact, which led the Lord to put the significant and awful question, "Have not I chosen you twelve, and one of you is a devil?" The word was terrible beyond expression, as applied to a human being, and a professed servant and follower of the Son of God! What could have induced such a man to leave his home, friends, and worldly avocations, and for whole years to accompany the Lord Jesus, living in the constant atmosphere of the most intense piety, is inconceivable. The term applied to him indicates treason, murder, and falsehood, all of which were realised in the character and conduct of Judas. It behoves the people of God to exercise habitual prayerfulness against their own false hearts, which will prompt them to prefer smooth things to right things. They ought never to forget, however, that the "hard sayings" are generally the best sayings, because the most needful. But there is now, as then, a preference given to the promissory over the preceptive; there are many who delight in privilege, but recoil from duty. Such a state of heart, however, indicates either that the profession is hollow, or that piety is low. Where true love reigns, it will aim at nothing less than following the Lord fully, walking in all his ordinances and commandments blameless.

Chap. VII. 1-13. The Lord Jesus had the first displays of unbelief in his own house, and among his own friends, who appear to have entertained no adequate conception of his character and mission. Very little is said of the personal piety of his brethren, although they turn up in the course of the narrative. It nevertheless comes out here, that they were not the objects of the world's hate as he was. The inference is obvious; the world beheld in them but too much of its own likeness,

be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, [d]My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, [e]then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He [f]is a good man: others said, Nay; but he [g]deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, [h]How knoweth this man [i]letters, having never learned?

16 Jesus answered them, and said, [i]My doctrine is not mine, [k]but his that sent me.

17 If [l]any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that [m]seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and [n]*yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, [o]Thou hast a devil: who goeth about to kill thee?

A. D. 32.

[d] 2, 4; 8. 20; 13. 1; 17. 1. Ps. 102. 13. Ec. 3. 1, &c.
[e] Ps. 26. 8; 40. 8.
[f] Luke 6. 45; 18. 19. Acts 11. 24.
[g] Matt. 27. 63.
[h] Matt. 13. 54. Mark 6. 2, 3.
[i] *Learning.*
[i] 3. 11, 31, 33; 17. 8, 14.
[k] 5. 23, 24, 30.
[l] 1. 46-49. Ps. 25. 8, 9, 12. Is. 35. 8. Mic. 4. 2. Matt. 6. 22. Luke 8. 15. Acts 10. 1-6. Phil. 3. 15, 16.
[m] 3. 26-30. Ex. 32. 10-13. Matt. 6. 9.
[n] Matt. 23. 2-4. Gal. 6. 13.
[o] 8. 48, 52; 10. 20. Matt. 10. 25. Mark 3. 21, 22, 30. Acts 26. 24.

[p] *Without breaking the law of Moses.*
[p] 5. 14-16.
[q] Is. 11. 1. Jer. 23. 5. Matt. 2. 5, 6.
[r] 3. 2; 5. 43; 8. 16, 42; 10. 30.
[s] 3. 33; 5. 32. Heb. 6. 18. 1 John 5. 10.
[t] 8. 19, 54, 55. Ps. 9. 10. Prov. 2. 3-5. Hos. 4. 1. Matt. 11. 27. Luke 10. 22. 1 John 2. 3, 4.
[u] 8. 55; 10. 15; 17. 25, 26.
[x] 3. 16, 17; 13. 3.
[y] 8. 37, 59.
[z] 8. 20. Ps. 76. 10. Is. 46. 10.
[a] 6. 14, 15.
[b] 9. 16; 10. 41, 42.
[c] 11. 47, 48; 12. 19.
[d] 47, 48; 18. 3.
[e] 12. 35, 36; 13. 1, 3, 33.
[f] 8. 21-24; 14. 3, 6.
[g] Is. 11. 12. Zeph. 3. 10.

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, [p]that the law of Moses should not be broken; are ye angry at me, because [p]I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, [q]no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: [r]and I am not come of myself, but he that sent me [s]is true, [t]whom ye know not.

29 But [u]I know him: [x]for I am from him, and he hath sent me.

30 ¶ Then [y]they sought to take him: [z]but no man laid hands on him, because his hour was not yet come.

31 And many of the people [a]believed on him, and said, [b]When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The [c]Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests [d]sent officers to take him.

33 Then said Jesus unto them, [e]Yet a little while am I with you, and *then* I go unto him that sent me.

34 [f]Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the [g]dis-

whereas it hated him for his reproof, both by instruction and example. Ver. 14-31. Although the Lord Jesus was one with the Father, he speaks, both here and elsewhere, of himself as a man under a superior, and yielding obedience to authority by the discharge of a mission. In that capacity it became him to act as he did according to what God had said to Moses concerning him. Walking up to a man's present light is a high preparative for Divine teaching. They who thus act, will not fail in the end to come at the truth after which they devoutly and humbly inquire. Prayer is the best posture for contending with the perplexities which excite unbelief. A little light from Heaven will do more to dispose of difficulties, than all the learning this world can impart. The power of prejudice is strikingly illustrated in the proceedings of these people; even the most candid amongst them, who were strongly convinced that Jesus was the Christ, made a stumblingblock of a false assumption, asserting that no man would know whence the Christ came, whereas the Scriptures plainly foretold both his tribe and his family, and the place of his birth. Ver. 32-39. The eighth day of the feast was a time of holy convocation, when an offering was made by fire, and all servile work prohibited. Those who, for the seven days preceding, had dwelt in tents, were now to attend upon the work of the temple, after which they were dismissed to their several homes. Such was the occasion selected by the Saviour to testify concerning himself, the object pointed to in the temple-worship. On that occasion the Jews drew out water from Siloam, which they carried to the temple amid the sound of trumpets. They are said to have done so by way of acknowledging the blessing of rain, which they then prayed for. To this the language of the prophet refers, "With joy shall ye draw water out of the wells of salvation." Our Lord gave a spiritual bearing to this significant action, exhorting the multitude to come to him as the fountain of "living water," that they might receive the grace of the Spirit, the gift of righteousness, and all the blessings of salvation. Ver. 40-53. Such discourses could hardly fail to produce a deep impression, and, accordingly, multitudes were led to the conclusion that He who addressed them was indeed the Christ. But then their faith was again obscured by prejudice; it was taken for granted that the Christ could not come out of Galilee. We have here, in the person of the officers, who, as appears from ver. 32, had been sent to take him, a noble tribute paid by nature to grace. Awed and overpowered by the

persed among the Gentiles, and teach the Gentiles?

36 What [h] *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In [i] the last day, that great *day* of the feast, Jesus stood [k] and cried, saying, [l] If any man thirst, [m] let him come unto me, and [n] drink.

38 [o] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But [p] this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, [q] This is the Christ. But some said, [r] Shall Christ come out of Galilee?

42 Hath [s] not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, [t] where David was?

43 So [u] there was a division among the people because of him.

44 And some of them would have taken him; [x] but no man laid hands on him.

45 ¶ Then came [y] the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [z] Never man spake like this man.

47 Then answered them the Pharisees, [a] Are ye also deceived?

48 Have [b] any of the rulers, or of the Pharisees, believed on him?

49 [c] But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, ([d] he that came to Jesus by night, being one of them,)

51 [e] Doth our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, [f] Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 [g] And every man went unto his own house.

A. D. 32.

h 3. 4, 9; 6. 41, 52, 60.
i Lev. 23. 36.
k 28; 1. 34. Prov. 1. 20.
l 4. 10; 5. 35. Is. 55. 1.
m 5. 40; 6. 37. Is. 55. 3.
n 6. 55.
o Deut. 18. 15.
p 14. 16, 17. Prov. 1. 23. Is. 12. 3.
q 1. 41, 49; 4. 25, 29, 42.
r 52; 1. 46.
s 27. Ps. 132. 11. Is. 11. 1. Mic. 5. 2.
t 1 Sam. 16. 1, 4, 11-13; 17. 58.
u 12; 9. 16; 10. 19.
x 30; 8. 20; 18. 5, 6.
y 32. Acts 5. 21-27.
z 26.
a 9. 27-34. 2 Kings 18. 29, 32. 2 Chr. 32. 15.
b 26, 50; 12. 42. Acts 6. 7.
c 9. 34, 40. Is. 5. 21; 28. 14.
d 3. 1, 2; 19. 39.
e Deut. 1. 17; 17. 8-11; 19. 15-19.
f 9. 34. Ex. 2. 14. 1 Kings 22. 24. Prov. 9. 7, 8.
g Job 5. 12, 13. Ps. 33. 10; 76. 5, 10.

CH. VIII.

a Matt. 21. 1.
b Ec. 9. 10. Jer. 25. 3, 4.
c Matt. 5. 1, 2.
d Lev. 20. 10. Ex. 16. 38-40.
e Matt. 5. 17; 19. 6-8.
f Deut. 17. 6, 7. Ps. 50. 16-20.
g Gen. 42. 21. Ps. 50. 21. Ec. 7. 22.
h Is. 41. 11, 12.
i Deut. 16. 18.
k Prov. 28. 13. Is. 1. 16-18; 55. 6, 7. Ezk. 18. 30-32.
l Is. 9. 2; 42. 6, 7; 49. 6; 60. 1-3.
m Num. 12. 8. 2 Cor. 11. 31; 12. 11, 19.
n 9. 29.

CHAPTER VIII.

2 Christ releaseth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine.

JESUS [a] went unto the mount of Olives.

2 And [b] early in the morning he came again into the temple, and all the people came unto him; [c] and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now [d] Moses in the law commanded us, that such should be stoned: [e] but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So, when they continued asking him, he lifted up himself, and said unto them, [f] He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it,* [g] being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, [h] where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [i] Neither do I condemn thee: [k] go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [l] I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, [m] *yet* my record is true: for I know whence I came, and whither I go; [n] but ye cannot tell whence I come, and whither I go.

majesty of truth in his person, they returned without him to their employers, answering the question, which referred to their neglect of duty, with "Never man spake like this man." The result was to produce great confusion, and to elicit much unsanctified anger. On that occasion Nicodemus displayed his devout manhood in a manner which did him credit; and it were well for multitudes, while reproving the righteous, to remember the question, "Doth our law judge any man before it hear him, and know what he doeth?" Acting on this principle will cut short many a tale of calumny.

Chap. VIII. 1-11. This was the result of a well concocted scheme for entrapping the Lord Jesus. They clearly hoped to entangle him, either as setting aside the authority of Moses, or as invading the prerogative of the Roman Government; but his wisdom proved too much for their cunning. Without entering into the question either of Moses' law, or the controlling power of Rome, he simply prescribed the method of proceeding by which every man became his own accuser, doubtless to the astonishment of the multitude who beheld their confusion. It will be observed that their appearance in the assembly interrupted the discourse the Lord was delivering, which he resumed on their departure. Ver. 12-32. Jesus returning to his theme, went on to instruct the congregation by telling them that he was the Light of the world. Such he was, is, and will continue to be; he is the source of all spiritual knowledge. Nothing can be added to his communications, and nothing may be taken from them. The reception given him by his countrymen receives a very solemn aspect in ver. 24, where he tells them that it is an affair of life and death. To receive him, was to receive everlasting blessedness; to reject him, to remain under their burdens, exposed to condemnation. It is noticeable that our Lord's references to his approaching sufferings and death for men were

15 Ye judge after the flesh; [o]I judge no man.

16 And yet if I judge, my judgment is true; [p]for I am not alone, but I and the Father that sent me.

17 It is also written in your law, [q]that the testimony of two men is true.

18 I am [r]one that bear witness of myself, [s]and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, [t]Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: [u]and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, [x]I go my way, and ye shall seek me, [y]and shall die in your sins: [z]whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, [a]Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: [b]for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and [c]to judge of you: [d]but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, [e]then shall ye know that I am *he*, and *that* I do nothing of myself; [f]but as my Father hath taught me, I speak these things.

29 And [g]he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, [h]many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye [i]my disciples indeed;

32 And ye shall know the truth, [k]and the truth shall make you free.

A. D. 32.

[o] Luke 12. 14.
[p] 16. 32.
[q] Deut. 17. 6. 1 Kings 21. 10.
[r] 14. 6. Rev. 1. 17, 18.
[s] Heb. 2. 4.
[t] Jer. 23. 16.
[u] 10. 39.
[x] 2 Kings 2. 16, 17. Matt. 23. 39.
[y] Ps. 73. 19, 20. Prov. 14. 32.
[z] 13. 33.
[a] Rom. 8. 7, 8.
[b] Prov. 8. 36.
[c] 12. 47-50.
[d] 2 Cor. 1. 18.
[e] Acts 2. 41. Rom. 1. 4.
[f] 5. 11.
[g] Is. 42. 1, 6; 49. 4-8; 50. 4-9.
[h] 6. 14; 10. 42; 11. 45.
[i] 15. 8. 1 Tim. 5. 3-5.
[k] Ps. 119. 45. Is. 61. 1. Rom. 6. 14-18; 8. 2, 15. 2 Cor. 3. 17, 18.

[l] Prov. 5. 22. Rom. 6. 20; 7. 14, 25. Eph. 2. 2.
[m] Rom. 8. 15-17, 30. Gal. 4. 4-7. Col. 3. 3. Heb. 3. 5, 6. 1 Pet. 1. 2-5.
[n] Ps. 19. 13. Is. 49. 24, 25. Rom. 8. 2. Gal. 5. 1.
[o] 10. 31; 11. 53.
[p] Matt. 13. 19-22. 1 Cor. 2. 14.
[q] 3. 32; 17. 8.
[r] Matt. 3. 7.
[s] Matt. 3. 9. Rom. 2. 28, 29; 4. 12.
[t] Ex. 4. 22. Is. 63. 16; 64. 8. Mal. 1. 6.
[u] 17. 8, 25. Rev. 22. 1.
[x] Gal. 4. 4. 1 John 4. 9, 10, 14.
[y] Jer. 6. 10. Rom. 8. 7, 8.
[z] Gal. 4. 16. 2 Thes. 2. 10. 2 Tim. 4. 3, 4.
[a] 2 Cor. 5. 21. Heb. 7. 26. 1 Pet. 2. 22.
[b] Matt. 21. 25. Mark 11. 31.
[c] 1 John 3. 10; 4. 1-6; 5. 1, 2. 2 John 9. 3 John 11.
[d] Matt. 15. 7. Jam. 2. 19.
[e] Is. 42. 21; 49. 3. Matt. 3. 15-17. Phil. 2. 6-11.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [l]Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: [m]*but* the Son abideth ever.

36 [n]If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; [o]but ye seek to kill me, [p]because my word hath no place in you.

38 I [q]speak that which I have seen with my Father; [r]and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, [s]If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; [t]we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: [u]for I proceeded forth and came from God; [x]neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because [y]ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And [z]because I tell *you* the truth, ye believe me not.

46 Which of you [a]convinceth me of sin? And if I say the truth, [b]why do ye not believe me?

47 [c]He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, [d]Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil: [e]but I honour my Father, and ye do dishonour me.

generally attended with conviction, if not always with conversion. In the present case, we learn that "many believed on him." Ver. 33-59. The pride of the Jews was not less than their wickedness. They spurned the idea of being made free by the truth, declaring that they had never been in bondage to any. They were so filled with selfishness, and blinded by pride, that they forgot the extent to which they had been from age to age enthralled—first in Egypt, then by the Syrians, the Assyrians, the Chaldeans, the Persians, the Greeks, and at length, and at that very moment, by the Romans. A people who could thus speak, were out of the reach of reason; evidence was thrown away upon them. Our Lord referred to spiritual freedom; they considered him as speaking of political bondage, and concerning that, they deliberately violated historic truth. On the present occasion, the Lord Jesus was peculiarly pungent and cutting in his address. He charges them boldly with being the children of the Wicked One, intent on obeying the lusts of their father, like him distinguishing themselves by falsehood and murder! On no occasion was his address more awful and crushing; and it seems to have driven them into a state of desperation, in which they pronounced him a Samaritan, and possessed with a devil! The people of God, amid sufferings for Christ's sake, and especially while visited by the

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [f]If a man keep my saying, he shall never [g]see death.

52 Then said the Jews unto him, [h]Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never [i]taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: [k]whom makest thou thyself?

54 Jesus answered, [l]If I honour myself, my honour is nothing: [m]it is my Father that honoureth me; of whom ye say, that he is your God.

55 Yet ye have not known him; [n]but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, [o]and keep his saying.

56 Your father Abraham rejoiced to see my day; and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, [p]Before Abraham was, [q]I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

1 *He that was born blind is restored to sight.* 18 *He is brought to the Pharisees,* 34 *who excommunicate him.* 35 *Christ receiveth him, and he confesseth Christ.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, [a]who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, [b]Neither hath this man sinned, nor his parents: [c]but that the works of God should be made manifest in him.

4 I [d]must work the works of him that sent me, [e]while it is day; the night cometh, when no man can work.

5 As [f]long as I am in the world, I am the light of the world.

A. D. 32.

f 6. 50; 11. 25, 26.
g Ps. 89. 48. Luke 2. 26.
h 9. 24.
i Heb. 2. 9.
k 10. 33; 19. 7.
l Prov. 25. 27.
m Ps. 2. 6-12; 110. 1-4. Dan. 7. 13, 14.
n Matt. 11. 27. Luke 10. 22.
o 29, 51.
p Is. 9. 6. Rev. 1. 11, 17, 18.
q Ex. 3. 14. Is. 43. 13; 46. 9.

CH. IX.

a 34. Luke 13. 2, 4.
b Job 1. 6-12; 2. 3-6. Ec. 9. 1, 2.
c Matt. 11. 5. Acts 4. 21.
d Luke 13. 32-34. Acts 4. 20.
e Ec. 9. 10. Is. 38. 18, 19. Eph. 5. 16. Col. 4. 5.
f Is. 42. 6, 7; 49. 6; 60. 1-3. Mal. 4. 2. Matt. 4. 16. Luke 2. 32. Acts 13. 47; 26. 18, 23. Eph. 5. 14. Rev. 21. 23.

1 *Spread the clay upon the eyes of the blind man.*
g 2 Kings 5. 10-14.
h Neh. 3. 15, *Siloah.*
i Rom. 8. 3. Gal. 4. 4.
k Ex. 4. 11. Ps. 146. 8. Is. 29. 18, 19; 32. 3; 35. 5; 42. 7, 16-18; 43. 8. Luke 2. 32. Acts 26. 18.
l Ec. 11. 5. Mark 4. 37. 1 Cor. 15. 36.
m Jer. 36. 17, 18. Matt. 1. 21, 25.
n 14. 11; 15. 24.
o Luke 12. 51-53. Acts 14. 4.
p Luke 24. 19. Acts 2. 22.
q Acts 3. 10; 4. 14.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he [l]anointed the eyes of the blind man with the clay,

7 And said unto him, [g]Go, wash in [h]the pool of Siloam, (which is, by interpretation, [i]Sent.) He went his way therefore, and washed, [k]and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, [l]How were thine eyes opened?

11 He answered and said, [m]A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, [p]This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? [o]And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, [p]He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, [q]Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and

scourge of the tongue, may look back to this chapter and be comforted.

Chap. IX. 1-7. Men, somehow, have in all ages generally concluded that peculiar afflictions are the fruit of peculiar transgressions. Even the disciples were not superior to this notion, but the Saviour distinctly corrects them, by intimating that in this case there was nothing peculiar. Both the man and his parents had indeed sinned, but their sins had been only such as were common to man. It was simply an event of unparalleled calamity, and the effect of a sovereign purpose intended to furnish an occasion for a signal display of Divine power. There was something remarkable in the mode of the Saviour's proceedings in this case; instead of a direct operation, he employed means to the end—means, however, between which and that end there was no conceivable connexion. The cures of Jesus were of a character altogether different from those effected by human skill. Surgical operations were, comparatively, a very imperfect affair, often failing of success, and generally exposed to relapse. With regard to the eye, in particular, great delicacy is required in all operations. Sudden exposure to the light of perfect day is studiously guarded against, from the dangers which might attend it; but this man came without bandage or shade, rejoicing in his new faculty without fear or danger. This it appears was the only instance of sight being imparted to a man that was born blind. This circumstance gives to the miracle a special and unparalleled importance. In the case of cures effected on men who had previously possessed, but lost their sight, there was much room for infidel cavil. But in the present instance all conceivable objection was necessarily cut off; the cure was one which nothing could effect but power at least supernatural. Ver. 8-38. The dialogue which ensued between the man who had been blind, and the authorities, is the most remarkable thing of the sort in history. On their part, the display of prejudice, petulance, and perversity was such as was never exceeded, while the promptness, the adroitness, and the ability with which they were answered, confuted, and confounded, was never surpassed. This was so masterly and perfect, as clearly to imply the exercise of a Divine influence, which raised the mind

said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, [f]he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, [g]Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; [t]but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, [u]we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, [x]and *yet* he hath opened mine eyes.

31 Now [y]we know that God heareth not sinners: but if any man be a worshipper of God, [z]and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, [a]and dost thou teach us? [b]And they [2]cast him out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, [c]Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, [d]Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world; [e]that they which see not might see, and that they which see [f]might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, [g]Are we blind also?

41 Jesus said unto them, [h]If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 22 *He proveth by his works that he is Christ.*

VERILY, verily, I say unto you, [a]He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is [b]the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, [c]and leadeth them out.

4 And when he putteth forth his own sheep, [d]he goeth before them, and the sheep follow him: [e]for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again,

A. D. 32.

[f] Luke 6. 22. Acts 4. 18; 5. 40.
[g] 1 Sam. 6. 5-9. Is. 66. 5.
[t] Acts 6. 11-14. Rom. 2. 17.
[u] Ps. 22. 6. Is. 53. 2, 3.
[x] Is. 29. 18, 19; 35. 5, 6.
[y] Job 27. 9. Ps. 18. 41; 34. 15. Prov. 1. 28, 29; 28. 9. Is. 1. 15; 58. 9. Jer. 14. 12. Ez. 8. 18. Mic. 3. 4.
[z] Ps. 40. 8; 143. 10.
[a] Gen. 19. 9. Ex. 2. 14. 2 Chr. 25. 16. Prov. 9. 7, 8; 26. 12; 29. 1. Is. 65. 5.

[b] Prov. 22. 10. Is. 66. 5.
[2] *Excommunicated him.*
[c] 11. 27. Acts 8. 37; 9. 20.
[d] 14. 21-23. Ps. 25. 8, 9, 14.
[e] Matt. 11. 5. Luke 1. 79; 4. 18; 7. 21.
[f] Is. 6. 9, 10.
[g] Matt. 15. 12-14.
[h] Prov. 26. 12. Is. 5. 20, 21. Heb. 10. 26, 27. 1 John 1. 8-10.

CH. X.

[a] Jer. 14. 15. Ex. 13. 2-6. Eph. 4. 8-12. Heb. 5. 4. 1 John 4. 1.
[b] Ps. 23. 1. Ez. 12. 11. Is. 40. 11; 63. 11. Heb. 13. 20. 1 Pet. 2. 25; 5. 4.
[c] Ps. 23. 2, 3. Is. 40. 11. Jer. 50. 4-6. Rev. 7. 17.
[d] Deut. 1. 30. Heb. 6. 20; 12. 2, 3. 1 Pet. 2. 21; 4. 1, 2; 5. 3.
[e] Cant. 2. 8; 5. 2.

---

of the humble man to the occasion. Nothing but parts of the most superior order, and highly cultivated, such as could not be looked for in the case of a blind pauper, could account for the discreet, self-possessed, and dignified deportment displayed by him. The doctrine which he lays down in ver. 31, 33, is one of the most important in Scripture, distinctly shewing that, however blind in his natural eye, he was highly endued with spiritual vision. Ver. 39-41. Our Lord had come into the world to give men light touching all matters affecting their spiritual welfare; he had come to establish a rule of judgment, to alter the state of the Church, to try the spirits of men, to expose hypocrisy, and vindicate truth. The Pharisees, notwithstanding their wickedness, were not wanting in sagacity; on all occasions, they applied to themselves even the most indirect of the cutting observations of the Lord; while their own petulance was always turned to their confusion and mortification.

Chap. X. 1-21. Jesus is here supposed to refer to the sheep-folds which were hired by those who brought flocks to sell for sacrifice at the temple, which the porter, or door-keeper, would open to none but the rightful owner. Our Lord here reflects with great severity on the conduct of the scribes and Pharisees, teachers and false prophets, who had gone before him. These men had been intent on securing their own selfish interests, regardless of the spiritual welfare of the nation, but the true sheep, the people of God, had refused to listen to them. In the East, the sheep, when led forth from the field, follow the shepherd, instead of going before him, as in this part of the world. So familiar are they with his voice and person, that they know both; and while they cleave to him, they shun strangers. How strikingly is this illustrated in its spiritual bearing! The Heaven-taught, the true people of God, will listen to none who preach not the glorious Gospel. Their spiritual senses have been so fully exercised that they speedily distinguish truth from error, and false from true shepherds. The test of love was courage: when the flock was in danger, the heartless hireling would be careful not to expose himself, whatever might be the peril of the sheep; whereas the master would run all hazards for their preservation. In ver. 16, Jesus clearly points to the work of sovereign mercy to be performed amongst them. On this occasion he refers both to his death, and his resurrection, as well as to the voluntary character of his sacrifice. But that doc-

Verily, verily, I say unto you, [f]I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, [g]and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: [h]I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd [i]giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth [k]the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the [l]good shepherd, and know my *sheep*, and [m]am known of mine.

15 [n]As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and [o]they shall hear my voice; [p]and there shall be one fold, *and* [q]one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: [r]can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [t]make us to doubt? [s]If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: [t]the works that I do in my Father's name, they bear witness of me:

26 But ye believe not; [u]because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And [x]I give unto them eternal life; and [y]they shall never perish, neither shall any pluck them out of my hand.

29 My Father, which gave *them* me, [z]is greater than all; and none is able to pluck *them* out of my Father's hand.

30 [a]I and *my* Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, [b]makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, [c]unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and [d]sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, [e]believe the works; [f]that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And [g]many believed on him there.

CHAPTER XI.

1 *Christ raiseth Lazarus.* 47 *The priests and Pharisees gather a council against him.*

NOW a certain *man* [a]was sick, *named* [b]Lazarus, of [c]Bethany, the town of [d]Mary and her sister Martha.

2 (It was [e]*that* Mary which [f]anointed the Lord with ointment, and wiped his

A. D. 33.

f Eph. 2. 18. Heb. 10. 19-22.
g Ps. 23. Is. 40. 11. Ez. 34. 13-16. Zech. 10. 12.
h Matt. 18. 11; 20. 28.
i 1 Sam. 17. 34, 35. Is. 53. 6.
k Matt. 7. 15. Acts 20. 29.
l 11.
m Is. 53. 11.
n Matt. 11. 27.
o Matt. 17. 5. Rev. 3. 20.
p Ez. 37. 22. Eph. 2. 14.
q Ec. 12. 11. 1 Pet. 2. 25.
r Ex. 4. 11. Ps. 146. 8. Prov. 20. 12. Is. 35. 5, 6.
s *Hold us in suspense.*
t Luke 22. 67-70.
t Acts 2. 22; 10. 38. Heb. 2. 3, 4.

u Rom. 11. 7, 8.
x 1 John 2. 25. Jude 21.
y 1 Sam. 2. 9. Ps. 37. 28. Prov. 4. 18. Is. 45. 17. Jer. 31. 3, 34. Mark 13. 22.
z Ex. 18. 11. Ps. 145. 3. Dan. 4. 3. Mal. 1. 14.
a L. 1, 2; 5. 17, 23; 8. 58; 14. 9, 10, 23; 16. 15; 17. 10, 11, 21-23. 1 John 5. 7, 20.
b 5. 18. Phil. 2. 6.
c Gen. 15. 1. Deut. 18. 15, 18-20.
d Rom. 8. 3. Gal. 4. 4. 1 John 4. 9-14.
e 5. 36. Acts 2. 22; 4. 8-12.
f 14. 9-11, 20; 17. 11, 21-23.
g 4. 39, 41; 8. 30; 11. 45; 12. 42.

CH. XI.

a Gen. 48. 1. 2 Kings 20. 1-12. Acts 9. 37.
b Luke 16. 20-25.
c Matt. 21. 17. Mark 11. 1.
d Luke 10. 38-42.
e Matt. 26. 6, 7. Mark 14. 3.
f Luke 7. 37, 38.

trine was too profound to be comprehended by the people. He appeared to have been a man uttering parables or talking folly. Many viewed him as possessed with a devil, and were surprised that anybody should hear him! But there were those of a better spirit, and a higher wisdom, who were unable to associate such words and such works with diabolical possession; justly considering, that there was much connected with them indicating the presence of another, and a very different power. Here again, Wisdom was justified of her children. Ver. 22-26. The works of the Saviour, intelligently and candidly viewed, were sufficient to establish his Divine mission. The healing of the sick, the casting out of devils, the cleansing of lepers, giving sight to the blind, hearing to the deaf, speech to the dumb, and life to the dead—these and his other mighty works proved that he was the Messenger of the Covenant, and clothed with the power of God. Ver. 27-42. The preservation of the people of God is here distinctly asserted, and the impossibility of their enemies succeeding against them. Nowhere is the perfect unity of the Son with the Father, and by consequence his Godhead, more emphatically declared. The Jews fully understood him to be laying claim to Divinity, expressly avowing that their menace of death was not because of the good works he had done, but because, being a man, he made himself God. The truth of the allegation was at once conceded; there was no qualification, no correction; it was just as they viewed it. About this time the public judgment, with respect to many, appears to have been exercised in its integrity. They compared the testimony which John had borne of Jesus, and bare witness to its truth, and the result was

feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but [e]for the glory of God, [h]that the Son of God might be glorified thereby.

5 Now Jesus [i]loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [k]he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, [l]he stumbleth not, because he seeth the light of this world.

10 But [m]if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus [n]sleepeth; but I go, that I may [o]awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And [p]I am glad for your sakes that I was not there, [q]to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, [r]Let us also go, that we may die with him.

17 Then, when Jesus came, he found that he had *lain* in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about [1]fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, [s]to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, [t]if thou hadst been here, my brother had not died.

22 But I know, [u]that even now, whatsoever thou wilt ask of God, [x]God will give *it* thee.

23 Jesus saith unto her, [y]Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, [z]I am the resurrection, and [a]the life: [b]he that believeth in me, though he were dead, yet shall he live:

26 And [c]whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, [d]which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, [e]The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, [f]She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, [g]she fell down at his feet, saying unto him, Lord, [h]if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and [1]the Jews also weeping which came with her, [k]he groaned in the spirit, and [2]was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 [1]Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not

A. D. 33.

[e] Phil. 1. 11. 1 Pet. 4. 11, 14.
[h] Phil. 1. 20. 1 Pet. 1. 21.
[i] 16. 27; 17. 26.
[k] Gen. 22. 14. Is. 30. 18; 55. 8, 9.
[l] Prov. 3. 23. Jer. 31. 9.
[m] Ps. 37. 2. Prov. 4. 18, 19. 1 John 2. 10, 11.
[n] Deut. 31. 16. Matt. 9. 24. Acts 7. 60. 1 Cor. 15. 18, 51.
[o] Dan. 12. 2. 1 Cor. 15. 34. Eph. 5. 14.
[p] 26, 36.
[q] 1 John 5. 13.
[r] Matt. 26. 35. Luke 22. 33.
[1] That is, *about two miles.*
[s] Gen. 37. 35. Job 2. 11. 1 Thes. 4. 13; 5. 11.

[t] Ps. 78. 19, 20, 41. Matt. 9. 18.
[u] Mark 9. 23, 24. Heb. 11. 17-19.
[x] Ps. 2. 8. Matt. 28. 18.
[y] 43, 44.
[z] Rom. 5. 17-19; 8. 11. 1 Cor. 15. 20-26, 42-57.
[a] Ps. 36. 9. Acts 3. 15. Rom. 8. 2. Col. 3. 3, 4. Rev. 22. 1, 17.
[b] Job 19. 25-27. Rom. 8. 10, 11, 38, 39. Phil. 1. 23. 1 Thes. 4. 14.
[c] Rom. 8. 13. 1 John 5. 10-12.
[d] Mal. 3. 1. Matt. 11. 3. 1 Tim. 1. 15, 16. 1 John 5. 20.
[e] 13. 13.
[f] Gen. 37. 35. 1 Cor. 2. 15.
[g] Luke 5. 8. Rev. 5. 8, 14; 22. 8.
[h] 21, 37.
[1] Rom. 12. 15.
[k] Mark 14. 33-35. Heb. 4. 15; 5. 7, 8.
[2] *He troubled himself.*
[1] Gen. 43. 30.

that many believed. Although religion is essentially a matter of the affections, its operation will be strong, steady, and permanent, in proportion as it is the result of the knowledge of the truth as it is in Jesus.

Chap. XI. 1-46. The Saviour's conduct on this interesting occasion presents a striking analogy to the course of Providence, which frequently bears an adverse aspect, while mercies the most precious and abundant are in reserve. While we are told that Jesus loved Martha, and her sister, and Lazarus, it seems at first sight strange and inconsistent with the fact that he should have tarried two more days in the same place where he was. This was doubtless a severe trial to the faith of the sorrowing sisters. Martha, indeed, ascribed to the Saviour's absence the death of her brother, declaring that if he had been there Lazarus would not have died; and even then significantly hinting that the Saviour had but to ask him back from the dead, and he would return. Mary, too, on her arrival, uttered the same sort of complaint: "Lord, if thou hadst been here, my brother had not died." From this it is very evident that the sisters had set their hearts on the arrival of Jesus, confidently expecting from it the preservation of their brother's life. That he could easily have secured alike whether absent or present, and the result would doubtless have been ascribed by them to the interposition of his Divine power. But the effect would have been comparatively small had he been preserved from going down to the grave. As the event shewed, the death, which paved the way for the resurrection, conduced incalculably more to the gratitude and joy of the sisters, to the excitement of public attention, to the conversion of souls and the glory of God. The resurrection of Lazarus became a power in the country, awakening universal attention, confounding the gainsayers, and convincing the candid. So much was this the case, that we learn from the next chapter the chief priests took measures for putting

this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again [m]groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest [n]see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. [o]And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And [p]I knew that thou hearest me always: [q]but because of the people which stand by I said *it*, [r]that they may believe [s]that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, [t]Lazarus, come forth.

44 And [u]he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, [x]What do we? for this man doeth many miracles.

48 If we let him thus alone, [y]all *men* will believe on him; [z]and the Romans shall come and take away both our place and nation.

49 And one of them, *named* [a]Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, [b]he prophesied that Jesus should die for that nation;

52 And [c]not for that nation only, but that also he should [d]gather together in one [e]the children of God [f]that were scattered abroad.

53 Then, from that day forth, they took counsel together for to [g]put him to death.

54 Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem [h]before the passover, [i]to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it* that they might take him.

CHAPTER XII.

1 *Jesus excuseth Mary anointing his feet.* 12 *He rideth into Jerusalem.*

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and [a]Martha served: but [b]Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and [c]anointed the feet of Jesus, and wiped his feet with her hair: and the house was [d]filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, [e]and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had [f]the bag, and bare what was put therein.

7 Then said Jesus, [g]Let her alone:

A. D. 33.

[m] Ex. 9. 4. Mark 8. 12.
[n] Ps. 63. 2. 2 Cor. 3. 18; 4. 6.
[o] Ps. 123. 1. Luke 18. 13.
[p] Matt. 26. 53. Heb. 5. 7; 7. 25.
[q] 12. 29, 30.
[r] Matt. 13. 22-24.
[s] Rom. 8. 3. Gal. 4. 4.
[t] 1 Kings 17. 21, 22. Mark 4. 41. Acts 3. 6, 12; 9. 34, 40.
[u] Gen. 1. 3. 1 Sam. 2. 6. Ps. 33. 9. Ez. 37. 3-10. Hos. 13. 14.
[x] Acts 4. 16, 17; 5. 24.
[y] Luke 8. 12; 11, 52. 1 Thes. 2. 15, 16.
[z] Deut. 28. 50-68. Zech. 13. 7, 8.
[a] Luke 3. 2. Acts 4. 6.
[b] Num. 24. 2, 14-25. 1 Cor. 13. 2. 2 Pet. 2. 15-17.

[c] Ps. 22. 15, 27. Is. 49. 6. Luke 2. 32.
[d] Gen. 49. 10. Ps. 102. 21, 28. Is. 11. 10-12; 49. 18; 55. 5; 56. 8; 60. 4.
[e] Acts 18. 10.
[f] Ez. 11. 16, 17.
[g] Jer. 38. 4, 15. Matt. 26. 59. Mark 14. 1.
[h] Ezra 3. 1, &c. Neh. 8. 1, &c.
[i] Gen. 35. 2. Ex. 19. 10, 14, 15. Job 1. 5. Ps. 26. 6.

CH. XII.

[a] Matt. 26. 6. Luke 10. 38-41.
[b] 11. 43, 44.
[c] Mark 14. 3. Luke 7. 37, 38, 46.
[d] Cant. 1. 3.
[e] Matt. 26. 9. Luke 18. 22.
[f] Ezra 8. 24-34. 1 Thes. 5. 22.
[g] Ps. 109. 31. Zech. 3. 2. Matt. 26. 10.

Lazarus to death, because of the extent to which his resurrection was promoting faith in Jesus among the multitude. Ver. 47-57. It is deeply humbling to see how ready the chief priests and Pharisees were upon all occasions to resort to violence where argument failed. So lost were they to reason and decency, that while confessing that the Lord Jesus did many miracles, they determined, if possible, without further loss of time, to compass his death. The resurrection of Lazarus was clearly a crisis in the Saviour's public history; nothing which had previously occurred produced the same sensation throughout the land, and so roused the fears and the wrath of the chief priests and the Pharisees. "From that day forth, they took counsel together to put him to death." The resurrection of Lazarus is an impressive emblem of the power which is exercised in quickening the souls of men dead in trespasses and in sins. It served, moreover, to display the power of the Lord Jesus over the dead as well as the living—his authority thus clearly extending to the other world, for he had but to will the return of the departed spirit, and it came back, taking possession of the tenement of flesh and blood which it had left. The Saviour here gave an earnest of the power which will attend the sound of the trumpet, when all that are in the dust shall awake—one class to the resurrection of life, and the other to the resurrection of condemnation.

Chap. XII. 1-19. The anointing here referred to is attended with some difficulty. By one class of interpreters, it has been considered as a case distinct from that related by Matthew and Mark. This event occurred six day previous to the Passover; and that two days. This was in the house of Lazarus; that, in the house of Simon the leper. In this, Mary anointed the feet of Jesus; in that, a woman not named poured ointment on his head. This is one view of the matter. Others have endeavoured to get over the difficulty by supposing that Matthew and Mark may have introduced the subject somewhat out of its natural order—that Lazarus, if he made the entertainment, may have made use of Simon's house, as more convenient—and that Mary poured the

[h] against the day of my burying hath she kept this.

8 For [i] the poor always ye have with you; [k] but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that [l] by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took [m] branches of palm-trees, and went forth to meet him, and cried, [n] Hosanna: Blessed *is* [o] the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, [p] sitting on an ass's colt.

16 These things [q] understood not his disciples at the first: but [r] when Jesus was glorified, [s] then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, [t] the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, [u] we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

A. D. 33.

[h] Matt. 26. 12. Luke 23. 50-56.
[i] Deut. 15. 11. Matt. 26. 11.
[k] Acts 1. 9-11.
[l] Acts 13. 45. Jam. 3. 14-16.
[m] Lev. 23. 40. Rev. 7. 9.
[n] Ps. 72. 17-19; 118. 25. Matt. 21. 9-11. Luke 19. 36-38.
[o] Is. 44. 6. Zeph. 3. 15. Rev. 15. 3.
[p] Deut. 17. 16. Jud. 5. 10. 2 Sam. 15. 1. 1 Kings 1. 33.
[q] Luke 9. 45; 18. 34.
[r] Mark 16. 19. Acts 2. 33, 36; 3. 13. Heb. 8. 1; 12. 2.
[s] Luke 24. 6-8.
[t] Ps. 22. 27; 49. 1. Is. 27. 6. Acts 17. 6. 1 John 2. 2.
[u] Matt. 2. 2; 8. 9-13. Luke 19. 2-4. Rom. 15. 8-12.

[x] Matt. 10. 39. Mark 8. 35.
[y] Ec. 7. 17. Luke 14. 26.
[z] Num. 14. 24. Matt. 16. 24.
[a] Ps. 17. 15. Matt. 25. 21. 2 Cor. 5. 8.
[b] 1 Sam. 2. 30. Prov. 27. 18.
[c] Matt. 26. 38, 39, 42. Heb. 5. 7.
[d] 18. 37.
[e] Matt. 26. 42. Mark 14. 36.
[f] 16. 8-11.
[g] Gen. 3. 15. Matt. 12. 28. Acts 26. 18. Heb. 2. 14. Rev. 12. 9-11.
[h] Ps. 22. 16-18. Gal. 3. 13. 1 Pet. 2. 24.
[i] Cant. 1. 4. Hos. 11. 4.
[k] 2 Sam. 7. 13. Ps. 72. 17-19; 89. 36, 37.
[l] 8. 53-58. Matt. 16. 13-16.
[m] Is. 2. 5. 1 Thes. 5. 5-8. 1 John 1. 6, 7.
[n] Jer. 13. 16, 17. 2 Cor. 3. 14.
[o] Luke 16. 8.
[p] Matt. 21. 17.
[q] Is. 53. 1. Rom. 10. 16.
[r] Ps. 44. 3. 1 Cor. 1. 24.
[s] 5. 44; 6. 44, 65.

25 He [x] that loveth his life shall lose it; and he that [y] hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, [z] let him follow me; and [a] where I am, there shall also my servant be: if any man serve me, [b] him will *my* Father honour.

27 Now [c] is my soul troubled; and what shall I say? Father, save me from this hour: [d] but for this cause came I unto this hour.

28 [e] Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now [f] is the judgment of this world: [g] now shall the prince of this world be cast out.

32 And I, [h] if I be lifted up from the earth, [i] will draw all *men* unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law that [k] Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? [l] who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: [m] walk while ye have the light, [n] lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be [o] the children of light. These things spake Jesus, [p] and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, [q] who hath believed our report? and to whom hath [r] the arm of the Lord been revealed?

39 Therefore [s] they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and har-

ointment on the Saviour's head and body, as well as on his feet. This is deemed more probable than that, within the brief space of four days, the Saviour should have been twice anointed. The circumstance furnished an occasion to Judas to display his mingled hypocrisy and cupidity. The Searcher of hearts here exposes him in a manner which is much calculated to promote self-examination. His case shews how possible it is to occupy the high places of the Church of God without a particle of sympathy with its Lord, and to blend professions of fervent zeal with the most rapacious selfishness. Ver. 20-36. The parties here designated Greeks were so by birth. They were probably of the seed of Abraham, though that is not certain, since at that time there were many Gentile inquirers after the religion of the Jews, who used to frequent the synagogues as proselytes of the gate, and who were not circumcised. The Saviour here makes an affecting reference to his own approaching death, its necessity, and the happy results which would flow from it. With what ease and grace he made his transition from addresses to his disciples to communion with the Father of mercies—"Father, glorify thy name!" This is a remarkable instance of ejaculatory prayer. The reply was immediate, in the voice from heaven. The Father had already glorified his name by the resurrection of Lazarus, and those remarkable miracles of compassion which had filled the nation with joy. He would further do so by the resurrection of Jesus from the dead, his exaltation to the throne of glory, and the descent of the Holy Spirit. Ver. 37-50. We have here again the most impressive proofs of the utter impotence of miracles to soften the heart and convert the soul. Nothing could

dened their heart; that they should not see with *their* eyes, nor understand with *their* heart, [t]and be converted, and I should [u]heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For [x]they loved the praise of men more than [y]the praise of God.

44 ¶ Jesus cried, and said, [z]He that believeth on me, believeth not on me, but on him that sent me.

45 And [a]he that seeth me, seeth him that sent me.

46 I [b]am come a light into the world, that whosoever believeth on me should not [c]abide in darkness.

47 And if any man hear my words, and believe not, [d]I judge him not: [e]for I came not to judge the world, but to save the world.

48 He that [f]rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that [g]his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1 *Jesus washeth his disciples' feet, and exhorteth them to humility and charity.* 38 *He forewarneth Peter of his denial.*

NOW, before [a]the feast of the passover, when Jesus [b]knew that his hour was come that he should [c]depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, [d]and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and [1]Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, [e]What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, [f]Thou shalt never wash my feet. Jesus answered him, [g]If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, [h]not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed [i]needeth not, save to wash *his* feet, [k]but is clean every whit: and [l]ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, [m]Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet, [n]ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, [o]The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; [p]I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 [2]Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, [q]He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

A. D. 33.

[t] Acts 3. 19. Jam. 5. 19, 20.
[u] Ps. 6. 2; 147. 3. Is. 53. 5; 57. 18, 19. Jer. 3. 22. Hos. 6. 1; 14. 4. Luke 4. 18.
[x] Matt. 6. 2; 23. 5-7.
[y] 1 Sam. 2. 30.
[z] Matt. 10. 40. Mark 9. 37. 1 Pet. 1. 21.
[a] 2 Cor. 4. 6. Col. 1. 15. Heb. 1. 3. 1 John 5. 20.
[b] Ps. 36. 9. Is. 60. 1. Mal. 4. 2. Acts 26. 18. 1 John 1. 1-3; 2. 8, 9.
[c] Is. 42. 7, 16. Eph. 5. 14.
[d] 8. 15, 16, 26.
[e] Matt. 18. 11. 2 Pet. 3. 15. 1 John 4. 14.
[f] Deut. 18. 19. 1 Sam. 8. 7; 10. 19. Is. 53. 3.
[g] 1 Tim. 1. 16. 1 John 2. 25; 3. 23, 24; 5. 11-13, 20.

CH. XIII.

[a] Matt. 26. 2. Luke 22. 1.
[b] Matt. 26. 45. Luke 9. 51; 13. 32, 33; 22. 53.
[c] 17. 5, 11, 13.
[d] 16. 27, 28; 17. 5-8, 11-13.

[1] Gr. *He.*
[e] Jer. 32. 24, 25, 43, 44. Dan. 12. 8, 12. Hab. 2. 1-3.
[f] Gen. 42. 36.
[g] Is. 4. 4. Ez. 16. 4-9; 36. 25. Zech. 13. 1.
[h] Ps. 26. 6; 51. 2, 7. Jer. 4. 14.
[i] Ec. 7. 20.
[k] Cant. 4. 7. Jer. 50. 20.
[l] 15. 3.
[m] Ez. 24. 19, 24. Matt. 13. 51; 16. 9.
[n] Acts 20. 35. Phil. 2. 2-5. 1 Pet. 4. 1.
[o] Matt. 10. 24, 25. Luke 6. 40.
[p] 1 Cor. 4. 5. Heb. 4. 13. Rev. 2. 23.
[2] *From henceforth.*
[q] 12. 44-48. 1 Thes. 4. 8.

melt or move the chief priests, and the Pharisees, and the leading men of the country, who unconsciously fulfilled the predictions of Isaiah concerning them. In this, as in everything of the sort, there was no coercion of the will, nothing to interfere with its freedom and consequent responsibility.

Chap. XIII. 1-17. "Having loved his own which were in the world, he loved them unto the end," is language most deeply affecting, as illustrative of the feeling of the Saviour for his flock. The ceremony of washing the feet of the disciples was strikingly emblematic of the power of his blood in cleansing them from sin. There is no salvation without this washing—no justification unaccompanied by sanctification of the heart and the life. Ver. 18-30. During the latter period of his ministry, Jesus repeatedly intimated that he would be betrayed by one of his attendants; the exactness of his statements increased as he advanced. On the present occasion, it was so pointed as to excite deep concern, and prompt earnest inquiry. The perplexity was soon ended by a deed which marked out the traitor, who appeared to be unmoved by what had taken place. He said nothing, but proceeded to the accomplishment of his dire deed, which, as one of darkness, was appropriate to the night season when it occurred. The expression, "Lying on Jesus' bosom," is explained by the custom of the East. A table was placed in the middle of the room, around which the seats were ranged according to the number of the guests. Suppose, therefore, Christ himself reclined first with his head towards the table, leaning on his left elbow on the couch, John lay, not on his bosom, but next to him in order, and consequently nearest for quietly putting the question. Ver. 31-38. The time was come for the mutual manifestation of the glory of the Son and of the Father in him.

21 When Jesus had thus said, [r] he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was [s] leaning on Jesus' bosom one of his disciples, [t] whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a [u] sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to [v] Judas Iscariot, *the son* of Simon.

27 And after the sop [x] Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, [y] Now is the Son of man glorified, [z] and God is glorified in him.

32 If God be glorified in him, [a] God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A [b] new commandment I give unto you, [c] That ye love one another; as I have loved you, that ye also love one another.

35 [d] By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, [e] why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, [f] The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 *Christ comforteth his disciples; professeth himself the way, the truth, and the life.*

LET [a] not your heart be troubled: [b] ye believe in God, believe also in me.

2 In [c] my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, [d] I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, [e] I am the way, and the truth, and the life: [f] no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and [g] from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, [h] shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [i] he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 [k] Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, [l] that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father,

A. D. 33.

[r] Matt. 26. 33. Mark 3. 5. Acts 17. 16. Rom. 9. 2, 3. 2 Cor. 2. 12, 13.
[s] 2 Sam. 12. 3.
[t] 20. 2; 21. 7, 24. Rev. 1. 16-18.
[u] Or, *morsel.* 6. 70, 71; 12. 4-6.
[v] Ps. 109. 6. Matt. 12. 45. Luke 22. 3. Acts 5. 3.
[x] Luke 12. 50. Col. 2. 14, 15.
[y] Is. 49. 3-6. Luke 2. 10-14. Eph. 1. 5-8, 12. Phil. 2. 11. Rev. 5. 9-14.
[z] Is. 53. 10-12. Heb. 1. 2, 3. Rev. 3. 21.
[a] Gal. 6. 2. 2 John 5.
[b] Ps. 16. 3. Gal. 5. 6, 13, 14. Eph. 5. 2. Phil. 2. 1-5. 2 Thes. 1. 3. 1 John 4. 7-11.
[c] Gen. 13. 7, 8. 1 John 2. 5, 10.
[d] Matt. 26. 31-35. Luke 22. 31-34.
[e] Luke 22. 34, 56-61.

CH. XIV.

[a] Job 21. 4-6.
[b] 5. 23.
[c] 2 Cor. 5. 1. Rev. 3. 12, 21.
[d] Matt. 25. 32-34. 2 Cor. 5. 6-8. Rev. 3. 21.
[e] Matt. 11. 27. Rom. 5. 2.
[f] Rom. 15. 16. 2 John 9. Rev. 5. 8, 9.
[g] 16. 13-16; 17. 6, 8, 26.
[h] Ps. 17. 15. Matt. 5. 8. Rev. 22. 3-5.
[i] Phil. 2. 6.
[k] 1. 1-3.
[l] Ps. 68. 16-18. 2 Cor. 5. 19.

This would be realised when he ascended the cross, magnifying the law and making it honourable. Nature witnessed to the greatness of the person of the Saviour, and the importance of the event then being realised. It would be further displayed by the resurrection and the glorious ascension, amid angels and believers, of the Almighty Mediator. Peter could not brook the thought of a separation from his Lord, and was prepared to suffer anything rather than encounter such a calamity. His language was that of sincerity, but he knew not himself nor the strength of the temptation with which he would be assailed. His Lord knew it, however, and by instantly communicating the awful fact of the threefold denial he was about to utter, subdued his boast and filled him with astonishment.

Chap. XIV. 1-14. These words are demonstrative of the deity of the Lord Jesus, since he is represented as equally the object of faith with God the Father. The distinction here made between God and Christ has been seized upon as an argument against the Saviour's divinity, but most unfairly; for on the supposition of his being a mere creature, he would never have used such language, nor have exhorted them to rely conjointly on the eternal God and a feeble worm. The "many mansions" clearly refers to the palaces of kings, and the dwelling-places of the mighty. By his presence he purifies and consecrates the heavenly places in which his people are to dwell. This doctrine was set forth in the ancient economy. An atonement for the whole temple, as polluted by the access of sinners to it, was repeated annually. Jesus, as the way, the truth, and the life, sets himself forth as the Mediator, Priest, and Prophet of his people. By his life-giving Spirit, the dead in sin are quickened, and thus brought to him as the truth, and by him permitted to approach the mercy-seat. No man ever approached God as Father who was not thus quickened, instructed, drawn, and led. Ver. 15-26. Here, again, the Lord Jesus claims identity with the Father, having the same nature, essence, virtues, pleasures, and purposes. The view given touching the Holy Spirit's office as a comforter is very remarkable, and significant of a most important element in the Christian economy. Jesus had performed his part of the work; and it now became expedient for them that he should remove, to make way for the Advocate and Comforter, the Eternal Spirit, who would descend upon them. Much importance attaches to the expression, the Comforter, as the Spirit of truth, being himself essentially truth, the teacher of truth, and the witness of the truth. This great world of ungodly men in which we live, however, can neither receive him as the Spirit of truth, nor as the Comforter. They have no desire for the grace he imparts, the emotions he excites, and the paths in which

and the Father in me: [m]or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; [n]because I go unto my Father.

13 And [o]whatsoever ye shall ask in my name, that will I do, [p]that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do *it*.

15 ¶ [q]If ye love me, keep my commandments:

16 And [r]I will pray the Father, and he shall give you [s]another Comforter, that he may abide with you for ever;

17 *Even* [t]the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and [u]shall be in you.

18 I will not leave you [1]comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: [x]because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and [y]ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he [z]that loveth me shall be loved of my Father, and I will love him, [a]and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But [b]the Comforter, *which* is the [c]Holy Ghost, whom the Father will send in my name, [d]he shall teach you all things, and [e]bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ [f]Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. [g]If ye loved me, ye would rejoice, because I said, I go unto the Father: for [h]my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you; for [i]the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

The mutual love between Christ and his members, under the parable of the vine.

I AM the [a]true vine, and my Father *is* the [b]husbandman.

2 Every [c]branch in me that beareth not fruit he taketh away; [d]and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 [e]Abide in me, and [f]I in you. [g]As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches:

A. D. 33.

[m] Matt. 11.4,5. Heb. 2. 4.
[n] 7. 39.
[o] Matt. 7. 7, 8. Mark 11. 24. Luke 11. 9.
[p] Phil. 2. 9-11.
[q] Matt. 10. 37. 1 Cor. 16. 22. 1 Pet. 1. 8.
[r] 17. 9-11, 15, 20.
[s] Acts 9. 31; 13. 52. Gal. 5. 22.
[t] 1 John 2. 27.
[u] Matt. 10. 20. Gal. 4. 6. Col. 1. 27. 1 John 4. 4.
[1] *Orphans.*
[x] Rom. 5. 10. 1 Cor. 15. 20, 45. Col. 3. 3, 4.
[y] Rom. 8. 1. 2 Cor. 5. 17. Eph. 2. 10.
[z] Is. 62. 2-5. Zeph. 3. 17. 2 Thes. 2.16. 1 John 3. 1.
[a] Acts 13. 9-11. 2 Cor. 3. 18; 12. 8, 9. 2 Tim. 4. 17, 18, 22.

[b] 16.
[c] Ps. 51. 11. Is. 63. 10, 11.
[d] Ps. 25. 8, 9.
[e] 12. 16.
[f] Num. 6. 26. Is. 9. 6, 7. Zech. 6. 13.
[g] Ps. 47. 5-7. Luke 24. 51-53. 1 Pet. 1. 8.
[h] Is. 42. 1. Matt. 12. 18. Heb. 1. 2, 3; 3. 1-4.
[i] Luke 22. 53. Eph. 2. 2. Rev. 12. 9.

CH. XV.

[a] 1 John 2. 8.
[b] Cant. 7. 12. Is. 27. 2, 3.
[c] Matt. 3. 10.
[d] Is. 27. 9. Hos. 6. 3. Mal. 3. 3.
[e] Cant. 8. 5. Jude 20, 21.
[f] Col. 1. 27.
[g] 2 Cor. 12.8-10.

---

he conducts the faithful. No states of mind can be more at variance than those of the man in whom that Spirit dwells, and those of the natural man, who is still living after the flesh, an enemy of holiness, and of God. The office of the Spirit would very largely consist in bringing to their remembrance the things which, in the course of his public ministry, Christ had said to them. That same Spirit, however, where circumstances required it, would also enable them to read the hearts of men, and to reveal the secrets of futurity. Ver. 27-31. "Peace," in the mouth of Jesus, was more than a mere benevolent wish—it was a substantial blessing. As bestowed by him, it was a pledge of everything necessary to impart peace to them, and to preserve it when imparted; it implies, therefore, protection against all enemies, seen and unseen, and a constant supply of necessary aid to enable them to witness a good confession, and to hold fast the beginning of their confidence. The words in ver. 28, relative to the Son's inferiority, are to be understood, either with regard to his human nature, or with regard to his office as Mediator, in which he was the Father's servant, sent forth by him, acting under him, and in obedience to him, the subject of sorrows, and exposed to many enemies, with a violent and terrible death at the end. Things now began to be deeply serious, so that the Saviour was indisposed to speak, and his disciples ill prepared to hear; meditation and prayer were exercises more suitable both to him and to them than any species of oral intercourse.

Chap. XV. 1-17. The vine, an object of high importance in Eastern nations, is frequently resorted to by their poetical writers. The Lord Jesus here employs it, in a very direct manner, to illustrate the union which obtains between himself and his people. The Father's superiority over all, as proprietor of the vineyard, is beautifully illustrative of the economy of redemption: he plants, waters, guards, and protects it; and he has appointed the Son of his love as the vine, to constitute the source of life to all the branches. The union of the Divine and the human nature in the person of Christ, and the fulness of the Spirit in him, resemble the root of the vine deriving fruitfulness from rich soil; and his mediatorial office, which may be compared to the stem, conveys these blessings to believers, rendering them fruitful. The removal of the barren branches suggests a very important idea. Properly speaking, no true branch can be wholly barren, but there may be a showy profession without truth, which will be productive of nothing. Such a profession must necessarily have an end. Temptation and persecution are often serviceable in cutting it short; and when the appointed hour shall arrive, there will be an everlasting severance between the true and the false. In the East, the worthless branches of the vine are employed for fuel, and to this doubtless the Saviour refers. Throughout the whole of the latter part of this Gospel great prominence is given to the subject of love; and here the Saviour tests it, by shewing that in his breast it had been active, even to





he that abideth in me, and I in him, [b]the same bringeth forth much fruit; for [l]without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and [l]my words abide in you, [k]ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; [l]so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: [m]continue ye in my love.

10 If [n]ye keep my commandments, ye shall abide in my love; [o]even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 [p]Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, [q]if ye do whatsoever I command you.

15 Henceforth [r]I call you not servants; for the servant knoweth not what his lord doeth: but I have called you [s]friends; for [t]all things that I have heard of my Father I have made known unto you.

16 Ye [u]have not chosen me, but I have chosen you, and [x]ordained you, that ye should go and [y]bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it hated* you.

19 If ye [z]were of the world, the world would love his own: but [a]because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

A. D. 33.

[b] Prov. 11. 30. Luke 13.6-9. Rom. 6. 22. Gal. 5. 22. Col. 1. 6-10. 2 Pet. 1. 2-8.
[l] *Severed from me.*
[i] Deut. 6. 6. Prov. 4. 4. Col. 3. 16. 2 John 1, 2.
[k] Is. 58. 8, 9. 1 John 3. 22.
[l] Matt. 5.44,45. Luke 6. 35.
[m] Jude 20, 21.
[n] 1 Cor. 7. 19.
[o] Matt. 3.15-17.
[p] 1 John 4.7-11. [q] 14. 21. 1 John 5. 3.
[r] Philem. 16. Jude 1. [s] 14.
[t] Gen. 18.17-19. Luke 10. 23. Rom. 16. 25, 26. Eph. 1. 9. 1 Pet. 1.11,12.
[u] Luke 6. 13. 1 John 4. 10, 19.
[x] Is. 49. 1-3.
[y] Prov. 11. 30. Is. 27. 6. [z] Luke 6.32,33. 1 John 4.4,5.
[a] 1 Pet. 2. 9-12. Rev. 12.9,17.

[2] *Excuse.*
[b] 1 John 2. 23. 2 John 9.
[c] Matt. 9. 33. Luke 10. 12-16. Acts 2. 22. Heb. 2. 3, 4.
[d] Matt. 21. 32.
[e] Ex. 20. 5. Rom. 1. 30. Jam. 4. 4.
[f] Ps. 7. 4. [g] 8. 42.
[h] Luke 24. 48. Acts 10. 39-42; 18. 5. Rev. 1. 2, 9.

CH. XVI.

[a] Matt. 11. 6. Rom. 14. 21. 1 Pet. 2. 8.
[b] 1 Cor. 4. 13.
[c] Is. 41. 22, 23. Matt. 10. 17 Mark 13. 23. Luke 21. 12, 13. 2 Pet. 1. 14.
[d] Mark 2. 19.
[e] Heb. 1. 3; 12. 2, 3.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no [2]cloak for their sin.

23 [b]He that hateth me, hateth my Father also.

24 [c]If I had not done among them the works which none other man did, they had not had sin: [d]but now have they both seen and [e]hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [f]They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, [g]which proceedeth from the Father, he shall testify of me:

27 And [h]ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

Christ comforteth his disciples against tribulation, by the promise of the Holy Ghost.

THESE things [a]have I spoken unto you, that ye should not be offended.

2 They [b]shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, [c]that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, [d]because I was with you.

5 But now [e]I go my way to him that

the extent of sincere and universal obedience. Ver. 18-27. Hitherto the disciples had had but little proof of the world's persecution with respect to themselves; they had seen enough of it as to their Master, and on his departure they would come in for their own share, and a full share it would be. For that event the Master now sets himself to prepare them, by giving them rather to rejoice than to mourn over being heirs of the world's enmity. Amid their own afflictions, it might soothe them to remember his; and if, in his case, the world returned persecution for salvation, they need not be astonished if, as the dispensers of the doctrines of that salvation, they themselves should receive similar treatment. Sorrow and comfort are related terms. The designation of the Holy Spirit as the Comforter, by implication, strongly hinted at the afflictions which were to overtake them; but as their day was so would be their strength, and in proportion to their suffering would be their consolation.

Chap. XVI. 1-15. These things refer to the statements of the foregoing chapter, the object of which was to prepare the disciples for the troubles which awaited them. Excommunication, whether from idolatrous or Popish communities, is, at the present day, known to be a very serious affair. Short of death itself, it is the heaviest blow that can be given by society to the object of its displeasure. Nothing could exceed the bitterness, cruelty, and misery attending it under the Jewish dispensation. It was early resorted to as a means of preventing conversion to the Lord Jesus Christ. Nothing was so calculated to prepare the followers of Christ for these afflictions as to be apprised of them beforehand, and to receive from his own gracious lips the assurance of the necessary support and consolation. There is great beauty in the term, "the Comforter," as appropriated to the Holy Spirit. The word properly means Advocate; and one of the highest forms of advocacy is the comforting of those who are wronged by asserting the rights which belong to them, and protecting them against their oppressors. The work assigned to the Holy Spirit is remarkable as it respects the conversion of men. In the turning of sinners to God, the first step must be a conviction of sin, an apprehension of danger, and a hope of mercy. The benighted mass of humankind limit their views of sin or transgression to their conduct towards their fellow-creatures; they rarely think of God, and still less of the Lord Jesus, and nothing is further from

sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; [f]It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, [g]he will [1]reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me:

10 Of [h]righteousness, because I go to my Father, and ye see me no more:

11 Of [i]judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, [k]the Spirit of truth, is come, [l]he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and [m]he will shew you things to come.

14 He shall glorify me; for he shall receive of mine, and shall shew *it* unto you.

15 [n]All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 [o]A little while, and ye shall not see me: and again [p]a little while, and ye shall see me; [q]because I go to the Father.

17 Then [r]said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? [s]we cannot tell what he saith.

19 Now [t]Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And [u]ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, [x]and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, [y]Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, [z]that your joy may be full.

25 These things have I spoken unto you in [2]proverbs: but the time cometh, when I shall no more speak unto you in proverbs, [a]but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For [b]the Father himself loveth you, [c]because ye have loved me, [d]and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, [e]I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no [3]proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, [f]the hour cometh, yea, is now come, [g]that ye shall be scattered, every man to his [4]own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that [h]in me ye might have peace. [i]In the world ye shall have tribulation: [k]but be of good cheer; [l]I have overcome the world.

A. D. 33.

f Rom. 8. 23. 2 Cor. 4. 17.
g Zech. 12. 10.
1 *Convince.*
h Is. 42. 21. Jer. 23. 5, 6. Dan. 9. 24. 1 Cor. 1. 30. 1 Tim. 3. 16.
i Matt. 12. 18, 36. Rom. 2. 3, 4, 16. 1 Cor. 4. 5. Heb. 6. 2. 2 Pet. 2. 4-9. Rev. 1. 7.
k 1 John 4. 6.
l 1 Cor. 2. 10-13. Eph. 4. 7-16. 1 John 2. 20, 27.
m Joel 2. 28. 2 Thes. 2. 3-12. 2 Tim. 3. 1-5. 2 Pet. 2. 1, &c.
n Matt. 11. 27. Luke 10. 22. Col. 1. 19; 2. 3, 9.
o 12. 35; 13. 33; 14. 19.
p Acts 1. 3; 10. 40, 41. 1 Cor. 15. 5-9.
q Mark 16. 19. Heb. 12. 2.
r 14. 5, 22. Luke 9. 45; 18. 34.
s Matt. 16. 9-11. Luke 24. 25.
t Ps. 139. 1-4. Heb. 4. 13. Rev. 2. 23.

o 6, 20.
x Job 34. 29.
y 14. 13, 14. Is. 65. 24.
z 15. 11.
2 *Parables.*
a Acts 2. 33-36.
b 14. 21, 23. Heb. 12. 6. Jude 20, 21.
c 21. 15-17. 1 John 4. 19.
d 3. 13. Gal. 4. 4. 1 Tim. 1. 15.
e 14. 28. Luke 9. 51.
3 Or, *parable.*
f 4. 21, 23.
g Zech. 13. 7. Matt. 26. 31.
4 *Own home.*
h Luke 2. 14. Rom. 5. 1, 2.
i 16. 19-21. 2 Cor. 7. 4. Heb. 11. 25.
k 2 Cor. 1. 3. 1 Thes. 3. 7.
l 12. 31. Rom. 8. 37. 1 John 4. 4.

CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him, 6 and to preserve his apostles in unity and in truth.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, [a]the hour is come; [b]glorify thy Son, that thy Son also may glorify thee:

2 [c]As thou hast given him power over all flesh, that he should [d]give eternal life to as many as thou hast given him.

CH. XVII.
a Mark 14. 41.
b 1 Pet. 1. 21.
c Ps. 2. 6-12.
d 1 Tim. 1. 16. 1 John 1. 2. Jude 21.

their minds than the idea that unbelief is the very sin of sins, the great condemning transgression. As the Spirit of truth, the promise was peculiarly precious, since it was necessary to fit them for the great work to which they were called. By their being guided "into all truth," we are, doubtless, to understand the whole scheme of the Gospel of salvation. The sum and substance of the great work to be performed by the Holy Spirit was to glorify the Lord Jesus, with respect to his person, work, and offices. Mankind would thus be shewn the need of his atonement, grace, and righteousness, the preciousness of his salvation, and the glory of his kingdom. Ver. 16-33. The disciples are here distinctly apprised of what would be the effect of the events just about to occur. These additional assurances were much fitted to support them during the dark and dismal period of his rest in the grave. They are, moreover, pointed to the privileges which they would subsequently enjoy when the Spirit should have descended, and have taught them all things, removing their doubts, confirming their faith, and comforting them on every side. The people of God are, generally, more or less according to circumstances, at one time or another, the subjects of severe affliction, and it is their privilege to repair to the same source, and to rest on the same promise, as the apostles. If their sufferings abound, so also may their consolation.

Chap. XVII. 1-11. Of all the prayers contained in the Sacred Scriptures, this is the most wonderful, as issuing from the lips of God made manifest in the flesh. The circumstances, also, in which it was uttered add to

3 And this is life eternal, that they might know thee [c]the only true God, [f]and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have [g]finished the work which thou gavest me to do.

5 And now, O Father, [h]glorify thou me with thine own self with the glory which I had with thee [i]before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: [k]thine they were, and thou gavest them me; and [l]they have kept thy word.

7 Now [m]they have known that all things, whatsoever thou hast given me, [n]are of thee:

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, [o]but for them which thou hast given me; for they are thine.

10 And [p]all mine are thine, and thine are mine; [q]and I am glorified in them.

11 And now [r]I am no more in the world, but these are in the world, and I come to thee. Holy Father, [s]keep through thine own name those whom thou hast given me, [t]that they may be one, as we *are*.

12 While I was with them in the world, [u]I kept them in thy name: those that thou gavest me I have kept, [x]and none of them is lost, but [y]the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 [z]Sanctify them through thy truth: [a]thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, [b]that they also might be [1]sanctified through the truth.

20 ¶ Neither [c]pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: [d]that the world may believe that thou hast sent me.

22 And [e]the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be [f]made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, [g]I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: [h]for thou lovedst me before the foundation of the world.

25 O [i]righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And [k]I have declared unto them thy name, and will declare *it*; [l]that the love

A. D. 33.

[c] 1 Tim. 6. 15, 16.
[f] Is. 48. 16. 1 John 4. 14, 15.
[g] 14. 31; 19. 30. Acts 20. 24. 2 Tim. 4. 7.
[h] 14. 9. Heb. 1. 3, 10. Rev. 5. 9-14.
[i] 1. 1-3. Rev. 13. 8.
[k] Rom. 8. 28-30. 2 Thes. 2. 13, 14.
[l] 8. 51, 52. Rev. 2. 13.
[m] 7. 16, 17.
[n] 8. 28.
[o] 24.
[p] 10. 30. 1 Cor. 3. 21-23.
[q] Acts 19. 17. Rev. 5. 8-14.
[r] 13. 1, 3. Heb. 1. 3; 9. 24.
[s] 10. 29, 30. 1 Pet. 1. 5.
[t] 10. 30. Eph. 4. 4.
[u] 6. 37, 39. Heb. 2. 13.
[x] 13. 18; 18. 9.
[y] 6. 70, 71. 2 Thes. 2. 3.

[z] 8. 32. Ps. 19. 7-9. Luke 8. 11, 15.
[a] 8. 40. Ps. 119. 144, 151. 2 Tim. 2. 25.
[b] Tit. 2. 14.
[1] *Truly sanctified.*
[c] Eph. 4. 11.
[d] 13. 35.
[e] Mark 6. 7. Eph. 2. 20.
[f] Eph. 4. 12-16. 1 Pet. 5. 10.
[g] 14. 3. 2 Cor. 5. 8. Phil. 1. 23. Rev. 3. 21.
[h] Prov. 8. 22-31.
[i] Is. 45. 21. Rom. 3. 26.
[k] *See on* 6.
[l] 14. 23; 15. 9. 2 Thes. 2. 16.

the interest and the importance which attaches to it. Nor is this all; as beginning with the apostles and the disciples of their day, and comprehensive of the family of God through all nations, and through all times, it is the most sublime, awful, and glorious thing conceivable. Commencing with his own glorification, as the foundation of his Church, the Saviour supplicates the welfare of his servants, and the comfort of believers. "The hour is come," is a most affecting expression—the hour to which he had looked forward from eternity! The work for which he had come into the world was now to be performed, and all the instruments necessary were prepared. Up to that period the Wicked One was restrained, but now permission is given him to accomplish his purposes of enmity, which towards mankind would be turned into mercy. On the glorification of the Son would depend the glorification of the Father; and the counsels of eternity abundantly provided for both. Every circumstance attending the sacrifice he was now to make: the scene in the garden—the striking down of the multitude who came to apprehend him—the curing of the ear of Malchus—the confession before Pilate—the dream of the governor's wife—the conversion of the malefactor on the cross—the supernatural darkness that covered the land—the rising of the dead from their graves when the Lord of Glory expired—his resurrection, ascension, and sitting down at the Father's right hand—the descent of the Holy Spirit, and the spread of the Gospel; all these entered into the glorification of the Lord Jesus as the means to the ultimate end—the Father's glory! The Saviour's manifestation of the Father's name to his servants implies much. Great things depended on the life and labours of these men, who required for their work the completest furniture as to knowledge, and the highest power as to spirit; and what they needed they obtained in the most abundant measure, when the glorious day arrived for their receiving of power from on high. While the prayer offered here was primarily and especially for the Eleven, it included also the Seventy Disciples, and all others about to be called to the Ministry. Ver. 12-26. Judas is designated "the Son of Perdition"—the most expressive term for his crime and his punishment that language could supply. The Saviour clearly foresaw, and provided for, the enmity with which his servants would have to contend. Like himself, the reprovers of a world lying in wickedness, witnesses for God and truth, they had to lay their account with universal hatred, persecution, and ultimate martyrdom. It sufficed, however, for them that their Master had prayed that they might be "kept from the evil" around them; for that prayer was heard, and they were everywhere more than conquerors through him. By the Saviour's "sanctifying" of himself, is to be understood, not the purification of his nature, for in him was no sin, but the consecration of himself—soul, and body, and spirit—to the work of his people's salvation. It is cheering to the faithful of the present, as it will be to those of all coming ages, that the Saviour's prayer was comprehensive of all future time, and of every portion of the Church still to be born. The prominence here given to unity is wonderful, and ought to be deeply pondered by the people of God. For this they should labour and pray. It is, nevertheless, a

wherewith thou hast loved me may be in them, [m] and I in them.

CHAPTER XVIII.

1 Judas betrayeth Jesus. 15 Peter denieth him, 28 he is arraigned before Pilat.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples.

3 [a] Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, [b] knowing all things that should come upon him, went forth, and said unto them, [c] Whom seek ye?

5 They answered him, [d] Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, [e] they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, [f] Of them which thou gavest me have I lost none.

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: [g] the cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band, and the captain, and officers of the Jews, took Jesus, and [h] bound him,

13 And led him away to [i] Annas first: (for he was father-in-law to Caiaphas, which was the high priest that same year. [1])

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

A. D. 33.

[m] Rom. 8. 10. Eph. 3. 17. Col. 1. 27. 1 John 3. 24.

CH. XVIII.

[a] 13. 2, 27-30. Matt. 26. 47, 55. Acts 1. 16.

[b] 13. 1; 19. 28. Luke 18. 31-33.

[c] Neh. 6. 11. Ps. 3. 6. 1 Pet. 4. 1.

[d] 1. 46; 19. 19. Matt. 2. 23; 21. 11.

[e] 2 Kings 1. 9-15. Ps. 27. 2. Luke 9. 54-56.

[f] 17. 12.

[g] Ps. 75. 8. Isa. 23. 31. Matt. 20. 22, 23. Mark 10. 38, 39. Luke 22. 42.

[h] Gen. 22. 9; 40. 3. Ps. 118. 27.

[i] Luke 3. 2. Acts 4. 6.

And Annas sent Christ bound unto Caiaphas the high priest, 24.

[k] 21. 15. Matt. 26. 33.

[l] Gen. 49. 6. 1 Kings 19. 9. Ps. 1. 1; 26. 4-10. Prov. 13. 20.

[m] Luke 11. 53, 54; 20. 20.

[n] 7. 14, 26; 8. 2; 10. 23-39.

[o] Job 16. 10; 30. 10-12. Isa. 50. 6-7. Jer. 20. 2. Mic. 5. 1.

[1] Or, *a rod.*

[p] Acts 23. 4, 5.

[q] 2 Cor. 10. 1. 1 Pet. 2. 20-23.

[r] Matt. 26. 57.

[s] 13.

[t] Gen. 18. 15. Prov. 29. 25. Gal. 2. 11-13. Heb. 12. 1, 2.

[u] 10.

[x] Prov. 13. 19. Matt. 20. 73.

[y] 13. 38. Matt. 26. 34, 74, 75.

[z] *Pilate's house.*

[a] Ps. 35. 16. Isa. 1. 10-15. Jer. 7. 8-11. Am. 5. 21-23. Mic. 3. 10-12.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, [k] I am not.

18 And the servants and officers stood there, who had made a fire of coals; (for it was cold;) and they warmed themselves: and [l] Peter stood with them, and warmed himself.

19 ¶ The high priest then [m] asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [n] I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by [o] struck Jesus with [2] the palm of his hand, saying, [p] Answerest thou the high priest so?

23 Jesus answered him, [q] If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 (Now [r] Annas had sent him [s] bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also *one* of his disciples? [t] He denied *it*, and said, I am not.

26 One of the servants of the high priest ([u] being *his* kinsman whose ear Peter cut off) saith, [x] Did not I see thee in the garden with him?

27 Peter then denied again; [y] and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto [3] the hall of judgment: and it was early; [z] and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and

---

thing to be realised, not by mere purpose, resolve, or organisation—it results from perfection of knowledge, and purity of heart. In proportion as the saints see alike, and think alike, they will feel alike, and as they approach to the fulness of the stature of perfect men in the Lord Jesus, they will meet in him and be one.

Chap. XVIII. 1-27. The band received from the chief priests and Pharisees signified a body of Roman soldiers, who, on this occasion, were unworthily employed to support the traitor Judas. The falling back here mentioned was clearly supernatural, and appears to have been a fulfilment of the words of David in Psalm xxvii., where he says, "When the wicked, even mine enemies and my foes, came upon me, to eat up my flesh, they stumbled and fell." This occurrence ought to have appalled and repelled them; but, instigated by the powers of darkness, and intent on the accomplishment of their cruel purpose, they no sooner arose than they returned to the Saviour, who accosted them as before, and received a similar answer. The circumstances which led to the accomplishment of the words of Jesus concerning Peter are remarkable; one after another put questions, each receiving a prompt denial, till the cock crew, and Jesus turned and looked at him, when the spell was broken, and, in a moment, he realised his awful condition of shame and guilt. Overwhelmed by the discovery of his weakness and wickedness, Matthew tells us, "he went out and wept bitterly." Ver. 28-40. The chief priests and Pharisees, while accomplishing the murder of the Messiah, professed the profoundest regard for the law of Moses. They would not even enter the judgment-hall, which they deemed polluted by the presence of the Roman soldiers—thus, as Jesus had told them, straining at the gnat, they swallowed the camel. The circumstance of the Roman supremacy at this

said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying [a] what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? [b] Thine own nation, and the chief priests, have delivered thee unto me: [c] what hast thou done?

36 Jesus answered, [d] My kingdom is not of this world. If my kingdom were of this world, [e] then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, [f] that I should bear witness unto the truth. [g] Every one that is of the truth heareth my voice.

38 Pilate saith unto him, [h] What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, [i] I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, beaten, and crucified.* 28 *He dieth,* 38 *and is buried by Joseph and Nicodemus.*

THEN Pilate therefore took Jesus, and [a] scourged *him*.

A. D. 33.

[a] Deut. 21. 23. Ps. 22. 16. Gal. 3. 13.

[b] 19. 11.

[c] 19. 6. Acts 21. 38.

[d] 6. 15; 8. 15. Is. 9. 6, 7. Dan. 2. 44. Col. 1. 12-14.

[e] 11.

[f] 8. 14. Is. 55. 4. Rev. 1. 5.

[g] 7. 17; 8. 47; 1 Pet. 1. 22, 23. 1 John 3. 14, 19.

[h] Acts 17. 19, 20, 32.

[i] 19. 4, 6, 21, 22. Matt. 27. 18, 19, 24. Mark 15. 14. Luke 23. 4, 14-16.

CH. XIX.

[a] Is. 50. 6; 53. 5. Matt. 20. 19. Luke 18. 33. Heb. 11. 36. 1 Pet. 2. 24.

[b] Is. 49. 7; 53. 3. Mark 15. 17-20. Luke 23. 11.

[c] Matt. 26. 49. Luke 1. 28.

[d] Is. 7. 14; 40. 9. Lam. 1. 12. Heb. 12. 2.

[e] Gen. 45. 7, 8. Ps. 62. 11. Dan. 4. 17, 25. Matt. 6. 13. Luke 22. 53. Jam. 1. 17.

[f] Matt. 26. 65.

[g] Mark 6. 16-26. Acts 24. 24-27.

[h] 3, 5, 19-22.

[i] Luke 23. 18. Acts 21. 36.

2 And [b] the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, [c] Hail, King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, [d] Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [e] Thou couldest have no power *at all* against me, except it were given thee from above: therefore [f] he that delivered me unto thee hath the greater sin.

12 And [g] from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, [h] Behold your King!

15 But they cried out, [i] Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

period provided for the fulfilment of the words of Jesus as to his being lifted up; and the prediction about the piercing of his hands and feet, that could only be verified by crucifixion, which was not a Jewish, but a Roman punishment for the worst malefactors amongst foreigners and slaves, for it was unlawful in the case of a Roman citizen. The deportment of Pilate was of a very mixed character: he persevered in protesting his belief in the innocence of the Lord Jesus to the utmost, and was only overcome by the determination and the dexterity of the chief priests and Pharisees, who, as the next chapter shews, gave the subject a political turn, which brought him to concur in the crucifixion. Pilate's inquiry, "What is truth?" has been viewed as an expression of contempt; but the context, carefully examined, shews there is no ground for such a conclusion.

Chap. XIX. 1-24. Pilate was clearly under an influence of a supernatural character, since, otherwise, he could hardly have been expected to act as he did. The pertinacity with which he protested against the crucifixion, on the ground of the innocence of Jesus, is remarkable. He thus, probably without intending it, gave the chief priests and the Pharisees abundance of time to reconsider their own course, and to ponder the consequences of their demand. But his humane obstinacy only served to inflame their rage, and exasperate their hatred. He was clearly appalled by the intimation, that Jesus had "made himself the Son of God," and his feelings were confirmed by the extraordinary dream of his wife. He was, therefore, the more intent on his release. Obviously with an honest intent, he had made up his mind to the most determined opposition. The moment, however, that he was menaced with a charge of treason against Cesar, he lost his courage and gave in. But even then, he surrounded the deed with circumstances which to the last constituted a solemn protest, crowning the whole with the momentous appeal, "Behold your King!" The

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And [k]he, bearing his cross, [l]went forth into a place called *the place* of a skull, which is called in the Hebrew, [m]Golgotha;

18 Where [n]they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate [o]wrote a title, and put *it* on the cross. And the writing was, [p]JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written [q]in Hebrew, [r]*and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, [s]What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, [t]woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: [u]that the scripture might be fulfilled, which saith, [v]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus [x]his mother, and his mother's sister, Mary the *wife* of [2]Cleophas, [y]and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, [z]Woman, behold thy son!

27 Then saith he to the disciple, [a]Behold thy mother! And from that hour that disciple [b]took her unto his own *home*.

28 ¶ After this, [c]Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon [d]hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [e]It is finished: [f]and he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore, [g]because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for [h]that sabbath-day was an high day,) besought Pilate that [i]their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith [k]came thereout blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, [l]that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [m]They shall look on him whom they pierced.

38 ¶ And after this, [n]Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by

A. D. 33.

[k] Matt. 10. 38; 16. 24. Luke 23. 26.
[l] Lev. 16. 21, 22. 1 Kings 21. 13.
[m] Matt. 27. 33, 34. Luke 23. 33.
[n] 18. 32. Is. 53. 12.
[o] Matt. 27. 37. Luke 23. 38.
[p] 1. 45, 46, 49; 18. 33.
[q] 5. 2. Acts 21. 40; 22. 2; 26. 14. Rev. 16. 16.
[r] Acts 21. 37. Rev. 9. 11.
[s] Ps. 65. 7; 76. 10. Prov. 8. 29.
[t] Or, *wrought*.
[u] 10. 35; 12. 38, 39.
[v] Ps. 22. 18. Is. 10. 7.
[x] Luke 2. 35.
[y] *Cleopas*.
[z] 20. 1, 11-18. Luke 8. 2.
[a] 2. 4.
[b] Gen. 45. 8; 47. 12.

[b] 1 John 3. 18, 19.
[c] 13. 1; 18. 4, 32. Acts 13. 29.
[d] Ex. 12. 22. Num. 19. 18. 1 Kings 4. 33. Ps. 51. 7.
[e] *Gr.* 4. 34. Gen. 3. 15. Ps. 22. 15. Is. 53. 12. Dan. 9. 24, 26. Zech. 13. 7. Heb. 9. 11-14, 22, 28; 10. 1-14; 12. 2.
[f] Matt. 20. 28; 27. 50. Phil. 2. 8. Heb. 2. 14, 15.
[g] Matt. 27. 62. Mark 15. 42.
[h] Lev. 23. 7-16.
[i] Prov. 12. 10. Mic. 3. 3.
[k] Ps. 51. 7. Ex. 30. 25. Zech. 13. 1.
[l] 14. 29; 17. 20, 21; 20. 31.
[m] Ps. 22. 16, 17. Zech. 12. 10.
[n] Matt. 27. 57-60.

language maddened them into fury; but the governor on this point remained firm, and completed his purpose by the title which he placed upon the cross—"JESUS OF NAZARETH, THE KING OF THE JEWS." The better to provide for the understanding of the language, he gave three versions of it—Hebrew, Greek, and Latin. They struggled hard to have this title divested of its affirmative character, and set forth, not as a proposition, but as a pretence on the part of Jesus. The governor, however, was immovable, expressing his determination in language in the highest degree significant of firmness, and which will be noted to the end of time—"WHAT I HAVE WRITTEN I HAVE WRITTEN." The garments of the Saviour provided for the fulfilment of the prediction which had gone before concerning him. Division was carried as far as possible, and then a lot was cast for the principal garment, since to rend it had been to destroy it. Ver. 25-37. No part of the Saviour's deportment is more affecting and wonderful than that which refers to his mother and to John: his address to each was a volume in a sentence. "Woman, behold thy son!" apprised her that she, now a poor widow, bereaved of her Son, would find all she required in his surviving disciple and friend. "Behold thy mother!" his address to John, teems with equal significance, setting forth the duties which would now devolve upon him towards a parent. The distinction accorded to John throughout the whole of the Saviour's ministry was great; but the highest tribute conferred on the "beloved disciple" was this consignment to him of Mary. Further honours were now added, such as the preparation of this Gospel, the subsequent Epistles, and the Book of the Revelation; but nothing came so near to the heart of the Saviour, and so betokens love and confidence, as this. It is strange that the Papists should claim such pre-eminence for Peter, seeing that in all these important matters he occupied but a subordinate place in the favour of Jesus compared with John! The only notable thing in which he received superiority, was his having been made the Apostle of the Circumcision. Ver. 38-42. One of the most remarkable things in the Gospels is the conduct of Joseph and of Nicodemus—the former a secret disciple for fear of the Jews, and the latter coming to Jesus by night, ashamed to come by day. But while these men of blessed memory thus acted in the period of the Saviour's popularity, when his praises were in every mouth, in the darkest hour of his history, when all, even his disciples, forsook him and fled, they *alone* came boldly forward to perform the last offices of friendship to the dead body of the crucified Redeemer! The fact supplies a doctrine: that friendship is not always the most to be relied on which is the most cordial, open, and even the most ostentatious. The hour of defeat, distress, and humiliation, will often reveal valuable

night,) and brought [o]a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; [p]and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation-*day;* for the sepulchre was nigh at hand.

CHAPTER XX.

11 Jesus appeareth to Mary, 19 and to his disciples. 24 Thomas's incredulity, 26 and confession.

THE first *day* of the week [a]cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth [b]the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, [c]and he saw, and believed.

9 For as yet they knew not the scripture, [d]that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and, as she wept, she stooped down, *and looked* into the sepulchre,

A. D. 33.

[o] 2 Chr. 16. 14. Cant. 4. 6, 14.
[p] 2 Kings 23. 30. Is. 22. 16. Matt. 27. 60, 64-66. Luke 23. 53.

CH. XX.

[a] Matt. 28. 1. Luke 24. 1-10.
[b] Matt. 27. 60, 64-66. Mark 15. 46.
[c] 25, 29; 1. 50.
[d] Ps. 16. 10; 22. 15, 22. Is. 25. 8; 26. 19; 53. 10-12. Hos. 13. 14. Acts 2. 25-32; 13. 30,37. 1 Cor. 15. 4.

[e] Matt. 28. 3-5. Mark 16. 5, 6. Luke 24. 3-7, 22, 23.
[f] 2, 4; 19. 26.
[g] 16. 6, 7, 20-22. Jer. 31. 16. Luke 24. 17. Acts 21. 13.
[h] 2.
[i] 10. 3, 4. Gen. 22. 1, 11. Ex. 3. 4; 33. 17. 1 Sam. 3. 6, 10. Is. 43. 1. Luke 10. 41. Acts 9. 4; 10. 3.
[k] Gen. 45. 12. Cant. 2. 8, &c.; 5. 2. Matt. 14. 27.
[l] 1. 38, 49; 3. 2; 6. 25; 11. 28; 13. 13. Matt. 23. 8-10.
[m] 13. 1, 3; 14. 2, 6, 28; 16. 28; 17. 5, 11, 25. Ps. 68. 18; 89. 26. 1 Pet. 1. 3.
[n] Luke 24. 39, 40. 1 John 1. 1.
[o] Matt. 28. 18. Mark 16. 15-18. Luke 24. 47-49. Heb. 3. 1.
[p] 14. 16; 15. 26; 16. 7. Acts 2. 4, 38; 4. 8. Gal. 3. 2.
[q] Matt. 16. 19; 18. 18. Mark 2. 5-10. Acts 2. 38. 1 Tim. 1. 20.

12 And [e]seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, [f]Woman, [g]why weepest thou? She saith unto them, [h]Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, [l]Mary. [k]She turned herself, and saith unto him, [l]Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, [m]I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, [n]he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [o]as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, [p]Receive ye the Holy Ghost.

23 [q]Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But

adherents and powerful supporters, who had previously attracted but little attention, and who pursued a course that even laid them open to suspicion.

Chap. XX. 1-18. The way in which the Jewish grave-clothes were disposed, bespoke care and composure, shewing, that the body had not been removed in haste. There is some difficulty in the assertion, that John "saw and believed." What did he believe? Some say, that the body was removed; but he ascertained this by merely looking into the sepulchre without entering it. The natural import of the word, therefore, would seem to be, that he now believed the resurrection, which he had not previously understood, notwithstanding the explicitness with which Jesus had stated it. The reasons of the Saviour forbidding Mary to touch him, it is difficult to discover. It has been supposed that she threw herself at his feet as if to lay hold upon him, and that his words implied that she need not be afraid of his disappearance, since he would remain some time before his ascension, so that she would see him again. Ver. 19-23. This was one of the most sublime moments in the history of the Saviour and his apostles. The effect of his appearance, under the circumstances, it is impossible to conceive. His deportment towards his wondering disciples was full of grace and condescension. His resurrection was now beyond doubt; as if to remove the least feeling of distrust as to his personal identity, his first act was to give them the evidence of their own eyes, by shewing them his hands and his side. It seems clear that, in breathing on them at that moment, they received a communication from the Divine Spirit, preparatory to the work which they would have to do previous to the day of Pentecost. The result of this was increase of light, faith, peace, confidence, hope, and joy. Ver. 23 has been grievously perverted by Popery; the apostles had no power to forgive sin, as a simple sovereign act, without repentance and faith; but they were authorised to pronounce, with respect to all such, that to them there was thereafter no condemnation, inasmuch as Jesus was the "end of the law for righteousness to every one that believeth." It was further their province to declare,

he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, [r]Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that [s]believing ye might have life through his name.

CHAPTER XXI.

1 Christ, appearing again, 15 giveth Peter a charge, whose death he foretelleth.

AFTER [a]these things [b]Jesus shewed himself again to the disciples at [c]the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and [d]Thomas called Didymus, and [e]Nathanael of [f]Cana in Galilee, and [g]the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, [h]I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; [i]and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; [k]but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, [l]Children, [l]have ye any meat? They answered him, No.

6 And he said unto them, [m]Cast the net on the right side of the ship, and ye shall find. [n]They cast therefore; and now they were not able to draw it for [o]the multitude of fishes.

7 Therefore [p]that disciple whom Jesus loved saith unto Peter, [q]It is the Lord. Now, [r]when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred [s]cubits,) dragging the net with fishes.

9 As soon then as they were come to land, [t]they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: [u]and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples [x]durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus [y]then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now [z]the third time that

A. D. 33.

r Is. 26. 12; 27. 5; 54. 10.
s 3. 15, 16, 18, 36; 5. 24, 30, 40; 6. 40. 1 Pet. 1. 9. 1 John 2. 23-25; 5. 10-13.

CH. XXI.

a 20. 19-29.
b Matt. 26. 32. Mark 16. 7.
c 6. 1, 23.
d 20. 28.
e 1. 45-51.
f 2. 1. 11; 4. 46. Josh. 19. 28, *Kanah*.
g Matt. 4. 21, 22.
h 2 Kings 6. 1-7. Matt. 4. 18. Acts 18. 3; 20. 34. 1 Cor. 9. 6. 1 Thes. 2. 9.
i Luke 5. 5. 1 Cor. 3. 7.
k Luke 24. 15, 16, 31.
l Or, *Sirs*.
l Ps. 37. 3. Phil. 4. 11-13, 19. Heb. 13. 5.
m Matt. 17. 27. Luke 5. 4-6.
n Ps. 8. 8. Heb. 2. 6-9.
o Acts 2. 41; 4. 4.
p 13. 23; 19. 26; 20. 2.
q Ps. 118. 23.
r Cant. 8. 7. Luke 7. 47. 2 Cor. 5. 14.
s Deut. 3. 11.
t 1 Kings 19. 5, 6. Luke 12. 29-31.
u Luke 5. 6-8. Acts 2. 41.
x Gen. 32. 29, 30.
y Luke 24. 42, 43. Acts 10. 41.
z 20. 19, 26.

concerning all the impenitent and unbelieving, that their sins remained upon them. Ver. 24-31. Men of strong individuality are ever true to their own peculiarities of character. These facts were alike exemplified in Peter and in Thomas, who appear in all respects to have presented a remarkable contrast—the one was confiding to rashness, the other cautious to scepticism. Thomas, however, overwhelmed by the sight of his risen Lord, was at once bowed down and melted into the cordial, joyful exclamation, "My Lord, and my God!"

Chap. XXI. 1-14. The death of Jesus produced a great change in the circumstances of the disciples. From that time they were without either employment or bread, and by consequence necessitated to return to their previous avocations. While their Lord lived and laboured, they were his constant attendants, and they shared with him the liberality of converts and friends; but the crucifixion had for the time being destroyed their hopes, and rendered the future a matter of the utmost uncertainty. During the long period of their connexion with the Saviour, they had received nothing beyond a supply, more or less, for the wants of the passing day. They were dependent even for clothing on the kindness of converts. With respect to emoluments, they had none. The fact is not a little remarkable, that they should have continued so long without any recompence, shewing the extraordinary influence which was exerted by them. During most of the period, indeed, they were sustained by the hope that when his kingdom should be set up, they would receive ample compensation in the posts and offices which would then be allotted to them. In the meantime, however, this left them poor and penniless like their Master. How the families of those that were heads of houses were supported, we are not informed; it is clear, however, that they must have relied on the providence of God, or have exerted themselves, according to circumstances, for their own maintenance. But now that their Master had left them, they were no worse than previous to entering his service: the sea remained with its finny tribes, and it was not difficult to procure nets and instruments necessary to the resumption of their old occupation. Peter, with characteristic promptitude, was the first to lead in the new movement. He said, "I go a fishing;" and his friends replied, "We also go with thee." The eye of their gracious Master, ever alive to their welfare, followed them. The night was one of disappointment; but the morning brought with it a proof of his providential guidance. As a stranger on the shore, he bids them cast the net on the right side of the ship, assuring them that they would there find fish. The net had formerly been let down on the left side; but the distance in the deep was not more than a few feet; and therefore the inference was obvious, that if there were no fish on the left, there could be none on the right. They, nevertheless, obeyed; and their faith obtained its immediate reward in such a manner as to proclaim who it was that spake to them. John was the first to conclude it was the Lord, and said so to Peter, who, not doubting it, with his usual promptitude dashed into the flood, and swam ashore that he might be the first to hail his Master. Our notions of propriety are somewhat offended by the intimation that he was naked; but without cause, for nothing was more common than for fishers thus to carry on their avocations during the genial weather of a warm clime; such, in fact, is the case still. One of our most instructive Eastern travellers records that fishermen very generally

Jesus shewed himself to his disciples after that he was risen from the dead.

15 ¶ So, when they had dined, Jesus saith to Simon Peter, Simon, [a]*son* of Jonas, [b]lovest thou me [c]more than these? He saith unto him, Yea, Lord; [d]thou knowest that I love thee. He saith unto him, [e]Feed my [f]lambs.

16 He saith to him again [g]the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed [h]my sheep.

17 He saith unto him [i]the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, [k]Lord, thou knowest all things; [l]thou knowest that I love thee. Jesus saith unto him, [m]Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: [n]but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither [o]thou wouldest not.

A. D. 33.

[a] 1, 42, *Jona.* Matt. 16. 17, *Bar-jona.*
[b] 1 John 4. 19; 5. 1.
[c] Matt. 20. 33.
[d] 2 Sam. 7. 20.
[e] Ps. 78. 70-72. Jer. 3. 15.
[f] Gen. 33. 13. Is. 40. 11.
[g] 18. 17, 25.
[h] Ps. 100. 3. Zech. 13. 7.
[i] Matt. 26. 73, 74. Rev. 3. 19.
[k] Jer. 17. 10. Rev. 2. 23.
[l] Josh. 22. 22. 1 Chr. 29. 17. Job 31. 4-6.
[m] 12. 8.
[n] Acts 12. 3, 4.
[o] 12. 27, 28.

[p] Phil. 1. 20.
[q] Matt. 10. 38.
[r] 20. 2.
[s] 13. 23-26.
[t] Matt. 16. 27, 28. Deut. 29. 29. Job 28. 28. Dan. 4. 35.
[u] 1 John 1. 1, 2; 5. 6.
[v] Job 26. 14. Ps. 40 5. Ec. 12. 12.
[x] Am. 7. 10. Matt. 19. 24.

19 This spake he, signifying [p]by what death he should glorify God. And when he had spoken this, he saith unto him, [q]Follow me.

20 Then Peter, turning about, [r]seeth the disciple whom Jesus loved following; [s]which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter, seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, [t]If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, [u]what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things; and [x]we know that his testimony is true.

25 And [y]there are also many other things which Jesus did, the which, if they should be written every one, I suppose [z]that even the world itself could not contain the books that should be written. Amen.

THE ACTS OF THE APOSTLES.

This book is the sole and only record of the greatest event that has occurred in our world—the Introduction and Establishment of Christianity. Heathen history slightly refers to the general fact, but makes no attempt to recount the particulars. Luke stands alone in his glory, as performing for the New what Moses did for the Old Testament Church. He is the Father of Church History. There are no materials for any rival composition. It is, therefore, this or nothing. This book presents a narrative of the proceedings of the First Missionary Society for the period of one generation, setting forth all the great facts connected with the Divine movement. The history closes with the imprisonment of Paul, and therefore could not have been written later than the year 64 or 65; for, had it been extended to a later period, it would doubtless have recorded the issue of an event in which the whole Gentile world was unspeakably interested.

CHAPTER I.

1 *A repetition of part of Christ's history.* 15 *Matthias chosen into the apostleship.*

THE [a]former treatise have I made, [b]O Theophilus, of all that Jesus began both to do and teach,

A. D. 33.

CH. I.

[a] Luke 1-24.
[b] Luke 1. 3.
[c] Is. 11. 2, 3.
[d] Matt. 28. 19.
[e] Matt. 28. 9.

2 Until the day in which he was taken up, after that he [c]through the Holy Ghost had [d]given commandments unto the apostles whom he had chosen:

3 To whom also [e]he shewed himself alive after his passion by many infallible

go naked, except a small strip of cloth around their loins, so that without the slightest inconvenience they can either wade or swim, as circumstances may require. The coals, the fire, and the bread were all purely miraculous. Here, as everywhere subsequent to the resurrection, the Saviour became invested with a mystery which awed the disciples, to an extent unknown previous to the crucifixion. Ver. 15-25. The Saviour's intercourse with his disciples is always marked by practical bearing. Not a word is uttered, not a deed is done, but with solemnity, and with a view to an end. During the repast it would seem as if he himself had remained silent in the presence of his wondering disciples, none of whom dared to utter a word. That ended, the Lord addressed himself to Peter, in a manner which clearly pointed to his threefold denial, with a view to impress upon him his weakness, folly, and guilt, and, at the same time, to restore to peace, pardon, and former confidence. The scene was doubtless one which produced on the minds of the rest of the disciples an indelible impression, as well as on that of Peter. How pregnant, how significant, the Saviour's interrogations! There is no upbraiding of Peter—that is left to himself; and his own conscience performed the task with a pungency to which nothing need be added. He at last threw himself on the omniscience of his Lord, who knew all things, and who knew the sincerity of his love. Here, again, the singular trait of Peter's character breaks forth. Scarcely is this solemn scene over, and Peter apprised of the circumstances which should attend the latter stages of his life, when, seeing John at hand, he presumes to inquire of the Master what should become of him. Throughout, John and Peter were peculiarly attached to each other. It was not unnatural, therefore, having had disclosed to him in substance his own future, he should like to know something concerning that of his friend. The request, however, was not granted, and the impertinent curiosity was put an end to by an injunction to mind his own business, and follow his Master. Thus terminates this wonderful and most precious Gospel. John intimates that it is a mere fragment of the things said and done by the Saviour—a fact not referred to by the other disciples, but in itself deserving of special notice. Had every word of the Saviour's discourses, public and private, during his whole ministry, been recorded, it would doubtless have constituted a vast

proofs, being seen of them [f]forty days, and [g]speaking of the things pertaining to the kingdom of God:

4 And, [1]being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [h]restore again the kingdom to Israel?

7 And he said unto them, [i]It is not for you to know the times or the seasons, [k]which the Father hath put in his own power.

8 But [l]ye shall receive [2]power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and [m]unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and [n]a cloud received him out of their sight.

10 ¶ And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, [o]shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both [p]Peter, and James, and John, and Andrew, [q]Philip, and [r]Thomas, Bartholomew, and [s]Matthew, [t]James *the son* of [u]Alpheus, and [x]Simon Zelotes, and [y]Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 [z]Men *and* brethren, this scripture must needs have been fulfilled, [a]which the Holy Ghost, by the mouth of David, [b]spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of [c]this ministry.

18 Now [d]this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, [e]Aceldama, that is to say, The field of blood.

20 For it is written [f]in the book of Psalms, [g]Let his habitation be desolate, and let no man dwell therein: and, [h]His [3]bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 [1]Beginning from the baptism of John, [k]unto that same day that he was taken up from us, must one be ordained to be [l]a witness with us of his resurrection.

23 And they appointed two, Joseph called [m]Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

A. D. 33.

f Deut. 9. 9,18. 1 Kings 19. 8.
g Dan. 2. 44,45.
1 *Eating together, &c.*
h Gen. 49. 10. Is. 1. 26. Jer. 23. 5, 6. Joel 3. 16,21. Mic. 5. 2.
i Deut. 29. 29. Dan. 2. 21.
k Matt. 20. 23.
l Mic. 3. 8. Zech. 4. 6.
2 *The power of the Holy Ghost coming upon you.*
m Ps. 22. 27. Is. 42. 10; 49. 6; 52. 10; 66. 19.
n Ex. 19. 9.
o Dan. 7. 13,14.
p Luke 6. 13-16. John 1. 40-42. 3 John.
q John 1. 43-46.
r John 11. 16.
s Matt. 9. 9.
t 15. 13. Jam. 1. 1.
u Mark 3. 18.
x Mark 3. 18, *the Canaanite.*
y Matt. 10. 3, *Lebbeus, whose surname was Thaddeus.* Mark 3. 18, *Thaddeus.*
z 2. 1; 23. 1, 6; 28. 17.
a 2 Sam. 23. 2.
b Ps. 41. 9; 55. 12-15.
c 2 Cor. 4. 1; 5. 18. Eph. 4. 11,12.
d Matt. 27. 3-10.
e 2 Sam. 3. 16, *mary.*
f Luke 20. 42; 24. 44.
g Ps. 69. 25; 109. 9-15. Zech. 5. 3, 4.
h Ps. 109. 8.
3 *Office, or charge.*
1 Matt. 3.
k *See on* 2. 9.
l Heb. 2. 3.
m 15. 22.

---

library. The magnitude may be understood from the hyperbolical, but still most impressive, statement of John, that the "world itself would not have contained the books that should have been written."

Chap. I. 1-14. By the "former treatise" is clearly meant the Gospel according to Luke. The "infallible proofs" here referred to were of a nature the most convincing imaginable. There was no evidence of which the case admitted that was not given. The Saviour repeats the promise of a baptism with the Holy Ghost, and signifies that it is at hand. Still, the disciples were in the dark as to the true character of his kingdom. But the main difficulty connected with his death was now fairly overcome; he had died as he had frequently intimated he would; but the resurrection restored all their hopes, and revived their anticipations of a temporal reign. From this proceeded the question touching the restoration of the kingdom to Israel, which implied the overthrow of the Romans and the re-establishment of the liberties of Israel. Visions of power, therefore, began to dazzle them, and the Lord did not see it meet at once to correct them. Perceiving their thirst for power, he tells them that they shall have it by and by: "Ye shall receive power after that the Holy Ghost has come upon you;" not the power they desired, but a power unspeakably more to be coveted—a power which the world could neither give nor take away. The return of the Saviour, as intimated by the angels, was a cheering promise, corresponding with his own gracious assurance. During this period of suspense and inaction, no employment was so suitable to the circumstances as prayer, and in this they continued with one accord. At no previous period were they so thoroughly imbued with the spirit of devotion. The position of Mary is full of interest. Where her adopted son John was, there was she; and if by the term "brethren" of Jesus, we are to understand her other sons, they were clearly men of a religious character, since otherwise they would not have been found in such company. Ver. 15-26. Peter always takes the lead, and he seems to have been expected so to do. The application of the Scripture he cites to the case in hand, was so clear as to cut short all discussion, and to carry conviction to the mind of every hearer. The field was called the "field of blood," as having been bought with the price paid by the authorities to Judas. It has, indeed, been supposed that it was so called because of Judas having there committed suicide, and because there his body burst asunder, sprinkling the earth with his blood. There is no certainty, however, as to this point, and the language of Zechariah in regard to the subject seems fatal to such a view. The proper qualification for an apostle was, a perfect knowledge of all the events which had taken place since the commencement of John's baptism, and the sight of the Lord Jesus after his resurrection, which was the primary truth they were to testify throughout the world. They went about the work in the right spirit, selecting two individuals, both known to

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And [n]they gave forth their lots: and the lot fell upon [o]Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

The apostles, filled with the Holy Ghost, speak divers languages.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And [a]suddenly there came a sound from heaven, [b]as of a rushing mighty wind, and [c]it filled all the house where they were sitting.

3 And there appeared unto them [d]cloven tongues, [e]like as of fire, and it [f]sat upon each of them.

4 And they were all [g]filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now, when this [1]was noised abroad, the multitude came together, and were [2]confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and [h]Medes, and [i]Elamites, and the dwellers in [k]Mesopotamia, and in Judea, and [l]Cappadocia, in [m]Pontus, and [n]Asia,

10 [o]Phrygia, and [p]Pamphylia, in [q]Egypt, and in the parts of [r]Libya about [s]Cyrene, and strangers of Rome, [t]Jews and proselytes,

11 [u]Cretes, and [x]Arabians, we do hear them speak in our tongues the wonderful works of God.

A. D. 33.

[n] Lev. 16. 8. Josh. 18. 10. 1 Sam. 14. 41, 42. Prov. 16. 33. Jon. 1. 7.
[o] 23.

CH. II.

[a] Is. 65. 24. Mal. 3. 1.
[b] Ps. 18. 10. John 3. 8.
[c] 4. 31.
[d] Gen. 11. 6, 7. 1 Cor. 12. 10.
[e] Is. 6. 5-7. Mal. 3. 2, 3.
[f] Is. 11. 2, 3. John1.32,33.
[g] Luke 1. 15, 41, 67.
[1] *Voice was made.*
[2] *Troubled in mind.*
[h] 2 Kings 17. 6.
[i] Gen. 10. 22. Dan. 8. 2.
[k] Gen. 24. 10. 1 Chr. 19. 6.
[l] 1 Pet. 1. 1.
[m] 18. 2.
[n] Rev. 1. 4, 11.
[o] 18. 23.
[p] 13. 13; 14. 24.
[q] Gen. 12. 10.
[r] Jer. 46. 9.
[s] Mark 15. 21.
[t] Esth. 8. 17. Zech. 8. 20-23.
[u] Tit. 1. 5, 12.
[x] 1 Kings10.15. Is. 13. 20.

[y] 1 Sam. 1. 14. Cant. 7. 9. Is. 25. 6. Eph. 5. 18.
[z] 13. 16; 21. 28.
[a] Joel 2. 28-32.
[b] Ps. 72. 6. Prov. 1. 23. Is. 44. 3. Ez. 36. 25-27. Zech. 12. 10.
[c] Joel 2. 32. Rom. 10. 12, 13. 1 Cor. 1. 2.
[d] Matt. 11. 2-6. John 3. 2. Heb. 2. 4.
[e] Ps. 76. 10. Rev. 13. 8.
[f] Matt. 27. 20-25.
[g] John 2.19-21. Heb. 13. 20. 1 Pet. 1. 21.
[h] Ps. 116. 3, 4, 16.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others, mocking, said, [y]These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, [z]Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by [a]the prophet Joel;

17 And it shall come to pass in the last days, (saith God,) [b]I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* [c]whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, [d]a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, [e]being delivered by the determinate counsel and foreknowledge of God, [f]ye have taken, and by wicked hands have crucified and slain:

24 Whom [g]God hath raised up, having [h]loosed the pains of death: because it was not possible that he should be holden of it.

---

possess the necessary qualifications, and then calling upon the Lord to decide.

Chap. II. 1-13. The fiery symbol strikingly indicated the character of the gift conferred, which was necessary to the universal diffusion of the Gospel. The importance of the presence of the strangers from "every nation under heaven," is obvious. Two great things were secured by it; they severally testified that what was spoken was not a mere jumble of articulations without meaning or sense, but living languages of their own mother-tongues, in which they severally heard the glorious Gospel; and it seems highly probable that it was made the power of God to their own salvation, so that they carried it with them both in their understanding and in their hearts, whithersoever they went, on returning to their respective homes. Ignorance, prejudice, and hatred, without the presence of such counteractive evidence, would have made short work of this stupendous miracle by the scornful declaration, "These men are full of new wine." Ver. 14-40. There was great propriety in all the other apostles standing up with Peter, as in this way each shared in the honour of contempt for the Lord's sake, and in the responsibility of confessing him, while Peter was, in effect, the mouth of all. There stood a body of men of sound mind, adequate knowledge, and unimpeachable character, all testifying to the facts, that Jesus of Nazareth had risen from the dead, that they had often conversed with him, and beheld him ascend into the heavens. Peter boldly appeals to them for the truth of what he said about the miracles, wonders, and signs which God wrought among them by Jesus. They could not deny it, for the proofs were to be found everywhere throughout the land. There was no town or village of any importance in which there were not those whose minds or bodies testified to the merciful exercise of an Infinite Power. The "determinate counsel and foreknowledge of God" did not in the least interfere with the free-will of these men, by whose wicked hands the Lord had been crucified and slain. Peter assumes this, and acts accordingly, holding them responsible for their deed, and no objection is offered on their part. Whatever a vain heart and a perverse philosophy may have led men to say to the contrary, every man feels that he is free, and that he is by consequence responsible. While man's wrath is made to praise God, that wrath is not originated by him; it is their own, and they are accountable for it. The pertinence of the Scripture quoted by Peter is remarkable. The promise of the Holy Spirit, and the history of the day, strikingly accorded—the one confirming the other. The address of Peter is direct and personal, and nothing can exceed the pungency of it. It was an alarming fact for the house of Israel, that he whom they had crucified

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not [i]leave my soul in hell, neither wilt thou suffer [k]thine Holy One [l]to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, [s]let me freely speak unto you of [m]the patriarch [n]David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before, [o]spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, [p]whereof we all are witnesses.

33 Therefore being [q]by the right hand of God exalted, and [r]having received of the Father the promise of the Holy Ghost, [s]he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make [t]thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made [u]that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, [x]Men *and* brethren, [y]what shall we do?

38 Then Peter said unto them, [z]Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, [a]and ye shall receive the gift of the Holy Ghost.

A. D. 33.

[i] 1 Cor. 15. 55, *marg.*
[k] Ps. 89. 19. 1 John 2. 20. Rev. 3. 7.
[l] Job 19. 25-27. Jon. 2. 6.
[s] *I may.*
[m] Heb. 7. 4.
[n] 1 Kings 2. 10.
[o] 13. 35.
[p] Luke 24. 46-48. John 15. 27; 20. 26-31.
[q] Ps. 110. 1, 16, 22, 23. Is. 52. 13. Eph. 1. 20-23. Phil. 2. 9-11.
[r] Luke 24. 49. John 7. 38, 39; 14. 16, 26; 15. 26; 16. 7-15.
[s] Rom. 5. 5. Tit. 3. 6.
[t] Gen. 3. 15. Ps. 2. 8-12. Is. 49. 23; 63. 4-6.
[u] Ps. 2. 1-6. 2 Cor. 5. 10.
[x] 1. 16.
[y] 16. 29-31; 22. 10.
[z] Matt. 21. 28-32. Luke 15. 1-10; 24. 47.
[a] Is. 44. 3, 4. Ez. 36. 25-27. Joel 2. 28, 29. Zech. 12. 10.

[b] Joel 2. 32.
[c] 2 Cor. 5. 20; 6. 17. Rev. 3. 17-19.
[d] Matt. 13. 44-46. Gal. 4. 14, 15.
[e] Ps. 72. 16, 17; 110. 3.
[f] 1 Cor. 10. 16, 17, 21.
[g] Hos. 3. 5.
[h] 2 Cor. 9. 6-15. 1 John 3. 16-18.
[i] Luke 12. 33, 34.
[k] Prov. 19. 17. Is. 58. 7-12. Jam. 2. 14-16; 5. 1-5.
[l] Luke 24. 53.
[m] *At home.*
[n] Rom. 8. 30. Tit. 3. 4, 5.

CH. III.

[a] 4. 22; 14. 8. John 9. 1-3.
[b] 10.
[c] 14. 9, 10. Luke 4. 20.
[d] John 5. 6; 11. 40.
[e] Mark 14. 8.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* [b]as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, [c]Save yourselves from this untoward generation.

41 ¶ Then they that [d]gladly received his word were baptized: and the same day there were [e]added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and [f]in breaking of bread, and in prayers.

43 And [g]fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and [h]had all things common;

45 And [i]sold their possessions and goods, and [k]parted them to all *men*, as every man had need.

46 And they, continuing [l]daily with one accord in the temple, and breaking bread [m]from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And [n]the Lord added to the church daily such as should be saved.

CHAPTER III.

1 Peter and John restore a lame man; 12 ascribing the cure to the name of Jesus, 19 and exhorting to repentance.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man, [a]lame from his mother's womb, was carried, whom they laid daily at the gate of the temple [b]which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, [c]fastening his eyes upon him, with John, said, [d]Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; [e]but such as I have give I thee:

was both "Lord and Christ." Such a discovery might well inspire them with terror, and the fact that things were as Peter stated is not denied: they sank under the weight of the awful accusation. The reply of Peter to the agonising question is prompt and explicit—"Repent every one of you," and "be baptized every one of you." Ver. 41-47. The repentance enjoined by Peter comprised faith in the Lord Jesus Christ, belief of the facts which had been recorded concerning him, as well as sorrow for the sin which had been committed. This faith produced peace, and more; they "gladly received the word," and were baptized to the extent of three thousand souls. The stability of these believers shewed their sincerity. It was not a mere passing emotion, for they continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers. As the tendency of every passion is to multiply itself, so nothing is more adapted to promote conviction of sin than the sight of such as are convicted. This new state of feeling produced a new order of society in the land—a church within a church, a family within a family, the separation of the merely natural from the really spiritual children of Abraham. The circumstances thus created were peculiar, requiring arrangements of a corresponding character. Many of the converts having but little earthly substance, must have withdrawn to earn their bread, had it not been supplied by their more opulent brethren. Hence arose the extraordinary spectacle of a community of goods—a new thing in the earth, which no doubt deeply affected the candid portion of the Jews, who admired and wondered. The thing bespoke so much brotherly love as to excite universal surprise; they "had favour with all the people," and that favour was the best preparative for further conversion, and the daily addition to the Church of such as were saved.

Chap. III. 1-11. Notwithstanding the assiduity of the apostles and their friends in the exercise of prayer, they did not suffer private to interfere with public worship. The ninth hour was one of the seasons set apart for public prayer, which, by the more devout, was observed three times a day—a fact which is illustrated by the practice of Daniel and of David. That in the

[f] In the name of [g] Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up; and immediately his feet and ancle-bones received strength.

8 And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and [h] praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as [i] the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, [l] Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; [k] whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied [l] the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the [l] Prince of life, [m] whom God hath raised from the dead; whereof we are witnesses.

16 And his name, [n] through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

A. D. 33.

[f] 9. 34; 19. 13-16. Matt. 7. 22. Mark 16. 17.
[g] 10. 38. John 19. 19.
[h] Ps. 103. 1, 2; 107. 20-22. Luke 17. 15-18; 18. 43.
[i] 13. 26. Rom. 9. 4; 11. 1.
[k] Matt. 27. 2, 18-25. Mark 15. 11.
[l] 2. 27; 22. 14. Ps. 16. 10. Mark 1. 24.
[l] *Author.*
[m] 2. 24, 32.
[n] 19. 13-17. Matt. 21. 21, 22. Mark 16. 17.

[o] Deut. 4. 29-31. 1 Kings 8. 48-50. Jer. 31. 33, 34; 50. 20.
[p] 1. 6, 7; 17. 26. Ps. 72. 6-19. Is. 2. 1-3. Jer. 31. 22-26. Ez. 34. 23-31. Hos. 2. 19-23. Joel 3. 16-21. Zech. 8. 20-23.
[q] 17. 31. Matt. 16. 27, 28.
[r] *See on* 19.
[s] Luke 13. 33; 24. 19. Rev. 1. 1.
[t] Is. 55. 3, 4.
[u] 13. 38-41. Mark 16. 16. John 3. 18-20.
[x] Gen. 12. 3. Rom. 4. 13.
[y] 28. 23-28. Matt. 15. 24. Luke 24. 47.
[z] 15, 22.
[a] Ps. 67. 6, 7. Luke 2. 10, 11. Eph. 1. 3.
[b] Is. 59. 20, 21. Ez. 11. 19, 20.

CH. IV.

1 Or, *ruler.*
[c] 17. 18, 31, 32; 24. 14, 15, 21; 26. 8, 23. Rom. 8. 11.
[b] 2 Cor. 2. 14-17. Phil. 1. 12-18.
[c] Gen. 49. 10. Is. 45. 24; 53. 12. John 12. 24.

19 Repent ye therefore, and be converted, [o] that your sins may be blotted out, [p] when the times of refreshing shall come from the presence of the Lord;

20 And [q] he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until [r] the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, [s] A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; [t] him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, [u] *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [x] And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you [y] first, God, [z] having raised up his Son Jesus, [a] sent him to bless you, [b] in turning away every one of you from his iniquities.

CHAPTER IV.

1 *Peter and John imprisoned.* 8 *Their defence.* 18 *They are threatened.*

AND as they spake unto the people, the priests, and the [1] captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and [a] preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now even-tide.

4 Howbeit [b] many of them which heard the word believed; and [c] the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

morning, or the third hour, was about nine o'clock—the sixth hour, at noon—and the evening, or the ninth hour, about three o'clock. Ver. 12-18. Here Peter is spokesman, as usual. On this occasion he is direct and summary in the dreadful charge of murder, which he brings against his countrymen. Here he proclaims Jesus, "the Holy One"—"the Just"—and "the Prince of Life," announcing the great fact, that he had been raised from the dead, and that by his power the miracle had been performed. Peter, notwithstanding the pungency of his address, blends it with the benevolence and compassion of the Gospel, clearly indicating to them that the deed which they had done through ignorance was yet a confirmation of the testimony which God had borne from age to age, that the Lord Jesus, in the fulness of time, should suffer for his people. Ver. 19-26. As the apostles had been commanded to begin at Jerusalem, the centre of guilt, there Peter is most free and full in his proclamation of the sufficiency of the Gospel to meet the necessities even of the murderers of its Divine Author! Salvation was possible even for them, inasmuch as the blood of Christ cleansed from all sin, even from the sin of those by whom it was shed! It is worthy of notice, that Peter, upon all occasions, appeals to the Scriptures in confirmation of the truth of the claims of Jesus Christ to the Messiahship. He was none other than "the Prophet of whom Moses had spoken," pointing out the awful consequences which would result from rejecting him. The closing verse sets forth this great principle, that man can be rendered happy only through being delivered from the love, guilt, and practice of iniquity. All Scripture unites with all experience, in testifying that "the way of transgressors is hard," while "Wisdom's ways are ways of pleasantness, and all her paths are peace."

Chap. IV. 1-12. The chief priests, scribes, and Pharisees had looked for an end to all their troubles from the crucifixion of the Lord Jesus; but so far from this being the case, things were becoming hourly worse. If Jesus was gone, he had left behind him others to take his place, bringing against them, in addition to all their other sins, a direct charge of murder, and adding to the solemnity of the accusation the astounding fact, that the murdered man had been raised from the dead! They thus endeavoured to prevent the spread of the doctrine;

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, [d]By what power, or [e]by what name, have ye done this?

8 ¶ Then Peter, [f]filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, [g]that by the name of Jesus Christ of Nazareth, whom ye crucified, [h]whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is [i]the stone which was set at nought of you builders, which is become [k]the head of the corner.

12 Neither is there salvation in any other: for there is none other name [l]under heaven given among men whereby we must be saved.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and [m]they took knowledge of them, that they had been with Jesus.

14 And, beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them [n]not to speak at all, nor teach, in the name of Jesus.

A. D. 33.

[d] Ex. 2. 14. Matt. 21. 23. Mark 11. 28. John 2. 18.
[e] 5. 28, 40.
[f] 2. 4. Matt. 10. 19. Luke 12. 11, 12; 21. 14, 15.
[g] 2. 22-24.
[h] 13. 29-41. Matt. 28. 11-15.
[i] Ps. 118. 22, 23. Matt. 21. 42-45. Mark 12. 10-12.
[k] Zech. 3. 9; 4. 6, 7. Eph. 2. 20-22.
[l] Col. 1. 23.
[m] Matt. 26. 57, 58, 71, 73. Luke 22. 52-54, 56-60. John 18. 16, 17; 19. 26.
[n] 1. 8; 5. 40.

[o] Ex. 1. 17. 1 Kings 12. 30. 2 Chr. 26. 16-20. Dan. 3. 18; 6. 10, 11. Mic. 6. 16.
[p] Ps. 58. 1. John 7. 24. 1 Cor. 10. 15.
[q] Matt. 9. 33; 15. 31. Luke 5. 26.
[r] Ps. 55. 16-18. Jer. 20. 13. Luke 6. 11. 2 Tim. 4. 17, 18.
[s] 2 Kings 19. 15, 19. Ps. 146. 5, 6. Is. 51. 12, 13.
[t] Ps. 2. 1-6.
[u] Ps. 83. 2-8. Rev. 19. 19-21.
[x] Rev. 11. 15; 12. 10.
[y] 3. 14. Job 14. 4; 15. 14.
[z] Is. 61. 1. Luke 4. 18. John 10. 36.
[a] Gen. 50. 20. Matt. 26. 24.
[b] Lam. 3. 50. Dan. 9. 18.
[c] Is. 58. 1. Ez. 2. 6. Phil. 1. 14.
[d] 2. 22, 43; 5. 12, 15, 16; 6. 8; 9. 34, 35, 40-42.
[e] 2. 2; 16. 25, 26.
[f] 2. 4.
[g] Is. 65. 24. Matt. 18. 19.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God [o]to hearken unto you more than unto God, [p]judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: [q]for all *men* glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was shewed.

23 ¶ And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, [r]they lifted up their voice to God with one accord, and said, [s]Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, [t]Why did the heathen rage, and the people imagine vain things?

26 The [u]kings of the earth stood up, and the rulers were gathered together against the Lord, and [x]against his Christ.

27 For of a truth, against [y]thy holy child Jesus, [z]whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For [a]to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, [b]behold their threatenings: and grant unto thy servants, [c]that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; [d]and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, [e]the place was shaken where they were assembled together; and [f]they were all filled with the Holy Ghost, and they [g]spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one

but the result of this incipient persecution was only to confirm the faith, and to increase the number of believers. This step was a false one on the part of the Sadducees, for the great meeting of the high priest and his kindred, to which it led on the morrow, only tended to fan the flame, and to promote inquiry, with its accompanying conviction and conversion to the faith. Ver. 13-22. Each event supplied a fresh opportunity for Peter to preach the Gospel; and he was careful to avail himself of it to the utmost. Every discourse brought forth some new Scripture, which, while it confirmed their statements, was itself thereby illustrated. The authorities were never more perplexed than on the present occasion. Nothing so troubles wicked men as undeniable truth, when that truth is against them. Notwithstanding the extent to which they had carried contradiction and violence in former cases, the present miracle was of a character so conclusive that it could not, in decency, be denied. With what mortification and anguish they said, "We cannot deny it!" The infatuation of these men is most painfully illustrated by the audacity with which they enjoined the apostles henceforth, "not to speak at all, nor to teach, in the name of Jesus." The command was so irrational, that they might as well have enjoined them henceforth not to use or exercise their bodily senses. The apostolic reply was much fitted to confound and humble even hardened men. Ver. 23-30. Nothing could exceed the spirit of devotion which prevailed among the apostles and their converts. Prayer was the atmosphere they lived in. They consulted God in all their ways, and they wanted not for direction to their steps. They everywhere spake with a wisdom more than mortal, which their adversaries could neither gainsay nor resist. Ver. 31-37. With the apostles, to ask was to receive; the tokens of the Divine presence uniformly attended them. The present occasion was an event of great importance, and the answer to prayer corresponded with it; the very house shook! They were all filled with the Holy Ghost, and spake the word with boldness. Power, mere power, with whatever violence wielded, was no match for truth spoken by men under such an influence. Never was opposition more strikingly illustrative of the language of the apostle, "If God be for us, who can be against us?"

soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And [h]with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

1 *The death of Ananias and Sapphira.* 17 *The apostles imprisoned again, and delivered.*

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and [a]laid *it* at the apostles' feet.

3 But Peter said, Ananias, [b]why hath Satan filled thine heart to [1]lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? [c]why hast thou conceived this thing in thine heart? [d]thou hast not lied unto men, but unto God.

5 And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

A. D. 33.

[h] 1. 8, 22.

CH. V.

[a] Matt. 6. 2, 3; 23. 5. Phil. 2. 3.

[b] 1 Kings 22. 21, 22. Matt. 4. 3-11. Luke 22. 3. John 13. 2, 27. Jam. 4. 7. Rev. 12. 9-11.

[1] Or, *deceive.*

[c] Job 15. 35. Ps. 7. 14. Is. 59. 4. Jam. 1. 15.

[d] Ex. 16. 8. Num. 16. 11. 1 Sam. 8. 7. 2 Kings 5. 25-27. Luke 10. 16.

[e] Gen. 3. 9-13. Luke 16. 2. Rom. 3. 19.

[f] 2 Kings 6. 32. Rom. 10. 15.

[g] 5.

[h] Num. 17. 12, 13. Luke 12. 1, 2. 2 Pet. 2. 20-22.

[1] 2. 47; 4. 21.

[k] 2. 41, 47; 4. 4.

[l] 2 Sam. 6. 19. 1 Cor. 11. 11, 12. Gal. 3. 28.

[m] John 14. 12.

[2] *In every street.*

[n] Mark 16. 17, 18. Luke 5. 17; 9. 11. 1 Cor. 12. 9. Jam. 5. 16.

[o] Ps. 2. 1-3. John 11. 47-49; 12. 10, 11, 19.

[p] 23. 6-8.

[3] Or, *envy.*

[q] Ps. 34. 7; 105. 17-20; 146. 7. Is. 61. 1.

[r] Is. 58. 1. Jer. 7. 2; 20. 2, 3; 26. 2. Matt. 21. 23.

[s] Luke 21. 37, 38. John 8. 2.

[t] Ps. 105. 22.

9 Then Peter said unto her, [e]How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, [f]the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then [g]fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And [h]of the rest durst no man join himself to them: [i]but the people magnified them.

14 And [k]believers were the more added to the Lord, [l]multitudes both of men and women;)

15 Insomuch that [m]they brought forth the sick [2]into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were [n]healed every one.

17 ¶ Then [o]the high priest rose up, and [p]all they that were with him, (which is the sect of the Sadducees,) and were filled with [3]indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the [q]angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, [r]stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, [s]they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the [t]senate of the children of Israel, and sent to the prison to have them brought.

Chap. V. 1-11. The sale of property in this case was entirely voluntary; but as the thing was popular, and as the necessities of the converts required such liberality, it had much the force of a law, and, accordingly, people were under a temptation, for the sake of standing well with their brethren, to fall in with the course of things, while their hearts were averse to it. Into this snare Ananias and Sapphira fell. It was to be supposed that, in this eventful hour, the Prince of Darkness would not be wanting in endeavours to turn everything to account that might tend to bring disgrace on the Gospel, and to obstruct the progress of the new kingdom by which his own would be ultimately overturned. Satan, from the outset, had his attention fixed on Jesus, his servants, and his movements, with a view to evil. The two most hopeful of the apostles were Peter and Judas—the one peculiarly liable to temptation through his rashness, and the other through his covetousness. The fall of Peter was a highly gratifying event to the Wicked One and to his servants, although their joy was of short duration; the deep repentance and the bitter weeping of the apostle, at once disappointed their expectation of his utter destruction—the gracious love of the Master had fully provided for that terrible hour. As to Judas, there was much to hope from the nature of the transaction; he loved money, and he might thus obtain it. He made a voluntary approach to the chief priests and the Pharisees, and for a reward betrayed his Master! Here, again, their triumph was great; but it was soon over, since the confession and suicide of Judas presented an overwhelming counterbalance to the effect of his own dreadful crime. Ver. 12-16. That amazing display of brotherly kindness and charity which led to the community of goods was a thing hateful to the Enemy of Souls, and something must, if possible, be done to throw discredit upon it. With this view, he assailed Ananias and Sapphira; but here again, as in the former instance, he was completely foiled, since the result redounded to

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, [u]The prison truly found we shut with all safety, and the keepers standing without before the doors: but, when we had opened, we found no man within.

24 Now, when the high priest, and the captain of the temple, and the chief priests, heard these things, [x]they doubted of them whereunto this would grow.

25 Then came one and told them, saying, [y]Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for [z]they feared the people, lest they should have been stoned:)

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, [a]Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and [b]intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, [c]We ought to obey God rather than men.

30 The God of our fathers [d]raised up Jesus, whom [e]ye slew, and hanged on a tree:

31 Him hath God exalted with his right hand *to be* [f]a Prince and [g]a Saviour, for [h]to give repentance to Israel, and [i]forgiveness of sins.

32 And [k]we are his witnesses of these things; [l]and *so is* also the Holy Ghost, [m]whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and [n]took counsel to slay them.

34 Then [o]stood there up one in the council, a Pharisee, named [p]Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

A. D. 33.

[u] Ps. 2. 4; 33. 10. Dan. 3. 11-25.
[x] John 11. 47, 48; 12. 19.
[y] 18-21.
[z] Matt. 14. 5; 21. 26; 26. 5.
[a] 4. 18-21.
[b] 1 Kings 18. 17, 18; 21. 20; 22. 8. Am. 7. 10.
[c] *See on* 4. 19.
[d] 13. 33.
[e] 4. 10, 11; 13. 28, 29.
[f] Ps. 2. 6-12. Is. 9. 6. Ez. 34. 24. Dan. 9. 25.
[g] Is. 43. 3, 11. Matt. 1. 21. Tit. 1. 4.
[h] Jer. 31. 31-33.
[i] 13. 38, 39. Mark 2. 10.
[k] 1. 8; 13. 31. Heb. 2. 3.
[l] John 15. 26. 1 Pet. 1. 12.
[m] 2. 4, 38, 39.
[n] 9. 23. Gen. 4. 8-8.
[o] 23. 7-9.
[p] 22. 3.

[q] 19. 36. Matt. 27. 19.
[r] 8. 9.
[s] 21. 38.
[t] *Believed.*
[u] Luke 2. 1.
[x] Job 20. 5-9. Matt. 26. 52.
[y] John 11. 48.
[z] Neh. 4. 15. Prov. 21. 30.
[a] 6. 10. Gen. 24. 50. Luke 21. 15.
[b] 23. 9. Ex. 10. 3-7. 1 Cor. 10. 22.
[b] Matt. 10. 17. Mark 13. 9. Luke 20. 10.
[c] 16. 23-25. Is. 61. 10. Luke 6. 22. 1 Pet. 4. 13-16.
[d] 4. 20, 29. Gal. 6. 14.

CH. VI.

[a] 1 Cor. 10. 10. Jam. 4. 5.
[b] 9. 29.
[c] Deut. 24. 19-21. Is. 1. 17. Matt. 23. 14.
[d] 21. 22.
[e] 4. 19.
[f] 1 Cor. 16. 3.
[g] Gen. 41. 38, 39.

35 And said unto them, Ye men of Israel, [q]take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, [r]boasting himself to be somebody; [s]to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [t]obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, [t]in the days of the taxing, and drew away much people after him: [u]he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, [x]Refrain from these men, and let them alone: [y]for if this counsel or this work be of men, it will come to nought:

39 But [z]if it be of God, ye cannot overthrow it, lest haply ye be found even [a]to fight against God.

40 And to him they agreed: and when they had called the apostles, and [b]beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, [c]rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, [d]they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 *Deacons chosen.* 9 *Stephen falsely accused of blasphemy.*

AND in those days, when the number of the disciples was multiplied, [a]there arose a murmuring of the [b]Grecians against the Hebrews, because [c]their widows were neglected in the daily ministration.

2 Then [d]the twelve called the multitude of the disciples *unto them*, and said, [e]It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, [f]look ye out among you seven men of honest report, [g]full of the Holy Ghost and wisdom, whom we may appoint over this business.

the honour and progress of the Gospel. The apostles, as they advanced, displayed an increase of miraculous power. Even Peter's shadow was attended with effects such as baffled the collective skill of all the physicians in the world. Nothing was so calculated to command attention, excite inquiry, and work conversion as these immense displays of Divine power and compassion, in healing the diseases of the people. Ver. 17-42. The last resource of bad men engaged in a bad cause is rage and violence; but every fresh step taken by the authorities only tended to deepen their humiliation. There is no contending with God. When the power of men no longer suffices, that of angels, who excel in strength, is called in, which never fails to accomplish its object. It is alike easy for Gabriel to open a gate or to slay an army. The apostles constantly rose with the occasion in decision and boldness, to the sad discomfiture of their enemies. Enjoying angelic co-operation, they might well set light by the wrath of men. Peter never lost an opportunity of charging the priests and Pharisees with the murder of Christ, and nothing could exceed the force of his appeal on the present occasion. There is no gainsaying men who could so speak, and whose speech was alike fortified by reason and miracle. "A word fitly spoken, how good it is!" Impious and wicked as these men were, the sword of the Spirit, as wielded by the apostle, "cut them to the heart." How powerful the blow that could inflict a wound so deep on hearts of stone! It was, however, mere rage, without the slightest ingredient of repentance. Instead of saying, "What shall we do?" they "took counsel to slay them." The beating was without cause, the command without reason, and hence both were disregarded by the apostles, whose deportment on the occasion was admirable. The command to desist had only the effect of firing their zeal, and increasing their efforts to spread the truth: and the result, as their enemies testified, was to "fill Jerusalem with their doctrine."

Chap. VI. 1-8. "Disciples" was a name common to all professed believers. The Grecians were Jews, or Proselytes, residing in countries where the Greek language was spoken, and, as strangers, they thought their widows were neglected. To prevent extravagance and bad management, assistance was dealt forth day by day, and it was probable that the strangers might be over-

4 But we will [h]give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And [i]the word of God increased; and [k]the number of the disciples multiplied in Jerusalem greatly: and a great company of [l]the priests were obedient to the faith.

8 ¶ And Stephen, [m]full of faith and power, [n]did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and [o]Cyrenians, and [p]Alexandrians, and of them of [q]Cilicia and of [r]Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then [s]they suborned men, which said, We have heard him speak [t]blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And [h]set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, [x]that this Jesus of Nazareth shall destroy this place, and shall [y]change the [l]customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

A. D. 33.

h Col. 4. 17. 1 Tim. 4. 13-16.
i 15. 24; 19. 20. Col. 1. 6. 2 Tim. 2. 9.
k 21. 20, *Gr.*
l 2 Chr. 29. 34; 30. 24. John 12. 42.
m Eph. 4. 11. 1 Tim. 3. 13.
n 2. 17, 18; 4. 29, 30; 8. 6.
o 2. 10; 11. 20.
p 18. 24.
q 15. 23, 41.
r 2. 9; 16. 6.
s Rom. 3. 5.
t Lev. 24. 16.
u Ps. 27. 12; 35. 11; 56. 5.
x Is. 66. 1-6. Zech. 11. 1; 14. 2. John 4. 21.
y Is. 65. 15. Hos. 3. 4.
l *Rites.*

CH. VII.

a 23. 1; 23. 1.
b Ps. 24. 7, 10. Is. 6. 3.
c Josh. 24. 2.
d Gen. 11. 31; 12. 5; 29 4, *Haran.*
e Gen. 12. 1. Luke 14. 33.
f Gen. 11. 31, 32. Is. 41. 2, 9.
g Gen. 23. 4. Ps. 105. 11, 12.
h Deut. 2. 5.
i Gen. 12. 7; 28. 13-15. Ex. 6. 7, 8. Deut. 6. 10, 11. Neh. 9. 8. Ps. 105. 8-11.
k Gen. 15. 13.
l Gen. 15. 14-16. Ps. 74. 12-14. Is. 51. 9, 10.
m Ex. 3. 12.
n Gen. 17. 9-14.
o Gen. 17. 12.
p Gen. 25. 21-26.
q Gen. 29. 32-35. Ex. 1. 1-4.
r Gen. 37. 18-20. Ps. 105. 17, 18.
s Gen. 39. 2, 3, 5, 21-23.
t Gen. 48. 16. Ps. 22. 24.
u Gen. 41. 12-46; 45. 8, 9. Prov. 16. 7.

CHAPTER VII.

1 *Stephen answereth to his accusation.* 54 *They stone him to death.*

THEN said the high priest, Are these things so?

2 And he said, [a]Men, brethren, and fathers, hearken; [b]The God of glory appeared unto our father Abraham, [c]when he was in Mesopotamia, before he dwelt in [d]Charran,

3 And said unto him, [e]Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then [f]came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And [g]he gave him none inheritance in it, no, [h]not *so much as* to set his foot on: [i]yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, [k]That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And [l]the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, [m]and serve me in this place.

8 And he gave him [n]the covenant of circumcision: [o]and so *Abraham* begat Isaac, and circumcised him the eighth day; and [p]Isaac *begat* Jacob; and [q]Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, [r]sold Joseph into Egypt: [s]but God was with him,

10 And [t]delivered him out of all his afflictions, and [u]gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all

looked. The apostles shewed the highest wisdom in the course they adopted, which served at once to save time which might be better employed, and to provide for a careful administration of the bounty of the Church. The expression, "We will give ourselves continually to prayer, and the ministry of the word," presents the most exalted idea of the importance of the ministerial work, and the necessity, in order to its proper discharge, of the most entire consecration. The proposed arrangements fully commended themselves to the people. The multitude clearly perceived that the plan would be attended with double benefit. Holy work requires holy hands; in the kingdom of God everything is holy; even the management of the funds for the poor demanded men of "honest report, full of the Holy Ghost and of wisdom." Men of doubtful character are very unfit to disburse charities, since they will be liable to suspicion, even when there is no ground for it. Wisdom also is necessary to meet all cases of difficulty connected with the management of the poor, while spirituality of mind ought to be exemplified in everything. Ver. 9-15. The term "Libertine" is derived from an interesting event: numbers of the Jews led captive into Italy were afterwards set at liberty; the children of these were, therefore, "libertine," in the proper sense of the term, as signifying the offspring of men once enslaved, but afterwards made free. The wisdom of Stephen, while it confounded their gainsaying, and mortified their pride, led them to plot his destruction. This was a great event in the early history of the Church, and the power of the Saviour was put forth in a measure corresponding with it. An influence of the most extraordinary character was exerted on the mind of Stephen, who was so soon to seal his testimony with his blood. As was his day so was his strength: all the council saw his face as it had been the face of an angel! The sight of glory revealed to him fired his soul, which irradiated his countenance.

Chap. VII. 1-36. It is not to be understood that the posterity of Jacob were ill treated four hundred years. That, however, was the full period of the sojourn, first in Canaan, and afterwards in Egypt. They were in the latter country about two hundred and fifteen years; and from the time of Isaac's birth to the time of the Exodus, the period extended to about four hundred and five years. When mention is made of four hundred and thirty years elsewhere, the reckoning begins, not with the birth of Isaac, but the period when Abraham first went down to Egypt, twenty-five years before the birth of Isaac; and this sum added to four hundred and five, makes up four hundred and thirty years. Ver. 37-55. The Church in the wilderness clearly meant the congregation, the assembly of Israel proper—men, women, and children. The laws of Moses are designated "lively

the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But [x]when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* [y]Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, [z]threescore and fifteen souls.

15 So [a]Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of [b]Emmor, *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, [c]the people grew and multiplied in Egypt,

18 Till [d]another king arose, which knew not Joseph:

19 The same dealt subtilely with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time [e]Moses was born, [f]and was [1]exceeding fair, and nourished up in his father's house three months:

21 And [g]when he was cast out, Pharaoh's daughter took him up, and nourished him [h]for her own son.

22 And Moses [i]was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And [k]when he was full forty years old, it came into his heart [l]to visit his brethren the children of Israel.

24 And [m]seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that [n]God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, [o]ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, [p]Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then [q]fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

A. D. 33.

x Gen. 42. 1, 2.
y Gen. 45. 1-16.
z Gen 46. 12, 26, 27.
a Gen. 46. 3-7. Josh. 24. 4.
b Gen. 34. 2, &c. *Hamor, Shechem.*
c 13. 17. Ps. 105. 24.
d Ex. 1. 8.
e Ex. 2. 2-10.
f 1 Sam. 16. 12. 1 *Fair to God.*
g Ex. 2. 2-10.
h Heb. 11. 24.
i 1 Kings 4. 29, 30. Dan. 1. 17-20.
k Ex. 2. 11, 12.
l Ex. 4. 18.
m John 18. 10, 11, 25-27.
n 14. 27; 15. 4, 7. Col. 1. 29.
o Gen. 13. 8; 45. 24.
p Matt. 21. 23. John 18. 36, 37.
q Ex. 4. 19, 20, *Midian.*

r Ex. 3. 1; 18. 1, 2.
s Deut. 4. 20. Ps. 66. 12. Dan. 3. 27.
t Ex. 3. 3, 4.
u 3. 13. Gen. 50. 24. Ex. 3. 6, 15.
x Ex. 3. 5. 2 Pet. 1. 18.
y Ex. 4. 31. Jud. 2. 18. Neh. 9. 9.
z Gen. 11. 5, 7; 18. 21. Ex. 3. 8. John 3. 13.
a Ps. 75. 7.
b *See on* 30.
c Ex. 7-14. Deut. 6. 21, 22. Ps. 78. 12, 13; 135. 8-12.
d Ex. 17; 19; 20. Num. 9. 15, &c.; 11-21. Ps. 78. 14-33, &c.
e 3. 22. Deut. 18. 15-19. 2 *As myself.*
f 3. 23. Matt. 17. 3-5. Mark 9. 7. John 18. 37.
g Ex. 19. 3-17. Num. 16. 3, &c.
h *See on* 30, 35.
i Ex. 21. 1, &c. Neh. 9. 13, 14. John 1. 17.
k Ex. 20. 6-14.
l Jud. 11. 2. 1 Kings 2. 27.
m Ex. 17. 3. Num. 11. 5. Neh. 9. 17.
n Ex. 32. 1.
o Ex. 32. 2-6, 17-20. Ps. 106. 19-21.
p Rom. 1. 24-28. 2 Thes. 2. 10-12.
q 2 Kings 17. 6. Am. 5. 27.
r Ex. 38. 21. Num. 17. 7, 8.

30 And when forty years were expired, [r]there appeared to him, in the wilderness of mount Sina, an angel of the Lord [s]in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: [t]and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, [u]I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, [x]Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 [y]I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, [z]and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? [a]the same did God send *to be* a ruler and a deliverer, [b]by the hand of the angel which appeared to him in the bush.

36 He brought them out, [c]after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, [d]and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, [e]A Prophet shall the Lord your God raise up unto you of your brethren [2]like unto me; [f]him shall ye hear.

38 This is he that was [g]in the church in the wilderness [h]with the angel which spake to him in the mount Sina, and *with* our fathers: [i]who received the lively oracles to give unto us;

39 To [k]whom our fathers would not obey, [l]but thrust *him* from them, [m]and in their hearts turned back again into Egypt,

40 Saying [n]unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And [o]they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, [p]and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: [q]and I will carry you away beyond Babylon.

44 Our fathers had [r]the tabernacle of

oracles," because of their essential value. Not that they possessed power, without an evangelical element, to give life, forasmuch as the law, strictly considered, was simply "a ministration of death and condemnation." These oracles were properly designated "living," as proceeding, not from deaf and dumb idols, but from the living and true God. Ver. 56-60. This full recital of the great facts of the wonderful history of Israel was meetly closed by the sublime and awful intimation of the Martyr, when he cried out, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God!" The spectacle of Stephen was grand beyond imagination, and such as ought to have moved, melted, and appalled his persecutors. Reason and truth, however, were alike thrown away upon them; and as usual, when thus overcome, they hastened to shed blood. The death of the Martyr was immediate; and his deportment was worthy of the Master he served

witness in the wilderness, as he had appointed, [3]speaking unto Moses, that he should make it according to the fashion that he had seen:

45 [a]Which also our fathers [4]that came after brought in with Jesus into the possession of the Gentiles, [t]whom God drave out before the face of our fathers, unto the days of David;

46 Who [u]found favour before God, [x]and desired to find a tabernacle for the God of Jacob.

47 But [7]Solomon built him an house.

48 Howbeit the most High [z]dwelleth not in temples made with hands; as saith the prophet,

49 [a]Heaven *is* my throne, and earth *is* my footstool: [b]what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked and uncircumcised in heart and ears, ye do always [c]resist the Holy Ghost: [d]as your fathers *did*, so *do* ye.

52 [e]Which of the prophets have not your fathers persecuted? and they have slain them [f]which shewed before of the coming of [g]the Just One; [b]of whom ye have been now the betrayers and murderers:

53 Who [1]have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being [k]full of the Holy Ghost, [l]looked up stedfastly into heaven, [m]and saw the glory of God, and Jesus [n]standing on the right hand of God,

56 And said, Behold, [o]I see the heavens opened, and [p]the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and [q]stoned *him:* and [r]the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, [s]calling upon *God*, and saying, [t]Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, [u]Lord, lay not this sin to their charge. And, when he had said this, he fell asleep.

A. D. 33.

3 *Who spake.*
a Josh. 3. 11-14. 1 Sam. 4. 4.
4 *Having received.*
t 13. 19.
u 13. 22. 1 Sam. 15. 28. Ps. 78. 68-72.
x 2 Sam. 7. 1-6. 1 Kings 8. 18, 19.
7 1 Kings 5; 6. 1, 37, 38. 2 Chr. 3; 4.
z 17. 24, 25. 2 Chr. 2. 5, 6.
a 1 Kings 22. 19. Ps. 11. 4. Rev. 3. 21.
b Jer. 7. 4-11.
c 6. 10.
d 35, 39.
e 1 Sam. 8. 7, 8. Jer. 26. 15, 23.
f 3. 18, 24.
g 3. 14; 22. 14. Zech. 9. 9.
h 2. 23; 3. 15.
i Ex. 19; 20. Deut. 33. 2.
k *See on* 2. 4.
l 2 Cor. 12. 3-4.
m Is. 6. 1-3. Ez. 1. 1. 23, 24.
n John 14. 3.
o 10. 11, 16.
p Matt. 16. 27, 28.
q John 10. 23-39.
r Deut. 13. 9, 10; 17. 7.
s Joel 2. 32. 1 Cor. 1. 2.
t Ps. 31. 5.
u Matt. 5. 44.

CH. VIII.

b 7. 58; 22. 20.
b 5. 33, 40; 7. 54.
c 11. 19-21.
d 5. 18, 20. Heb. 11. 27.
e 2. 5; 10. 2. Luke 2. 25.
f 14. 2-7. Matt. 10. 23. 1 Thes. 2. 2.
g 35-37; 5. 42; 9. 20; 17. 2, 3. John 4. 25, 26. 1 Cor. 1. 23; 2. 2; 3. 11.
h 13. 44. Matt. 20, 15, 16.
i Matt. 10. 1. Mark 9. 26; 16. 17, 18. Luke 10. 17. John 14. 12. Heb. 2. 4.
k 9. 33, 34.
l 3. 6, 7; 14. 8-10. Matt. 11. 5.
m Eph. 4. 14. Rev. 13. 3.
n 1 Cor. 1. 24.
o 35-38; 16. 14, 15, 31-34. Matt. 28. 19. 1 Pet. 3. 21.
p Luke 8. 13. Jam. 2. 19-26.
1 *Signs and great miracles.*

CHAPTER VIII.

1 *The church planted in Samaria, 14 is confirmed by Peter and John. 26 Philip sent to baptize an eunuch.*

AND [a]Saul was consenting unto his death. And at that time [b]there was a great persecution against the church which was at Jerusalem; [c]and they were all scattered abroad throughout the regions of Judea and Samaria, [d]except the apostles.

2 And [e]devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committed *them* to prison.

4 Therefore [f]they that were scattered abroad went every where preaching the word.

5 ¶ Then Philip went down to the city of Samaria, and [g]preached Christ unto them.

6 And the people [h]with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For [1]unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with [k]palsies, and that were [l]lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom [m]they all gave heed, from the least to the greatest, saying, This man is [n]the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when [o]they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself [p]believed also: and when he was baptized, he continued with Philip, and wondered, beholding the [1]miracles and signs which were done.

14 ¶ Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down,

and the cause he had espoused. Like his Lord, he breathed out his soul in prayers for his murderers!

Chap. VIII. 1-25. Here, in the course of Providence, one of the most wonderful, useful, and honoured of men turns up—Saul of Tarsus. Though young in years, he was great in zeal, and terrible in destruction. To make "havoc" implies to devastate, to destroy, as the most ferocious of animals do the inoffensive and unresisting flocks. From the facts which have passed before us, it is clear that the Church chose both the best and the ablest men for the deaconship. Philip was a man not less distinguished than Stephen for wisdom, piety, and zeal. From the narrative, it appears that both Stephen and Philip were preachers as well as the apostles; indeed, it was the privilege and the duty of all, according to their gifts and graces, to teach and to testify on behalf of their Lord. Simon, without believing the truth, was dazzled by the miracles, clearly perceiving how far they outstripped his magical performances. He was, nevertheless, a master in his way, and succeeded to a lamentable extent in deceiving the people, and passing himself off as "the great power of God." His heart was now set on obtaining the virtue which lodged in the apostles, and

[q] prayed for them, that they might receive the Holy Ghost.

16 (For as yet [r] he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and [s] they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, [t] Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because [u] thou hast thought that the gift of God may be purchased with money.

21 Thou [x] hast neither part nor lot in this matter: [y] for thy heart is not right in the sight of God.

22 [z] Repent therefore of this thy wickedness, and pray God, [a] if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in [b] the gall of bitterness, and *in* [c] the bond of iniquity.

24 Then answered Simon, and said, [d] Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, [e] Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, [f] a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, [g] and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read [h] Esaias the prophet.

29 Then [i] the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, [k] Understandest thou what thou readest?

31 And he said, [l] How can I, except some man should guide me? [m] And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, [n] He was led as a sheep to the slaughter; [o] and like a lamb dumb before his shearer, so [p] opened he not his mouth:

33 In [q] his humiliation his judgment was taken away; [r] and who shall declare his generation? [s] for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and [t] preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, [u] If thou believest with all thine heart, thou mayest. And he answered and said, [x] I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; [y] and he baptized him.

39 And when they were come up out of the water, [z] the Spirit of the Lord caught away Philip, that the eunuch saw him no more: [a] and he went on his way rejoicing.

40 But Philip was found at [b] Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

1 *Saul, going towards Damascus, is called to the apostleship.* 23 *The Jews lay wait for him.* 36 *Tabitha raised.*

AND Saul, yet [a] breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any [1] of this way, whether they were men

A. D. 34.

[q] Matt. 18. 19. Phil. 1. 19.
[r] 10. 44-46; 11. 15-17; 19. 2.
[s] Rom. 1. 11.
[t] Matt. 18. 1-3.
[u] Deut. 15. 9. Prov. 15. 26.
[x] Josh. 22. 25. Rev. 20. 6.
[y] 2 Chr. 25. 2. John 21. 17.
[z] 2. 38; 3. 19. Rev. 2. 21.
[a] Dan. 4. 27. 2 Tim. 2. 25.
[b] Deut. 29. 18-20.
[c] Prov. 5. 22. 2 Pet. 2. 4, 19.
[d] Gen. 20. 7, 17. Ex. 8. 8. 1 Kings 13. 6. Job 42. 8.
[e] 1 Chr. 22. 16.
[f] Ps. 68. 31. Is. 43. 6. Jer. 13. 23. Zeph. 3. 10.
[g] 1 Kings 8. 41-43. Ps. 68. 29. Is. 56. 3-8.
[h] 28. 25.
[i] 10. 19; 11. 12. 1 Tim. 4. 1.
[k] Matt. 13. 19, 23, 51. Rev. 13. 18.
[l] Ps. 25. 5, 9; 73. 16, 17, 22. 1 Pet. 2. 1, 2.
[m] 2 Kings 5. 9.
[n] Is. 53. 7, 8.
[o] John 1. 29. 1 Pet. 1. 19.
[p] Ps. 39. 2, 9. Luke 23. 34. John 18. 9-11.
[q] Phil. 2. 8, 9.
[r] Ps. 22. 30. Is. 53. 8, 12.
[s] Ps. 22. 15. Zech. 13. 7.
[t] 19. 13. 1 Cor. 1. 23; 2. 2.
[u] Matt. 28. 19.
[x] Matt. 16. 16. John 6. 68, 69; 20. 31. 1 John 4. 15.
[y] John 3. 22, 23; 4. 1.
[z] 1 Kings 18. 12. 2 Kings 2. 16. 2 Cor. 12. 2-4.
[a] 13. 52; 16. 34. Matt. 13. 44. Phil. 3. 3.
[b] Josh. 15. 46, 47. Zech. 9. 6. *Ashdod.*

CH. IX.

[a] Ps. 27. 12.
[1] *Of the way.*

hence the offer of money. The thought was so impious as to rouse the indignation of Peter, who disclosed his true character in terms the most emphatic and appalling. Peter, however, did not deem even this man beyond the reach of mercy, and hence the command to repent and to pray for pardon. The conjunction of these two points is important to be noticed. Much controversy has arisen on the question, Should the guilty be urged to pray? The case, however, is simple; teachers and preachers have only to follow the apostolic example. Let all, even the most wicked, be urged at once to repent, to believe, and to pray. Ver. 26-40. The case here presented to us is one of peculiar interest. It is clear that this great officer of Queen Candace was a devout man, else he would not have come to Jerusalem to worship. He was very probably brought to a knowledge of the true faith by some of the Jews at Alexandria; at any rate, he was following hard after God, and he received a substantial token of the Divine approval. He had been renewed in the spirit of his mind by the Holy Ghost, who was now graciously providing means for his further enlightenment. It is delightful to see the Divine Spirit bidding Philip go south, and also guiding the eunuch to the very prophecy of Isaiah which, beyond all others, would reveal to him the Saviour. The portraiture of these two men sitting in the chariot is one of the deepest interest. It is clear that Philip, in explaining Isaiah, set forth, not simply the doctrines of the Gospel, but its ordinances, for on coming to the water, the eunuch, pointing to it, said, What hinders me to be baptized? With what cordiality the eunuch receives the Divine testimony concerning Christ, and with what promptness he follows the Lord fully, touching the ordinances by which he was to confess his faith! The case before us can hardly be designated the eunuch's conversion; but it was his enlargement, whereby he was introduced to the glorious liberty of the children of God. The work done, Philip was instantly removed to other scenes, for other ser-

or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus; and suddenly there shined round about him [b]a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, [c]Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, [d]I am Jesus, whom thou persecutest. *It is* hard for thee to kick against the pricks.

6 And he, trembling and astonished, said, [e]Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, [f]and it shall be told thee what thou must do.

7 And [g]the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, [h]he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was [i]three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, [k]Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called [l]Saul of Tarsus: [m]for, behold, he prayeth,

12 And [n]hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, [o]how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that [p]call on thy name.

15 But the Lord said unto him, Go thy way: for he is [q]a chosen vessel unto me, [r]to bear my name before the Gentiles, and kings, and the children of Israel:

16 For [s]I will shew him how great things he must suffer [t]for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, [u]the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, [x]that thou mightest receive thy sight, [y]and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, [z]and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And [a]straightway he preached Christ in the synagogues, [b]that he is the Son of God.

21 But all that heard *him* were amazed, and said, [c]Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and [d]confounded the Jews which dwelt at Damascus, [e]proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem, [f]he assayed to join himself to the disciples: [g]but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them [h]how he had seen the Lord in the way, and that he had spoken to him, [i]and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* [k]when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; [l]and walking in the fear of the Lord, [m]and in the comfort of the Holy Ghost, [n]were multiplied.

A. D. 35.

b Ps. 104. 2. 1 Tim. 6. 16. Rev. 21. 23; 22. 5.
c Gen. 3. 9.
d 26. 9.
e 2. 37; 16. 30.
f Ps. 25. 8, 9, 12; 94. 12. Is. 57. 18.
g Dan. 10. 7.
h 13. 11; 22. 11.
i 2 Chr. 33. 12, 13, 18, 19. Esth. 4. 16. Jon. 3. 6-8.
k Gen. 22. 1. 1 Sam. 3. 4, 8-10. Is. 6. 8.
l 11. 26; 21. 39; 22. 3.
m Deut. 4. 29. Job 33. 18-28. Prov. 15. 8. Zech. 12. 10. Luke 11. 9, 10.
n 17, 18.
o 26. 10, 11. 1 Tim. 1. 13-15.
p 22. 16. 1 Cor. 1. 2. 2 Tim. 2. 22.
q Jer. 1. 5. John 15. 16. Rom. 1. 1; 9. 21-24.
r 21. 19; 22. 21; 26. 17-20. Rom. 1. 13-15; 11. 13; 15. 15-21.
s 21. 11. Is. 33. 1.
t Matt. 5. 11; 24. 9.
u Luke 1. 16, 17, 76.

x 8, 9.
y 2. 4.
z 8. 12, 13, 37, 38; 22. 16.
a Gal. 1. 23, 24.
b 8. 37. Ps. 2. 7, 12.
c 8. 10. Matt. 13. 54, 55.
d Luke 21. 15. 1 Cor. 1. 27.
e 17. 3; 18. 5; 28. 23. Luke 24. 44, 45.
f 4. 23.
g Matt. 10. 17-19.
h 1 Cor. 15. 8.
i 4. 13, 29. Eph. 6. 19, 20.
k Matt. 10. 23.
l Neh. 5. 9, 15. Job 28. 28. Prov. 1. 7; 8. 13. Is. 11. 2, 3. Eph. 5. 21.
m John 14. 16-18. Gal. 5. 22, 23. Eph. 1. 13, 14. 2 Thes. 2. 16, 17.
n 6. 7; 12. 24.

vices; thus we are all led from step to step to fill up the measure of our appointed labour.

Chap. IX. 1-9. Nature is ever true to itself. Paul, whether in a wrong or in a right cause, was always in earnest. At the outset of his career, he was as intent on destroying the Church as in after life he was on building it up. That grace, however, which had singled him out from all the millions of his countrymen for glorious services, did not permit him to waste more than a small portion of his youth in the wicked work of persecution. He little thought, when he went to the high priest, that his career of cruelty was so nearly run. The Saviour's question shews the identity which obtains between himself and his people. The reply to Paul's question was such as to overwhelm him in a manner wholly inconceivable. He was at once subdued and crushed before the glory of the Lord. An attempt has been made by German expositors to account for Paul's blindness from natural causes; in their zeal for infidelity, they deliberately overlook the peculiarities of the case which demonstrate its miraculous character. Paul alone was struck blind; and on his eyes alone scales arose; and the blindness was immediately removed by the laying on of the hands of Ananias. Ver. 10-22. Paul's own case strikingly illustrates the election of grace. From the womb he had been set apart to the special work of the kingdom, and at the time appointed he was called, qualified, and immediately introduced into the vineyard. Ver. 23-35. Paul's conversion was an era in

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to [o]the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, [p]and was sick of the palsy.

34 And Peter said unto him, Eneas, [q]Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which, by interpretation, is called [2]Dorcas: this woman was [r]full of good works and alms-deeds which she did.

37 And it came to pass in those days, that [s]she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as [t]Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [3]delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, [u]and kneeled down, [x]and prayed; and, turning *him* to the body, said, Tabitha, arise. And [y]she opened her eyes: and when she saw Peter, she sat up.

41 And [z]he gave her *his* hand, and lifted her up; and when he had called the saints and widows, [a]he presented her alive.

42 And it was known throughout all Joppa; [b]and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with [c]one Simon a tanner.

CHAPTER X.

1 *Cornelius sendeth for Peter.* 9 *Peter's vision.* 34 *He preacheth.* 44 *The Holy Ghost falleth on the hearers.*

THERE was a certain man in Cesarea called Cornelius, [a]a centurion of the band called the [b]Italian *band*,

2 *A* devout *man*, and [c]one that feared God with all his house, [d]which gave much alms to the people, [e]and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, [f]an angel of God coming in to him, and saying unto him, Cornelius.

A. D. 38.

[o] Matt. 27. 52. Rom. 1. 7. Phil. 1. 1.
[p] Mark 2. 3-11.
[q] Matt. 8. 3. John 9. 11.
[2] *Dos*, or *Roe*.
[r] John 15. 5, 8. Tit. 2. 14. Heb. 13. 21.
[s] John 11. 3, 4, 36, 37.
[t] 32, 35.
[3] *Be grieved.*
[u] 7. 60; 20. 36.
[x] 1 Kings 17. 19-23. Matt. 9. 25.
[y] Mark 5. 42.
[z] 3. 7. Mark 1. 31.
[a] 20. 12. Luke 7. 15.
[b] 11. 21. John 11. 4, 45.
[c] 10. 6, 32.

CH. X.

[a] Matt. 27. 54.
[b] 27. 1.
[c] Ps. 103. 15. Dan. 6. 26. Rev. 15. 4.
[d] Rom. 15. 26, 27. 2 Cor. 9. 8-15.
[e] Ps. 25. 5, 8, 9; 55. 17. Dan. 6. 10, 16, 20. Luke 18. 1. Jam. 1. 5.
[f] 12. 7-11. Heb. 1. 14.

[g] 1 Sam. 3. 10.
[h] 2 Chr. 6. 33. Ps. 141. 2. Is. 43. 23. Mal. 3. 16. Luke 1. 13. Phil. 4. 6.
[i] Mark 3. 16. John 1. 42.
[k] John 7. 17. Rom. 10. 14-17. Eph. 4. 8-12.
[l] Matt. 8. 9, 10. Luke 3. 14.
[m] Ps. 119. 59, 60. Ec. 9. 10. Gal. 1. 16.
[n] 1 Sam. 9. 25. Zeph. 1. 5. Matt. 6. 6. Mark 6. 46. 1 Tim. 2. 8.
[o] Ex. 1. 1. Luke 3. 21. John 1. 51. Rev. 4. 1.
[p] Gen. 49. 10. Is. 11. 6-14. John 11. 52. Rom. 1. 16. Gal. 2. 15; 3. 28.
[q] Gen. 7. 8, 9. 1 Cor. 6. 9-11.
[r] John 4. 31-34.
[s] Gen. 19. 18. Ex. 4. 14.
[t] Lev. 11; 20. 25.
[u] Rom. 14. 14-17, 20. 1 Cor. 10. 25. Gal. 2. 12, 13.
[x] John 16. 13. 1 Cor. 12. 11. 1 Tim. 4. 1.
[y] Is. 48. 16. Zech. 2. 9-11.
[z] Mark 10. 51.

4 And when he looked on him, he was afraid, and said, [g]What is it, Lord? And he said unto him, [h]Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, [i]whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: [k]he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, [l]and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, [m]he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [n]Peter went up upon the house-top to pray about the sixth hour.

10 And he became very hungry, and would have eaten: but, while they made ready, he fell into a trance,

11 And [o]saw heaven opened, [p]and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12 Wherein [q]were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, [r]Rise, Peter; kill, and eat.

14 But Peter said, [s]Not so, Lord; [t]for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, [u]What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, [x]the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing; [y]for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: [z]what *is* the cause wherefore ye are come?

---

the history of the apostolic age; the result was rest to the churches, who walked in the fear of the Lord and in the comfort of the Holy Ghost, and were multiplied. Ver. 36-43. Wherever miracles were performed, the Gospel received a fresh impulse; nothing so much conduced to promote inquiry, and to confirm the faith of believers. The cure of Æneas was rendered instrumental in the conversion of a multitude. The resurrection of Dorcas was attended with similar results. Thus the Gospel had free course, and was everywhere glorified.

Chap. X. 1-18. Cornelius, while true to the light he possessed, daily prayed for more. No proselyte ever presented a lovelier picture of true piety, and towards none was greater favour shewn from Heaven. In addition to answering the prayers of Cornelius, the case was intended to enlighten the mind of the apostle, and to prepare him for the calling of the Gentiles. Nothing could more tend to impress him with the truth that such a vision. Ver. 19-48. Peter was suddenly surrounded with circumstances which explained to him,

22 And they said, [a]Cornelius the centurion, [b]a just man, and one that feareth God, and [c]of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And [d]the morrow after they entered into Cesarea. And Cornelius waited for them, [e]and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, [f]and fell down at his feet, and worshipped *him.*

26 But Peter took him up, saying, [g]Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; [h]but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: [i]I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago [k]I was fasting until this hour; and at the ninth hour I prayed in my house, [l]and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, [m]thy prayer is heard, and thine alms [n]are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea-side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore [o]are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, [p]Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that [q]feareth him, and worketh righteousness, [r]is accepted with him.

A. D. 41.

[a] 1-5.
[b] Hos. 14. 9. Hab. 2. 4. Luke 2. 25.
[c] Luke 7. 4, 5.
[d] 9.
[e] Is. 2. 3. Mic. 4. 2. Zech. 3. 10; 8. 20-23.
[f] Dan. 2. 46,47. Matt. 14. 33. Rev. 22. 8, 9.
[g] Is. 42. 8; 48. 11.
[h] Is. 65. 5. Luke 18. 11. Eph. 3. 6.
[i] 21.
[k] Neh. 9. 1-3. Dan. 9. 20, 21.
[l] Matt. 28. 3. Luke 24. 4.
[m] Is. 38. 5.
[n] *See* on 4.
[o] Deut. 5. 28-29. Prov. 1. 5. Matt. 18. 4.
[p] Deut. 10. 17. Ps. 82. 1, 2. Matt. 22. 16.
[q] Job 28. 28. Ec. 12. 13.

[r] Gen. 4. 5-7. Hos. 8. 13.
[s] Matt. 10. 6. Luke 24. 47.
[t] Ps. 72. 1-3, 7. Is. 9. 6. 2 Cor. 5. 18-21.
[u] Luke 4. 14; 23. 5.
[x] Matt. 12. 28.
[y] 2 Chr. 17. 9. Matt. 15. 21-31.
[z] Mark 5. 13-15. Luke 4. 33-36.
[a] John 10. 38, 39; 16. 32.
[b] (Jas. 3. 13. 1 Pet. 2. 24.
[c] Rom. 1. 4.
[d] Luke 24. 30, 41-43.
[e] Matt. 28. 19, 20. Mark 16. 15, 16.
[f] John 5. 22-29. 2 Cor. 5. 10. Rev. 1. 7.
[g] *See* on Luke 24. 25, 27, 44-46.
[h] Mark 16. 16. Rom. 8. 1, 34. Col. 1. 14.
[i] 2. 2-4; 4. 31.
[k] 1 Cor. 14. 20-25.
[l] John 4. 2. Gal. 3. 27.

CH. XI.

[a] Gal 1. 17-22.
[b] Am. 9. 11, 12. Zech. 2. 11; 8. 20-23. Mal. 1. 11.

36 The [s]word which *God* sent unto the children of Israel, [t]preaching peace by Jesus Christ; (he is Lord of all;)

37 That word, *I say*, ye know, [u]which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How [x]God anointed Jesus of Nazareth with the Holy Ghost, and with power; [y]who went about doing good, and [z]healing all that were oppressed of the devil: [a]for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; [b]whom they slew, and hanged on a tree:

40 [c]Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, [d]*even* to us, who did eat and drink with him after he rose from the dead.

42 And [e]he commanded us to preach unto the people, and to testify [f]that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To [g]him give all the prophets witness, that, through his name, [h]whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, [i]the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them [k]speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he [l]commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 *Peter accused for going to the Gentiles.* 19 *The gospel is spread.* 27 *Agabus prophesieth.*

AND [a]the apostles and brethren that were in Judea heard that [b]the Gen-

beyond the possibility of doubt, the will of the Lord. On reaching the house of Cornelius, as was his custom, he preached the facts of the Gospel, and had no sooner reached the climax, touching the application of the atoning sacrifice of Christ to the souls of men for the forgiveness of sins, than the broad seal of the Holy Ghost was set upon it. Things, in the course of Providence, were so ordered that there was present a large body of witnesses of the Circumcision to testify to what had occurred; the importance of this circumstance will subsequently appear. The household of Cornelius spake with tongues, and magnified God, as the believers had done on the day of Pentecost, clearly shewing that all distinction between Jew and Gentile had now passed away. Peter, having discovered the mind of his Master, was faithful to the new light, notwithstanding the opposition which he knew would be made to his course at Jerusalem. An example is here set to all believers. Men will be judged, not according to what they have not, but according to what they have. They who walk according to conscience, following the Lord fully, will never greatly err.

Chap. XI. 1-18. Notwithstanding the knowledge, gifts, and graces which we have seen distinguishing the Church at Jerusalem, the notion of their own monopoly of the Divine favour appears to have been cherished as strongly as before the crucifixion and the Divine baptism at Pentecost. Remembering the Saviour's commission, previous to his ascension, to "go into all the world, and to preach the Gospel to every creature," it is surprising that this idea should have cleaved to the mind of the apostles and the disciples. The commission, understood according to its obvious, literal import, would not only have prevented the contention with Peter for having preached to a Gentile family, but have led to the use

tiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, [c]Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter [d]rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; [e]and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing [f]common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, [g]What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And [h]the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And [i]he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and [k]all thy house shall be saved.

15 And as I began to speak, [l]the Holy Ghost fell on them, [m]as on us at the beginning.

16 Then remembered I the word of the Lord, [n]how that he said, John indeed baptized with water; [o]but ye shall be baptized with the Holy Ghost.

17 Forasmuch then [p]as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, [q]what was I, that I could withstand God?

18 When they heard these things, they

A. D. 41.

[c] Luke 15. 2.
[d] Luke 1. 3.
[e] Jer. 1. 11-14. Am. 7. 4-7.
[f] Mark 7. 2.
[g] 1 Tim. 4. 5. Heb. 9. 13, 14.
[h] John 16. 13. Rev. 22. 17.
[i] 12. 11.
[k] Gen. 17. 7. Ps. 103. 17. Prov. 20. 7. Is. 61. 8, 9.
[l] 10. 45, 46; 19. 6.
[m] 2. 2-12; 4. 31.
[n] 19. 2-4.
[o] Prov. 1. 23. Is. 44. 3-5. Joel 2. 28. Tit. 3. 5, 6.
[p] 15. 8, 9. Matt. 20. 14, 15.
[q] Job 9. 12-14. Dan. 4. 35.

[r] Is. 60. 21; 61. 3.
[s] *See on* 1.
[t] 15. 3; 21. 2.
[u] 4. 36; 13. 4.
[x] 26; 15. 22, 35.
[y] 3. 26; 13. 46.
[z] 2. 10; 6. 9.
[a] 6. 1; 9. 29.
[b] 8. 5, 35. Eph. 3. 8.
[c] 2 Chr. 30. 12. Ezra 7. 9. Neh. 2. 8, 18. Luke 1. 66.
[d] 2. 47. 1 Thes. 1. 5.
[e] 9. 35; 20. 18.
[f] Mark 2. 6. Col. 1. 6. 1 Thes. 1. 3, 4. 2 Tim. 1. 4, 5.
[g] Deut. 10. 20; 30. 20.
[h] 6. 3, 5, 8. Rom. 15. 15.
[i] 5. 14; 9. 31. A. D. 43.
[l] Or, *in the church.*
[k] Is. 65. 15. 1 Cor. 12. 13.
[l] 21. 10.
[m] Gen. 41. 30, 31. 2 Kings 8. 1.
[n] Luke 2. 1.
[o] 4. 34, 35. Ex. 11. 1, 2. Luke 12. 29-33. Gal. 2. 10.

CH. XII.

[1] *Beyan.*
[2] Matt. 10. 17, 18. John 16. 20, 21.

held their peace, [r]and glorified God, saying, Then [s]hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as [t]Phenice, and [u]Cyprus, and [x]Antioch, preaching the word [y]to none but unto the Jews only.

20 And some of them were men of Cyprus and [z]Cyrene, which, when they were come to Antioch, spake unto [a]the Grecians, [b]preaching the Lord Jesus.

21 And [c]the hand of the Lord was with them: [d]and a great number believed, and [e]turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch:

23 Who, when he came, and had [f]seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would [g]cleave unto the Lord.

24 For he was a good man, and [h]full of the Holy Ghost and of faith: [i]and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves [l]with the church, and taught much people. And the disciples [k]were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them, [l]named Agabus, and signified by the Spirit that there should be [m]great dearth throughout all the world: which came to pass in the days of [n]Claudius Cesar.

29 Then the disciples, every man according to his ability, determined [o]to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 *Herod persecuteth the Christians.* 20 *His pride, and miserable death.*

NOW, about that time, Herod the king [1]stretched forth *his* hands [2]to vex certain of the church.

---

of means to diffuse the Gospel through all their borders. Peter adopted the best method of cutting short controversy, by simply stating the facts, and appealing to the witnesses who accompanied him. Having done this, he puts a question, which admitted of only one answer, "What was I, that I could withstand God?" The result was not only silence, but glory to the Father of spirits. Ver. 19-30. The opening verse here shews the perfect unanimity which had obtained amongst the Jews on the subject of keeping the Gospel to themselves, by a rigid and systematic exclusion of the Gentiles. Barnabas rejoiced, as became a man who knew the truth and loved the Lord, when he saw the grace of God. The feelings with which men look upon converts and great spiritual movements, serve as a test of their spirit and their character. To ungodly men, such things are offensive; to formal professors and hypocrites, they are deeply disgusting; but to the true children of God, in a state of prosperous piety, they are the loveliest spectacles that earth can furnish.

Chap. XII. 1-25. The Herod who makes such a figure in this chapter was not Herod the Great, that slew the infants, nor Herod Antipas, who beheaded John the Baptist, but Herod Agrippa. The James whom he slew was the son of Zebedee, the brother of John, "the beloved disciple." On this occasion unusual precautions were taken to prevent the rescue of the prisoner, by setting over him no fewer than sixteen soldiers, who might keep watch by turns, while two of them were chained to the apostle. The former escapes of the apostles from prison doubtless led to this endeavour at increased security. The term here translated "Easter" simply means passover. No mention is made of the observance of Easter at this period, and if there had, it is highly improbable that Herod should have regarded it. The historian

A. D. 44.

2 And he killed [b]James, the brother of John, with the sword.

3 And because he saw it pleased the Jews, [c]he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, [d]he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; [e]intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison; but [2]prayer was [f]made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, [g]the same night Peter was sleeping between two soldiers, [h]bound with two chains: [i]and the keepers before the door kept the prison.

7 And, behold, [k]the angel of the Lord came upon *him*, [l]and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, [m]Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, [n]that the Lord hath sent his angel, [o]and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; [p]where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to [3]hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, [q]Thou art mad. But she constantly affirmed that it was even so. Then said they, [r]It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, [s]declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now, as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and [t]commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod [4]was highly displeased with them of Tyre and Sidon: [u]but they came with one accord to him, and, having made Blastus [5]the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately [x]the angel of the Lord smote him, [y]because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

b Matt. 4. 21, 22.
c Ps. 70. 10.
d Matt. 24. 9. Luke 21. 12.
e Lam. 3. 37. Matt. 26. 5.
2 *Instant and earnest prayer was made.*
f Is. 62. 6, 7. Luke 18. 1.
g Gen. 22. 14. Deut. 32. 36. Ps. 3. 5, 6; 4. 8. Is. 26. 3, 4.
h Jer. 40. 4. 2 Tim. 1. 16.
i Matt. 28. 4.
k Ps. 34. 7. Is. 37. 36. Dan. 6. 22. Heb. 1. 14.
l 2 Sam. 22. 29. Ex. 43. 2. Mic. 7. 9. Hab. 3. 4, 11. Rev. 18. 1.
m Gen. 19. 15, 16. Is. 60. 1.
n Dan. 3. 25; 6. 22.
o 2 Sam. 22. 1.

p Is. 65. 24. Matt. 18. 19, 20.
3 *Ask who was there.*
q Job 9. 16. Luke 24. 11.
r Matt. 18. 10. Luke 24. 37, 38.
s Ps. 66. 16; 102. 20, 21; 116. 14, 15; 146. 7.
t Dan. 2. 11-13. Matt. 2. 16. John 12. 10, 11.
4 *Bare an hostile mind, intending war.*
u Prov. 16. 14; 20. 18; 25. 8. Ex. 10. 4.
5 *That was over the king's bed-chamber.*
x Ex. 12. 12, 23, 29. 1 Sam. 25. 38. 2 Chr. 32. 21.
y Ps. 115. 1. Is. 37. 23. Dan. 4. 30-37. Luke 12. 47, 48.

speaks exclusively of the Jewish festival, the Passover. The case of Peter's rescue is one of the many things which the German School of Theology has endeavoured to explain away. A critic of some distinction in that country tells his readers that the light mentioned was simply lightning, which melted Peter's chains, and caused the doors to open! He who can thus write pays but a poor compliment to the reason of his readers, and presents but slender proofs of his own claims to rationality. But where miracle is to be set aside—where reason is to be elevated, and Inspiration depressed—there are no straws at which men will not catch, no absurdities they will not commit! We here obtain a glimpse at the spirit of piety which prevailed in the infant Church. Everything, small or great, they brought to the Lord. The present, however, was a case of most extraordinary urgency. The most distinguished of the Apostles of the Circumcision was doomed, which might well excite universal consternation. Under these circumstances, the claims of nature were overlooked, and the night melted into day. No time was to be lost, and one Power *alone* could bring deliverance; they, therefore, gave themselves to prayer. Of the nature of their supplications there can be little doubt. It may be a question whether their faith had attained to such an elevation as to lead them to pray for Peter's absolute deliverance. They could, nevertheless, implore for him the supports and consolations needful in his trying condition, and preparation for the will of God, whatever that might be. They might also pray for the oppressor, that the Lord would turn his heart, and stay his murderous hand. They could also pray for themselves, and that the Lord would overrule every event for the good of the Church and the furtherance of his own glory. The Lord, in mercy, soon revealed to them his pleasure, and relieved them from their agony. But they could scarcely believe that he had heard them in a manner so wonderful. At length, however, their unbelief was rebuked by the appearance of the apostle in their midst! Herod, on the occasion, acted a part worthy of his name and his line—putting to death the unoffending guards, who had only yielded to the Power that made the world. His own time, however, was at hand. A little while only, and, eaten of worms, he gave up the ghost! The inspired historians nowhere make the most of any event. The account of Herod's oration, pride, and cruelty, is set forth by the great historian, Josephus, in all its particulars, in a manner the most deeply affecting. From

24 ¶ But [z]the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [6]ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1 *Paul and Barnabas go to the Gentiles.* 42 *The Gentiles believe.* 45 *The Jews blaspheme.*

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and [a]Lucius of Cyrene, and Manaen, [1]which had been brought up with [b]Herod the tetrarch, [c]and Saul.

2 As they ministered to the Lord, and fasted, [d]the Holy Ghost said, [e]Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when [f]they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, [g]being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to [h]Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, [i]a false prophet, a Jew, [k]whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) [l]filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, [m]*thou* child of the devil, *thou* enemy of all righteousness, [n]wilt thou not cease to pervert [o]the right ways of the Lord?

11 And now, behold, [p]the hand of the Lord *is* upon thee, and [q]thou shalt be blind, not seeing the sun for a season.

A. D. 45.

[z] Prov. 28. 28. Is. 41. 10-13; 54. 14-17; 55. 10, 11.
[6] Or, *charge.*

CH. XIII.

[a] Rom. 16. 21.
[1] Or, *Herod's foster-brother.*
[b] Matt. 14. 1-10.
[c] 8. 1-3; 9. 1, &c.
[d] 10. 6, 7.
[e] Num. 8. 11-14.
[f] 1 Tim. 4. 14; 5. 22.
[g] 20. 28.
[h] 11. 19.
[i] Deut. 13. 1-3. Ex. 13. 10-16. Zech. 13. 3.
[k] Matt. 16. 17. Mark 10. 46. John 21. 15-17.
[l] 7. 55.
Mic. 3. 8.
[m] Gen. 3. 15. Matt. 13. 38.
[n] Luke 11. 52. Gal. 1. 7.
[o] John 1. 23.
[p] Ex. 9. 3. Job 19. 21. Ps. 32. 4.
[q] Gen. 19. 11. John 9. 39.

[r] Matt. 27. 54. Luke 7. 16.
[s] 17. 2; 15. 4; 19. 8.
[t] Rom. 12. 8.
[u] Luke 1. 50.
[x] Ex. 1. 7-9. Deut. 10. 22. Ps. 105. 24.
[y] Ex. 16. 2, 35. Num. 14. 33, 34. Deut. 9. 7, 21-24. Ex. 20. 10-17. Am. 5. 25, 26.
[2] *Bore*, or *fed them as a nurse beareth*, or *feedeth her children.*
[a] Num. 26. 53-56. Josh. 14. 2; 18. 10; 23. 4.
[b] 1 Sam. 3. 20.
[b] 1 Sam. 10. 1. 21-26; 11. 15; 15. 1.
[c] 1 Sam. 16. 1, 13. 2 Sam. 5. 3-5. Ps. 2. 6; 78. 70-72; 89. 19, &c. Jer. 33. 21, 26. Ex. 34. 23; Hos. 3. 5.
[d] 1 Sam. 13. 14. 1 Kings 15. 3, 5.
[e] Is. 43. 11.

And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, [r]when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John, departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and [s]went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, [t]if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, [u]and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, [x]and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And [y]about the time of forty years [2]suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, [z]he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, [a]until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them [b]Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, [c]he raised up unto them David to be their king; to whom also he gave testimony, and said, [d]I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, [e]raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

---

him we learn, that the moment the angel struck him, he cried out to the adoring multitude, "I, whom you call a god, am about to die!" He was carried immediately to his palace, and in the space of five days, and in the fifty-fourth year of his age, he breathed his last! Thus are the wicked carried away in their wickedness!

Chap. XIII. 1-13. Much importance attaches to the example here set by the apostles, in laying hands on prophets and teachers, set apart for special work, with fasting and prayer. The act was performed under the special guidance of the Holy Spirit, and, therefore, founded on reasons not transitory, but permanent. It was public, and, therefore, an expression of confidence on the part of the apostles, the elders, and the Church. It was, further, a solemn consecration of the parties concerned to their appointed mission, much calculated to strengthen their hearts. It was also connected with special supplication for their preservation, guidance, and success. The command of the Holy Spirit to separate them for the service specified, does not appear to have been connected with any fresh gift or grace. This is one of those passages, therefore, which go to support the setting apart of pastors and missionaries by imposition of hands. In doing so, it is not professed that any special gift is conferred, but that the party is dedicated to the service of the Lord. Men who are sent forth by the Holy Ghost will never return without the accomplishment of the object on which they are intent. The Power that appoints will prosper, and the result will be the salvation of men and the glory of God. The case of Elymas is very remarkable, both as a judgment and as an illustration of the power which attended the apostles. A visitation so instantaneous and terrible was a blow that resounded throughout the entire community, everywhere fixing attention, preparing for instruction, and confirming the faith of such as had believed. Ver. 14-43. We have here a striking example of Paul's mode of

25 And as John fulfilled his course, he said, [f]Whom think ye that I am? I am not *he:* but, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, [g]and whosoever among you feareth God, [h]to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets [i]which are read every sabbath-day, [k]they have fulfilled *them* in condemning *him.*

28 And [l]though they found no cause of death *in him,* yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, [m]they took *him* down from the tree, and laid *him* in a sepulchre.

30 But [n]God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, [o]how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [p]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, [q]*now* no more to return to corruption, he said on this wise, I will give you the sure [s]mercies of David.

35 Wherefore he saith also in another *psalm,* Thou shalt not suffer thine Holy One [r]to see corruption.

36 For David, after he had [t]served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But [u]he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, [x]that through this man is preached unto you the forgiveness of sins:

39 And [y]by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: [z]for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [a]the next sabbath.

43 Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in [b]the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, [c]It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we [d]turn to the Gentiles:

47 For [e]so hath the Lord commanded us, *saying,* [f]I have set thee to be a light of the Gentiles, [g]that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and [h]with the Holy Ghost.

CHAPTER XIV.

1 *Paul and Barnabas are persecuted.* 8 *Paul, healing a cripple, they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, and return to Antioch.*

AND it came to pass [a]in Iconium, that they [b]went both together into the synagogue of the Jews, and so spake, [c]that a great multitude both of the Jews and also of the Greeks believed.

2 But [d]the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they

A. D. 44.

f Matt. 3. 11. Mark 1. 7. Luke 3. 15, 16. John 1. 20-23. 2 Cor. 4. 5.
g 10. 35.
h Is. 46. 13. Luke 1. 69, 77. Eph. 1. 13.
i 15. 21.
k Matt. 26. 54-56. Luke 24. 20, 44. John 19. 28-30, 36, 37.
l Matt. 27. 19, 22-25. John 18. 38; 19. 4, 12-16.
m Matt. 27. 57-60. John 19. 38-42.
n Matt. 28. 6. Heb. 13. 20.
o Gen. 3. 15. Deut. 18. 15. Is. 7. 14. Jer. 23. 5. Dan. 9. 24-26. Zech. 13. 1, 7. Mal. 3. 1.
p Ps. 2. 7.
q Rom. 6. 9.
s *Holy,* or *just things.*
r Ps. 49. 9.
t *In his own age served the will of God.*
s 30.
t Dan. 9. 24. Zech. 13. 1.
u Is. 53. 11.
x Is. 55. 15. Dan. 9. 26, 27. Matt. 22. 7-10. Luke 19. 42-44. Rom. 11. 7-14. Eph. 3. 3-6.
y *In the week between;* or, *sabbath between.*
z Rom. 3. 24. Tit. 2. 11. 1 Pet. 5. 12.
a Matt. 10. 6. Luke 24. 47. John 4. 22.
b 28. 28. Is. 55. 5.
b Matt. 28. 19. Luke 24. 47.
c Luke 2. 32.
d Pt. 22. 27-29. Is. 2. 1-3; 24. 13-16. Jer. 16. 19. Hos. 1. 10. Zeph. 3. 9, 10. Zech. 8. 20-23.
e Gal. 5. 22. Eph. 5. 18-20.

CH. XIV.

a 13. 51.
b 17. 1, 2, 17; 18. 4; 19. 8.
c 13. 43, 46; 17. 4; 18. 8.
d 19. 12; 21. 27-30. Mark 15. 10, 11. 1 Thes. 2. 15, 16.

dealing with his countrymen; as in the case of Stephen it consisted mainly of an appeal to the Word of God, touching the person, character, death, and resurrection of the Lord Jesus. This is the most forcible method of addressing the Jews at the present day; and when the approaching period of their conversion shall arrive, the discourses of Paul, Peter, and Stephen will produce their due effect on the children of Israel all over the world. Ver. 44-52. The Jews were everywhere moved by malice and hatred against the apostles, in proportion to the success which accompanied their work. Paul and Barnabas are very explicit as to their commission to go to the Gentiles. The truth had made a lodgment in the hearts of many. The conversions, moreover, were of a most decided character, inasmuch as the disciples were filled with joy and with the Holy Ghost.

Chap. XIV. 1-18. Stoning was the punishment appointed for blasphemers against the law. Stephen, as accused of this crime, was stoned, and so was Paul; and in like manner it was attempted to stone the Lord Jesus for alleged blasphemy. The Heathen entertained

[e]speaking boldly in the Lord, [f]which gave testimony unto [g]the word of his grace, [h]and granted signs and wonders to be done by their hands.

4 But [i]the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And [k]when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* [l]despitefully, and to stone them,

6 They were ware of *it*, and fled unto [m]Lystra and Derbe, cities of [n]Lycaonia, and unto the region that lieth round about:

7 And [o]there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, [p]being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak; who stedfastly beholding him, and perceiving that [q]he had faith to be healed,

10 Said with a loud voice, [r]Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [s]The gods are come down to us in the likeness of men.

12 And they called Barnabas, [t]Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, [u]and preach unto you, that ye should turn [x]from these vanities unto the living God, [y]which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless [z]he left not himself without witness, in that he did good, [a]and gave us rain from heaven, and fruitful seasons, [b]filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, [c]drew *him* out of the city, [d]supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had [1]taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* [e]exhorting them to continue in the faith, and that [f]we must through much tribulation enter into the kingdom of God.

23 And when [g]they had ordained them elders in every church, and had prayed with fasting, [h]they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia;

26 And thence sailed to Antioch, from whence they had been [i]recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, [k]they rehearsed all that God had done with them, and how he had [l]opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 *Dissension about circumcision.* 6 *The apostles consult about it,* 22 *and send their determination to the churches.* 36 *Paul and Barnabas contend, and part.*

AND certain men, which came down from Judea, taught the brethren

A. D. 46.

[e] Eph. 6. 18-20. 1 Thes. 2. 2.
[f] Mark 16. 20. Heb. 2. 4.
[g] 20. 24, 32. Rom. 1. 16.
[h] 5. 12-14; 19. 11, 12.
[i] Mic. 7. 6. Matt. 10. 34-36. Luke 2. 34; 11. 21-23; 12. 51-53 John 7. 43.
[k] 17. 5. Ps. 2. 1-3; 83. 5. 2 Tim. 3. 11.
[l] Matt. 5. 44. Luke 6. 28.
[m] 16. 1, 2. 2 Tim. 3. 11.
[n] 11.
[o] 8. 4; 11. 19. 17. 2, 3. 1 Thes. 2. 2. 2 Tim. 4. 2.
[p] John 5. 5; 9. 1, 2.
[q] Matt. 15. 28. Mark 1. 40, 41; 2. 5, 11, 12; 9. 23, 24; 10. 52.
[r] Is. 35. 6. Luke 7. 14; 13. 11-13.
[s] 12. 22; 28. 6.
[t] 19. 35.
[u] 17. 16-18; 26. 17-20.
[x] Deut. 32. 21. Is. 44. 9, 10. Jer. 14. 22. Jon. 2. 8. Eph. 4. 17.
[y] Gen. 1. 1. Zech. 12. 1. Rev. 14. 7.
[z] 17. 27, 28. Rom. 1. 19, 20.

[a] Lev. 26. 4. Job 5. 10. Ps. 65. 9-13. Is. 5. 6. Matt. 5. 45.
[b] Deut. 8. 12-14. 1 Tim. 6. 17.
[c] Jer. 22. 19.
[d] 1 Cor. 15. 31.
[1] *Made many disciples.*
[e] Jude 3, 20, 21.
[f] Matt. 10. 21, 22. Rom. 8. 17. Rev. 2. 10; 7. 14.
[g] Mark 3. 14. Tit. 1. 5.
[h] 20. 32. 2 Tim. 1. 12.
[i] 3 John 6-8.
[k] 1 Cor. 15. 10.
[l] 1 Cor. 16. 9.

the belief, that all their gods had a human form, in which they appeared, as circumstances required it, to their worshippers and favourites. Jupiter was considered the father of them all, and, accordingly, the greatest and wisest; while Mercury was the god of Eloquence. These views led to the conclusion here formed. The conduct of the poor idolaters was natural; but it intensely shocked Paul and Barnabas, who conducted themselves with great decision and promptitude on the occasion. Ver. 19-28. The devotees of the morning became the destroyers of the afternoon. The Jews from Antioch succeeded, in a brief space, to turn the current of popular admiration into popular hatred, in spite of the miracle which had been performed. These persecutors, without anything to support their assertions or insinuations, succeeded to madden the people to such an extent that they stoned Paul, as was supposed, to death. He was no longer to them Mercury, but a miscreant, to be visited with summary vengeance! Such is man. The apostle's rising up, under such circumstances, was doubtless the result of Divine power. The rest of their journey was attended with the happiest consequences. The rehearsal of the events of their memorable tour shews how things were conducted in that early day, and the interest taken by the churches in the spread of the Gospel. In proportion as men have learned to value their own souls, they will pity those still without hope and without God in the world, and be forward to employ the appointed means for their salvation.

Chap. XV. 1-35. When it is remembered with what tenacity even the apostles continued to cleave to the Mosaic system, it is not strange that the people were wedded to it. It seems probable that the men who here enforce circumcision were sincere, although misguided, and that they themselves were favourably disposed to the Gospel, if not also believers of it. From the impression produced, they must have manifested both earnestness and ability in making out their case, which succeeded to shake the public confidence to such an extent as to lead to no "small dissension and disputation" with even Paul and Barnabas themselves. Nor is that all: Paul and Barnabas did not even succeed to efface the impression; and hence it became necessary to appeal to the apostles

and said, [a]Except ye be circumcised after the manner of Moses, [b]ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared [c]all things that God had done with them.

5 ¶ But there rose up certain of [d]the sect of the Pharisees which believed, saying, [e]That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And [f]the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago [g]God made choice among us, that the Gentiles [h]by my mouth should hear the word of the gospel, and believe.

8 And God, [i]which knoweth the hearts, bare them witness, [k]giving them the Holy Ghost, even as *he did* unto us;

9 And [l]put no difference between us and them, [m]purifying their hearts by faith.

10 Now therefore [n]why tempt ye God, to put a yoke upon the neck of the disciples, [o]which neither our fathers nor we were able to bear?

11 But we believe [p]that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, [q]declaring what miracles and wonders God had wrought among the Gentiles by them.

A. D. 51.

CH. XV.

[a] Rom. 4. 8-12. Col. 2. 11,12.
[b] Gal. 2. 3.
[c] 2 Cor. 5. 19.
[d] 21. 20.
[e] 1, 24. Gal. 5. 1-3.
[f] 6. 2. Heb. 13. 7, 17.
[g] 1. 24; 9. 15; 13. 2.
[h] 1. 16; 3. 18. Rom. 10. 17, 18.
[i] 1. 24. 1 Kings 8. 39. Ps. 44. 21. Jer. 11. 20. John 21. 17. Heb. 4. 13.
[k] 2. 4; 4. 31.
[l] 14. 1, 27. Rom. 3. 9, 22, 29, 30. Col. 3. 11.
[m] 10. 15, 28, 43. 1 Pet. 1. 22.
[n] Ex. 17. 2. Heb. 3. 8.
[o] Heb. 9. 9, 10.
[p] Rom. 3. 24. 1 Cor. 16. 23. Rev. 5. 9.
[q] 14. 27.

[r] Luke 1. 68, 78.
[s] Is. 43. 21. Rom. 11. 26.
[t] Ps. 89. 35-49. Is. 9. 6, 7. Zech. 13. 8. Luke 1. 31-33, 69, 70.
[u] Gen. 22. 18; 49. 10. Is. 2. 2, 3. Jer. 16. 19. Zech. 2. 11. Mal. 1. 11.
[x] 17. 26. Is. 41. 22, 23; 44. 7. Eph. 1. 4, 11. Rev. 13. 8.
[y] Ex. 34. 15, 16. Ps. 106. 37-39. Ex. 20. 30, 31. Rev. 2. 14, 20.
[z] 2 Cor. 12. 21. Eph. 5. 3. Col. 3. 5. 1 Pet. 4. 3.
[a] 21. 25. Gen. 9. 4. Lev. 3. 17. 1 Sam. 14. 32. 1 Tim. 4. 4, 5.
[b] 8. 14.
[c] 11. 18; 14. 27; 21. 25.
[d] Jer. 23. 16. Gal. 2. 4; 5. 12. 1 John 2. 19.
[e] 22, 27.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath [r]declared how God at the first did visit the Gentiles, [s]to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will [t]build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That [u]the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 [x]Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain [y]from pollutions of idols, and *from* [z]fornication, and *from* [a]things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church, [b]to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting unto [c]the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard [d]that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, [e]to send chosen men unto you with our beloved Barnabas and Paul;

and elders at Jerusalem. From ver. 5, it would seem that even in Jerusalem there was far from unanimity on the subject of abandoning circumcision, and the observance of the Mosaic ritual. It thus appears that no pains had been taken up to this time to enlighten the Church, or even the elders; hitherto, indeed, the matter had not come up; but an occasion now arose, which led to the final settlement of the question. It is instructive to observe the manner in which this meeting conducted its business; not only did Paul and Barnabas keep silence till all had spoken; even the apostles themselves did so, until the elders and leading members of the Church, not apostles, had discussed the subject at great length, and, there seems reason to presume, to little purpose. Wise men, in public conferences, will rarely be the first to speak; but patiently wait till they see the turn things take, and whether it be necessary for them to speak at all. It was not until after there was much dispute that Peter rose to deliver his opinion; to him succeeded Barnabas and Paul, who stated the facts of the case from first to last, especially shewing that the Lord had set the seal of his approbation by miracles and wonders wrought among the Gentiles. James, having heard the missionaries, summed up in a very decisive manner, considering the subject in its various aspects, and reaching a conclusion which carried conviction to the hearts of all. Thus Barnabas and Paul completely triumphed, and the announcement of the fact to the Church at Antioch gave the utmost satisfaction; the converts rejoiced for the consolation, finding they were not to be laden with systems, which, according to Peter himself, neither they nor their fathers were able to bear. Ver. 36-41. The best of men, and the most intimate of friends, have always need of guarding against misunderstandings, which may, at any moment, originate in things so small as apparently to involve no danger. In the present case, the difference was one of judgment: on the part of Paul, principle appears to have operated; and on that of Barnabas, affection. Barnabas, as a near relative of Mark, was led to overlook his former misconduct, while Paul, regarding only the interests of the Gospel, deeming Mark unsuited to the enterprise, determined he should not be united to it. Either might, perhaps, have given in to the other without greatly wounding conscience; but they resolutely held each to his own view, and the result was separation. It is

26 Men that have [f]hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by [1]mouth.

28 For [g]it seemed good to the Holy Ghost, and to us, to lay upon you no [h]greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which [i]if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, [k]they rejoiced for the [2]consolation.

32 And Judas and Silas, [l]being prophets also themselves, exhorted the brethren with many words, and [m]confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, [n]teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And [o]the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, [p]being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, [q]confirming the churches.

A. D. 53.

f 13. 50; 14. 19. Jud. 5. 18. 1 Cor. 15. 30. 2 Cor. 11. 23-26. Phil. 2. 29, 30.
1 Gr. *word.*
g John 16. 13. 1 Cor. 7. 25, 40. 1 Pet. 1. 12.
h Matt. 11. 30. Rev. 2. 24.
i 2 Cor. 11. 3. Jam. 1. 27. Jude 21, 24.
k 1, 10; 16. 5. Phil. 3. 3.
2 Or, *exhortation.*
l 2. 17, 18; 11. 27; 13. 1. Matt. 23. 34. Luke 11. 49.
m Is. 35. 3, 4. Eph. 4. 12, 13.
n 28. 31. Matt. 28. 19, 20. 2 Tim. 4. 2.
o 6. 1.
p 13. 3; 14. 26; 20. 32. 2 Tim. 4. 22.
q 16. 4, 5.

CH. XVI.

a 14. 6, 8, 21.
b Rom. 16. 21. Phil. 1. 1; 2. 19. 1 Tim. 1. 2. Heb. 13. 23.
c 2 Tim. 1. 5.
d 14. 1.
e 15. 37, 40.
f Gal. 5. 2, 6.
g 15. 6, 23, 39.
h Is. 7. 9. Rom. 16. 25. 1 Cor. 15. 58.
i 2. 47; 4. 4.
k 2 Chr. 6. 7-9. Is. 30. 21. 1 Cor. 12. 11. Heb. 11. 8.
l 22. 17-21; 27. 23, 24. 2 Cor. 12. 1-4, 7.
m 8. 26-31; 11. 13, 14. Rom. 10. 14, 15.
n 20. 6.
1 *The first.*
o 13. 14, 42; Luke 13. 10.
2 *Sabbath-day.*
p 21. 5.

CHAPTER XVI.

1 *Paul circumciseth Timothy;* 14 *converteth Lydia;* 16 *casteth out a spirit of divination;* 19 *is imprisoned with Silas,* 25 *and released.*

THEN came he [a]to Derbe and Lystra: and, behold, a certain disciple was there, [b]named Timotheus, the son of a certain woman, [c]which was a Jewess, and believed; [d]but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him [e]would Paul have to go forth with him; [f]and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, [g]they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And [h]so were the churches established in the faith, and [i]increased in number daily.

6 Now, when they had gone throughout Phrygia and the region of Galatia, and were [k]forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they, passing by Mysia, came down to Troas.

9 ¶ And [l]a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, [m]Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to [n]Philippi, which is [1]the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And [o]on the [2]sabbath we went out of the city by a river-side, [p]where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

instructive to observe how the infirmities and the pride of men are overruled for good. The result of the present misunderstanding was greatly to enlarge the sphere of evangelical operation; so, too, differences occurring among Christian men, and not seldom in Christian churches —notwithstanding the painful animosities which have sprung from them—have yet issued in the advancement of the cause alike dear to the hearts of both parties.

Chap. XVI. 1-13. From this we gather that the progress of the apostles was everywhere regulated by the immediate guidance of the Holy Spirit, who forbade Paul to preach the Word in Asia at this period. Their labours were wanted to sow the seed of the kingdom in Europe—a compartment of the globe where it was destined to produce great results. The Romans divided all the countries which heathen writers have included under the general head of Greece, into two provinces—Macedonia and Achaia; under the former, they included Macedonia Proper, Thessaly, and Epirus; and under the latter, Greece, properly so called, and Peloponnesus. We learn, from ancient writers, that it was customary for the Jews to have places for worship out of doors by river sides, and in other retired situations where water could be had for the convenience of purification. Ver. 14-24. It is doubtful whether Lydia was a Jewess or a Gentile; but if the latter, she was clearly a proselyte. From the words of the chapter, we gather that these exercises of prayer were interspersed with doctrinal statement and words of exhortation; it was by means of these that Lydia was enlightened to receive the Gospel in all its fulness of grace and truth. It would seem, moreover, that the ordinance of baptism was set forth as binding on believers. The faith of Lydia produced its proper effects, in love to the Lord and to his people. Neological writers have endeavoured to reduce the statement touching the damsel to very small dimensions; the "spirit of divination," according to them, was merely

14 ¶ And a certain woman named [q]Lydia, a seller of purple, of the city of [r]Thyatira, [s]which worshipped God, heard *us:* [t]whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And [u]when she was baptized, and her household, she besought *us*, saying, [x]If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, [y]as we went to prayer, a certain damsel possessed with a spirit of [z]divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, [r]These men are the servants of the most high God, which shew unto us [a]the way of salvation.

18 And this did she many days. But Paul, being grieved, turned, and said to the spirit, [b]I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the [4]market place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach [c]customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and [d]the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, [e]they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, [f]and made their feet fast in the stocks.

25 ¶ And at [g]midnight Paul and Silas prayed, and [h]sang praises unto God: [i]and the prisoners heard them.

26 And [k]suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, [l]and every one's bands were loosed.

27 And [m]the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul [n]cried with a loud voice, saying, [o]Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, [p]and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, [q]what must I do to be saved?

31 And they said, [r]Believe on the Lord Jesus Christ, and thou shalt be saved, [s]and thy house.

32 And [t]they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; [u]and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, [x]They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, [y]and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 *Paul preacheth at Thessalonica,* 10 *Berea,* 16 *and at Athens.* 34 *Some are converted.*

NOW, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, [a]where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath-days

A. D. 53.

¶ 40.
[r] Rev. 1. 11; 2. 18-24.
[s] John 12. 20.
[t] Ps. 110. 3. Is. 50. 5.
[u] 8. 12, 38.
[x] Eph. 1. 1.
[y] 13.
[z] Or, *Python.*
[a] Matt. 8. 29.
[b] Matt. 22. 16. Luke 1. 77, 79.
[b] Mark 9. 25, 26; 16. 17. Luke 9. 1.
[4] *Court.*
[c] 26. 3. Jer. 10. 3.
[d] Matt. 10. 17; 27. 26. 1 Thes. 2. 2. Heb. 11. 36. 1 Pet. 2. 24.
[e] Luke 21. 12. Eph. 3. 1; 4. 1. 2 Tim. 2. 9. Rev. 1. 9; 2. 10.
[f] 2 Chr. 16. 10, *Heb.* Job 13. 27; 33. 11. Ps. 105. 18. Jer. 20. 2; 29. 26.
[g] Job 35. 10. Ps. 42. 8; 119. 55, 62. Is. 30. 29.
[h] Matt. 5. 10, 11.
[i] Ezra 3. 12, 13. Ps. 71. 7. Zech. 3. 8.
[k] Matt. 28. 2.
[l] Ps. 79. 11; 102. 20. Is. 42. 7; 61. 1. Zech. 9. 11, 12.
[m] 23, 24.

[a] Lev. 19. 18. Ps. 7. 4. Prov. 24. 11, 12. Luke 10. 33-37. 1 Thes. 5. 15.
[c] Ex. 20. 13. Prov. 8. 36. Ec. 7. 17.
[d] Is. 60. 14. Rev. 3. 9.
[e] John 6. 27-29.
[f] Is. 45. 22. Mark 16. 16. Rom. 5. 1, 2; 10. 9, 10. 1 John 5. 10-13.
[g] Gen. 17. 7. Rom. 11. 16.
[h] Mark 16. 15. 1 Thes. 2. 8. 1 Tim. 1. 13-16.
[n] Luke 19. 9. 1 Cor. 1. 16.
[x] Prov. 28. 1.
[y] Matt. 8. 34. Mark 5. 17, 18.

CH. XVII.
[a] 14. 1; 15. 21.

ventriloquism. None are so blind as those who resolutely close their eyes. We are distinctly told that Paul ordered the spirit, in the name of Jesus Christ, to come out of her, and that he instantly obeyed. This is an average illustration of the pitiful attempts with which such writers endeavour to set aside everything supernatural, and to account for all that is miraculous by natural causes. Ver. 25-40. The case of the jailer supplies a very striking illustration of conversion; we have here faith, experience, and practice, all in harmony. Paul, in dealing with the magistrates, combines meekness with manhood, not forgetting what is due to himself as a man, as a Roman citizen, and as an apostle. This determined and dignified deportment, doubtless, produced the best effects on the public.

Chap. XVII. 1-15. Thessalonica was the chief city of Macedonia; and there the Gospel took deep root at an early period, creating a considerable church, to which Paul addressed two of his earliest epistles. It is to be noticed that, wherever the Gospel came with power, it awakened opposition, which, however, only tended to further the work of the Lord. A high compliment is paid to the apostles by reproaching them as men who had "turned the world upside down." The example of the Bereans will redound to their honour while time shall last. It is above all things to be desired that people would everywhere test religious systems by an appeal to the Word of God, since nothing would so much contribute to establish truth and to uproot error. The neglect of Scripture is the source of all heresy. Ver. 16-34. The Athenians, notwithstanding their fame for literature and philosophy, were intensely devoted to idolatry.

[b] reasoned with them out of the scriptures;

3 Opening and alleging that [c] Christ must needs have suffered, and risen again from the dead; and that [d] this Jesus, [1] whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of [e] the devout Greeks a great multitude, [f] and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of [g] Jason, and sought to bring them out to the people.

6 And when they found them not, [h] they drew Jason and certain brethren unto the rulers of the city, crying, [i] These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto [k] Berea: who, coming *thither*, [l] went into the synagogue of the Jews.

11 These were [m] more noble than those in Thessalonica, in that [n] they received the word with all readiness of mind, [o] and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of [p] honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: [q] but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto [r] Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, [s] his spirit was stirred in him, when he saw the city [2] wholly given to idolatry.

17 Therefore disputed he in [t] the synagogue with the Jews, and with the devout persons, and in the market [u] daily with them that met with him.

A. D. 53.

[b] 28. 23. Is. 1. 18.
[c] Luke 24. 26, 27, 32.
[d] 2. 36; 9. 22.
[1] Or, *whom, said he, I preach.*
[e] 13. 43.
[f] 13. 50.
[g] Rom. 16. 21.
[h] 16. 19, 20; 18. 12, 13.
[i] 1 Kings 18. 17, 18. Esth. 3. 8, 9. Jer. 38. 2-4. Am. 7. 10.
[k] 20. 4.
[l] 14. 6, 7. 1 Thes. 2. 2.
[m] Prov. 1. 5; 9. 9. Jer. 2. 21.
[n] Job 23. 12. Prov. 2. 1-5; 8. 10.
[o] Ps. 1. 2, 3; 119. 97-100, 148. Is. 8. 20.
[p] 1 Cor. 1. 26. Jam. 4. 10.
[q] 19. 22.
[r] 18. 1. 1 Thes. 3. 1.
[s] Ex. 32. 19, 20. Num. 25. 6-11. Jer. 20. 9. Mic. 3. 8.
[2] Or, *full of idols.*
[t] 13, 16.
[u] Prov. 1. 20-22; 8. 1-4, 34. Jer. 6. 11.

[2] Or, *base fellow.*
[3] Or, *Mars-hill.* It was the highest court in Athens.
[x] 24. 24.
[y] Mark 9. 10.
[4] *The court of the Areopagites.*
[5] Or, *gods that ye worship.*
[z] Ps. 147. 20.
[a] Ps. 146. 5, 6. Is. 40. 12, 28. Zech. 12. 1.
[b] 1 Kings 8. 27. Is. 66. 1.
[c] Job 22. 2. Jer. 7. 30-23.
[d] Gen. 2. 7. Job 12. 10. Ps. 104. 27-30. Zech. 12. 1. 1 Tim. 6. 17.
[e] Gen. 3. 20.
[f] Ps. 19. 1-6.
[g] 1 Kings 8. 27.
[h] 1 Sam. 25. 29. Job 12. 10. Heb. 1. 3.
[i] Ps. 94. 7-9. Is. 40. 12-18.
[k] Ex. 20. 4; 32. 4. Is. 46. 5, 6.
[l] Matt. 3. 2. Mark 6. 12. Luke 13. 5. 2 Cor. 7. 10. Tit. 2. 11, 12.
[m] Matt. 25. 31, &c. John 5. 22, 23. Rom. 2. 5, 16. 2 Tim. 4. 1.
[7] *Offered faith.*
[n] Luke 24. 46-48.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this [3] babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto [4] Areopagus, saying, [x] May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore [y] what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of [5] Mars-hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your [6] devotions, I found an altar with this inscription, [z] TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God, [a] that made the world, and all things therein, seeing that he is Lord of heaven and earth, [b] dwelleth not in temples made with hands;

25 Neither [c] is worshipped with men's hands, as though he needed any thing, [d] seeing he giveth to all life, and breath, and all things;

26 And [e] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That [f] they should seek the Lord, if haply they might feel after him, and find him, though [g] he be not far from every one of us:

28 For [h] in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [i] we ought not to think that the Godhead is like unto gold, or silver, or stone, [k] graven by art and man's device.

30 And the times of this ignorance God winked at; [l] but now commandeth all men every where to repent:

31 Because [m] he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [7] given assurance unto all *men*, [n] in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and

There was no city where such a multitude of idols met the eye in public places. Such was the excess, that a writer of their own said, "It was more easy to find a god than a man." The case of the Athenians strikingly illustrates the language of the apostle. With all their wisdom, "they knew not God." No portion of the human family have ever been discovered in a state of more perfect darkness. Even the embers of tradition appear to have become utterly extinct in Athens. In no place were the labours of Paul so unsuccessful, although nowhere did he more abound in labour; he disputed in the synagogue with the Jews, and in the market-place



Glasgow W. R. McPhun

others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

1 *Paul laboureth with his hands; and, preaching at Corinth, 9 is encouraged in a vision.* 12 *He is accused before the deputy, but dismissed.* 24 *Of Apollos.*

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul [a]was pressed in the spirit, [b]and testified to the Jews *that* Jesus [1]*was* Christ.

6 And when they opposed themselves, and blasphemed, [c]he shook *his* raiment, and said unto them, [d]Your blood *be* upon your own heads; I *am* clean: [e]from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that [f]worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, [g]believed on the Lord with all his house: and many of the Corinthians [h]hearing believed, and were baptized.

9 ¶ Then [i]spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For [k]I am with thee, and no man shall set on thee to hurt thee; [l]for I have much people in this city.

11 And he [2]continued *there* a year and six months, teaching the word of God among them.

A. D. 54.

CH. XVIII.

[a] 4. 20; 17. 16. Jer. 6. 11. Mic. 3. 8. 2 Cor. 5. 14.

[b] 2. 36; 9. 22. John 15. 27.

[1] Or, *is the Christ.*

[c] 13. 51. Luke 9. 5.

[d] 20. 26, 27. Ez. 3. 18, 19. 1 Tim. 5. 22.

[e] 13. 46, 47. Matt. 8. 11. Rom. 3. 29.

[f] 10. 2, 22; 13. 43.

[g] 10. 2; 16. 14, 15, 34.

[h] 2. 37-41. Mark 16. 15, 16.

[i] 16. 9; 22. 18.

[k] Josh. 1. 5, 9. Jud. 2. 18. 2 Tim. 4. 17, 22.

[l] 15. 14, 18. 1 Cor. 6. 9-11.

[2] *Sat* there.

[m] 6. 13; 21. 28.

[n] 26. 3.

[o] Deut. 16. 1.

[p] 19. 21. Matt. 26. 39. Phil. 2. 19-24. Jam. 4. 15.

[q] 25. 1, 9.

[r] 11. 19-27; 13. 1; 14. 26.

[s] 15. 6.

[t] 14. 22; 15. 32, 41. Ezra 1. 6. Dan. 11. 1.

[u] 19. 1. 1 Cor. 1. 12; 3. 5, 6.

[x] 7. 22. Matt. 13. 52.

[y] 13. 10; 16. 17. Gen. 18. 19. Is. 40. 3. Jer. 6. 16.

[z] Rom. 12. 11.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, [m]This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be [n]a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters*.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat: and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, [o]I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [p]if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and [q]gone up, and saluted the church, [r]he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* [s]the country of Galatia and Phrygia in order, [t]strengthening all the disciples.

24 ¶ And a certain Jew, named [u]Apollos, born at Alexandria, an eloquent man, *and* [x]mighty in the scriptures, came to Ephesus.

25 This man was [y]instructed in the way of the Lord; and, being [z]fervent in the spirit, he spake and taught diligently the

daily, with all that met him. His address in Mars-hill, notwithstanding its pertinence to the place and the people, and the solemnity with which it closed, produced but little effect. The experiment shews how little mere mental culture conduces to prepare men for the reception of Divine truth; and that it is only they who are taught of the Father that come to the Lord Jesus.

Chap. XVIII. 1-11. Corinth was one of the most famous of ancient cities, remarkable for its situation, which was favourable for trade as well as for influence among the surrounding regions. It is well known that the ancients had a custom, whatever their rank or their learning, of teaching young men mechanical trades, which was attended with many advantages, as giving them a knowledge of society generally, as well as, by means of healthful exercise, promoting their physical interests, and, should it ever be required, securing them bread. Ver. 12-23. Gallio was the elder brother of Seneca, the famous Roman philosopher, by whom he is praised for his great mildness of disposition—a quality which may account for the conduct he manifested here, which, while decisive, was not virulent. At the time when this was written the Romans comprehended under the name of Achaia all that part of Greece which was situated south of Thessaly. Gallio was deputy-governor of the province; the Romans called that officer by the title of Proconsul. The statement that "Gallio cared for none of these things" has been generally understood as signifying scornful indifference; it has, however, been argued by some distinguished modern interpreters, that the import of the memorable declaration was that these were things beyond his province, which was limited to secular matters, and that he therefore declined to have anything to do with them. This, however, may be considered a refinement; it is forced, and moreover at variance with the order of feeling among the ancient Romans, who deemed the Church and the State but one concern, and therefore laid claim to regulate everything appertaining to both. The city of Alexandria by its name bespeaks its origin. It resulted from the genius and enterprise of Alexander

things of the Lord, [a]knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when [b]Aquila and Priscilla had heard, they took him unto *them*, and [c]expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, [d]exhorting the disciples to receive him: who, when he was come, helped them much which had [e]believed through grace:

28 For he mightily [f]convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus [g]was Christ.

CHAPTER XIX.

The Holy Ghost is given by Paul's hands.

AND it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus: and finding certain disciples,

2 He said unto them, [a]Have ye received the Holy Ghost since ye believed? And they said unto him, [b]We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, [c]Unto John's baptism.

4 Then said Paul, [d]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, [e]they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, [f]the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, [g]disputing and persuading the things concerning the kingdom of God.

9 But when [h]divers were hardened, and believed not, but spake evil of that way before the multitude, [i]he departed from them, and separated the disciples, disputing [k]daily in the school of one Tyrannus.

A. D. 56.

[a] 19. 3
John 1. 19-36.
[b] 2, 3.
[c] 8. 31.
Prov. 1. 5.
[d] Col. 4. 10.
[e] John 1. 12, 13.
[f] 9. 22.
Luke 24. 27, 44.
[g] *Is the Christ.*

CH. XIX.

[a] 2. 17, 38, 39.
[b] 1 Sam. 3. 7.
1 Cor. 6. 19.
[c] Matt. 3.
[d] 1. 5; 11. 16.
Mark 1. 1-12.
[e] 8. 12, 16.
Rom. 6. 3.
[f] 2. 4; 10. 45, 46; 13. 2.
1 Cor. 12.
8-11, 28, 30.
[g] 9. 20-22; 17. 1-3.
[h] 7. 51; 18. 6.
2 Kings 17.
14.
Ps. 95. 8.
Is. 8. 14.
Jer. 7. 26.
Rom. 9. 18.
Heb. 3. 13.
[i] 14. 4; 17. 4.
Matt. 16. 4.
Luke 12. 51-53.
[k] 20. 31.

[l] 5. 12; 14. 3; 15. 12; 16. 18.
[m] 5. 15.
[n] Matt. 12. 27.
Luke 11. 19.
[o] Josh. 6. 26.
1 Sam 14. 24.
Matt. 26. 63.
Mark 5. 7.
[p] Phil. 1. 20; 2. 9-11.
Heb. 2. 8, 9.
Rev. 5. 12-14.
[q] Lev. 16. 21.
Ps. 32. 5.
Jer. 3. 13.
Ez. 16. 63.
Matt. 3. 6.
[r] 8. 9-11; 13. 6, 8.
1 Sam. 28. 7-9.
1 Chr. 10. 13.
Is. 8. 19.
Dan. 2. 2.
[s] 6. 7; 12. 24.
Is. 55. 11.
2 Thes. 3. 1.
[t] 16. 6-10; 20. 22.
Rom. 1. 13.
[u] 20. 16, 22; 24. 17, 18.
[x] 23. 11; 28. 16, 30, 31.
Rom. 1. 15.
[y] 18. 5.
2 Cor. 1. 16.
[z] 13. 5; 16. 4.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And [l]God wrought special miracles by the hands of Paul:

12 So [m]that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, [n]exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We [o]adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and [p]the name of the Lord Jesus was magnified.

18 And many that believed came, and [q]confessed, and shewed their deeds.

19 Many of them also which [r]used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So [s]mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul [t]purposed in the spirit, when he had passed through Macedonia and Achaia, [u]to go to Jerusalem, saying, After I have been there, [x]I must also see Rome.

22 So he sent into [y]Macedonia two of them [z]that ministered unto him, Timotheus and Erastus; *but* he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man*, named Demetrius, a silversmith, which made silver

---

the Great, and was the metropolis of Egypt, and for ages the seat of its kings. Great numbers of Jews were in that place, and their presence, with the Scriptures of the Prophets, doubtless contributed to sow those seeds of light for which Egypt was so remarkable. Ver. 24-28. Apollos is one of the most noted men in the New Testament, alike for eloquence and for Scripture knowledge, humility and decision, zeal and success. But, notwithstanding his power and popularity, he did not despise the lessons of the humble couple, Aquila and Priscilla, who expounded to him the word of God more perfectly. But, as we learn elsewhere, when Paul wished him to proceed to a given sphere of labour, he resolutely acted upon his own convictions, in opposition to the wishes of the apostle.

Chap. XIX. 1-20. The inquiry touching this receiving of the Holy Ghost had no reference to his regenerating and sanctifying power, for that is assumed as the ground of the inquiry, but to the extraordinary gifts which were then enjoyed. In the New Testament, the term sometimes signifies the operations of the Spirit; and, in several passages, not his sanctifying, but his miraculous agency. The remark brings forth an important fact from Paul, who gives us to understand, that while John preached repentance, he also exhibited faith, without which mere repentance would not have brought salvation. Not only, therefore, were the people enjoined to cease from doing evil, but to believe on him that should come —that was, on Christ Jesus. It is everywhere noticeable, that the displays of Divine power were regulated by the state of things among the people, and the difficulties with which the apostles had to contend. On one occasion we find the healing power connected even with Peter's shadow; and in the present an article of cloth, that had touched the body of Paul, had but to be applied to the persons of the sick, or to those possessed of evil spirits, and they were forthwith cured and delivered. Ver. 21-41. Ephesus, destined to be so famous in Church history, was a place distinguished for its connexion with idolatry. The temple of Diana was greatly celebrated. This goddess had altars and temples erected in various parts of Greece, but her chief city was Ephesus, where her great temple was reared, and her votaries assembled in the largest numbers. Nothing of anti-

shrines for [a]Diana, [b]brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, [c]that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying [d]that they be no gods which are [e]made with hands:

27 So [f]that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, [g]they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And [h]the whole city was filled with confusion: and having caught [i]Gaius and [k]Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into [l]the theatre.

30 And when [m]Paul would have entered in unto the people, [n]the disciples suffered him not.

31 And certain of [o]the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew [p]Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made [q]his defence unto the people.

34 But when [r]they knew that he was a Jew, all with one voice, about the space of two hours, cried out, [s]Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [1]a worshipper of the great goddess Diana, [t]and of the *image* which fell down from [u]Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if [x]Demetrius, and the craftsmen which are with him, have a matter against any man, [2]the law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a [3]lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 *Paul goeth to Macedonia.* 6 *At Troas he celebrateth the Lord's supper, preacheth, and raiseth Eutychus, fallen from a window, to life.* 17 *At Miletus, Paul committeth the flock to the elders,* 36 *and prayeth with them.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had [a]given them much exhortation, he came into Greece,

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

A. D. 60.

[a] 27, 28.
[b] 16. 16. Is. 56. 11, 12. 1Tim. 6. 9, 10.
[c] 1 Cor. 16. 8, 9. 1 Thes. 1. 9.
[d] 14. 15; 17. 29. Ps. 115. 4-8. Is. 44. 10-20. Jer. 10. 3-5, 11, 14, 15. Hos. 8. 6. 1 Cor. 8. 4. Gal. 4. 8.
[e] 35.
[f] Zeph. 2. 11. Matt. 23. 14. 1 Tim. 6. 5.
[g] 7. 54; 16. 19-24. Ps. 2. 2. Rev. 12. 12.
[h] 17. 8; 21. 30, 38.
[i] Rom. 16. 23. 1 Cor. 1. 14.
[k] 20. 4; 27. 2. Philem. 24.
[l] 1 Cor. 4. 9, *Gr.*
[m] 14. 14-18; 21. 39.
[n] 2 Sam. 16. 2, 3; 21. 17.
[o] 16. 6. Prov. 16. 7.
[p] 1 Tim. 1. 20. 2 Tim. 4. 14.
[q] 22. 1; 26. 1, 2. Phil. 1. 7.
[r] 16. 20. Rom. 2. 22.
[s] Rev. 13. 4.

[1] Gr. *the temple-keeper.*
[t] 2 Thes. 2. 10, 11. 1 Tim. 4. 2.
[u] 14. 12, 13.
[x] 24.
[2] Or, *the court-days are kept.*
[3] *Ordinary.*

CH. XX.

[a] 7, 11; 2. 40; 14. 22; 15. 41; Col. 1. 28. 1 Thes. 2. 3, 11; 4. 1.

quity was comparable to that temple, the expenses of which had been levied throughout all Asia Minor. This magnificent edifice was beautified by a hundred and twenty-seven columns, erected at the cost of as many kings; while it was adorned with the most beautiful statues. Seldom have popular folly and fury been more deplorably exemplified than in the case of the infuriated multitude. How characteristic of excited masses was the shouting, by the space of two hours, one thing, while nobody contradicted it! Amongst the various civil functionaries mentioned in Scripture, most have performed a becoming part; but none acted with more propriety and decision than the town-clerk of Ephesus. "A word fitly spoken, how good it is!" How important that civil power should everywhere be exercised by men of prudence as well as principle, combining firmness with gentleness, meekness with impartiality!

Chap. XX. 1-6. The names of important individuals are brought forth occasionally in the most incidental way, whereby they are handed down to posterity, embalmed in the records of Inspiration. Aristarchus was a Macedonian who attended Paul in his voyage to Rome, and was his fellow-labourer and fellow-prisoner, which is all that we are told concerning him. These facts, however, constitute the germ of an invaluable biography, and are sufficient guarantee for superior character. Gaius of Derbe, baptized by Paul at Corinth, entertained him as his guest while he dwelt there. John afterwards directed his third Epistle to him, which comprises points redounding to the honour of his Christian munificence and personal piety. Timothy was a native of Lystra, and enjoyed, in a high degree, the friendship of the apostle, who addressed to him the two Epistles which bear his name, and which are specially adapted to promote the piety and usefulness of Christian ministers. Amongst all the young men of the Gospel, the first place is, doubtless, that occupied by Timothy, who was a frequent companion of Paul in his travels, labouring with him in the Gospel, everywhere sharing his afflictions and persecutions. Tychicus was an Asiatic, who stood high in the favour of the apostle, as a beloved brother and faithful minister, and fellow-servant in the Lord. Such was Paul's confidence in him, that he sent him to some of the churches on a double mission, not only to apprise them of how matters went with himself, but that he might "know their state, and comfort their hearts." Trophimus was an Ephesian, and a convert, whom we find afterwards with Paul at Jerusalem, and attending him on his journeys. Ver. 7-16. The circumstance of the disciples coming together on the "first day of the week" to break bread, is all-important in its relation to the Lord's Day, or the Christian Sabbath. This Scripture alone—to say nothing of the fact of the view being

5 These, going before, tarried for us at Troas.

6 And we sailed away from Philippi after [b]the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the first *day* of the week, when [c]the disciples came together [d]to break bread, Paul preached unto them, ready to depart on the morrow; [e]and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, [f]and fell on him, and, embracing *him*, said, [g]Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And [h]they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem [i]the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

A. D. 60.

[b] 12. 3. Ex. 12. 14, 15, 18-20; 13. 6, 7; 34. 18. 1 Cor. 5. 7, 8.
[c] 1 Cor. 11. 17-21, 33, 34.
[d] 11; 2. 42, 46. Luke 22. 19. 1 Cor. 11. 23, &c.
[e] 9, 11, 31; 28. 23.
[f] 2 Kings 4. 34, 35.
[g] Matt. 9. 24. John 11. 11, 40.
[h] 10.
[i] 2. 1. 1 Cor. 16. 8.

[k] 27, 28. John 12. 26. Rom. 1. 1, 9.
[l] 3; 9. 23-25. 2 Cor. 11. 26.
[m] 1 Cor. 12. 7. Phil. 3. 1.
[n] 2. 38; 3. 19. Rom. 2. 4.
[o] 10. 43; 13. 38, 39.
[p] 19. 21; 21. 11-14.
[q] 9. 16; 21. 4, 11. 2 Tim. 3. 12.
[r] *Waitt for me.*
[s] John 17. 4. 1 Cor. 9. 24-27.
[t] 1. 17; 9. 15. 2 Cor. 4. 1. Tit. 1. 3.
[u] 21. Heb. 2. 3, 4.
[x] 38.
[y] 8. 12; 28. 31. Luke 9. 60.
[z] Gal. 1. 22.
[a] 2. 23. Matt. 28. 20. John 15. 15.
[b] 13. 2; 14. 23. 1 Tim. 4. 14.
[c] Ps. 78. 70-72.
[d] Zeph. 3. 3.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 [k]Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me [l]by the lying in wait of the Jews;

20 *And* how I kept back nothing that was [m]profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, [n]repentance toward God, and [o]faith toward our Lord Jesus Christ.

22 And now, behold, [p]I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that [q]the Holy Ghost witnesseth in every city, saying that bonds and afflictions [r]abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that [s]I might finish my course with joy, [t]and the ministry, which I have received of the Lord Jesus, [t]to testify the gospel of the grace of God.

25 And now, behold, [u]I know that ye all, among whom I have gone [x]preaching the kingdom of God, shall [y]see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you [z]all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, [a]over the which the Holy Ghost hath made you overseers, [b]to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous [c]wolves enter in among you, not sparing the flock.

supported by the history of the first ages—demonstrates that the Churches were accustomed to keep holy the first day of the week, setting it apart for religious worship. They did not assemble on the present occasion expressly to hear Paul, but as a matter of course they came to observe the ordinances of religion. Paul broke the bread, and conducted the service. Ver. 17-27. The persons here designated "elders," or presbyters, and "overseers," or bishops, were not distinct orders of ministers, but one and the same—the eldership referring to mature or advanced years, and the episcopate to their oversight of the flock. The term bishop signifies simply, to oversee, inspect, watch over. The conclusion from this, and other Scriptures touching the same point, is, that minister, pastor, elder, and bishop, were but so many names for the same office; which explains the fact of Paul's addressing his Epistles to the Churches, with their bishops and deacons. These were the officers of the primitive Churches; with these each fellowship was complete. By being "bound in the Spirit," we are to understand impelled, or led onward, as if by an irresistible impulse. In this serious hour it was the apostle's consolation to reflect on the integrity of his ministrations. He had strong temptations to withhold the more offensive portions of the Word of God, but in no case had he given way. By declaring all the counsel of God, must be meant everything revealed to him concerning the salvation of men, the doctrine of Christ crucified, with repentance towards God, and faith in the Lord Jesus Christ, the ordinances of his house, and the laws of his kingdom. Ver. 28-35. The first is a verse of great significance, with respect to the divinity of the Lord Jesus. Such is its weight, that if it stood solitary, it would go far to establish the doctrine of his Godhead. The Lord Jesus alone became incarnate; he alone, therefore, as dwelling in a body, had blood to shed; and here it is explicitly and emphatically affirmed, that God hath purchased his Church with his own blood. In harmony with this are the other statements made upon the subject—1 Cor. vi. 20; Eph. i. 7, v. 25; 1 Pet. i. 18, 19. Here, then, the Lord Jesus is distinctly and incontrovertibly recognised as God manifest in the flesh. This address is the most pathetic and powerful thing of the sort contained in Scripture, and will remain to the end of the world the most important charge to ministers of the Gospel. The words of the Lord Jesus, "It is more blessed to give than to receive," possess a peculiar interest. They are not to be found in any of the Gospels, and therefore they must have come down by tradition: or, from the value which attaches to them, the Holy Spirit may thus have recorded them. They contain an all-important principle—viz., that there is more happi-

30 Also of your own selves shall men arise, speaking perverse things, [d] to draw away disciples after them.

31 Therefore [e] watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears.

32 And now, brethren, [f] I commend you to God, [g] and to the word of his grace, which is able [h] to build you up, [i] and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [k] that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, [l] It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him;

38 Sorrowing most of all for the words which he spake, [m] that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1 *Paul will not be dissuaded from going to Jerusalem.* 9 *Philip's daughters prophetesses.* 18 *Paul at Jerusalem is apprehended,* 31 *but is rescued by the chief captain.*

AND it came to pass, that, after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto [a] Phenicia, we went aboard, and set forth.

3 Now, when we had discovered [b] Cyprus, we left it on the left hand, and sailed into [c] Syria, and landed at [d] Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days; who [e] said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and [f] we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and [g] saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, (which was *one* of the seven,) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named [h] Agabus.

11 And when he was come unto us, [i] he took Paul's girdle, and bound his own hands and feet, and said, [k] Thus saith the Holy Ghost, [l] So shall the Jews at Jerusalem bind the man that owneth this girdle, [m] and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, [n] What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, [o] The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* [p] of the disciples of Cesarea, and brought with them one Mnason of [q] Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us [r] unto James; and [s] all the elders were present.

19 And when he had saluted them, [t] he declared particularly what things God had wrought among the Gentiles by his ministry.

A. D. 60.

d 5. 36, 37. Matt. 23. 15.
e Matt. 13. 25. Rev. 16. 15.
f Gen. 50. 24.
g 24. Heb. 13. 9.
h 9. 31. John 17. 17.
i 26. 18. Heb. 9. 15. 1 Pet. 1. 4, 5.
k 18. 3. 1 Cor. 4. 12.
l Ps. 41. 1-3. Prov. 19. 17. Heb. 13. 16.
m 25.

CH. XXI.

a 15. 3.
b 4. 36.
c 15. 23, 41; 18. 18. Jud. 10. 6.
d 12. 20. Ps. 45. 12. Luke 10. 13.
e 20. 22, 23.

f 9. 40; 20. 36.
g 18. 22; 25. 13. Heb. 13. 24.
h 11. 28.
i 1 Sam. 15. 27, 28. 2 Kings 13. 15-19. Jer. 13. 1-11; 19. 10, 11. Ez. 24. 19-25. Hos. 12. 10.
k 16. 6; 20. 23. Heb. 3. 7. 1 Pet. 1. 12.
l 24. 27; 26. 29; 28. 20. Eph. 3. 1; 4. 1; 6. 20. 2 Tim. 2. 9.
m 28. 17. Matt. 20. 18, 19; 27. 1, 2.
n 1 Sam. 15. 14. Is. 3. 15. Ez. 18. 2. Jon. 1. 6.
o Gen. 43. 14. 1 Sam. 3. 18. 2 Sam. 15. 25, 26. 2 Kings 20. 19. Matt. 6. 10; 26. 39, 42.
p 10. 24, 48.
q 11. 19; 15. 39.
r 15. 13. Gal. 1. 19; 2. 9. Jam. 1. 1.
s 15. 2, 6, 23; 20. 17.
t 14. 27; 15. 4, 12. Rom. 15. 18, 19. 1 Cor. 3. 5-9; 15. 10.

---

ness in bestowing kindnesses than in receiving them. It is, of course, not meant that there is no happiness in the latter—far from it—but that there is greater happiness in the former, forasmuch as it is more allied to the felicity of the eternal God, which consists in the bestowment of happiness among his creatures. He is good and doeth good, opening his hand liberally, and supplying the wants of every living thing. Ver. 36-38. We here obtain a glimpse of the workings of primitive piety. The scene is one of the most touching upon record. Thrilled with emotion, we listen to the apostle as he pours out his soul to the Ephesian elders, and at the close, dropping on his knees, lifts up his heart to God for them, while the whole company, drowned in tears, fall on his neck, and kiss him! Old and young, they accompany him to the ship where, with feelings not to be described, they bid him a long farewell.

Chap. XXI. 1-14. We are thus taught that Paul, at times, received Divine communications not directly from the Holy Ghost, but through the medium of others. We have here another illustration of the wonderful affection which prevailed in the primitive Churches. The conduct of the Tyrian disciples is full of beauty; they went in a body, parents and children, through the city with the apostle and his company, and on reaching the ship, previous to embarking, he knelt down with them on the strand, praying on their behalf for those mercies which were necessary to their happiness, preservation, and fruitfulness. In those days true piety was more than a name: it was a principle, a passion, a power. Ver. 15-26. We are here taught with what feelings the Churches of Christ ought to receive returned missionaries. Men who have seen service in the foreign field are entitled to be held in the highest consideration. Amidst the joyous excitement of the missionary meeting, Christians are but too ready to look upon the work as something very different from the reality. Objections

20 And when they heard *it*, [u]they glorified the Lord, and said unto him, Thou seest, brother, [x]how many thousands of Jews there are which believe; [y]and they are all zealous of the law;

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: [a]We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, [a]that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; [b]but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, [c]to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, [d]stirred up all the people, [e]and laid hands on him,

28 Crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city [f]Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

A. D. 60.

[u] 11. 18. Ps. 22. 23, 27; 72. 17-19; 98. 1-3. Is. 56. 10-13; 60. 9-14.
[x] 2. 41; 4. 4; 6. 7. Matt. 13. 31-33.
[y] 15. 1, 5, 24; 22. 3.
[z] 18. 18. Num. 6. 2-7.
[a] 18. 18. Num. 6. 5, 9, 18. Jud. 13. 5; 16. 17-19.
[b] 1 Cor. 9. 20, 21.
[c] Num. 6. 13-20.
[d] 18. 50; 14. 2, 5, 19; 17. 5, 6, 13; 18. 12. 1 Kings 21. 25.
[e] 5. 18; 26. 21. Luke 21. 12.
[f] 2 Tim. 4. 20.

[g] 7. 57, 58; 16. 19. Luke 4. 29. 2 Cor. 11. 26.
[h] 22. 22; 26. 9, 10. John 16. 2.
[i] 17. 5; 19. 40. 1 Kings 1. 41. Matt. 26. 5. Mark 14. 2.
[k] 23. 23, 24.
[l] 18. 17; 22. 19. Is. 3. 15.
[m] 11; 12. 6; 20. 23; 21. 25-29; 26. 20. Jud. 15. 13; 16. 8, 12, 21.
[n] Gen. 6. 11, 12. Ps. 55. 9; 58. 2. Jer. 23. 10. Hab. 1. 2, 3.
[o] 22. 22. Luke 23. 18. John 19. 15.
[p] 21. 3; 23. 34.
[q] 6. 9; 15. 23, 41.
[r] 16. 37; 22. 25-29; 23. 27.
[s] 1 Pet. 3. 15; 4. 15, 16.
[t] 2 Kings 9. 13.
[u] 12. 17; 13. 16; 19. 33.
[x] 22. 2.
[y] 6. 1; 26. 14. Luke 23. 33. John 5. 2; 19. 13, 17, 20. Rev. 9. 11; 16. 16.

30 And all the city was moved, and the people ran together; [g]and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And [h]as they went about to kill him, tidings came unto the chief captain of the band, [i]that all Jerusalem was in an uproar:

32 Who immediately [k]took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left [l]beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be [m]bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers [n]for the violence of the people.

36 For the multitude of the people followed after, crying, [o]Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [p]I am a man *which am* a Jew of Tarsus, *a city* in [q]Cilicia, [r]a citizen of no mean city: and, I beseech thee, [s]suffer me to speak unto the people.

40 And when he had given him licence, Paul stood [t]on the stairs, [u]and beckoned with the hand unto the people. And when there was made [x]a great silence, he spake unto *them* in the [y]Hebrew tongue, saying,

CHAPTER XXII.

1 *Paul declareth his conversion.* 25 *He escapeth scourging by pleading his privilege as a Roman.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake

have been taken to the advice here given to Paul, and fault found with his compliance; but more closely examined, it will be seen that the course adopted was not without reason. In acting as he did, he simply became a Jew to the Jews; that is, he conformed to their customs with a view to gain them over to the Gospel. On the same principle that he had circumcised Timothy because of the Jews, he might unite with the individuals who had come to the temple for a religious purpose. It is to be specially noted, that while James and the elders gave this counsel, they themselves held as firmly by the atonement of the Saviour, and justification by faith, as Paul did. Their illumination, however, on the subject was less complete, but their very darkness materially contributed to the spread of truth in Jerusalem. The people were not prepared for the full blaze of Gospel light; and had they been required all at once to withdraw from the temple-service, and to desist from the circumcision of their children, and in a word wholly sever themselves from the customs of their fathers, it would have greatly contributed to fan the fires of controversy, and to prevent the conversion of souls. A principle is here set forth from which reformers may profit; by pushing things to extremities, instead of advancing by degrees, as men can bear it, they frequently fail of their object. Ver. 27-40. Strangers might worship in the court of the Gentiles, but it was not permitted them to enter the inner part, which was exclusively appropriated to Israel. The multitude shewed equally a want of reason, and of religion; they were impelled by blind fury, and but for the interposition of the higher powers they would certainly have killed the apostle. We see here, what is seen in all popular movements of a kindred character, an utter disregard of truth, and a scornful neglect of the inquiry which would elicit it.

Chap. XXII. 1-21. The pupils in the schools of the Jews were said to sit at the feet of their teachers, because of their elevated positions. Calling on the name of the Lord is a deeply significant expression. It signified a distinct profession of fellowship. Calling on the Lord Jesus, or directing prayer to him, was a characteristic of the primitive believers. This is another of the great Scriptural facts which support the deity of the Saviour.

in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [a]at the feet of [b]Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and [c]was zealous toward God, as ye all are this day.

4 And [d]I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, [e]that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, [f]why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, [g]I am Jesus of Nazareth, [h]whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; [i]but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and [k]there it shall be told thee of all things which are appointed for thee to do.

11 And [l]when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, [m]a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, [n]Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers [o]hath chosen thee, that thou shouldest know his will, and see [p]that Just One, and shouldest [q]hear the voice of his mouth.

15 For [r]thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now, [s]why tarriest thou? arise, and be baptized, and wash away thy sins, [t]calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even [u]while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, [x]Make haste, and get thee quickly out of Jerusalem: [y]for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy [z]martyr Stephen was shed, I also was standing by, and [a]consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: [b]for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade [c]that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, [d]Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born.

29 Then straightway they departed from him which should have [1]examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear,

A. D. 60.

CH. XXII.

[a] Deut. 33. 3. Luke 2. 46; 8. 35; 10. 39.
[b] 5. 34.
[c] 21. 20. 2 Sam. 21. 2. Phil. 3. 6.
[d] 19, 20; 9. 1, 2, 13, 14, 21. 1 Cor. 15. 9.
[e] *See on* 9. 3-5.
[f] Is. 43. 22-26. Matt. 27. 23. 1 Tim. 1. 13.
[g] 3. 6. Matt. 2. 23.
[h] 26. 14, 15. Zech. 2. 8. Matt. 25. 40, 45.
[i] John 12. 29, 30.
[k] 26. 16-18.
[l] 9. 8, 9.
[m] 8. 2; 17. 4. Luke 2. 25.
[n] 9. 17, 18. Philem. 16.
[o] 9. 15. Jer. 1. 5. John 15. 16. Rom. 1. 1. Gal. 1. 15. 2 Tim. 1. 1. Tit. 1. 1.
[p] 3. 14; 7. 52. 2 Cor. 5. 21.
[q] 1 Cor. 11. 23. Gal. 1. 12.
[r] 1. 8, 22; 27. 24. Luke 24. 47, 48. John 15. 27.
[s] Ps. 119. 60. Jer. 8. 14.
[t] 2. 21; 9. 14. Rom. 10. 12-14.
[u] 10. 9, 10. 2 Cor. 12. 1-4. Rev. 1. 10.
[x] Matt. 10. 14, 23. Luke 21. 21.
[y] Ex. 3. 19. Ex. 3. 6, 7.
[z] Rev. 2. 13; 17. 6.
[a] Luke 11. 48. Rom. 1. 32.
[b] 9. 15; 13. 2, 46, 47; 18. 6; 26. 17, 18. Rom. 1. 5; 11. 13; 15. 16; 16. 26. Gal. 1. 15, 16; 2. 7, 8. Eph. 3. 6-8. 1 Tim. 2. 7. 2 Tim. 1. 11.
[c] 16. 22, 23, 37. John 19. 1. Heb. 11. 35.
[d] 16. 37; 25. 16.
[1] Or, *tortured him.*

Although Paul frequently preached to the Jews, and strained every nerve to promote their salvation, yet his province was specially to spread the Gospel among the Gentiles. His writings also were addressed, with a single exception—the Epistle to the Hebrews—to them. That was his regular systematic pursuit, to which labours amongst his own fellow-countrymen were supplementary and occasional. The apostle's travels covered a considerable part of the then known world. We find him in Judæa, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the isles of the Mediterranean Sea, the isles of the Ægean Sea, Italy, and some would add Spain, and even Britain itself. Concerning these two latter places, there is a want of evidence necessary to certainty. Ver. 22-30. Jewish mobs were most ferocious. Possessing strong passions, they manifested them by violent gestures. Casting off their clothes, and throwing dust in the air, was conduct more allied to frenzy than reason. Travellers testify that the same thing prevails in the East at the present hour. Paul's citizenship was of considerable service to him in carrying on his apostolic labours, more especially as the sphere of his operations lay to no small extent within the confines of the Empire. It is affecting to think of the benefits which one man may be the instrument of conferring on a globe with all its millions. It is but too probable that the mass even of so-called Christian nations at the present hour never thought for one moment on this subject, or have the slightest conception of the extent to which their know-

and brought Paul down, and set him before them.

CHAPTER XXIII.

1 *Paul pleadeth his cause.* 7 *Dissension among his accusers.* 23 *He is sent to Felix.*

AND Paul, [a]earnestly beholding the council, said, [b]Men *and* brethren, [c]I have lived in all good conscience before God until this day.

2 And the high priest [d]Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be [e]smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, [f]Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: [g]of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the [h]Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [i]We find no evil in this man; but if a spirit or an angel hath spoken to him, [k]let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following [l]the Lord stood by him, and said, Be of good cheer, Paul; [m]for as thou hast testified of me in Jerusalem, so [n]must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves [1]under a curse, saying [o]that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty [p]which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And [q]when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called [r]one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, [s]Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath [t]something to say unto thee.

19 Then the chief captain [u]took him by the hand, and went *with him* aside privately, and asked *him*, [x]What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, [y]as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: [z]for there lie in wait for him of them more than forty men, which have bound themselves with [a]an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, [b]*See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* [c]two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, [d]at the third hour of the night;

24 And provide *them* [e]beasts, that they

A. D. 60.

CH. XXIII.
[a] 6. 15; 22. 5. Prov. 28. 1.
[b] 22. 1.
[c] 24. 16. 2 Tim. 1. 3. Heb. 13. 18. 1 Pet. 3. 16.
[d] 24. 1.
[e] Deut. 25. 1, 2. John 7. 51; 18. 23.
[f] Ex. 22. 28. Ec. 10. 20. 2 Pet. 2. 10, 11. Jude 8, 9.
[g] 24. 15, 21; 26. 6-8; 28. 20.
[h] 4. 1. Matt. 22. 23, 24. Mark 12. 18. Luke 20. 27.
[i] 25. 25; 26. 31. 1 Sam 24. 17. Prov. 16. 7.
[k] 11. 17. 1 Cor. 10. 22.
[l] 2. 25; 18. 9; 27. 23, 24. Ps. 46. 1, 2; 109. 31. Is. 41. 10, 14; 43. 2. Jer. 15. 19-21.
[m] 19. 21; 20. 22; 22. 18; 28. 23-28.
[n] Is. 66. 10. John 11. 8-10.

[1] Or, *with an oath of execration.*
[o] 1 Sam. 14. 24, 27, 28, 40-44.
[p] 2 Sam. 15. 12, 31. John 16. 2.
[q] Job 5. 13. Prov. 21. 30. Lam. 3. 37. 1 Cor. 3. 19.
[r] 22. 26. Matt. 8. 8, 9.
[s] 27. 1; 28. 17. Gen. 40. 14, 15. Eph. 3. 1; 4. 1. Philem. 9.
[t] Luke 7. 40.
[u] Jer. 31. 32. Mark 8. 23; 9. 27.
[x] Neh. 2. 4. Esth. 5. 3; 7. 2; 9. 12.
[y] Ps. 12. 2. Dan. 5. 5-12.
[z] 9. 23, 24; 14. 5, 6; 20. 19; 25. 3.
[a] Rom. 9. 3.
[b] Josh. 2. 14. Mark 1. 44.
[c] 17.
[d] Matt. 14. 25. Luke 12. 38.
[e] Neh. 2. 12. Esth. 8. 10. Luke 10. 34.

ledge, liberty, and civilisation are attributable to Saul of Tarsus. A time comes, however, when it will be otherwise, when all nations shall be blessed in Paul's Master, and all nations shall duly estimate their obligation to his apostolic services.

Chap. XXIII. 1-10. Among the Jews violence was not confined to the multitude. Most flagrant examples were often set by those in high places. The conduct of Ananias was deeply discreditable. We, of these times, and in this country, can form no idea of one of the judges of the land calling on the bystanders to strike the prisoner on the mouth! The deportment of Paul on the occasion was worthy of his character; his boldness did honour to his cause, and his self-possession bespake his conscious integrity. There is some difficulty as to the expression, "God shall smite thee"—whether it was a declaration or a prediction: a declaration that such conduct would one day be visited with Divine judgment, or a prediction that it would be punished in this life. Be this as it may, it is an historic fact, that about five years afterwards, Ananias was dragged from a place in which he had hid himself from popular tumult, and put to death by the hands of assassins. Paul may have designated this wicked man a whited wall, from the fact, that, among the Jews, great men were accustomed to wear a white robe, and, in all probability, Ananias was so clothed at that time. It has been supposed to be a proverbial expression for a hypocrite—a seemly exterior encompassing a deformed nature. Ver. 11-35. As was the apostle's day, so was his strength; special occasions never failed to bring forth corresponding communications. The intimation given also, that he must bear witness of his Lord at Rome, was of great use to him subsequently. It served as a light to guide him in perplexity, and to encourage him amid danger. In point of character,

may set Paul on, and bring *him* safe unto [f]Felix [g]the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto [h]the most excellent governor Felix *sendeth* [i]greeting.

27 This man [k]was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, [l]having understood that he was a Roman.

28 And [m]when I would have known the cause wherefore they accused him, I brought him forth into their council;

29 Whom I perceived to be accused of [n]questions of their law, [o]but to have nothing laid to his charge worthy of death or of bonds.

30 And when [p]it was told me how that the Jews laid wait for the man, I sent straightway to thee, [q]and gave commandment to his accusers also to say before thee what *they had* against him. [r]Farewell.

31 Then the soldiers, [s]as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and [t]delivered the epistle to the governor, [u]presented Paul also before him.

34 And when the governor had read *the letter*, [x]he asked of what province he was. And when he understood that *he was* of [y]Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

CHAPTER XXIV.

1 *Paul, accused by Tertullus, 10 answereth for himself.* 24 *He preacheth Christ to the governor and his wife.* 27 *Felix leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders, and *with* a certain [a]orator *named* Tertullus, who informed the governor against Paul.

A. D. 60.

[f] 24. 3, 10, 22-27; 25. 14.
[g] Matt. 27. 2. Luke 3. 1.
[h] 24. 3; 26. 25, *Gr.* Luke 1. 3.
[i] 15. 23. Jam. 1. 1. 3 John 14.
[k] 10; 21. 31-33; 24. 7.
[l] 22. 25-29.
[m] 22. 30.
[n] 6-9; 18. 15; 24. 5, 6, 10-21; 25. 19, 20.
[o] 25. 7, 8, 11, 25; 26. 31.
[p] 16-24.
[q] 24. 7, 8; 25. 5, 6.
[r] 15. 29. 2 Cor. 13, 11.
[s] Luke 7. 8. 2 Tim. 2. 3, 4.
[t] 25-30.
[u] 28. 16.
[x] 26. 1. Esther 1. 1; 8. 9. Dan. 2. 49; 6. 1. Luke 23. 6, 7.
[y] 15. 41; 21. 39.

CH. XXIV.

[a] Is. 3. 3. 1 Cor. 2. 1, 4.
[b] Ps. 10. 3. Prov. 26. 28. Jude 16.
[c] 26. 25. Luke 1. 3, *Gr.*
[d] 1 Sam. 22. 7-9. Luke 23. 2, 5, 19, 25. 1 Pet. 2. 13-15.
[e] Matt. 2. 23.
[f] John 12. 31.
[g] 19. 33; 21. 40; 26. 1.
[h] 1 Sam. 2. 25. Luke 12. 14; 18. 2.
[i] 21. 26.
[k] 25. 7.
[l] 2 Pet. 2. 1.
[m] Ex. 3. 15. 2 Tim. 1. 3.
[n] Matt. 22. 40. Luke 16. 16, 29. Rom. 3. 21.

2 And when he was called forth, Tertullus began to accuse *him*, saying, [b]Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, [c]most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, [d]and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the [e]Nazarenes:

6 Who also hath gone about to profane the temple; whom we took, [f]and would have judged according to our law:

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor [g]had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years [h]a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for [i]to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 [k]Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call [l]heresy, so worship I [m]the God of my fathers, believing all things which are written [n]in the law and in the prophets:

there seemed no difference between the high priests, Pharisees, and scribes, and the most debased among the multitude. They were alike unscrupulous, wicked, and cruel; ever ready to shed the blood of their fellow-creatures. The men who here banded together to destroy the apostle, met with a cordial reception from the chief priests and the Sanhedrim; instead of resenting and condemning their conduct, they were ready to fall in with it. Little do the wicked imagine that there is an Ear which hears all they say, and an Eye that penetrates into the secrets of their hearts. This murderous band little thought that Paul's sister's son was privy to their secret, and had gone to the castle to inform his uncle! This is one of those countless illustrations of an overruling Providence, by which the wicked are discomfited and the righteous preserved. "If God be for us, who can be against us?"

Chap. XXIV. 1-21. When a cause is bad, those to whom it belongs naturally look for the best advocacy that can be obtained, with a view to make the worse appear the better reason. The speech of Tertullus bespeaks the character of the men he represented. It is full of misstatements or positive misrepresentations, from beginning to end. The compliments paid to Felix had no foundation in fact, as the Jews present well knew. His government, far from proving a blessing to Judea, was actually viewed by the people as a calamity; so much so that they accused him before Nero of intolerable rapacity, for which he would, doubtless, have been overthrown, had not his brother Pallas, the favourite of the Emperor, interposed on his behalf. The perfect contrast displayed by the apostle is remarkable. It had been easy for him to retort and to recriminate; but, overlooking the insolence and falsehood of the oration of Tertullus, he takes the several charges and disposes of them with the utmost composure. There is something peculiarly touching in the apostle's reference to the way in which he "worshipped the God of his fathers." Christianity was not merely deemed heresy by the Jews, but punished as iniquity; for they were wholly ignorant of the spirit, scope, and import, alike of the Law and of the Prophets, since all pointed to the Messiah as a sacrifice for the sins of men, and to his resurrection in token of the acceptance of his work. Ver. 22-27. Felix, notwithstanding the depravity of his character, was a man of intelligence, and his lengthened tenure of office as governor of Judea, was favourable to an acquaintance with the religion of

15 And [o]have hope toward God, which they themselves also allow, [p]that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now, after many years, I came [q]to bring alms to my nation, and [r]offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [s]Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, [t]having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, [u]and to let *him* have liberty, and that he should forbid none of [x]his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning [y]the faith in Christ.

25 And as he reasoned of [z]righteousness, temperance, and [a]judgment to come, Felix trembled, and answered, [b]Go thy way for this time; [c]when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years [d]Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

A. D. 60.

[o] 28. 20.
[p] Dan. 12. 2. Matt. 22. 31, 32. John 5. 28, 29. 1 Cor. 15. 12-23. Rev. 20. 12, 13.
[q] Rom. 15. 25, 26. 2 Cor. 8; 9. Gal. 2. 10.
[r] 21. 26.
[s] 23. 6; 26. 6-8.
[t] 26. 3.
[u] 28. 16, 31. Prov. 16. 7.
[x] 21. 8-14.
[y] 1 John 5. 1.
[z] 2 Sam. 23. 3. Job 29. 14. Ps. 58. 1, 2; 72. 2. Prov. 16. 12. Ec. 3. 16. Is. 1. 21. Ez. 45. 9. Dan. 4. 27. Am. 5. 24.
[a] Ec. 3. 17; 5. 8; 11. 9; 12. 14.
[b] 1 Kings 22. 26, 27. Jer. 37. 17-21. Matt. 14. 5-10.
[c] Prov. 6. 4, 5. Is. 55. 6. Hag. 1. 2.
[d] 26. 24, 25, 32.

CH. XXV.

[a] 23. 34.
[b] 18. 12; 21. 15.
[c] 23. 12-15; 26. 9-11. Ps. 37. 32, 33; 64. 3-6; 140. 1-5. Jer. 18. 18.
[d] 23. 30; 24. 8.
[e] 1 Sam. 24. 11, 12. Ps. 7. 3-5.
[1] As some copies read, *no more than eight or ten days.*
[f] Matt. 27. 19. John 19. 13.
[g] Ezra 4. 15. Esth. 3. 8. Ps. 27. 12; 35. 11.
[h] Gen. 40. 15. Jer. 37. 18. Dan. 6. 22. 2 Cor. 1. 12.
[i] 12. 3; 24. 27. Mark 15. 15.
[k] 16. 37, 38; 22. 25-28.
[l] 26. 32; 28. 19. 1 Sam. 27. 1.

CHAPTER XXV.

1 *Paul, accused by the Jews before Festus,* 11 *appealeth unto Cesar.*

NOW, when Festus was come [a]into the province, after three days [b]he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, [c]laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither.*

5 Let [d]them therefore, said he, which among you are able, go down with *me,* and accuse this man, [e]if there be any wickedness in him.

6 And when he had tarried among them [1]more than ten days, he went down unto Cesarea; and the next day, [f]sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, [g]and laid many and grievous complaints against Paul, which they could not prove:

8 While he answered for himself, [h]Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, [i]willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, [k]I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. [l]I appeal unto Cesar.

12 ¶ Then Festus, when he had conferred with the council, answered, Hast

the Jews. He considered Christianity as a harmless superstition, but he could not dismiss Paul without inquiry into the merits of the new system. Drusilla was daughter to Herod, who beheaded James the brother of John, and sister to King Agrippa, of whom we shall shortly see more. She had left her husband to cohabit with Felix, being a woman of worthless character. The address of the apostle was peculiarly suited to the habits and circumstances of the governor. They were just the points which would reach his conscience, and give the statement a powerful personal bearing. No man could less afford to hear with composure of "righteousness, temperance, and judgment to come," and the effect of the apostolic argument was to alarm the powerful transgressor. In this case an experiment was made upon an individual of a numerous class of mankind—men who seldom hear the truth, and who, when they hear, endeavour to exclude it. After this he determined to give the apostle no fresh opportunity of searching his conscience with the light of Inspiration. The baseness of the judge was peculiarly exemplified in his soliciting frequent interviews with the apostle, in the hope that he might purchase his deliverance. Truth and falsehood, justice and oppression, were ideas of which Felix had no distinct perception. The sole rule of his conduct was his own will, which was utterly perverted by his own depravity.

Chap. XXV. 1-12. The seat on which Festus sat was called "Cesar's judgment-seat," inasmuch as it was a Roman Court of Judicature, and because the judge who filled it was supposed to personate the Emperor. The apostle's appeal to Cesar cut short all further proceedings, and completely defeated the bloodthirsty intentions of his enemies. Paul clearly saw that he had nothing to hope, and much to fear, from the governor, who was obviously disposed to work into the hands of the Jews. He was, doubtless, influenced also by the vision he had, apprising him that he must bear witness of Christ at Rome. He now began to perceive the wonderful working of Providence for the accomplishment of this object. It was the privilege of every Roman citizen to appeal against any sentence of any judge, if he conceived it to be unjust, to the Emperor himself. Ver. 13-27. Agrippa was the son of Herod, who beheaded James, and imprisoned Peter. He received the title of king from

thou appealed unto Cesar? [m] unto Cesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cesarea [n] to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, [o] There is a certain man left in bonds by Felix;

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, [p] It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, [q] and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had [r] certain questions against him of their own [s] superstition, and of one Jesus, [t] which was dead, whom Paul affirmed to be alive.

20 And because I [2] doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul [u] had appealed to be reserved unto the [3] hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had [x] committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

1 *Paul, before Agrippa, declareth his life,* 12 *and his conversion.* 24 *Festus chargeth him with madness.*

THEN Agrippa said unto Paul, [a] Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews;

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My [b] manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, (if they would testify,) that after the most straitest [c] sect of our religion, I lived a Pharisee.

6 And now I stand and [d] am judged for the hope of [e] the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, [f] instantly serving *God* [1] day and night, hope to come: [g] for which hope's sake, king Agrippa, I am accused of the Jews.

A. D. 62.

[m] Ps. 76. 10. Is. 45. 10, 11. Rom. 15. 28, 29. Phil. 1. 12-14, 20.

[n] 1 Sam. 13. 10.

[o] 24. 27.

[p] 4, 5.

[q] Deut. 17. 4; 19. 17, 18. Prov. 18. 13, 17. John 7. 51.

[r] 18. 15; 23. 29.

[s] 17. 22, 23.

[t] 1 Cor. 15. 3, 4, 14-20. Rev. 1. 18.

[2] Or, *was doubtful how to enquire of.*

[u] 25. 25.

[3] Or, *judgment.*

[x] 23. 9, 29. Luke 23. 4, 14, 15.

CH. XXVI.

[a] 25. 16.

[b] 2 Tim. 3. 10.

[c] 24. 5.

[d] 23. 6; 28. 20.

[e] Gen. 49. 10. Deut. 18. 15. Ps. 2. 6-12; 132. 11, 12. Is. 40. 9-11; 53. 10-12.

[f] Ps. 134. 1, 2. Luke 2. 36, 37. 1 Tim. 5. 5.

[1] *Night and day.*

[g] 6.

Rome, and the government of several districts without the boundaries of Palestine, and also over a part of Galilee. Jewish historians frequently mention him, calling him as he is here designated, King Agrippa. Bernice was his sister. Agrippa, for the times, bore a respectable character as a just ruler, and a generous man, who displayed a uniform regard to the observances of religion. When Festus spake of the religion of the Jews as superstition, it is probable he meant no reflection by the term, but used it in the general sense of religion, as Paul did when he addressed the Athenians, telling them he perceived they were in all things too superstitious. All the Roman emperors assumed the title of Augustus, as well as that of Cesar. The interview with the apostle, which took place on the present occasion, was not a trial, for his accusers were not present: it was a mere rehearsal of the facts and doctrines of his religion, since no judge could try a prisoner after he had made an appeal. It is deeply affecting to see the ignorance of the great ones of the earth. With what simplicity Festus speaks of "One Jesus who was dead, whom Paul affirmed to be alive!" Little thought the governor, and all the governors of the world at that time, that this was He by whom kings would reign and princes decree justice—that all the kingdoms of this world were his, and that from the rising of the sun to the going down of the same, the name of that "One Jesus" would be great among the Gentiles.

Chap. XXVI. 1-23. When Paul reaches the turning-point of his wonderful discourse, he addresses himself directly to the king, with the momentous interrogation, "Why should it be thought a thing incredible with you that God should raise the dead?" To the Most High who made the heavens and the earth, were not all things possible? If God made man at the first of the dust, can he not reform the dust of death into a living body? The possibility of the resurrection once granted, the next point was the fact; and this was established by evidence the most incontrovertible. There is a body of men of sound intelligence and unimpeachable character, intimate friends of the deceased for years previous to his crucifixion, who declare that they frequently saw him and conversed with him subsequently to his resurrection; while five hundred disciples met him at a given place, saw his person, heard his voice, and beheld him ascend into heaven. We are here presented incidentally with a beautiful delineation of the work of grace on the hearts of men, from the lips of the Saviour himself. The business of the apostle was to open the eyes of the Gentiles,

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to [h]the name of Jesus of Nazareth.

10 Which thing [i]I also did in Jerusalem: and many of [k]the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and, being exceedingly [l]mad against them, I persecuted *them* even unto strange cities.

12 Whereupon, as I went to Damascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, [m]above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, [n]Saul, Saul, why persecutest thou me? *It is* [o]hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, [p]I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, [q]to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 [r]Delivering thee from the people, and *from* [s]the Gentiles, unto whom now I send thee,

18 To [t]open their eyes, [u]*and* to turn *them* from darkness to light, [x]and *from* the power of Satan unto God, [y]that they may receive forgiveness of sins, [z]and inheritance among them which are [a]sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, [b]and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should [c]repent and turn to God, [d]and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore [e]obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come;

23 That [f]Christ should suffer, *and* that he should be [g]the first that should rise from the dead, [h]and should shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth [i]the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, [k]believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, [l]Almost thou persuadest me to be a Christian.

29 And Paul said, [m]I would to God, [n]that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, [o]except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, [p]This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not [q]appealed unto Cesar.

CHAPTER XXVII.

1 *Paul, shipping toward Rome, 9 foretelleth the danger of the voyage,* 11 *but is not believed.* 14 *They are shipwrecked;* 21 *yet all come safe to land.*

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto *one* named Julius, [a]a centurion of [b]Augustus' band.

2 And, entering into a ship of Adramyttium, [c]we launched, meaning [d]to sail

A. D. 62.

[h] 24. 5.
[i] 1 Cor. 15. 9.
[k] Ps. 16. 3. Eph. 1. 1. Rev. 17. 6.
[l] Luke 6. 11; 15. 17.
[m] Is. 24. 23. Matt. 17. 2. Rev. 1. 16.
[n] 9. 4, 5.
[o] 1 Cor. 10. 22.
[p] Ex. 16. 8. John 15. 20, 21.
[q] 13. 1-4; 22. 14, 15.
[r] Ps. 34. 19. 2 Cor. 1. 8-10.
[s] Rom. 11. 13. Gal. 2. 9. 2 Tim. 1. 11.
[t] Ps. 119. 18. Is. 29. 18. Luke 24. 45. John 9. 39.
[u] Is. 9. 2. Matt. 4. 16.
[x] Is. 40. 24, 25; 53. 8-12. Col. 1. 13.
[y] Ps. 32. 1, 2. Luke 24. 47. 1 John 1. 9; 2. 12.
[z] Eph. 1. 11, 14. Jam. 2. 5. 1 Pet. 1. 4.
[a] John 17. 17. Heb. 10. 14. Jude 1.
[b] 22. 17, 18.
[c] Matt. 21. 30-32. Rom. 2. 4. Rev. 2. 5, 21.

[d] Is. 55. 7. Matt. 3. 8. Luke 3. 8-14. Eph. 4. 17-32; 5. 1-25; 6. 1-9.
[e] 1 Sam. 7. 12. Ps. 124. 1-3, 8. 2 Tim. 3. 11.
[f] Ps. 22; 69. Is. 53. Zech. 12. 10.
[g] Ps. 16. 8-11.
[h] *See on* 13.
[i] Tit. 1. 9; 2. 7, 8.
[k] 22, 23.
[l] Ex. 33. 31.
[m] Ex. 16. 3. Num. 11. 20. 2 Kings 6. 3.
[n] Jer. 13. 17.
[o] 25. 14. Eph. 6. 20.
[p] 2 Sam. 24. 17. 1 Pet. 3. 16; 4. 14-16.
[q] 26. 18, 19.

CH. XXVII.

[a] Matt. 8. 5-10; 27. 54. Luke 7. 2; 23. 47.
[b] 25. 25.
[c] Luke 8. 22.
[d] 21. 1-3.

turn them from darkness to light, and from the power of Satan unto God; thus turned, they would obtain forgiveness of sin, and an inheritance amongst all that are sanctified by faith in the Lord Jesus Christ. We further see the style of the apostolic preaching—the uniformity with which repentance was inculcated upon an ungodly world. Whenever this is urged simply by itself, faith is implied; and where faith is urged without the mention of repentance, that, too, is alike taken for granted. Both were duties, and both were inseparable. Ver. 24-32. Festus, unable to comprehend the religion of Paul, yet perceived that he was a great and learned man, and ascribed what he thought the fanaticism of his religion to the excess of his mental application. How beautiful the turn which the apostle gives to the well-intentioned charge of the governor!—"I am not mad, but speak the words of truth and soberness." Here, again, the apostle displays that composure, dignity, and perfect self-command which characterise him on all occasions. The grace and beauty of his address to the king is inimitable, and has been admired by scholars in every age. The king's presence greatly added to the interest of the apostolic statements at the time, and will continue to do so till the close of the Christian dispensation.

Chap. XXVII. 1-29. The period of the year was attended with great peril, which led Paul to warn the captain of the danger to which they would be exposed. The centurion, however, naturally trusted to the master of the ship as an experienced seaman, and since he was disposed to proceed, concurred in his determination. The "undergirding of the ship," is an expression which sounds strange to the modern ear, and which imparts no definite idea. It is, nevertheless, explained by the

by the coasts of Asia; *one* [c]Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at [f]Sidon. And [g]Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under [h]Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of [i]Cilicia and [k]Pamphylia, we came to Myra, *a city* of Lycia.

6 And there [l]the centurion found a ship of [m]Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed [n]under [l]Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city *of* Lasea.

9 ¶ Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much [2]damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of [o]Crete, and lieth toward the south-west and north-west.

13 And when [p]the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there [s]arose against it [q]a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, [r]we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when [s]neither sun nor stars in many days appeared, and no small tempest lay on *us*, [t]all hope that we should be saved was then taken away.

21 ¶ But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: [u]for there shall be no loss of *any man's* life among you, but of the ship.

23 For [x]there stood by me this night the angel of God, [y]whose I am, [z]and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, [a]lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for [b]I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have [c]fallen upon rocks, they cast four [d]anchors out of the stern, [e]and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down [f]the boat into the sea, under colour as though they would have cast anchors out of the [g]foreship,

31 Paul [h]said to the centurion and to the soldiers, [i]Except these abide in the ship, ye cannot be saved.

32 Then [k]the soldiers cut off the ropes of the boat, and let her fall off.

33 And [l]while the day was coming on, Paul besought *them* all to take meat, saying, [m]This day is the fourteenth day that

A. D. 62.

[c] 20. 4. Col. 4. 10. Philem. 24.
[f] Gen. 10. 15; 49. 13. Is. 23. 2-4, 12. Zech. 9. 2.
[g] 24. 23; 28. 16.
[h] 11. 19, 20; 13. 4; 15. 39; 21. 3, 16.
[i] 15. 23, 41; 21. 39; 22. 3. Gal. 1. 21.
[k] 13. 13; 15. 38.
[l] 1.
[m] 6. 9; 18. 24; 28. 11.
[n] 4.
[1] Or, *Candy.*
[2] Or, *injury.*
[o] 7.
[p] Job 37. 17. Ps. 78. 26. Cant. 4. 16. Luke 12. 55.
[s] Or, *beat.*
[q] Ps. 107. 25-27. Ez. 27. 26. Matt. 8. 24. Mark 4. 37.
[r] Jam. 3. 4.

[s] Ex. 10. 21-23. Ps. 105. 28. Matt. 24. 29.
[t] Is. 57. 10. Jer. 2. 25. Ez. 37. 11. Eph. 2. 12. 1 Thes. 4. 13.
[u] Job 2. 4.
[x] Dan. 6. 22. Heb. 1. 14.
[y] Ex. 10. 5. Deut. 32. 9. Ps. 135. 4. Cant. 2. 16. Is. 44. 5. Jer. 31. 33. Zech. 13. 9. Mal. 3. 17.
[z] Ps. 143. 12. Dan. 3. 28; 6. 16, 20. Rom. 1. 1, 9; 6. 22. 2 Tim. 1. 3; 2. 24. Tit. 1. 1.
[a] Gen. 12. 2; 18. 23-32; 19. 29; 30. 27; 39. 5, 23. Is. 58. 11, 12. Mic. 5. 7. Jam. 5. 16.
[b] Num. 23. 19. 2 Chr. 20. 20. Luke 1. 45. 2 Tim. 1. 12.
[c] 17, 41.
[d] Heb. 6. 19.
[e] Deut. 28. 67. Ps. 130. 6.
[f] 16, 32.
[g] 41.
[h] 42, 43.
[i] Ps. 91. 11, 12. Jer. 29. 11-13. Ez. 36. 36, 37. Luke 1. 54, 55; 4. 9-12. John 6. 37. 2 Thes. 2. 13, 14.
[k] Luke 16. 6. Phil. 3. 7, 9.
[l] 29.
[m] 27.

fact, that the ancients were accustomed to pass cables, or strong ropes, from one side of the ship to the other, to keep the planks from starting by the action of the sea; which shews that the art of shipbuilding was then in a rude state. The rope was slipped under the prow, and passed along to any part of the keel which they pleased, and made fast to the deck. We have an illustration in Anson's Voyage Round the World; that great navigator, speaking of a Spanish man-of-war in a storm, says, they were obliged to throw overboard all the upper-deck guns, and to take six turns of the cable round the ship, to prevent her opening. The casting of anchors out of the stern is a practice not common in modern times, but it prevailed extensively among the ancients. Nor is this all; even now, large Egyptian ships, called Saiques, always carry their anchors at their stern, instead of the bows. We thus see, that things are constantly occurring to illustrate ancient usages, which, from their disuse, are supposed by many never to have existed. Ver. 30-44. Human nature is ever the same; occasionally, in modern times, ship's companies act a part equally selfish and cruel, providing for their own lives without regard to the preservation of their passengers. For the honour of British seamen, however, it must be confessed, that this is the exception, and a generous self-sacrificing heroism the rule. Paul, piety and inspiration apart, as

ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; [n]for this is for your health: [o]for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, [p]and gave thanks to God [q]in presence of them all; and when he had broken *it*, he began to eat.

36 Then were [r]they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship [s]two hundred threescore and sixteen [t]souls.

38 And when they had eaten enough, [u]they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [4]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, [x]and hoised up the main-sail to the wind, and made toward shore.

41 And falling into a place where two seas met, [y]they ran the ship aground: and the forepart stuck fast, and remained unmoveable, but the hinder part was [z]broken with the violence of the waves.

42 And [a]the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, [b]willing to save Paul, kept them from *their* purpose, and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, [c]that they escaped all safe to land.

CHAPTER XXVIII.

1 *Paul is entertained by the barbarians.* 8 *He healeth many in the island.* 11 *They depart towards Rome.* 30 *He preacheth there two years.*

AND when they were escaped, then they knew that [a]the island was called Melita.

2 And the barbarous people [b]shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when [c]the barbarians saw the *venomous* beast hang on his hand, they said among themselves, [d]No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and [e]felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but, after they had looked a great while, and saw no harm come to him, they changed their minds, and [f]said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; [g]who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and [h]prayed, and [i]laid his hands on him, [k]and healed him.

9 So, when this was done, [l]others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli;

14 Where [m]we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, [n]when the brethren heard of us, they came to meet us

A. D. 62.

[n] Mark 8. 2, 3. Phil. 2. 5. 1 Tim. 5. 23.
[o] 1 Kings 1. 52. Matt. 10. 30.
[p] 1 Sam. 9. 13. Matt. 15. 36. Mark 8. 6. Luke 24. 30. John 6. 11, 23. Rom. 14. 6.
[q] Ps. 119. 46. Rom. 1. 16. 2 Tim. 1. 8, 12. 1 Pet. 4. 16.
[r] Prov. 27. 17. 2 Cor. 1. 4-6.
[s] 24.
[t] Rom. 13. 1. 1 Pet. 3. 20
[u] Jon. 1. 5.
[4] *Cut the anchors, they left them in the sea.*
[x] Is. 33. 23.
[y] 26-29.
[z] 1 Kings 22. 48. 2 Chr. 20. 37. Ez. 27. 26, 34. 2 Cor. 11. 25, 26.
[a] Ps. 74. 20. Prov. 12. 10. Ec. 9. 3. Mark 15. 15-20.
[b] 23. 10, 24. Prov. 16. 7.
[c] Ps. 107. 30. Am. 9. 9.

CH. XXVIII.

[a] 27. 26, 44.
[b] 27. 3. Lev. 19. 18, 34. Luke 10. 30-37.

[c] 2.
[d] Luke 13. 2, 4. John 9. 1, 2.
[e] Num. 21. 6-9. Mark 16. 18. Rev. 9. 3, 4.
[f] 12. 22. Matt. 21. 9.
[g] Luke 19. 6-9.
[h] 9. 40. 1 Kings 17. 20-22. Jam. 5. 14-16.
[i] 9. 17, 18. Mark 16. 18.
[k] Matt. 10. 1, 8. Luke 9. 1-3.
[l] 5. 12, 15. Matt. 4. 24. Mark 6. 54-56.
[m] 21. 4, 7, 8.
[n] 10. 25. Ex. 4. 14. John 12. 13. Heb. 13. 3.

every circumstance shews, was a man of surprising quickness and penetration. The happy effects of this were seen on the present occasion; neither the centurion nor the soldiers perceived the grave fact to which he called their attention. This was one of the most appalling tempests upon record; but the presence of the apostle greatly contributed to cheer the hearts of the people amid the perils which surrounded them. For a fortnight they had received no regular meal, so that their abstinence, combined with their alarm and want of rest, had affected their health. The multitude on board, for a merchant ship, was very great. It deserves to be particularly remarked, that, notwithstanding the absoluteness with which the angel of the Lord had promised the preservation of all on board, means were to be connected with ends; therefore said Paul, "Except these men abide in the ship, ye cannot be saved." Thus it is with the purposes of God according to election: that ends predicted may be realised, appointed means must be employed.

Chap. XXVIII. 1-13. There were two islands called Melita, one in the Asiatic Gulf, and the other in the Mediterranean Sea; the latter is now called Malta. It was common with the Romans to deem every people "barbarians," who spoke a language with which they themselves were not acquainted. The viper is one of the most venomous of serpents; and hence its bite is peculiarly fatal. The natural conscience of men, then and there, as now and everywhere, taught them to connect certain events with crime. There was something even refined and acute in the remark, that Paul must be a murderer, whom, though he had escaped the sea, yet vengeance suffered not to live. Thus the human heart is a witness for God, that the wages of sin is death. But when they saw that the effect did not follow the cause, they readily concluded that he must be divine. The miracle was much fitted to awaken curiosity, and command attention to the events which were so soon to follow. Who does not see an especial Providence in the serious illness of the father of the governor, which

as far as Appii Forum, and The Three Taverns; whom when Paul saw, [o]he thanked God, and took courage.

16 And when we came to [p]Rome, [q]the centurion delivered the prisoners to the [r]captain of the guard: [s]but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that, after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [t]I was constrained to appeal unto Cesar; [u]not that I had ought to accuse my nation of.

20 For [x]this cause therefore have I called for you, to see *you*, and to speak with *you:* because that [y]for the hope of Israel I am bound with this chain.

21 And they said unto him, [z]We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: [a]for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom [b]he expounded and testified the kingdom of God, persuading them concerning Jesus, [c]both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And [d]some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, [e]Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, [f]Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that [g]the salvation of God is [h]sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 [i]Preaching the kingdom of God, [k]and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

A. D. 63.

[o] 1 Cor. 12. 21, 22. 2 Cor. 2. 14; 7. 5-7. 1 Thes. 3. 7.
[p] 2. 10; 18. 2; 19. 21; 23. 11. Rom. 1. 7-15; 15. 22-29. Rev. 17. 9, 18.
[q] 27. 3, 31, 43.
[r] Gen. 37. 36. 2 Kings 25. 8. Jer. 40. 2.
[s] 24. 23; 27. 3. Gen. 39. 21-23.
[t] 26. 32.
[u] Rom. 12. 19-21. 1 Pet. 2. 22, 23.
[x] 17; 10. 29, 33.
[y] *See on* 26. 6, 7.
[z] Ex. 11. 7. Is. 41. 11; 50. 8; 54. 17.
[a] 24. 5, 6, 14. Luke 2. 34.

[b] 17. 2, 3; 26. 22, 23.
[c] *See on* 26. 6.
[d] 13. 43-50; 18. 6-8; 19. 8, 9. Rom. 3. 3.
[e] Matt. 15. 7. Mark 7. 6. 2 Pet. 1. 21.
[f] Deut. 29. 4. Ps. 81. 12. Is. 29. 10, 14; 42. 19, 20; 66. 4. Jer. 5. 21. 2 Cor. 4. 4-6.
[g] Ps. 98. 2, 3. Is. 49. 6. Luke 2. 30-32.
[h] 11. 18; 18. 6; 22. 21. A. D. 65. Matt. 21. 41-43.
[i] Luke 8. 1.
[k] 5. 42; 23. 11.

furnished Paul with an occasion to display the healing power with which his Lord had intrusted him? Such a cure on such a man produced an effect which nothing else could have brought to pass. The intelligence speedily spread throughout the island, when all who had diseases came, and were healed. Thus Paul's Master amply provided for comfort both to him and his fellow-passengers —nearly 300 men—for the lengthened period of three months. Ver. 14-31. These brethren were probably members of the Church at Rome, for the Gospel had already taken root in the city. Paul, once settled in his lodgings, called the chief of his countrymen together, that he might confer with them on the circumstances in which he was placed. The "Hope of Israel," is a touching expression to the ear of the Jew. Long had their fathers hoped and waited for the appearance of the Messiah, looking to him for the redress of all their grievances; and now, when he had come, with wicked hands they had crucified and slain him! We learn from ver. 21, that no steps had been taken by Paul's enemies to carry on the prosecution. Successively pronounced innocent by Lysias, Felix, Festus, and Agrippa, they might well despair of accomplishing their object. The conclusion of this malignant movement is not to be lightly passed over; it was a part of the Divine plan. It led to Paul's journey to the Imperial City; to his comfortable support and peaceful residence there, throughout the long space of two years, during which he continued to preach and teach the things which concerned the Lord Jesus, with all confidence, no man forbidding him. This was one of the most interesting and useful periods of the apostle's life, for although a prisoner, both his tongue and his pen were free. During his confinement, he addressed letters to the Galatians, the Ephesians, the Philippians, the Colossians, and the Hebrews, as well as to Philemon. How Paul came to be released there is no record. It is supposed, however, that this event took place in the year of our Lord 63; after which he proceeded to Jerusalem, and then to Ephesus, and other cities, returning to Rome by Troas, Philippi, and Corinth, in the year 64, when Nero set fire to Rome, charging his own crime on the Christians. It is generally believed that both Paul and Peter suffered death, the former being beheaded, and the latter crucified. It was not permitted by the law to crucify Paul, as he was a citizen; but Peter, as a Jew, suffered with that indignity.

THE EPISTLE OF PAUL THE APOSTLE TO

THE ROMANS.

Although this Epistle stands first in the New Testament, it was not first written. The position assigned to it, however, is due alike on account of the Church to which it was addressed, as planted in the first city on earth, and of its depth, fulness, completeness, and magnitude. It is a system of Theology, perfect in all its parts—an epitome of the glorious Gospel of the blessed God—a treasure sufficient to enrich the whole Gentile world.

CHAPTER I.

1 *Paul's calling commended.* 16 *What his gospel is.* 18 *God's anger at sin.* 21 *The Gentiles' sins.*

PAUL, a servant of Jesus Christ, [a]called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning [b]his Son Jesus Christ our Lord, [c]which was made of the seed of David according to the flesh,

4 And [1]declared *to be* [d]the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, [2]for [e]obedience to the faith among all nations for his name;

6 Among whom [f]are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, [g]called *to be* saints: [h]Grace to you, and peace, from [i]God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, [k]that your faith is spoken of throughout the whole world.

9 For [l]God is my witness, whom I serve [3]with my spirit in [m]the gospel of his Son, that without ceasing [n]I make mention of you always in my prayers;

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, [o]that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together [4]with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) [p]that I might have some fruit [5]among you also, even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For [q]I am not ashamed of the gospel of Christ: [r]for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed [s]from faith to faith: as it is written, [t]The just shall live by faith.

18 For [u]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, [x]who hold the truth in unrighteousness;

19 Because [y]that which may be known

A. D. 60.

CH. I.

[a] Acts 9. 15. 2 Cor. 1. 1; 11. 5.
[b] Ps. 2. 7; John 20. 28, 31.
[c] 2 Sam. 7. 12-16.
[1] Gr. *determined.*
[d] John 1. 18.
[2] Or, *to the obedience of faith.*
[e] 2 Cor. 10. 4-6. Heb. 5. 9.
[f] Eph. 1. 11. Col. 1. 6, 21.
[g] Col. 3. 15. 1 Thes. 4. 7.
[h] Col. 1. 2. 1 Thes. 1. 1.
[i] Matt. 5. 16.
[k] 16. 19.
[l] 9. 1.
[3] Or, *in my spirit.*
[m] Mark 1. 1.
[n] Eph. 1.16-19.

[o] 15. 29.
[4] Or, *in you.*
[p] Is 27. 6. John 4. 36.
[5] Or, *in you.*
[q] Ps. 40. 9, 10. 1 Pet. 4. 16.
[r] Ps. 110. 2. Is. 53. 1.
[s] Ps. 84. 7.
[t] Hab. 2. 4.
[u] 2. 5, 6.
[x] Luke 12. 46, 47.
[y] Ps. 19. 1-6. Acts 14. 17.

Chap. I. 1-6. It was customary among the ancients to commence epistles by prefixing the name of the writer, with such designation or title as might belong to him. Paul judged himself as set apart from eternity for the service of the Gospel. He assumes that the Romans were fully acquainted with the Holy Scriptures, and their testimony to the Lord Jesus. The proper divinity of Christ is here set forth at the very commencement, together with his perfect manhood, and his descent from David. His Godhead was proved by the resurrection, which also confirmed his Divine mission. The end of preaching the Gospel is the salvation of men. The command to all who hear it to believe, is one of the special laws of Heaven, and hence it is called the "obedience of faith." To believe is to perform "the work of God," and to obtain eternal life. This obedience is at the foundation of all other obedience. Wherever this is, it will work by love, and prove itself true by sincere endeavours to keep the commandments of the Lord Jesus. Ver. 7-13. Believer, saint, and Christian, were synonymous terms in the language of the apostle, and ought to be such at the present hour. Peace is a term of most significant import both in the Old and New Testament Scriptures. Grace and peace are two of the most noticeable blessings of the Gospel. Thus Paul begins and ends all his epistles. All flesh need grace and peace, the latter flowing from the former. In his Epistles to Timothy and Titus, however, he combines with these mercy, shewing the special and extraordinary necessities of ministers of the Word. The mediation of Christ is thus brought prominently forward at the very outset of the epistle; thanks are rendered to God the Father for the favour shewn to the Romans through the Lord Jesus, the sole medium of the acceptance both of persons and of services. Every event of life is to be made the subject of prayer. In nothing, however insignificant to the carnal eye, are we independent of God, and sufficient for ourselves. Paul made his journey to Rome the theme of special supplication; his heart had long been set upon visiting the Queen of Cities; but something always occurred to hinder him; and now he prays that the Lord would make his path plain. Whether at rest or in motion, we require protection as well as guidance. It is here distinctly assumed that Paul had the power of conferring special gifts for the establishment of the churches, which do not appear yet to have been communicated to the Romans. Such an exercise of Divine power through the apostle was most materially calculated to strengthen the faith of the saints, and to further the conversion of the world. Ver. 14-17. Paul viewed his gifts, graces, and knowledge of the Gospel, not as a property, but as a trust, since the whole had been committed to him, not for his own sake or use, but as the gift of God to the Gentile nations. The Gospel of Christ was with the wise men of this world an object of contempt, which it might be supposed would render him ashamed of it in the Imperial City; but he was not so—it was his glory and joy. Its apparent meanness was lost in its real dignity. It was the only thing known amongst men through which the power of God was exerted so as to renovate the soul.

of God is manifest [6]in them: for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [z]*even* his eternal power and Godhead; [7]so that they are without excuse:

21 Because that, when they knew God, [a]they glorified *him* not as God, neither were thankful; [b]but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And [c]changed the glory of the uncorruptible God into [d]an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, [e]to dishonour their own bodies between themselves:

25 Who [f]changed the truth of God into a lie, and worshipped and served [g]the creature [8]more than the Creator, who is blessed for ever. Amen.

26 For this cause God [h]gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men working that which is unseemly, and receiving in themselves [i]that recompence of their error which was meet.

28 And even as they did not like to [9]retain God in *their* knowledge, God gave them over [k]to a [l]reprobate mind, to do those things which are not convenient;

29 Being [l]filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; [m]whisperers,

30 [n]Backbiters, [o]haters of God, despiteful, proud, boasters, [p]inventors of evil things, [q]disobedient to parents,

31 [r]Without understanding, [s]covenant-breakers, [2]without natural affection, implacable, unmerciful:

32 Who, [t]knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but [3]have pleasure in them that do them.

A. D. 60.

6 Or, *to them.*
z Gen. 21. 33. Ps. 90. 2. Is. 9. 6.
7 *That they may be.*
a Ps. 50. 23. Hos. 2. 8.
b Gen. 6. 5. Ps. 81. 12. Is. 44. 9-20. Jer. 2. 5.
c Ps. 106. 20. Jer. 2. 11.
d Deut. 4. 15-18. Is. 40. 18.
e 1 Cor. 6. 13, 18.
f 23.
g Matt. 6. 24.
8 Or, *rather.*
h *See on* 24.
i 23, 24.
9 *Acknowledge.*
k Jer. 6. 30. Tit. 1. 16.
l *Mind void of judgment.*
l Mark 7. 21, 22. Rev. 21. 8.
m Ps. 41. 7.
n Prov. 25. 23.
o Ps. 81. 15.
p Ps. 99. 8. Ec. 7. 29.
q Deut. 21. 18-21.
r 3. 11.
s 2 Kings 18. 14, &c.
2 Or, *unamiable.*
t 2. 1-5, 21-23.
3 *Consent with them.*

CHAPTER II.

They that condemn sin in others, and yet sin, are inexcusable, whether Jews or Gentiles.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; [a]for thou that judgest doest the same things.

2 But we are sure that the [b]judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, [c]that thou shalt escape the judgment of God?

4 Or despisest thou the [d]riches of his goodness, and [e]forbearance, and long-suffering; not knowing that the [f]goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, [g]treasurest up unto thyself wrath against the day of wrath and [h]revelation of the righteous judgment of God;

6 Who [i]will render to every man according to his deeds:

7 To them who, by [k]patient continuance in well-doing, seek for glory, and honour, [l]and immortality, [m]eternal life;

8 But unto them that are contentious,

CH. II.
a 21-23.
b Gen. 18. 25. Is. 45. 19, 21.
c Ps. 50. 7.
d Ps. 86. 5.
e Ps. 78. 38. Is. 63. 7-10.
f Job 33. 27-30. Ez. 16. 63.
g Jam. 5. 3.
h 1. 18.
i Ps. 62. 12. Is. 3. 10, 11.
k Job 17. 9.
l 1 Cor. 15. 53, 54.
m 1 John 2. 25.

Every particle of Scripture had in it a virtue not possessed by the aggregate wisdom of the world. It was instrumental of waking death into life, turning darkness into light, and making men new creatures. The world's wisdom was wholly ignorant both of the character of God and of man, and of everything connected with the righteousness of faith. The Gospel provides a twofold righteousness, meeting the necessities alike of Divine justice and of human guilt; through it God is just, even when justifying the ungodly. As this Gospel is necessary to all, so it is offered to all; and as the blessing is obtained through faith alone, the young and the old, the rich and the poor, the peasant and the philosopher, are placed on a level. A testimony is borne to Divine love in the gift of Christ, and his death on behalf of lost mankind; and sinners, in believing it with the heart, obtain righteousness, perfect and everlasting. Ver. 18-32. The portraiture here drawn of the Gentile world is alike revolting and overwhelming; for minuteness, depth, and fulness, it is such as could have been produced only by the Spirit of God, who alone knows what is in man. The apostle brings this awful indictment against the race of Adam in the face of the world, thereby challenging them to deny, if they can, the truth of his terrible charges! The statement of the inspired writer was sustained by the universal conscience, by general observation, and by all history. It is here shewn, that the heathen world once knew God, but without glorifying him; and that they were loaded with his benefits without acknowledging them! Continually departing from God, the darkness which rested on them became still deeper, issuing in a system of the most abominable idolatry. For their sin they were left to sink still lower, till the aggregate spirit of the world became one mass of corruption, bringing forth a harvest of iniquities, the very recital of which fills the soul with horror! Such are the moral maladies which the Gospel is intended to cure; and, through the power of God, it is able to heal and to restore the whole human race.

Chap. II. 1-10. The apostle here, with the utmost pungency, applies the subject to the hearts of the Romans, and, through them, to believers in every nation, and in every age. The balances in which men weigh their fellows, they ought first to use for themselves. None can be more inexcusable than those who condemn others for deeds which they themselves are daily doing. The general judgment will be governed by a general rule—that of love to God and to man. Not only ought the "terrors of the Lord to persuade men," but "the riches of his goodness." So long as the heart is susceptible of love and kindness, they will have more weight than authority and justice. Penalties have a power to crush the sinner—compassion alone can melt him. Men are, nevertheless, governed either by hope or fear, or by both blended, in various measures and proportions; and upon this principle the apostle here acts. The Gospel comes with accents of love and pity, and if these suffice to bring men to God, its object is accomplished; but if these fail, then justice must take its course, the voice of menace must be heard, and to all previous guilt must be added the crowning transgression of rejecting the

and do not obey the truth, but [n]obey unrighteousness, [o]indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the [1]Gentile:

10 But [p]glory, honour, [q]and peace, [r]to every man that worketh good; to the Jew first, and also to the [2]Gentile:

11 For [s]there is no respect of persons with God.

12 For as many [t]as have sinned without law, shall also perish without law; and as many [u]as have sinned in the law, shall be judged by the law,

13 (For [x]not the hearers of the law *are* just before God, [y]but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, [z]are a law unto themselves:

15 Which shew the work of the law [a]written in their hearts, [3]their conscience also bearing witness, and *their* thoughts [4]the mean while [b]accusing or else excusing one another,)

16 In the day when [c]God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and [d]makest thy boast of God,

18 And knowest *his* will, and [5]approvest the things that are more excellent, [e]being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, [f]a light of them which are in darkness,

20 An instructer of the foolish, a teacher of babes, which hast [g]the form of knowledge and of the truth in the law.

A. D. 60.

[n] John 3. 18-21.
[o] Ps. 90. 11. Nah. 1. 6.
[1] *Greek.*
[p] Ps. 112. 6-9. Prov. 3. 16, 17.
[q] Num. 6. 26.
[r] Ps. 15. 2.
[2] *Greek.*
[s] Deut. 10. 17.
[t] Matt. 11. 22, 24.
[u] Deut. 27. 26.
[x] Deut. 30. 12-14. Matt. 7. 21-27. Jam. 1. 22-25.
[y] Luke 10. 25-29. Gal. 3. 11,12.
[z] 1. 32.
[a] 1. 18, 19.
[3] *The conscience witnessing with them.*
[4] *Between themselves.*
[b] Gen. 3. 8-11. Ec. 7. 22. 1 John 3. 19-21.
[c] Gen. 18. 25. Ps. 98. 9.
[d] Is. 45. 25. Mic. 3. 11. John 8. 41.
[5] *Trust the things that differ.*
[e] Ps. 19. 8.
[f] Is. 49. 6,9,10. 60. 17.

[h] Mal. 1. 8, 14.
[i] Is. 52. 5.
[k] Ez. 16. 48-52.
[l] Ps. 73. 1. Matt. 3. 9. Rev. 2. 9.
[m] Jer. 9. 26. 1 Pet. 3. 21.
[n] Deut. 10. 16.
[o] 7. 6; 14. 17.
[p] John 5. 44; 12. 43.

CH. III.

[a] Deut. 4. 7, 8. Is. 8. 20.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, [h]dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For [i]the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, [k]judge thee, who by the letter and circumcision dost transgress the law?

28 For [l]he is not a Jew which is one outwardly; [m]neither *is that* circumcision which is outward in the flesh:

29 But he *is* a Jew which is one inwardly: and [n]circumcision *is that* of the heart, [o]in the spirit, *and* not in the letter; [p]whose praise *is* not of men, but of God.

CHAPTER III.

1 *The Jews' prerogative.* 20 *None justified by the law, but all by faith.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, [a]because

Saviour! The apostle is at great pains to set forth the equity of the Divine administration. The most perfect justice will preside over the arrangements of the Last Day. Neither will good nor evil be overlooked. Men themselves, whether saved or lost, will acknowledge the rectitude of the Divine government. Ver. 11-24. Infidelity has brought charges of partiality against the Divine government, because of the peculiar favour shewn to the Jews. A complaint somewhat analogous is also made against the sovereignty of grace, whereby men are chosen from eternity, and predestinated to be conformed to the image of the Son of God; but there is no foundation for either. The Gentiles will be dealt with according to the light which they possess, and not that which they possess not. The Noahic Dispensation began with a knowledge of God in Christ sufficient for salvation. It is, therefore, a great mistake to look on the Gentile world as never having had a revelation. Had the light which Noah possessed been preserved by his children, and his children's children, onward, all nations might have come to the knowledge of the truth, and have thereby been saved. He to whom all things are known, will deal with this matter according to the principles of unerring justice. He will not gather where he has not strewed, nor reap where he has not sowed; and the Heathen, the Jews, and those Gentile nations who have received the Gospel, will all be dealt with according to their privileges, and the use they have made of them. Great importance attaches to ver. 15; the "law written in the heart" can never be wholly obliterated. The testimony of conscience is the peculiar property of the human spirit. It is impossible to say to what length sin may harden the heart, and blind the mind; but it may be doubted if there be any case in which conscience has been utterly silenced, and in which, under appropriate influences, it might not be again awakened, liberated, and made to speak for God. Ver. 25-29. The grand error of the Jews was their abuse of the ordinances of their religion. They confounded the form with the power; and diligently cultivated the one, to the utter neglect of the other. The apostle, therefore, here sets himself forth to correct this error, and to point them to the heart as the seat of all good and all evil. The distinction between the Jew inwardly and the Jew outwardly, is one of unspeakable importance. The whole passage, indeed, admits of the closest application to Christianity with its ordinances; for baptism has been by many abused to the same extent as circumcision. All such might be addressed in the following paraphrase:—"Baptism verily profiteth, if you obey the Gospel; but if you reject the Gospel, your baptism is made unbaptism. He is not a Christian that is one outwardly; neither is baptism that which is outward in the flesh: but he is a Christian who is one inwardly; and baptism is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Chap. III. 1-9. Carnal men are backward to distinguish between the use and the abuse of blessings, and are offended when the gross abuse is not followed by the same happy consequences as the proper use: they expect the fruits of industry to follow idleness. The advantage of the Jew over the Gentile was every way great. Circumcision was the seal of the everlasting covenant—a thing unknown to those who had not heard of that rite. The Oracles of God were the source of all blessing, both for time and eternity. The possession of these raised Israel high above all the nations of the earth. These

that unto them were committed the oracles of God.

3 For what [b]if some did not believe? [c]shall their unbelief make the faith of God without effect?

4 [d]God forbid: yea, [e]let God be true, [f]but every man a liar; as it is written, [g]That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 [h]But if our unrighteousness commend the righteousness of God, what shall we say? [i]*Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: [k]for then how shall God judge the world?

7 For [l]if the truth of God hath more abounded through my lie unto his glory; [m]why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? [n]are we better *than they?* No, in no wise: for we have before [l]proved both Jews and Gentiles, [o]that they are all under sin;

10 As it is written, [p]There is none righteous, no, not one:

11 There is none that understandeth, [q]there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their [r]throat *is* an open sepulchre: [s]with their tongues they have used deceit: the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 [t]Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And [u]the way of peace have they not known:

18 There is [x]no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, [y]and all the world may become [z]guilty before God.

20 Therefore by the deeds of the law there shall [a]no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now [b]the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God [c]*which is* by faith of Jesus Christ [d]unto all and upon all them that believe; for there is no difference:

23 For [e]all have sinned, and [f]come short of the glory of God:

24 Being justified freely by his grace, [g]through the redemption that is in Christ Jesus:

25 Whom God hath [h]set forth *to be* a propitiation [i]through faith in his blood, [k]to declare his righteousness for the [l]remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness; [l]that he might be just, [k]and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay; [l]but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* [m]the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* [n]one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 [o]Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

1 *Abraham justified by faith,* 10 *before he was circumcised.* 13 *The promise is sure to all his spiritual seed.* 18 *The nature of that faith by which he was justified.*

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham [a]were justified by

A. D. 60.

[b] Heb. 4. 2.
[c] Is. 54. 9, 10. Matt. 24. 35.
[d] Luke 20. 16. Gal. 2. 17.
[e] Job 40. 8. 1 John 5. 10, 20.
[f] Ps. 62. 9.
[g] Job 33. 3.
[h] 3, 26.
[i] Ps. 50. 10, 11. Rev. 15. 3, 4.
[k] Gen. 18. 25. Acts 17. 31.
[l] Gen. 37. 8, 9, 20. Ex. 3. 19.
[m] Acts 2. 23-25.
[n] Is. 65. 5. Luke 7. 39.
[l] Gr. *charged.*
[o] Gal. 3. 10, 22.
[p] Ps. 53. 1-3.
[q] Job 21. 14, 15.
[r] Ps. 5. 9.
[s] Ps. 36. 3. Matt. 12. 34, 35. Jam. 3. 5-8.
[t] Prov. 1. 16.
[u] Luke 1. 79.
[x] Gen. 20. 11. Luke 23. 40.

[y] 2. 1. Gal. 3. 10, 22.
[z] *Subject to the judgment of God.*
[a] Job 25. 4. Ps. 130. 3; 143. 2.
[b] Is. 46. 24. 1 Cor. 1. 30.
[c] 4. 3-12.
[d] 4. 6, 11, 22. Jam. 2. 23.
[e] 1. 18-32.
[f] Heb. 4. 1.
[g] Is. 53. 11.
[h] *Foreordained.*
[i] Is. 53. 11. John 6. 47, 53-58.
[k] Ps. 32. 31. 1 John 1. 10.
[l] *Passing over,* 23, 24.
[l] Deut. 32. 4. Is. 42. 21.
[k] 4. 5. Gal. 3. 8-14.
[l] Mark 16. 16. John 3. 36.
[m] Gen. 17. 7, 8. Is. 19. 23-25. Zech. 8. 20-23.
[n] Phil. 3. 3.
[o] Ps. 119. 126. Gal. 2. 21.

CH. IV.

[a] 3. 20-22. Phil. 3. 9.

Oracles were able to make men wise unto salvation, which could be affirmed of no production of the human mind. From the very first, there were not wanting those who represented the Gospel as hostile to morality. Such people, themselves void of experience of the power of the Gospel, apply to it their own dark understanding, at once setting aside the Holy Scriptures, and the lives of holy men. Ver. 10-19. However much the Jews might excel the Gentiles in point of knowledge, they were not a whit superior in point of character; and this identity arose from the essential unity of their nature. The circumstance of their descent from Abraham made no difference whatever between them and the rest of the world. Abel and Cain, the representatives of the two races of mankind, were originally partakers of a common nature. The difference which arose between them proceeded entirely from grace; and such was the fact with respect to the righteous in every age: they were all at one time the "children of wrath even as others." To convince the Jews of the truth of this representation, the apostle at once appeals to their own characters, which shew that they were in no degree better than the heathen world. Ver. 20-31. The conclusion, therefore, at which the apostle arrives concerning both Jew and Gentile is, that their mouth is stopped, and that the whole world stands guilty before God! The consequences of this state of things are as certain as they are fearful: by the deeds of the law no flesh can be justified. The law supplies nothing but a rule; by it is the knowledge of sin, not the means of deliverance. To meet this fearful exigency, therefore, is the object of the Gospel, which supplies righteousness without law—the righteousness of God by faith in Christ, unto all who believe whether Jew or Gentile. While all are without merit, and the means of acquiring any claim, the Gospel is adapted to meet their case, as it comes in the shape of a free gift. The blood of Christ provides for the righteousness of God in the remission of sin: he is just, and the justifier of him that believes in Jesus. Not the least wonderful accompaniment of this Gospel is the fact, that while it justifies men without the deeds of the law, and notwithstanding the transgression of it, by slaying the enmity of the heart, and implanting love in it, the law is established through that love, which is the very essence of obedience.

Chap. IV. 1-14. On the question of justification, it is

works, he hath *whereof* to glory, [b] but not before God.

3 For what saith the scripture? [c] Abraham believed God, and it was counted unto him for righteousness.

4 Now [d] to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but [e] believeth on him that justifieth the ungodly, [f] his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God [g] imputeth righteousness without works,

7 *Saying*, [h] Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man [i] to whom the Lord will not impute sin.

9 [k] *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, [l] a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be [m] the father of all them that believe, though they be not circumcised; [n] that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk [o] in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is [p] made void, and the promise made of none effect.

15 [q] Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end [r] the promise might be sure to all the seed: not to that only which is of the law, [s] but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) [t] before him whom he believed, *even* God, [u] who quickeneth the dead, and calleth those things which be not as though they were:

18 Who [v] against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And [x] being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; [y] but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, [z] he was able also to perform.

22 And therefore [a] it was imputed to him for righteousness.

23 Now, [b] it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, [c] if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, [d] and was raised again for our justification.

CHAPTER V.

1 *Being justified by faith, we have peace with God.* 12 *Sin and death came by Adam,* 17 *righteousness and life by Jesus Christ.*

THEREFORE, [e] being justified by faith, [b] we have peace with God, through our Lord Jesus Christ:

2 By [c] whom also we have access by faith into this grace wherein we stand, [d] and rejoice in hope of the glory of God.

3 And not only *so*, [e] but we glory in tri-

A. D. 60.

[b] Gen. 12. 12, 13, 18, 20. Gal. 3. 22.
[c] Gen. 15. 6. Gal. 3. 6-8. Jam. 2. 23.
[d] 9.32; 11.6,35.
[e] 24; 3. 26-30. John 5. 24. Gal. 3. 8.
[f] *See on* 3.
[g] 11, 24. Dan. 9. 24. 1 Cor. 1. 30. 2 Pet. 1. 1.
[h] Ps. 32. 1, 2; 51. 8, 9. Is. 40. 1, 2.
[i] Is. 53. 10-12. 1 Pet. 2. 24.
[k] 3. 29, 30; 15. 8-19. Is. 49. 6.
[l] 2. 28, 29. Deut. 30. 6. Rev. 9. 4.
[m] 12, 16-18; 9. 6. Matt. 8. 11.
[n] *See on* 6.
[o] Prov. 2. 20. 1 Pet. 2. 21.
[p] 3. 31. Ps. 119. 126. Jer. 19. 7.
[q] 3. 19, 20. 1 John 3. 4.

[r] 2 Pet. 1. 10.
[s] *See on* 11.
[t] Or, *like unto him.*
[u] 8. 11. Matt. 3. 9. 1 Tim. 6. 13.
[v] 19; 5. 6. Ruth 1. 11-13. Mark 5. 35, 36.
[x] 20, 21. Matt. 6. 30.
[y] Is. 35. 4. Zech. 8. 9, 13. Eph. 6. 10.
[z] 14. 4. Matt. 19. 26.
[a] *See on* 3, 6.
[b] 15. 4.
[c] 10. 9, 10. 1 Pet. 1. 21.
[d] 8. 33, 34. Heb. 4. 14-16.

CH. V.

[e] 1. 17. Hab. 2. 4.
[b] Job 22. 21. John 14. 27; 16. 33.
[c] John 10. 7, 9; 14. 6.
[d] 15. 13. Ps. 16. 9-11.
[e] 8. 35-37.

of the utmost importance to determine the exact position of Abraham. To shew that even *he* was not justified by works, but by faith, is a great point gained to the establishment of the doctrine; and this is done by shewing, that he was justified not by circumcision, but previous to it; and that circumcision, so far from being the ground of his justification, was merely the seal of the faith by which it was effected. Abraham, therefore, was saved by faith, and the object of the faith was precisely the same as the object of ours. This doctrine was fully recognised at a subsequent period by David, under the influence of inspiration. In declaring those blessed whose iniquities were forgiven, and whose sins were covered, and to whom the Lord did not impute transgressions, he sustained and illustrated the doctrine of a free justification through the blood of Christ, as shadowed forth by the Old Testament dispensation. Had justification been by works, there could be no grace in it; and if by grace, no works in it; it must be one or the other; it cannot be both. Ver. 15-25. Those who contend for justification, either in whole or in part, by the law, know not what they say, nor whereof they affirm, since the law worketh only wrath to every transgressor. As to those who were stung by the fiery serpents, nothing remained but to look to the serpent of Moses; so they who have broken the commandments, which are "holy, just, and good," have no other method of escape but by looking to Christ, who was delivered for their offences, and raised again for their justification. They who affect to believe that Christ died only as an example, and as a witness, would do well seriously to ponder the last of the foregoing verses. Although in one respect his death was an example, and in another a witness, its essential character was that of an atoning sacrifice. Without this there was no salvation for men; and the resurrection was necessary to prove the acceptance of his sacrifice in expiation of man's guilt. If Christ had not risen, men would still have been under condemnation; but as he rose according to the Scriptures, it proved the acceptance of his work, rendering him at the same time the first fruits of them that slept—the forerunner, the pattern, and the pledge of the resurrection of his people. Our High Priest, the Divine Antitype of the typical high priest of the Jews, having suffered in the outer court of this polluted world, has passed into the heavens, with his own blood, there to appear on behalf of his people, and to secure for them the continued application of the merits of his death, and the blessings of his redemption.

Chap. V. 1-10. The doctrine of justification by faith is here applied. It is the vital spring of true godliness,

bulations also: [f]knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; [g]because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 [h]For when we were yet without strength, [1]in due time [i]Christ died for the ungodly.

7 For [k]scarcely for a righteous man will one die; yet peradventure for [l]a good man some would even dare to die.

8 But God commendeth his love toward us, [m]in that, while we were yet sinners, Christ died for us.

9 Much more then, [n]being now justified by his blood, [o]we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, [p]we shall be saved by his life.

11 And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the [2]atonement.

12 Wherefore, [q]as by one man sin entered into the world, [r]and death by sin; and so death passed upon all men, [3]for that [s]all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

A. D. 60.

[f] 2 Cor. 4. 17.
[g] 8. 14-17, 28. Matt. 22. 36, 37.
[h] Ez. 16. 4-8. Tit. 3. 3-5.
[1] Or, *according to the time.*
[i] 4. 25.
[k] John 15. 13.
[l] 2 Sam. 18. 27.
[m] 1 John 4. 9, 10.
[n] *See on* 1.
[o] 1. 18.
[p] John 6. 40, 57. 2 Cor. 4. 10.
[2] Or, *reconciliation,* 10.
[q] Gen. 3. 6.
[r] Gen. 2. 17. 1 Cor. 15. 21.
[3] *In whom.*
[s] 3. 23. Jam. 3. 2. 1 John 1. 8-10.
[t] 1 Cor. 15. 21, 22, 45.
[u] 6. 23. 2 Cor. 9. 15.
[x] Gen. 3. 6-19.
[y] Is. 1. 18. Luke 7. 47-50.
[z] Gen. 3. 6, 19.
[4] *By one offence.*
[a] John 10. 10.
[b] 8. 30. Matt. 25. 34.
[5] Or, *one offence.*
[6] Or, *one righteousness.*
[c] 12-14.
[d] 2 Cor. 5. 21.
[e] 6. 1. Luke 7. 47.
[f] 6. 12.
[g] John 1. 16, 17.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, [t]who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead; much more the grace of God, [u]and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: [x]for the judgment *was* by one to condemnation, [y]but the free gift *is* of many offences unto justification.

17 [z]For if [4]by one man's offence death reigned by one; much more they which receive [a]abundance of grace, and of the gift of righteousness, [b]shall reign in life by one, Jesus Christ.)

18 Therefore, as by [5]the offence of one *judgment came* upon all men to condemnation; even so by [6]the righteousness of one *the free gift came* upon all men unto justification of life.

19 For [c]as by one man's disobedience many were made sinners; [d]so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: [e]but where sin abounded, grace did much more abound:

21 That [f]as sin hath reigned unto death, even so might [g]grace reign through right-

extending to everything that appertains to the Christian life and character. It is of the utmost importance to distinguish between justification and sanctification. This is the turning-point of life or death in the Church of God: according to Popery, sanctification precedes justification; according to the Scriptures, justification precedes sanctification. Justification in the widest sense is the acquittal of a person from all judicial charges; it is declaring him righteous according to law. It is a thing altogether external to his person, having nothing to do with his moral nature. Sanctification, on the contrary, is confined to his inner man—to the condition of his heart, with its principles and motives. In evangelical justification, the person is pronounced righteous, not because he is so in fact, but for the sake of another who had taken his place and borne the consequences of his transgression. He is not only purged of his sins, but accounted righteous as a mere act of grace, for the sake of the Lord Jesus Christ. In other words, the righteousness of Christ has been imputed to him. What the sinner first needs is just that which the Gospel first bestows—pardon of sin, and the imputation of righteousness. Peace, then, is the result of justification by faith, and reconciliation founded on atonement. This great deliverance is the source of Christian experience; the spirit rejoices in the hope of the glory of God, and is prepared to do and to suffer anything that may be required to the honour and glory of the Lord Jesus. By the love of God being "shed abroad" in the heart, is to be understood, not God's love to us, but our love to God. Love, as an affection, is not transferable; but love in another is capable of producing love in us. When the Holy Ghost enlightens the mind of the believer to see the love of God in Christ, and the wonderful things done and suffered by Christ for him, the result is an outburst of love in the soul, illustrating the Scripture, "We love him, because he first loved us." Where the love of God is powerfully felt, it constitutes one of the seals of the Spirit, since the Spirit of adoption belongs to none but those who have been chosen and called, justified and sanctified. Ver. 11-21. The state of salvation is everywhere set forth in Scripture as one of peace, joy, happiness, gratitude, and love through Jesus Christ, by whom the saints have received the atonement. The precise condition of man before God is a point of the highest moment. For Paul was reserved the honour of expounding the doctrine of those great and awful themes. According then to him, Adam was the Federal Head and Representative of his posterity; when he fell, all fell with him, and the consequences of that fall have extended to every one of them. There is no point of Revelation against which the pride of man has more uniformly rebelled; but that opposition does not alter the facts of the case. For 2500 years before the giving of the Law, sin existed, and all that were born of woman were visited with the punishment of death. If death was a penalty, then there must have been transgression; and if transgression, a law; and if God be just, all that suffer must have sinned. There is no avoiding the force of the apostolic argument. However vain philosophy may rise against it, the death of infants from the first till now is an incontestable proof of Original Sin. If death be a punishment, then they must have sinned; but they did not sin after the manner of Adam; and, therefore, the ground of their suffering must have been the imputation of his transgression. From Adam came sin and death; from Christ righteousness and life: all flesh have been involved in the wreck of the one, and all are invoked to share in the recovery of the other. With respect to infants, there is no difficulty; the Father of mercies will not be wanting in justice. As infants die in Adam without personal transgression, so they will live in Christ without personal righteousness—that is, they will have imputed to them the righteousness of God, and by the Eternal Spirit be prepared for glory. The view here set forth of the extent of the atonement is in harmony with the Gospels, and with the Acts of the Apostles. As through the fall of Adam, every soul of man has fallen, so the Lord Jesus gave himself a ransom for all, to be testified in due time; and before he ascended the throne of his glory, he commanded his disciples to go into all the world, and preach

eousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

1 We must not live in sin, 12 nor let sin reign in us. 23 Death is the wages of sin.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as [1]were baptized into Jesus Christ [a]were baptized into his death?

4 Therefore [b]we are buried with him by baptism into death; [c]that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 [d]For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, [e]that our old man is crucified with *him*, [f]that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is [2]freed from sin.

8 [g]Now, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; [h]death hath no more dominion over him.

10 For in that he died, [i]he died unto sin once; but in that he liveth, [k]he liveth unto God.

11 Likewise reckon ye also yourselves to [l]be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 [m]Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof:

13 Neither yield ye your members *as* [3]instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are [n]alive from the dead, and [o]your members *as* instruments of righteousness unto God.

14 For [p]sin shall not have dominion over you: for ye are not under the law, but [q]under grace.

A. D. 60.

CH. VI.

1 Or, *are.*
a 1 Cor. 15. 29.
b Col. 2. 12.
c 8. 11.
d Eph. 2. 5, 6.
e Gal. 2. 20.
f 7. 24.
2 Or, *justified.*
g 2 Tim. 2. 11, 12.
h 6. 14.
i 8. 3. 2 Cor. 5. 21.
k 14. 7-9. Luke 20. 38.
l *See on* 2.
m 6. 21; 7. 23, 24.
3 Gr. *arms*, or *weapons.*
n Luke 15. 24, 32. Eph. 2. 5; 5. 14. Col. 2. 13. 1 Pet. 2. 24.
o Ps. 37. 30. Prov. 12. 18. Jam. 3. 5, 6.
p 5. 20, 21. Ps. 130. 7, 8. Matt. 1. 21. John 8. 36. Heb. 5. 10.
q 4. 16; 6. 21; 11. 6. 2 Cor. 3. 6-9.

r Josh. 24. 15. Matt. 6. 24.
s 12, 17, 19-23.
t 2. 8; 15. 18; 16. 26.
4 *Whereto ye were delivered.*
u 19, 20, 22.
x 1 Cor. 5. 6.
y 13.
5 Or, *to righteousness.*
z 1. 32. Prov. 14. 12. Phil. 3. 19.
a *See on* 14, 18.
b Num. 23. 10.
c 5. 12; 8. 13. Gen. 2. 17. Jam. 1. 15. Rev. 21. 8.
d 2. 7; 5. 17, 21. John 3. 14-17, 36. Tit. 1. 2. 1 Pet. 1. 3.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that [r]to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; [s]whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin; [t]but ye have obeyed from the heart that form of doctrine [4]which was delivered you.

18 Being then made free from sin, ye became the [u]servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity [x]unto iniquity; even so [y]now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free [5]from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? [z]for the end of those things *is* death.

22 [a]But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, [b]and the end everlasting life.

23 [c]For the wages of sin *is* death; [d]but the gift of God *is* eternal life through Jesus Christ our Lord.

CHAPTER VII.

1 No law hath power over a man longer than he liveth. 7 The law is not sin, 13 nor is it the cause of death. 14 Sin still dwells in us.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth: but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law;

---

the Gospel to every creature. Not only are men invited to the "feast of fat things," they are enjoined to partake of it, under the solemn threat of punishment in the event of disobedience. God has commanded all men everywhere to repent and believe the Gospel.

Chap. VI. 1-13. Paul here directs the observation of the men of his own and future ages, to the doctrine of free grace, shewing that the tendencies of the Gospel are the very reverse of those which are charged upon it. Men, born of God, hate sin, and follow holiness with all their might: while the remains of sin still inhabit the souls of the faithful, they do not reign there; it is an enemy in fetters, condemned and waiting judgment. Every true child of God is free both from the guilt and the power of sin; the proof of his adoption is, that he does not "serve sin." The great business of the saint is carrying on war against it; and this he does in the joyful hope and assured confidence that, at last, he shall conquer through the Lord Jesus Christ; he has no fear as to the issue. Ver. 14-23. Saints are not beneath the law in the same sense as Adam was; it is not to them a condition of righteousness, but simply a rule of life. They are not without law to God, but under law to Christ, whom they revere from love and gratitude. Ver. 17 is clearly elliptical; something must have been left out. Nothing could be farther from the mind of the apostle, than to thank God that the Romans had been his enemies—the servants of sin, the children of the devil, the enemies of all good! Not so; the thanks must have been that, though they had been the servants of sin, they had obeyed the truth, and become the servants of righteousness. Sin never brought true happiness to the soul of any man; on the contrary, it is the source of misery and shame. The more wicked the more wretched. Perfect wickedness is hell; perfect holiness is heaven.

Chap. VII. 1-13. Christians died to the law by the body of Christ—that is, when he died they died with him as their substitute; they also rose with him from the dead, as his mystical body, and became married to him as the Bride, the Lamb's wife, that they might bring forth fruit unto God. The spirituality of the law, and its awful sanctions, rouse up the enmity of the

so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, [a]ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, [b]that we should bring forth fruit unto God.

5 For when we were in the flesh, the [1]motions of sins, which were by the law, [c]did work in our members to bring forth fruit unto death.

6 [d]But now we are delivered from the law, [2]that being dead wherein we were held; that we should [e]serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? [f]*Is* the law sin? God forbid. Nay, [g]I had not known sin but by the law: for I had not known [3]lust, except the law had said, [h]Thou shalt not covet.

8 But sin, taking occasion by the commandment, [i]wrought in me all manner of concupiscence. [k]For without the law sin *was* dead.

9 [l]For I was alive without the law once; [m]but when the commandment came, [n]sin revived, [o]and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, [p]deceived me, and by it slew *me*.

12 Wherefore [q]the law *is* holy, and [r]the commandment holy, and just, and good.

13 Was [s]then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

A. D. 60.

CH. VII.
[a] 6; 6. 14. Col. 2. 14, 20.
[b] 6. 22. Ps. 45. 16.
[1] *Passions.*
[c] 8-13. Jam. 1. 15.
[d] 4; 6. 14, 15. Gal. 4. 4, 5.
[2] Or, *being dead to that.*
[e] 1. 9; 2. 27-29; 6. 4, 11, 19, 22; 12. 2. Ex. 11. 19; 36. 26.
[f] 8. 11, 13. 1 Cor. 15. 56.
[g] 5; 3. 20.
[3] *Concupiscence.*
[h] 13. 9. Gen. 3. 6. 1 Kings 21. 1-4.
[i] Jam. 1. 14, 15.
[k] 4. 15. 1 Cor. 15. 56.
[l] Matt. 19. 20.
[m] Jam. 2. 10, 11.
[n] 21-23; 8. 7.
[o] 4, 6, *marg.*, 11; 3. 20.
[p] Is. 44. 20. Ob. 3. 1 Tim. 1. 8.
[q] 7.
[r] Gal. 3. 21.

[s] Luke 5. 8.
[t] Matt. 18. 25.
[4] Gr. *know.*
[u] 18, 20, 23.
[v] 5. 7. Job 23. 12. Ps. 1. 2; 119. 16, 24, 35. Is. 51. 7.
[w] 5, 21, 25; 8. 2.
[x] 14. 2 Tim. 2. 25, 26.
[y] Deut. 32. 26, 27. Zech. 9. 11, 12.
[5] Or, *this body of death.*
[z] 15-24. Gal. 5. 17-24.

CH. VIII.
[a] 33, 34; 4. 7, 8; 5. 1; 7. 17, 20. Is. 54. 17.
[b] 2. 27.

14 For we know that the law is spiritual; [t]but I am carnal, [u]sold under sin.

15 For that which I do I [4]allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then, it is no more I that do it, but [x]sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For [y]I delight in the law of God after the inward man:

23 But I see [z]another law in my members warring against the law of my mind, [a]and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! [b]who shall deliver me from [5]the body of this death?

25 I thank God, through Jesus Christ our Lord. [c]So then with the mind I myself serve the law of God, but with the flesh the law of sin.

CHAPTER VIII.

1 *Who are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit,* 17 *and what of being God's children.*

THERE is therefore now [a]no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 [b]For the law of the Spirit of life in

human heart: its demands are held to be excessive, and such as trench on justice; and there is, therefore, a wish to bring it down to the level of man's disposition and character, that by keeping it, he may be enabled to put in a plea of merit to everlasting life. The commandment was ordained to life; and for this it was sufficient, to all who loved the Lord their God, with all their soul, and heart, and strength, and mind: but it must be unto death unto every transgressor; he that sins must die; the law is "holy, just, and good," and what is required is, not to abate its demands to meet the case of the fallen soul, but to renovate and raise it to the level of the law. Ver. 14-21. These verses have for ages been the subject of earnest controversy amongst Christian men—one class holding that they refer to persons in a state of nature, and the other in a state of grace. The former have viewed it as the expression of a soul convinced of sin, and seeking Justification by the works of the law; but the great body of the wisest and the best Evangelical writers and commentators have contended that it is wholly inapplicable to such a condition, and can only be employed by a believer. Nor is this all; it is an exact delineation of the workings of the heart of the true Christian, as has been, in every possible way, attested by themselves, in every age and country. In proportion to the advanced state of the believer will be his sense of the evil of indwelling sin. He that has least of it will be most impatient under it, and most bemoan himself on its account: he will often seem to feel and speak as a man with little, if any, religion; whereas they who have most sin in them, least abhor it and cry out against it. The conflict which Paul describes is such as is known to none but those who are born again; and among them there is not one who is not deeply and painfully sensible of it. Even after the soul has been regenerated, and the principles of love and holiness implanted in it, something still remains to interfere with its free operation. This doctrine of a twofold nature it is very difficult, fully and clearly, to expound in words; but the fact is matter of experience. The soul that is really taught of God is as conscious of it as of anything that comes beneath the cognisance of human intelligence. Ver. 22-25. Surely the statement here set forth ought alone to settle the point as to the party speaking; no unconverted man can truthfully use such language. He does not "delight in the law of God;" he does not possess that which is meant by the "inward man;" he knows nothing of this twofold nature. As to the "law of his mind," which is warred against by the law of his members, he is unacquainted with that, and everything beyond mere natural conscience. Again, is it not clearly doing violence to both reason and Scripture to represent an unconverted man as thanking God for deliverance "through Jesus Christ our Lord!" The mind and the flesh, then, exist in the new nature; they are wholly irreconcilable, and will wage war against each other till death. Let the believer, therefore, make the language of the apostle his own, and go on mourning, rejoicing, trusting, fighting, and hoping, till the glorious hour when he shall be redeemed from the body of death!

Chap. VIII. 1-8. We now reach the heart of this wonderful epistle—the chief foundation of the consolation of the Church of God. To be "in Christ" is a

Christ Jesus [c]hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, [d]God sending his own Son [e]in the likeness of sinful flesh, and [1]for sin [f]condemned sin in the flesh;

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do [g]mind the things of the flesh; but they that are after the Spirit the things [h]of the Spirit.

6 [1]For [2]to be carnally minded *is* death; but [3]to be spiritually minded *is* [k]life and peace:

7 Because the carnal mind *is* enmity against God; [l]for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, [m]if so be that the Spirit of God dwell in you. Now, if any man have not [n]the Spirit of Christ, [o]he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; [p]but the Spirit *is* [q]life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, [r]he that raised up Christ from the dead shall also quicken your mortal bodies [4]by his Spirit that [s]dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if [t]ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, [u]they are the sons of God.

15 For ye have not received [x]the spirit of bondage again to fear; but ye have received [y]the Spirit of adoption, whereby we cry, [z]Abba, Father.

16 The [a]Spirit itself beareth witness with our spirit, that we are the children of God:

17 And [b]if children, then heirs; [c]heirs of God, and joint-heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the [d]earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption [e]into the glorious liberty of the children of God.

22 For we know that [5]the whole creation groaneth and [f]travaileth in pain together until now:

23 And not only *they*, but ourselves also, [g]which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, [h]the redemption of our body.

24 For we are saved by hope: [i]but

A. D. 60.

[c] 6. 18, 22. John 8. 32.
[d] 32. John 3. 14-17.
[e] 9. 3. John 9. 24.
[1] *By a sacrifice for sin.*
[f] 6. 6. 1 Pet. 2. 24.
[g] 6, 7. Mark 8. 33.
[h] 9, 14.
[i] 13; 6. 21, 23.
[2] *The minding of the flesh.*
[3] *The minding of the Spirit.*
[k] 5. 1, 10; 14. 17.
[l] 4; 2. 31. Matt. 5. 19.
[m] 11. Eph. 1. 13, 17, 18.
[n] John 3. 34.
[o] John 17. 9, 10. 2 Cor. 10. 7.
[p] John 4. 14; 6. 54.
[q] 5. 21. Phil. 3. 9.
[r] 2. Is. 26. 19. John 5. 28, 29.
[4] *Because of.*
[s] 9. John 14. 17.
[t] 1, 4-6; 6. 21, 23.

[u] 2 Cor. 6. 18.
[x] Ex. 20. 19.
[y] Gal. 4. 5-7.
[z] Mark 14. 36. John 20. 17.
[a] 23, 26, 27.
[b] 5. 9, 10, 17.
[c] Matt. 25. 21. John 17. 24.
[d] 23. Phil. 1. 20.
[e] 19. Rev. 22. 3-5.
[5] Or, *every creature.*
[f] Ps. 48. 6. Rev. 12. 2.
[g] *See on* 15, 16.
[h] Luke 21. 28.
[i] 2 Cor. 4. 18.

figurative expression, which implies the most intimate union. Every one that is a believer of the Gospel, and inhabited by the Spirit, is in Christ, and Christ in him. The walk of men determines their character. The wicked obey the flesh, the righteous the Spirit; the law of the spirit of his life is the Covenant of Grace, which imparts life here, and finds a title to eternal felicity in the world to come; the law was not weak in itself for the purpose of its original promulgation; it is in full power throughout the whole of the unfallen creation, and is everywhere equal to its object, and worthy of its Author; but it has no power to justify such as break it, or to purify the heart from which transgression springs. The law was never intended to impart grace, or to convey righteousness; to all who offend, even in one point, its voice is, "The soul that sins shall die." The fourth verse has given rise to considerable controversy—one class contending that it refers to sanctification, and another to justification. To apply the words to justification, however, seems doing violence to language. Ver. 9-15. We have now reached the very core of personal godliness. The indwelling of the Spirit, as a fact and a doctrine, is taught with a clearness which rivals the sunbeam. This is the great test of true godliness. Can anything more fully expose the folly and the danger of mere formality? Religion is thus shewn to be something more than a thing of the understanding, or even of the affections. The Eternal Spirit inhabits every soul whom he regenerates, and no portion of the Scripture so fully and so gloriously sets forth this great subject. The Spirit of adoption may be viewed as one of the seals of salvation. Where that is, everything is; that constitutes "the kingdom of God within" men. Ver. 16, 17. There has been much controversy amongst experimental writers touching the import of these words. They have been taken by one class to mean that "the Spirit's witness is the Spirit's work." He enlightens the mind, strengthens faith, and nourishes the spirit of prayer, filling the heart with love to the Father and the Son, thus attesting their adoption into the family of heaven. Another class carry the matter higher, and introduce quite another element. They hold that the words demand something of a direct communication with the soul, independently of anything done in them by the Spirit. They contend for an impulse, or impression, or voice, or something imparting to the soul an assurance that it is accepted, and adopted, and set apart for glory. In support of these views, multitudes have professed to be the subjects of such a communication; but that circumstance must not be taken for more than it is worth. Something must be allowed for ardour of temperament, and the effect of early instructions, forcibly and earnestly inculcated. Even the sincere and single-minded have often been known, in such things, to impose upon themselves, and bear testimony to others, which could not stand examination. It must, however, be allowed that extraordinary men, placed in extraordinary circumstances, by which they were required either to do or to suffer great things for the Lord Jesus, may have had some such communication. Such have actually laid claim to it, and it is not easy to see how they can reasonably be contradicted. Extraordinary sufferings call for extraordinary succours. The sight of the Lord Jesus to Stephen on the right hand of God alone suffices to establish the principle of special discoveries under particular emergencies. Between the highest and the lowest point on the scale of extraordinary witness—that which is just one degree beyond the ordinary witness—the distance may be great, but the principle is one. Ver. 18-25. A degree of darkness rests on this sublime passage, which it is perhaps impossible, in the present state of our knowledge, wholly to dissipate. The result

hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; [k]but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts [l]knoweth what *is* the mind of the Spirit, [6]because [m]he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to [n]them that love God, to them who are [o]the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we then say to these things? [p]If God *be* for us, who *can be* against us?

32 He [q]that spared not his own Son, but [r]delivered him up for us all, [s]how shall he not with him also freely give us all things?

33 Who [t]shall lay any thing to the charge of God's elect? [u]*It is* God that justifieth;

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, [x]who also maketh intercession for us.

35 Who [y]shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

A. D. 60.

k Matt. 10. 20. Gal. 4. 6.
l Ps. 38. 9.
6 Or, *that.*
m Eph. 2. 18.
n Ex. 20. 6.
o Jer. 51. 29. 2 Tim. 2. 19.
p Gen. 15. 1. Num. 14. 9.
q 5. 6-10; 11. 21. Is. 53. 10. John 3. 16. 1 John 4. 10.
r 4. 25.
s Rev. 21. 7.
t Job 1. 9-11.
u Gal. 3. 8.
x Is. 53. 12. 1 John 2. 1, 2.
y 39. John 10. 28. Rev. 1. 5, 6.

z John 10. 28-30.
a John 3. 16. Eph. 1. 4. Tit. 3. 4-7.

CH. IX.

a 1 Tim. 1. 5.
b Deut. 21. 23.
1 *Separated.*
2 Or, *testaments.*
c Is. 6. 2.
d Eph. 2. 12.
e Ps. 45. 6. Mic. 5. 2.
f Ps. 72. 19.
g Gen. 21. 12. Heb. 11. 18.
h 4. 11-16. Gal. 4. 22-31.
i Gen. 31. 15. Ps. 22. 30. Gal. 3. 26-29. 1 John 3. 1, 2.

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, [z]shall be able to separate us from [a]the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

1 *Paul's sorrow for the Jews.* 7 *All Abraham's seed were not the children of the promise.* 25 *The calling of the Gentiles, and rejection of the Jews.*

I SAY the truth in Christ, I lie not, [a]my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself [b]were [1]accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the [2]covenants, and the giving of the law, and [c]the service *of God*, and the [d]promises;

5 Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, [e]who is over all, God [f]blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, [g]In Isaac shall thy seed be called;

8 That is, [h]They which are the children of the flesh, these *are* not the children of God: but the children of the promise [i]are counted for the seed.

---

has been an extraordinary amount of controversy, with no satisfactory result. Scarcely two expositors have wholly agreed touching its import. Ver. 26-28. We have here another most important view of the office of the Holy Spirit. His intercession must not be confounded with that of the Lord Jesus; Jesus works without his people—the Holy Spirit within them, strengthening and guiding them in their devotions. He helps their infirmities, excites their desires, and on extraordinary occasions elevates the soul to an agony of desire that cannot be uttered. Such occasions are few and far between, but they are not the less real. This is the source of the inwrought prayer of the righteous man that availeth much. Such were the prayers of Abraham, Moses, David, Daniel, Paul, and the Messiah himself. Ver. 29, 30. As furnishing ground for controversial discussion, the first place amongst the Scriptures of the New Testament is due to these verses. Men the most distinguished for talents and learning have laboured, as for life, to divest the passage of its obvious import, and make it the language of a system. The words themselves are so clear, that it seems strange that candid and earnest inquirers could miss it. It is purely a question of language, which may be safely left to a mere heathen scholar—thoroughly acquainted with the Greek language, but wholly ignorant of eternity—to set forth its meaning. The parties foreknown were loved, chosen, and predestinated to be conformed to the image of the Lord Jesus from eternity. The object of this foreknowledge is not faith, good works, or compliance with the Gospel call, but the *persons themselves*, wholly irrespective of anything to be done by them. Foreknowledge precedes predestination, from which flows salvation, and everything therewith connected. All the called of God are thus foreknown; they have been the objects of eternal love, which is the sole ground of their predestination, calling, justification, sanctification, and glory. Nothing short of this will adequately explain the apostle's language. So far from this electing love and predestinating purpose militating against personal holiness, it is its greatest guarantee. That holiness is the only proof of election; it is only by this that Christians can make their "calling and election" sure. "Effectual calling" is the work of the Holy Ghost: it never stands alone; it is the middle link in the chain of salvation. It proves election, and foreshadows glory. Ver. 31-39. These verses are the application of the doctrine, and are incomparably the most cheering, animating, and invigorating portion of Inspiration. They exhibit the blessings of the Gospel in all their freeness, fulness, certainty, and propriety.

Chap. IX. 1-13. Paul, on becoming a Christian, was deemed the enemy of his country, and an apostate from the religion of his forefathers. His alleged offence was greatly aggravated by the position he occupied as the Apostle of the Gentiles, which was considered satisfactory proof of the crimes with which he was charged. On the present occasion, Paul, in a manner the most solemn, not only disavows hostility and indifference, but proclaims his unutterable affection for his people. There

9 For this *is* the word of promise, [k]At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, [l]that the purpose of God according to election might stand, not of works, [m]but of him that calleth,)

12 It was said unto her, The [3]elder shall serve the [4]younger.

13 As it is written, [n]Jacob have I loved, but Esau have I [5]hated.

14 What shall we say then? [p]*Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, [q]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, [r]that I might shew my power in thee, and [s]that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he [t]will he hardeneth.

19 Thou wilt say then unto me, [u]Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, [x]who art thou that [6]repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, [7]willing to shew *his* wrath, and to make his power known, endured with much long-suffering [z]the vessels of wrath [8]fitted to destruction;

23 And that he [a]might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, [b]whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; [c]there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, [d]a remnant shall be saved:

28 For he will finish the [7]work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.

29 And as Esaias said before, [e]Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, [f]even the righteousness which is of faith:

31 But Israel, [g]which followed after the law of righteousness, [h]hath not attained to the law of righteousness.

32 Wherefore? [i]Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;

33 As it is written, Behold I lay in Sion a stumbling-stone and rock of offence: [k]and whosoever believeth on him shall not be [8]ashamed.

CHAPTER X.

1 *The difference of the righteousness of the law, and that of faith.* 11 *No believer shall be confounded, whether Jew or Gentile.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, [a]that they

A. D. 60.

k Gen. 17. 21; 21. 2.
l 8. 28-30. Is. 14. 24, 26, 27.
m 8. 28. 1 Thes. 2. 12.
3 Or, *greater.*
4 Or, *lesser.*
n Mal. 1. 2, 3.
o Gen. 29. 31, 33.
p 2. 5; 3. 5, 6. Gen. 18. 25.
q 16, 18, 19. Is. 27. 11.
r Ex. 10. 1, 2; 15. 14, 15. Josh. 2. 9, 10. 1 Sam. 4. 8. Prov. 16. 4.
s John 17. 26.
t 1. 24-28; 11. 7, 8. *See on* Ex. 4. 21. Deut. 2. 30.
u 3. 5-7. Gen. 50. 20. Ps. 76. 10.
x Job 33. 13; 40. 2, 5, 8; 42. 2-6.
6 Or, *answereth again,* Job 16. 3. Or, *disputeth with God,* 1 Cor. 1. 20.
y 17; 1. 18; 2. 4, 5. Ex. 9. 16.
z 21. 1 Thes. 5. 9.
8 Or, *made up.*
a 2. 4.

b 8. 28-30.
c 8. 16. Is. 43. 6. John 11. 52.
d 11. 4-6. Ezra 9. 8, 14; Jer. 5. 10. Mic. 5. 3-8.
7 Or, *account.*
e Is. 1. 9; 6. 13. Lam. 3. 22.
f 1. 17; 5. 1; 10. 10. Phil. 3. 9.
g 30-32; 10. 2-4.
h Gal. 5. 3, 4. Jam. 2. 10, 11.
i 4. 16; 10. 3.
k 5. 5; 10. 11. Ps. 25. 2, 3, 20.
8 *Confounded.*

CH. X.

a 9. 31, 32. 2 Kings 10. 16. John 16. 2. Phil. 3. 6.

is some difficulty in ascertaining the precise import of his language; but it was, at any rate, and in the lowest view, the strongest method of asseverating that was known to the Jewish people. He is careful to enumerate their peculiar and extraordinary privileges, which shewed that he was by no means indifferent to the distinction which had so long attended them. This circumstance enhanced the interest he took in them; since the abuse of blessings so great and numerous materially deepened their guilt, and added to their condemnation. The apostle now gently insinuates the doctrine of Divine sovereignty, of which he presents an illustration which his countrymen were quite familiar with. It is dangerous to base a doctrine on an idiom of speech: love and hatred are not simply contrasted, but positive ideas; but such was not the fact in regard to Jacob and Esau. Both were favoured, although not to the same extent; and the Divine hate towards Esau simply siguified a less degree of favour. Esau, while left to his own choice, was nevertheless ladened with sublunary goodness; he received a large inheritance, and his posterity, for many ages, were a prosperous nation. Ver. 14-33. The facts concerning those brothers were indisputable; and it only remained to shew, that the Most High, in thus dealing with them, did no unrighteousness. As a Sovereign, he is beyond the control of the creature; and as Judge of all the earth, there is no unrighteousness in him. The Most High may select the subjects of his own compassion; and where merit attaches to none, even such as are passed by have no ground of complaint. Such is human nature, that there will be neither willing nor running till the Spirit of God begins to deal with the soul. The case of Pharaoh supplies a striking illustration. Great patience was shewn to the royal enemy of Israel, and despiser of God. But he was left to harden himself in enmity, and to multiply rebellion till his cup was full, and his conduct rendered necessary his destruction, in which the power of the Lord was shewn in a manner the most wonderful, and his name declared throughout all the earth. The compassion of the Lord is positive; the hardening negative, simply signifying the leaving of men to themselves for destruction. Nothing tends less to edification than disputes about the awful subject set forth in these verses; they are, happily, not necessary to the conversion of men, and but remotely connected with their sanctification; all that belongs either to hope or holiness, is so clear and simple that a child may comprehend it. The deep things of God are

have a zeal of God, but not according to knowledge.

3 For they, being ignorant of [b] God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [c] That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, [d] to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

9 [e] That if thou shalt confess with thy mouth the Lord Jesus, [f] and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 [g] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, [h] Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same [i] Lord over all is rich unto all that call upon him.

13 For [k] whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

A. D. 60.

[b] 1. 17; 3. 22, 26. Ps. 71. 15, 16, 19. John 16. 9, 10. 2 Pet. 1. 1.
[c] Lev. 18. 5. Luke 10. 27, 28.
[d] 4. 25. Rev. 1. 18.
[e] 14. 11. Matt. 10. 32, 33. Phil. 2. 11. 1 John 4. 2, 3.
[f] 8. 34. John 6. 69-71. 1 Pet. 1. 21.
[g] Luke 8. 15. John 1. 12, 13.
[h] 9. 33. Is. 49. 23.
[i] 14. 9; 15. 12. Acts 10. 36.
[k] Joel 2. 32.

[l] Is. 53. 1. John 12. 38-40.
[l] *The hearing of us;* or, *our preaching.*
[m] Jer. 23. 28, 29.
[n] *See on* Deut. 32. 21.
[o] 9. 30.
[p] Is. 49. 6. Matt. 20. 16.
[q] Prov. 1. 24. Matt. 20. 1-15. Luke 24. 47.
[r] Deut. 9. 13. Acts 7. 51, 52.

CH. XI.

[a] Ps. 77. 7. Hos. 9. 17. Am. 9. 8, 9.
[b] Acts 22. 3. 2 Cor. 11. 22.
[c] Acts 13. 48. 1 Pet. 1. 2.
[1] Gr. *in Elias?*
[d] Num. 16. 15.
[e] 1 Kings 18. 4, 13. Jer. 2. 30.
[f] 1 Kings 18. 30, 31.
[g] 1 Kings 19. 18.
[h] Deut. 4. 3. 1 Kings 16. 31. Jer. 19. 5. Hos. 2. 8.

15 And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel: for Esaias saith, [l] Lord, who hath believed [1] our report?

17 So then faith *cometh* by hearing, [m] and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? [n] First, Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [o] I was found of them that sought me not; [p] I was made manifest unto them that asked not after me.

21 But to Israel he saith, [q] All day long I have stretched forth my hands unto [r] a disobedient and gainsaying people.

CHAPTER XI.

1 *God hath not cast off all Israel.* 7 *Some were elected, though the rest were blinded.* 17 *The Gentiles may not boast over them.*

I SAY then, [a] Hath God cast away his people? God forbid. [b] For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people [c] which he foreknew. Wot ye not what the scripture saith [1] of Elias? [d] how he maketh intercession to God against Israel, saying,

3 [e] Lord, they have killed thy prophets, and [f] digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [g] I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* [h] Baal.

not for babes in grace, children, or even young men; the number of the fathers is not great who are competent to deal with them. To human nature grace is offensive, but when to grace sovereignty is added, the offence becomes much increased. It will, however, be the wisdom of the faithful to hold fast by first principles, and to remember that his business is rather to grow up into the Divine image, than to make discoveries in matters of doubtful disputation.

Chap. X. 1-13. Paul's solicitude for his countrymen was not a passing emotion; he was full of desire, which sought relief in prayer. Having set before them the doctrines of grace and sovereignty, he proceeds to draw them to the Cross. He grants that they have zeal in the things of God, which, however, was of no avail for the absence of the knowledge of Christ. He cuts up the entire system of false hope by the declaration, that "Christ is the end of the law for righteousness," which it was impossible to derive from the law. In the one case it arose from works, in the other from faith: works required a perfect nature; faith was adapted to the fallen condition of humanity. How simple the Gospel of the apostle compared with the system espoused by his self-righteous countrymen! "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This passing from death unto life may be the act of a moment, and the most worthless of Adam's race may at one bound be elevated to the fellowship of the saints. Ver. 14-21. The connexion between faith and its object is clearly set forth in these verses. Faith is the belief of the truth, and not a mere impulse, or persuasion, or affection; it is the belief of something which is equally true, whether man believe it or not, and which they do not alter by their faith, although that faith will completely renovate them. The duty of the Church of Christ to the perishing heathen around them, as well as in distant lands, is here very strikingly set forth; and those that desire the salvation of their fellow-creatures, ought to exert themselves to the utmost to bring them into contact with the truth, since "faith comes by hearing, and hearing by the Word of God." This fact ought to be ever present to the minds of preachers, teachers, and the people of God generally. It has been too much the custom with multitudes to pray for the conversion of individuals and classes at home, and of the heathen abroad, while neglecting every means of bringing the truth to their ears! Such prayers are presumption, and can be productive of little good. Preaching, teaching, the circulation of tracts and Bibles, and prayers and intercessions, ought to be blended, in the assured confidence that they will be attended by the Divine blessing. Fervent prayer is the true atmosphere of evangelical labour.

Chap. XI. 1-10. Fired with the spirit of devout patriotism, the apostle here proceeds to comfort his countrymen, by shewing that, notwithstanding their

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And [1]if by grace, then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then is it no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; [k]but the election hath obtained it, [l]and the rest were [2]blinded

8 (According as it is written, [m]God hath given them the spirit of [3]slumber, [n]eyes that they should not see, and ears that they should not hear) [o]unto this day.

9 And [p]David saith, Let [q]their table be made a snare, and a trap, and a stumblingblock, and [r]a recompence unto them:

10 Let their eyes be darkened, that they may not see, [s]and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now, if the fall of them *be* [t]the riches of the world, and the [4]diminishing of them the riches of the Gentiles; how much more [u]their fulness?

13 For I speak to you Gentiles, inasmuch as I am [x]the apostle of the Gentiles, I magnify mine office:

14 If [y]by any means I may [z]provoke to emulation *them which are* [a]my flesh, and [b]might save some of them.

15 For if the casting away of them *be* [c]the reconciling of the world, what *shall* the receiving *of them be*, [d]but life from the dead?

16 For [e]if the first-fruit *be* holy, the lump *is* also *holy;* [f]and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in [5]among them, and with them partakest of the root and fatness of the olive-tree;

18 [g]Boast not against the branches: but if thou boast, [h]thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, [i]that I might be graffed in.

20 [k]Well; [l]because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For [m]if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold [n]therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off.

23 And they also, [o]if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if [p]thou wert cut out of the olive-tree, which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) [q]that [6]blindness in part is happened to Israel, [r]until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved; as it is written, [s]There shall come out of Sion the Deliverer, [t]and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, [u]*they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For [x]the gifts and calling of God *are* without repentance.

30 For [y]as ye in times past have not believed God, yet have now [z]obtained mercy through their unbelief;

31 Even so have these also now not [7]believed, that through your mercy they also may obtain mercy.

32 For [a]God hath [8]concluded them all in unbelief, [b]that he might have mercy upon all.

A. D. 60.

1 Deut. 9. 4-6.
k Eph. 1. 4.
l Is. 6. 10; 44. 18.
2 *Hardened.*
m Is. 29. 10.
3 *Remorse.*
n Deut. 29. 4. Is. 6. 9.
o 2 Kings 17. 34, 41.
p Ps. 69. 22.
q Deut. 6. 10-12; 32. 13-15. Prov. 1. 32. Is. 3. 13-15.
r Deut. 32. 35. Is. 59. 18.
s Deut. 28. 64-66. Is. 65. 12.
t Eph. 3. 8.
4 *Decay, or loss.*
u Is. 11. 11-16; 12; 60; 66. 8-20.
x Acts 26. 17, 18.
y 1 Cor. 9. 20-22.
z 11.
a Philem. 12.
b 1 Cor. 7. 16.
c 2 Cor. 5. 18-20.
d Ex. 37. 1-14.
e Ex. 23. 16-19. Num. 15. 17-21. Neh. 10. 35-37.
f Gen. 17. 7. Jer. 2. 21.
5 *For them.*
g 3. 27.

h 4. 16.
i 11, 12, 17, 23.
k Jam. 2. 19.
l 3. 3.
m 1 Cor. 10. 1-12.
n Num. 14. 18-21. Is. 66. 14.
o Zech. 12. 10. 2 Cor. 3. 16.
p 17, 18.
q 7, 8.
6 *Hardness.*
r Ps. 23. 27. Is. 2. 1-3. Zech. 14. 9-21.
s Ps. 106. 47. Is. 59. 20.
t Acts 3. 26. Tit. 2. 14.
u Matt. 21. 43.
x Num. 23. 19. Mal. 3. 6.
y 1 Cor. 6. 9-11. Col. 3. 7.
z 1 Cor. 7. 25. 1 Tim. 1. 13.
7 *Obeyed.*
a Gal. 3. 22.
8 *Shut them all up together.*
b John 1. 7. 1 Tim. 2. 4-6.

manifold shortcomings and grievous transgressions, yet the covenant made with Abraham would be fulfilled. He exults in the thought that the gifts and calling of God are without repentance, and that the purposes of his sovereign mercy will not fail of accomplishment. The same principles which he has been applying to the elect of God generally, and which gave his countrymen so much offence, are here used to comfort their hearts, to inspire their hopes, and maintain the doctrine of the perpetuity of the Divine favour towards them. Israel, through the blindness of their minds, and the pride of their hearts, had not submitted to the righteousness of God, and had, therefore, failed of obtaining the blessings bestowed by the true Messiah, as they vainly looked for a temporal deliverer. To blind, as the term is here used, signifies simply the state of the heart of the parties referred to, without any external action being brought to bear upon them, to make or keep them what they are. Ver. 11-32. The Jews had not fallen beyond the possibility of recovery, though after their refusal to receive the Gospel, it pleased God to send it to the Gentiles, where the Divine Spirit made it efficacious to the conversion of multitudes. But this rejection of Israel was only for a season; they will be restored to the favour which they have forfeited, and again made the subjects of tender mercy and loving-kindness. The Jews, without knowing it, materially contributed to the spread of the gospel. Their very persecution added to the energy and the activity of the Apostles and Evangelists, and thus led them to cover a much more extended space than they otherwise might have done. At the appointed time the outcasts will return, Jew and Gentile forming one Church, and rejoicing in the common salvation. The application of the facts is peculiarly solemn and awakening. Goodness and severity are both impressively exemplified. The condition of the Jews supplies a fearful warning to the Gentiles, whom it behoves to remember that, while the Jews fall through unbelief, they themselves stand by faith. The temper, therefore, which becomes them is not self-confidence, but fear, and a stedfast looking to the Lord for preserving grace. Ver. 33-36. The close here presented is worthy of the sublime matters which have gone before; the breast of the apostle was filled with astonishment, which expressed itself in ador-

33 O the depth of the [c]riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For [d]who hath known the mind of the Lord? or who hath been his counsellor?

35 Or [e]who hath first given to him, and it shall be recompensed unto him again?

36 For [f]of him, and through him, and to him, *are* all things: [g]to whom *be* glory for ever. Amen.

CHAPTER XII.

1 Pride forbidden. 9 Several duties enjoined. 19 Revenge specially forbidden.

I BESEECH you therefore, brethren, [a]by the mercies of God, that ye present your bodies a living sacrifice, holy, [b]acceptable unto God, *which is* your reasonable service.

2 And [c]be not conformed to this world: but [d]be ye transformed by the renewing of your mind, that ye may [e]prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think [1]soberly, [f]according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having [g]then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or [h]ministry, *let us wait* on *our* ministering; [i]or he that teacheth, on teaching;

8 Or he that [k]exhorteth, on exhortation: he that [2]giveth, *let him do it* [3]with simplicity; he that ruleth, with diligence; he that [l]sheweth mercy, with cheerfulness.

9 *Let* [m]love be without dissimulation. [n]Abhor that which is evil, [o]cleave to that which is good.

10 *Be* kindly affectioned one to another [4]with [p]brotherly love; in honour preferring one another;

11 Not [q]slothful in business; [r]fervent in spirit; [s]serving the Lord;

12 Rejoicing in hope; patient in tribulation; [t]continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 [u]Bless them which persecute you: bless, and curse not.

15 [x]Rejoice with them that do rejoice, and [y]weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, [z]but [5]condescend to men of low estate. [a]Be not wise in your own conceits.

17 [b]Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* [c]give place unto wrath: for it is written, [d]Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore [e]if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap [f]coals of fire on his head.

21 [g]Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 Of duties to magistrates. 8 Love is the fulfilling of the law. 11 Against gluttony, drunkenness, and the works of darkness.

LET every soul be subject unto the higher powers. For [a]there is no power but of God: the powers that be are [1]ordained of God.

2 Whosoever therefore resisteth the power, resisteth the [b]ordinance of God;

A. D. 60.

[c] Eph. 1. 7; 2. 7. Col. 1. 27; 2. 2, 3.
[d] Job 15. 8. 1 Cor. 2. 16.
[e] Job 35. 7. 1 Cor. 4. 7.
[f] Prov. 16. 4.
[g] Is. 42. 12. 2 Tim. 4. 18.

CH. XII.

[a] Luke 7. 47.
[b] Ps. 19. 14. Is. 56. 7.
[c] Ex. 23. 2. 1 Cor. 3. 19. Gal. 1. 4.
[d] Ps. 51. 10. Ez. 18. 31.
[e] Eph. 5. 10, 17. 1 Pet. 2. 3.
[1] *To sobriety.*
[f] John 3. 34.
[g] 1 Cor. 1. 5-7; 4. 6, 7.
[h] Is. 21. 6.
[i] Deut. 33. 10. 1 Tim. 2. 7.
[k] Heb. 10. 25.
[2] *Imparteth.*
[3] *Liberally.*

[l] Deut. 16. 14, 15. 2 Cor. 9. 7.
[m] 2 Sam. 20. 9, 10. Ps. 55. 21.
[n] Ps. 97. 10. 119. 104, 163.
[o] Acts 11. 23.
[4] *In the love of the brethren.*
[p] Job 1. 4. Ps. 133. 1.
[q] Prov. 6. 6-9. Is. 56. 10. 1 Thes. 4. 11, 12.
[r] Matt. 24. 12.
[s] 1 Cor. 7. 22.
[t] Gen. 32. 24-30.
[u] Job 31. 29, 30.
[x] Is. 66. 10-14.
[y] Ps. 35. 13, 14.
[z] Job 31. 13-16.
[5] *Be contented with mean things.*
[a] Prov. 3. 7.
[b] 1 Pet. 3. 9.
[c] Matt. 5. 39.
[d] Deut. 32. 35, 43.
[e] Ex. 23. 4, 5.
[f] Ps. 120. 4.
[g] Prov. 16. 32.

CH. XIII.

[a] 1 Sam. 2. 8.
[1] Or, *ordered.*
[b] 1 Pet. 2. 13.

ing reverence. The creature is nothing—the Creator all and in all. His wisdom is as incomprehensible as his eternity; although his ways are past finding out, yet enough can be discovered to fill the hearts of his children with love and confidence, hope and joy.

Chap. XII. 1-5. The apostle had not yet been at Rome. The fulness of his heart gives utterance to language pervaded by a tone not merely of personal affection and intimate acquaintance, but almost a paternal regard. He urges on them, by motives the most overwhelming, entire consecration of person and property to the Lord Jesus. The allusion is, doubtless, to the legal sacrifice of beasts and birds, the antitypes of which are those spiritual sacrifices which the faithful in Christ Jesus were then to offer. This worldly nonconformity urged by the apostle, extends to everything in spirit, speech, and behaviour, and all that makes up social life. By the "good, acceptable, and perfect will of God," is to be understood the moral purposes of Christianity, and the beauty and excellence of which is best understood by the practical exemplification of it. Pride, which led to the fall of man, still continues to be the principal cause of mischief, misery, and ruin. In the renewed heart it often makes its appearance, deforming the deportments even of those that have the root of the matter in them, afflicting families and distracting churches. This is, therefore, one of those things to be stedfastly resisted, and to the uttermost mortified, since it is pre-eminently at variance with the mind of the Gospel, and a wonderful contrast to the mind of Christ, the pattern of the new creature. Ver. 6-15. The "proportion of faith" signifies its analogy—that is, the harmony of all its parts, so that one part agrees with another, each rendering to the other mutual support, and presenting one symmetrical whole. These verses shew that spirit and manner are great considerations in religion. It is not enough to do the right thing in the wrong spirit. As the Gospel presents a glorious harmony of truth and love, so love and truth ought to characterise all the affairs of the Church and all the actions of individuals. In the days of the apostles, persecution rendered sympathy and succour, in all possible ways, necessary; and the duty is, therefore, urged by the apostle. Ver. 16-21. This exhortation is necessary to all, but especially to the young and inexperienced, on whose hearts it ought to be deeply engraven. Aiming at high things has prompted to deeds which have brought disgrace and ruin upon many who entered life with fair prospects. They who know anything of society, have not far to look for illustrations of the scripture, that "a haughty spirit cometh before a fall, and pride before destruction."

Chap. XIII. 1-7. Loyalty to established authority is

and they that resist shall [c]receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. [d]Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

4 For [e]he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, [f]a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for [g]conscience sake.

6 For, for this cause [h]pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render [i]therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; [k]fear to whom fear; [l]honour to whom honour.

8 [m]Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 [n]For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not [o]covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt [p]love thy neighbour as thyself.

10 Love [q]worketh no ill to his neighbour; therefore [r]love *is* the fulfilling of the law.

11 And that, knowing the time, that now [s]*it is* high time to awake out of sleep: [t]for now *is* our salvation nearer than when we believed.

12 The [u]night is far spent, the day is at hand: let us therefore [x]cast off the works of darkness, and let us [y]put on the armour of light.

13 Let us walk [z]honestly, as in the day; not in [a]rioting and drunkenness, not in [b]chambering and wantonness, not in [b]strife and envying:

14 But [c]put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

A. D. 60.

[c] Matt. 23. 14.
[d] 1 Pet. 3 13, 14.
[e] 1 Kings 10. 9. Ps. 82. 2-4. Prov. 24. 23, 24. Ec. 8. 2-5. Is. 1. 17. Jer. 5. 28. Mic. 3. 1-4.
[f] Josh. 20. 5-9.
[g] Heb. 13. 18.
[h] Ezra 6. 8.
[i] Luke 20. 25.
[k] Prov. 24. 21.
[l] 1 Tim. 5. 3, 17.
[m] Matt. 22. 39, 40.
[n] Ex. 20. 13-17.
[o] 7. 7, 8.
[p] Lev. 19. 18, 34. Jam. 2. 8-10.
[q] 1 Cor. 13. 4-7.
[r] Matt. 22. 40.
[s] Jon. 1. 6.
[t] 1 Cor. 7. 29-31.
[u] 1 John 2. 8.
[x] Is. 2. 20.
[y] Eph. 6. 11-18. Col. 3. 10-17.
[z] Or, *decently.*
[a] Prov. 23. 20.
[b] 1 Cor. 6. 9.
[b] Gal. 5. 15, 21.
[c] Gal. 3. 27.

CH. XIV.

[a] Job 4. 3. Is. 35. 3, 4. Zech. 11. 16.
[b] 2-6.
[1] Or, *not to judge* his *doubtful thoughts.*
[c] Acts 10. 34, 41; 15. 8, 9.
[d] 1 Cor. 4. 4, 5.
[e] Gal. 4. 9, 10. Col. 2. 16, 17.
[f] 1 Cor. 8. 7, 11.
[2] Or, *assured.*
[3] Or, *observeth.*
[g] John 6. 23. 1 Tim. 4. 3-5.
[h] John 21. 19.
[i] Thes. 5. 10.
[i] 1 Cor. 3. 22.
[k] Is. 53. 10-12. 1 Pet. 1. 21.
[l] Matt. 28. 18. John 5. 27-29. Phil. 2. 10, 11. 2 Tim. 4. 1.
[m] Ec. 12. 14. Matt. 25. 31, 32. John 5. 22 Rev. 20. 11-15.
[n] Ps. 72. 11. Rev. 5. 14.
[o] Matt. 10. 32.
[p] Ec. 11. 9. Matt. 18. 23, &c.

CHAPTER XIV.

3 Men may not despise or condemn one another for things indifferent; 13 but take heed of giving offence in them.

HIM that is [a]weak in the faith receive ye, [b]*but* [1]not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: [c]for God hath received him.

4 [d]Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man [e]esteemeth one day above another; another esteemeth every day *alike.* [f]Let every man be fully [2]persuaded in his own mind.

6 He that [3]regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it.* He that eateth, eateth to the Lord, [g]for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, [h]we die unto the Lord: [i]whether we live therefore, or die, we are the Lord's.

9 For to this end [k]Christ both died, and rose, and revived, that he might be [l]Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? [m]for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As* I live, saith the Lord, [n]every knee shall bow to me, and every tongue shall [o]confess to God.

12 So then [p]every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock, or an occasion to fall, in *his* brother's way.

a fixed principle in Christian morality. The apostle does not here take upon him to determine the *divine right* of any one system, but enjoins submission to the ruling powers in every place, and in every period. The benefits even of the worst government are still great, and infinitely better than none, which necessarily involves confusion, anarchy, rapine, and desolation. "Damnation" is an expression here, as elsewhere in our translation, which no longer signifies the idea which attached to it when the Bible was translated. It meant then simply loss or punishment, whereas now it is generally restricted to perdition, everlasting punishment, which is wholly at variance with the original import of the language. The same remark applies to 1 Cor. xi. 29, where the reference is solely and exclusively to the paternal chastisement of erring children, with a view to their deliverance from final ruin. Rulers ought to be everywhere the dispensers of justice, and as such, representatives of Heaven. Ver. 8-10. The apostle does not here mean to prohibit the contraction of debts in social life, which, in a civilised state, and especially in a commercial country, is wholly impossible; but to enforce the payment of all legal demands, and a conscientious abstinence from contracting obligations without reasonable means of discharging them. Where love is present, and reigning in power, it will both set everything right, and keep it so. The man in whom that Divine affection dwells, will not only do his neighbours no evil, but all possible good. Ver. 11-14. The apostle here rises into great solemnity, reminding the believers that the night of toil, trial, danger, and suffering, was far spent, and the day of peace, rest, joy, and glory, at hand. Only a brief space remained, when they would finish their course with joy, which ought to lead them to increased watchfulness, and entire consecration. How forcible the exhortation, and how striking its close—"Put ye on the Lord Jesus Christ!" That done, all is done; and the believer will be in a state of constant preparedness to meet his Lord.

Chap. XIV. 1-15. The injunction to "receive him that is weak in the faith," may refer either to the acknowledgment of him as a true disciple or child of God, or his admission to the fellowship of the Church. As he is not competent to deal with the deep things of the

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing [4]unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not [5]charitably. [q]Destroy not him with thy meat for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the [r]kingdom of God is not meat and drink; [s]but righteousness, and [t]peace, and joy in the Holy Ghost.

18 For he that [u]in these things serveth Christ [x]*is* acceptable to God, and approved of men.

19 Let us therefore [y]follow after the things which make for peace, and things wherewith one may edify another.

20 [z]For meat destroy not the work of God. [a]All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* [b]good neither to eat flesh, nor to drink wine, nor *any thing* [c]whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that [6]doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1 *The strong must bear with the weak, as Christ did,*
7 *who receives Gentiles as well as Jews.*

WE then that are strong [a]ought to bear the infirmities of the weak, and not to [b]please ourselves.

A. D. 60.

4 *Common.*
5 *According to charity.*
q 1 Cor. 8. 11.
r Dan. 2. 44. Matt. 3. 2.
s Is. 45. 24.
t Is. 55. 12.
u John 12. 26. Gal. 6. 15,16. Tit. 2. 11-14.
x Gen. 4. 7. Acts 10. 35.
y Ps. 34. 14.
z *See on* 15.
a Matt. 15. 11.
b 1 Cor. 8. 13.
c Mal. 2. 8.
6 *Discerneth and putteth a difference between meats.*

CH. XV.

a 1 Cor. 9. 22.
b *See on* 3.

c Ps. 40. 6-8. Ex. 34. 6. Ps. 86. 15.
d 2 Cor. 1. 3, 4; 7. 6.
1 Or, *after the example of.*
e Jer. 32. 39. Phil. 1. 27.
f John 10. 29, 30; 20. 17.
g Matt. 11. 28.
h Matt. 16. 24. John 1. 11.
i Mic. 7. 20. 2 Cor. 1. 20.
l 16; 11. 22, 30.
m Ps. 117. 1.
n Is. 11. 1, 10. Rev. 5. 5; 22. 16.
o Gen. 49. 10. Ps. 2. 4-12; 72. 8-10. Dan. 2. 44.
p Jer. 16. 19; 17. 5-7.
q Jer. 14. 8. Joel 3. 16.
r Is. 55. 12. John 14. 1, 27. Gal. 5. 22.
s Phil. 1. 11.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even [c]Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

5 Now [d]the God of patience and [e]consolation grant you to be like minded one toward another, [1]according to Christ Jesus;

6 That [f]ye may with one mind *and* one mouth glorify God, even [g]the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, [h]as Christ also received us, to the glory of God.

8 Now I say, that [i]Jesus Christ was a minister of the circumcision [k]for the truth of God, to confirm the promises *made* unto the fathers:

9 And [l]that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, [m]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [n]There shall be a root of Jesse, [o]and he that shall rise to reign over the Gentiles; [p]in him shall the Gentiles trust.

13 Now [q]the God of hope [r]fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are [s]full of

Gospel, he must be treated as a babe, requiring "milk, and not strong meat," and therefore not to be entangled with matters of doubtful disputation. The subsequent verses are intended to illustrate the principle here laid down, and to point out the necessity of walking in love, in order to the maintenance of Church harmony, and the promotion of individual edification. The injunction not to "destroy him with meat for whom Christ died," has been severely controverted. The Arminian school has fixed on the text, as proof positive that men may perish for whom Christ died; but this is to pervert the obvious meaning of the apostolic language. The children of God are beyond the possibility of destruction even by the powers of darkness, and not left to the mercy of their erring fellow-men. Still less have they to fear from brethren in the Lord, subjects of the same grace, and heirs of the same glory. It is, moreover, irrational to suppose that everlasting destruction should turn on eating things indifferent, or be brought about by an offence, either given or taken, concerning such matters. They whom the Father has given to Christ, will never perish, nor shall any be able to pluck them out of his hand. Infinite wisdom, combined with infinite power, suffices for their preservation to his kingdom and glory. The language, therefore, can mean no more than that the strong brother is to do nothing to injure the weak, or in any way to render him unhappy. If Christ so loved the weak as to die for him, surely it is not too much that the strong should bear with his weakness, and submit to some self-denial for his welfare and comfort. Ver. 16-23. "The kingdom of God" is an expression strongly significant of the power of truth and grace in the hearts of the saints. It is essentially an affair, not of rites, ceremonies, and externals, of whatever character, but of the heart. "The kingdom of God is within you," is language expressive of the great work which is wrought by the Spirit, and of his indwelling presence in every heart thus prepared by his own hand. "To edify," is an expression signifying to build up a house, and thus, by a beautiful figure, the Church of God is represented as a great temple erected for his worship. By "destroying the work of God," is to be understood breaking up the harmony of the Church, chilling love, and introducing a spirit of division and disorder which nothing of an external and subordinate character can warrant. Men highly advanced in spiritual attainments, ought to be grateful for their distinguished position, and to make the most of it for the advancement of the common cause. Self-approval, when the mind is enlightened and the heart sincere, is among the conditions of personal happiness. The language of the last verse has been sometimes misunderstood, and a source of affliction to the people of God. The import of it simply is, that if a man doubt the propriety of pursuing a given course, and yet do it, his conscience condemns him. Whatever he does not believe it safe to do, it is a sin to attempt.

Chap. XV. 1-12. Paul now applies the foregoing argument touching the duty of mutual forbearance. The exemplification of the lesson here given would do more than anything besides to render the Gospel its own witness. Tested by its fruits, its Divine origin would be indisputable. When believers shall become like-minded—when individuals, families, and churches shall be types of the heavenly felicity—the love of God in them will then be illustrated, and in a measure perfected. Oneness of mind will, of course, lead to oneness of mouth, and the harmonious result will glorify God. Ver. 13-16.

goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, [t]because of the grace that is given to me of God,

16 That [u]I should be the minister of Jesus Christ to the Gentiles, [x]ministering the gospel of God, that [y]the [2]offering up of the Gentiles might be acceptable, [z]being sanctified by the Holy Ghost.

17 I have therefore [a]whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things [b]which Christ hath not wrought by me, [c]to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, [d]by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have [e]fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been [3]much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled [4]with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

A. D. 60.

[t] 1. 5; 12. 3, 6.
[u] Acts 26. 17, 18.
[x] Acts 20. 24.
[y] Is. 66. 19, 20. 2 Cor. 8. 5. Phil. 2. 17; 4. 18.
[2] *Sacrificing.*
[z] 1 Cor. 6. 19. Eph. 2. 15, 22. 1 Thes. 5. 23.
[a] 2 Cor. 2. 14-16.
[b] Acts 14. 27. 1 Cor. 3. 6-9. 2 Cor. 3. 1-3; 6. 1.
[c] Matt. 28. 18-20. Acts 26. 20. 2 Cor. 10. 4, 5.
[d] Acts 1. 8. 1 Cor. 12. 4-11. 1 Pet. 1. 12.
[e] Acts 20. 20. Col. 1. 25. 2 Tim. 4. 17.
[3] *Many ways*, or *oftentimes.*
[4] *With you*, 32.

[f] Ps. 16. 11. Eph. 1. 3; 3. 8, 19; 4. 13.
[g] 2 Cor. 4. 5, 11. 1 Tim. 6. 13, 14.
[h] Ps. 143. 10. Phil. 2. 1.
[i] Gen. 32. 24-29. 2 Cor. 1. 11. Eph. 6. 19, 20. 1 Thes. 5. 25.
[5] *Are disobedient.*
[k] Acts 18. 21. 1 Cor. 4. 19. Jam. 4. 15.
[l] 2 Cor. 13. 11. 1 Thes. 5. 23. Heb. 13. 20.

CH. XVI.

[a] Acts 18. 18.
[b] Matt. 25. 40. Col. 4. 10.
[c] Acts 18. 2, 18, 26.
[d] 1 Cor. 16. 16.
[e] Acts 15. 41; 16. 5. 1 Cor. 7. 17. Rev. 1. 4.
[f] Matt. 18. 20. 1 Cor. 16. 19.
[g] 3 John 1.
[h] Jam. 1. 18.
[i] 2 Cor. 1. 1; 9. 2.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come [f]in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, [g]for the Lord Jesus Christ's sake, [h]and for the love of the Spirit, [i]that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that [5]do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy [k]by the will of God, and may with you be refreshed.

33 Now [l]the God of peace *be* with you all. Amen.

CHAPTER XVI.

1 *The apostle commends Phebe to the Christians at Rome.* 17 *He warns them against those who caused divisions.* 25 *He concludes with prayers for them, and ascriptions of glory to God.*

I COMMEND unto you Phebe, our sister, which is a servant of the church which is at [a]Cenchrea;

2 That [b]ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet [c]Priscilla and Aquila [d]my helpers in Christ Jesus;

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but [e]also all the churches of the Gentiles:)

5 Likewise *greet* [f]the church that is in their house. Salute [g]my well-beloved Epenetus, [h]who is the first-fruits of [i]Achaia unto Christ.

What depth and compass mark this prayer! Nothing can exceed the force and beauty of the language. A people "filled with joy and peace in believing," and abounding in hope through the power of the Holy Ghost, present the climax of Christian experience. The blessings of adoption are here realised to the fullest extent. Paul formed the loftiest conception of his office as the Apostle of the Gentiles. His heart fills to overflowing as he recites the prediction which had gone before concerning their admission to the blessings of the Gospel. The view set forth in ver. 16 is peculiarly grand. This great globe constitutes an altar on which the entire Gentile world is to be offered up, sanctified by the Holy Ghost, and accepted through the Lord Jesus. Ver. 17-33. Paul but seldom refers to his own gifts, or the miraculous powers with which he was endowed; but when he does so, it is in terms which represent their greatness. He here very distinctly intimates that his ministry among the Gentiles was attended with "mighty signs and wonders" by the power of the Spirit of God. The probability seems to be, that everywhere these, more or less, accompanied his abundant ministrations. So accustomed was he to his Master's presence, and to the display of His holy arm, that he intimates his entire confidence of coming to Rome in the "fulness of the blessing of the Gospel of Christ." This fulness of blessing clearly implied the overpowering display of those gifts by which the divinity of his mission was demonstrated. But notwithstanding these blessings, in their abundance and perpetuity, the apostle in no case neglected the use of appointed means to accomplish desired ends; in addition to his own prayers, he implores those of the Roman Christians, in terms the most emphatic conceivable. The more that pastors, teachers, officers, and churches are imbued with this spirit, the more will the Gospel have free course and be glorified.

Chap. XVI. 1-15. The duties of Christianity, throughout the Epistles, often come forth incidentally: the case of Phœbe supplies an illustration. She had occasion to visit Rome, and the apostle commends her to the especial notice, not of an individual, but of the Church at large, enjoining them to assist her in whatever business she might require their good offices, inasmuch as she had been a succourer of many, and of himself also. The fulfilment of the injunction realised the promise of the Saviour, that with what measure men mete, it shall be meted to them again. She had been a stedfast and munificent friend to the Church, and according as she had sowed she was now to reap. We are further taught here, that every opportunity should be taken of practically acknowledging the services of benefactors to the cause of Christ. By the term "servant," it has been supposed that she sustained the office of deaconess, which was not

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, [k]my beloved in the Lord.

9 Salute Urbane, [l]our helper in Christ, and Stachys my beloved.

10 Salute Apelles, [m]approved in Christ. Salute them which are [n]of Aristobulus' [1]*household.*

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who [o]labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute [p]Rufus, [q]chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. [r]The churches of Christ salute you.

17 Now, I beseech you, brethren, mark them which [s]cause divisions and offences contrary to the doctrine which ye have learned; [t]and avoid them.

18 For they that are such [u]serve not our Lord Jesus Christ, [x]but their own belly; and by good words and fair speeches deceive the hearts of the simple.

A. D. 60.

19 For [y]your obedience is come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and [2]simple concerning evil.

20 And [z]the God of peace [a]shall [3]bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, [b]salute you in the Lord.

23 [c]Gaius mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now [d]to him that is of power to stablish you according to my gospel, [e]and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, [f]according to the commandment of the everlasting God, made known to all nations [g]for the obedience of faith;)

27 To God [h]only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

[k] Phil. 4. 1. 1 John 3. 14.
[l] 2, 3.
[m] 1 Cor. 11. 19. Phil. 2. 22.
[n] 2 Tim. 4. 19.
[1] Friends.
[o] 1 Cor. 15. 10, 58. Col. 1. 29. 1 Tim. 4. 10.
[p] Mark 15. 21.
[q] John 15. 16. Eph. 1. 4.
[r] 4.
[s] Acts 16. 1-5. 1 Cor. 1. 10-13. Phil. 3. 2, 3. Col. 2. 8. 1 John 2. 19.
[t] Matt. 16. 17. 1 Cor. 5. 9-11. 1 Tim. 6. 3-5. Tit. 3. 10. 2 John 10, 11.
[u] John 12. 26. Col. 3. 24. Jam. 1. 1. Jude 1.
[x] Is. 56. 10-12. Hos. 4. 8-11.
[y] 1 Thes. 1. 8, 9.
[2] Or, *harmless.*
[z] 15. 33.
[a] 8. 37. Gen. 3. 15. Is. 25. 8-12.
[3] Or, *tread.*
[b] Col. 3. 17.
[c] 1 Cor. 1. 14. 3 John 1-6.
[d] Acts 20. 32. Eph. 3. 20, 21. 2 Thes. 2. 16, 17; 3. 3.
[e] 1 Cor. 1. 23; 2. 2. 2 Cor. 4. 5.
[f] Matt. 28. 19, 20.
[g] 1. 5.
[h] Eph. 1. 7, 8; 3. 10. Col. 2. 2, 3.

unknown in early times. Their business was to baptize, to teach female catechumens, to visit the sick sisterhood, to administer comfort to martyrs, and perform other services suitable to their sex. The gratitude of Paul breaks out on every suitable occasion. The love and fidelity of Priscilla and Aquila were tenderly remembered by him; and as they were now at Rome, he singles them out from all others for the first place in his salutation. They appear to have been ready to sacrifice their own lives to save his—the highest proof they could give of love to the Lord and his cause. Narcissus was a person of distinction at Rome, of whom much is recorded in history to his disadvantage, but yet even in his family there were believers. Ver. 16-27. In early times, the "kiss" was the general mode of salutation among friends, expressive of regard and brotherly kindness, and therefore the Christians used it in their public assemblies, as well as in their occasional meetings. It appears to have been to them what the shake of the hand is in modern times. It is still, indeed, common in some countries. Amongst the earlier Christians, it is, however, to be understood, that the practice was not promiscuous. The men saluted the men, and the women only their own sex. Their separate place, indeed, in the synagogue, or other edifices, rendered this, propriety apart, a matter of course. The instruction of the apostle touching "divisions and offences," was of the utmost moment; and seeing that he was wholly a stranger to the Romans, no offence could be taken on the score of personality. There are few portions of Scripture more entitled to serious consideration. The enlightened and conscientious observance of this rule would go a great way to make and preserve peace in the Church of God. It is, however, much to be lamented that there are generally individuals who pursue an opposite course, and, by their injudicious and unreflecting conduct, support the evil-doer—a course which, however it may assume the guise of kindness, is the greatest cruelty. In referring to the bruising of the serpent, the apostle probably pointed to the enemies of peace who had arisen in the Church, whereby the weak were seduced, and the fellowship divided. With respect to the subscriptions of the Epistles, they are not of Divine authority, and often incorrect. Sometimes, indeed, they contradict the statements made in the Epistles to which they are subjoined. In the first Epistle to the Corinthians, for instance, it is stated that it was written from Philippi, whereas Paul asserts in chap. xvi., ver. 8, that it was written in Ephesus. These subscriptions are left out by the oldest and best manuscripts and versions, or appear in different forms.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO
THE CORINTHIANS.

Corinth, the capital of Achaia, situated on the isthmus which joins Peloponnesus—now called the Morea—to the rest of Greece, was one of the most distinguished cities of ancient times. What were known as the Isthmian Games, took their name from the fact that they were, every five years, celebrated there. Corinth, in dignity, stood next to Athens: in wealth, it occupied the first place. Its extended commerce had brought great opulence, which, as usual, engendered luxury and vice, to an extent which had no parallel among the cities of Greece. In no place, therefore, had the Gospel so much to contend with as there; and nowhere was it accompanied by more glorious triumphs. The importance of the position, and the arduous nature of the work, are indicated by the circumstance that Paul spent so large a portion of his active life in that profligate capital. It was obviously a great point gained to introduce Gospel light into a city so overspread with darkness and so deluged with idolatry. This epistle was written about three years after the apostle's departure, avowedly to answer important questions transmitted to him, and to correct certain disorders which, in the meantime, had crept in among them.

CHAPTER I.

1 *Paul, after salutation and thanksgiving,* 10 *exhorteth to unity,* 11 *and reproveth their dissensions.* 26 *God, to take away boasting, rejecteth the wisdom of the wise.*

PAUL, called *to be* [a]an apostle of Jesus Christ through the will of God, and [b]Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are [c]sanctified in Christ Jesus, [d]called *to be* saints, [e]with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 [f]Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I [g]thank my God always on your behalf, for [h]the grace of God which is given you by Jesus Christ;

5 That [i]in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as [k]the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; [l]waiting for the [l]coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in [m]the day of our Lord Jesus Christ.

9 [n]God *is* faithful, by whom ye were called unto [o]the fellowship of his Son Jesus Christ our Lord.

10 Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no [2]divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is [p]Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I [q]thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

A. D. 59.

CH. I.

[a] 3, 9; 9. 1, 2. John 20. 21. Gal. 1. 1. Eph. 4. 11.
[b] Acts 18. 17.
[c] 6. 9-11. John 17. 17-19. Heb. 2. 11.
[d] Rom. 1. 7. 1 Thes. 4. 7.
[e] Ps. 45. 11. Acts 7. 59, 60.
[f] Rom. 1. 7.
[g] Rom. 1. 8.
[h] John 10. 30. 1 4. 7-10. 2 Cor. 9. 11.
[i] 2, 1, 2. Acts 18. 8.
[k] 1 4. 5. Gen. 49. 18. Matt. 25. 1. [l] *Revelation.*
[m] Phil. 1. 6, 10.
[n] 10. 13. Num. 23. 19. Deut. 7. 9. Ps. 100. 5. Is. 11. 5.
[o] 10. 16.
[2] Gr. *schisms.*
[p] 2 Cor. 11. 4.
[q] 4; 14. 18. 2 Cor. 2. 14.

Chap. I. 1-3. The term, "church," merits notice, as clearly signifying neither a number of ministers, nor a building for worship, but the collective body of believers resident at Corinth. Words are the safeguards of things. To surrender the proper import of inspired language, is the first step towards surrendering the truth it conveys. The liberties taken at an early day with this term laid the foundation of much evil, and led to the usurpation by the shepherds of rights which belonged to the flock. The second verse, as touching the divinity of the Lord Jesus, is entitled to special consideration. It has been attempted to take liberties with the apostle's language, by which the glorious truth contained in it is wholly suppressed. Some writers would render the words, "Those who are called by the name of the Lord Jesus;" but that were to go in the face of their obvious import. Nor is that all; the received view is sustained by the fact, that this is one of a class of passages all testifying the same doctrine. The distinguishing character of Christians in those days was, that they "called" on the name of Christ—that is, directed to him worship. Stephen set the first example, when, with his dying breath, he cried, "Lord Jesus! receive my spirit." Paul, too, in the prosecution of his dire work, had authority to "bind all that called on this name." Paul, moreover, "destroyed them that called on his name in Jerusalem." Ver. 4-25. The ministrations of Paul in Corinth were clearly attended with extraordinary power. Not only was the display of miraculous gifts through him great and glorious, but a profusion of them was conferred on the believers themselves. Nowhere does this appear to have taken place on a scale so grand and overpowering. To keep down schisms, or divisions, it is expedient to keep close to the Scriptures. The neglect of this rule has always preceded innovations of doctrine, worship, and ordinances. The humble and devout study of the Inspired Volume is the great preservative of everything appertaining to personal piety, Christian principles, and Church polity. General unity of sentiment will always be found connected with a goodly measure of unity of spirit. Excessive idolatry of ministers is always a token of an infantile condition of the Church. It is one thing to esteem them very highly in love for their work's sake and their Master's; it is another to misapprehend the nature of the work, to forget the Master, and to deify the servant. A true and scriptural appreciation of the ministry of the word is always a proof of superior sense and matured piety. The extreme of contempt is not less culpable, and even more mischievous than idolatry. Paul's view of the ordinance of baptism, as here set forth, cuts away at once the foundation of what is known as the "sacramental system." Paul had no conception of "regenerating" either old or young

17 For Christ sent me not to baptize, but to preach the gospel: [r]not with wisdom of [3]words, [s]lest the cross of Christ should be made of none effect.

18 For [t]the preaching of the cross is to them that perish foolishness; but [u]unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? [x]hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, [y]the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, [z]not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That [a]no flesh should glory in his presence.

30 But of him are ye [b]in Christ Jesus, who of God is made unto us wisdom, and [c]righteousness, and [d]sanctification, and [e]redemption:

31 That, according as it is written, [f]He that glorieth, let him glory in the Lord.

A. D. 59.

[r] 2. 1, 4, 13. 2 Pet. 1. 16.
[3] Or, *speech.*
[s] 2. 5.
[t] 23, 24; 2. 2. Gal. 6. 12-14.
[u] 2 Cor. 10. 4, 5.
[x] 2 Sam. 15. 31; 16. 23; 17. 14, 23. Job 12. 17, 20, 24. Is. 44. 25.
[y] Matt. 11. 25. Rom. 1. 20-22, 28.
[z] Luke 1. 3. John 4. 46-53.
[a] Ps. 49. 6. Eph. 2. 9.
[b] Is. 45. 17. John 15. 1-6. Eph. 2. 10.
[c] Ps. 71. 15, 16. Dan. 9. 24. 2 Pet. 1. 1.
[d] John 17. 17-19. 1 John 5. 6.
[e] Gal. 3. 13. Col. 1. 14.
[f] 1 Chr. 16. 10, 35. Ps. 105. 3.

CH. II.

[a] Is. 8. 20. 2 Tim. 1. 8. Rev. 19. 10.
[b] John 17. 3. Gal. 3. 1.
[c] Acts 20. 27.
[1] Or, *persuasible.*
[d] Rom. 15. 19. 1 Thes. 1. 5. 1 Pet. 1. 12.
[2] Gr. *be.*
[e] Acts 16. 14. 2 Cor. 4. 7; 6. 7.
[f] 2 Cor. 4. 4. Eph. 2. 2. Jam. 3. 15.
[g] Ps. 2. 1-6. Acts 4. 25-28.
[h] 1. 28.
[i] 1 Pet. 5. 1, 10.
[k] Matt. 11. 25. John 7. 48.
[l] Acts 3. 15. Jam. 2. 1.
[m] John 3. 16. 1 Pet. 1. 12.
[n] Matt. 25. 34. Heb. 11. 16.
[o] Rom. 8. 28. 1 John 4. 19.
[p] Am. 3. 7. Eph. 3. 3, 5. 1 Pet. 1. 12.
[q] Is. 48. 16. John 14. 26.
[r] Rom. 8. 26, 27.
[s] Dan. 2. 22.
[t] Rom. 11. 33.
[u] Rom. 8. 15, 16.
[x] John 16. 14, 15.
[y] 1 Pet. 1. 12.

CHAPTER II.

Paul declareth that his preaching far excelleth all human wisdom.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you [a]the testimony of God:

2 For I determined [b]not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And [c]my speech and my preaching *was* not with [1]enticing words of man's wisdom, [d]but in demonstration of the Spirit and of power;

5 That your faith should not [2]stand in the wisdom of men, [e]but in the power of God.

6 Howbeit we speak wisdom among them that are perfect; yet [f]not the wisdom of this world, nor [g]of the princes of this world, that [h]come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world [i]unto our glory:

8 Which [k]none of the princes of this world knew: for had they known *it*, they would not have crucified [l]the Lord of glory.

9 But, as it is written, [m]Eye hath not seen, nor ear heard, neither have entered into the heart of man, [n]the things which God hath prepared for [o]them that love him.

10 But [p]God hath revealed *them* unto us [q]by his Spirit: for [r]the Spirit searcheth all things, yea, [s]the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? [t]even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, [u]but the Spirit which is of God; [x]that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, [y]but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not

by the baptism of water: in his view, the office of baptizing was a very subordinate affair as compared with the preaching of the Gospel. He little anticipated the rise, in after-times, of a class of men, who would claim to be his successors, making light of that Gospel which was with him the Alpha and the Omega of the new dispensation, and elevating the water of baptism into the place of the Cross of Christ. Not all the fountains of the world could cleanse the soul of a single human being; but the preaching of the Cross was the power of God to salvation! The Gospel, at the distance of so many centuries—while still a fable to one and fanaticism to another, to this class foolishness and to that a stumbling-block—continues to be, as much as ever, "the power of God, and the wisdom of God." Ver. 26-31. This passage has been often misapprehended, and applied solely to the parties "called," to the exclusion of those employed in calling them, the Apostles and Evangelists; whereas it is clear that the latter alone were intended. The entire scheme of the Gospel, with all that appertains to it, is so framed as to work humility, and uproot pride, the original cause of man's fall, and still the source of his misery. This pride at one time rejects the Gospel, and at another perverts it. The temper to which the Gospel forms the soul of the faithful is just the temper of the Master himself, who was meek and lowly in heart. Glory is the height of felicity; heaven is full of it; but it is not the glory of the creature. "He that glorieth, let him glory in the Lord," and he cannot err on the score of elevation.

Chap. II. 1-11. The primary office of the evangelist is, to "declare the testimony of God." This is the sword of the Spirit. It behoves the pastor, the preacher, and every man who would teach his neighbour and his brother, to remember this; it is this—not argument, not eloquence—that is "the power of God unto salvation." Fervour may excite, imagery dazzle, and pathos melt, but the truth as it is in Jesus only can renovate the soul, since that alone is the instrument of the Holy Spirit. What was the discourse of Peter on the day of Pentecost, but a declaration of the testimony of God?

[z]the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

15 But [a]he that is spiritual [3]judgeth all things, yet he himself is [4]judged of no man.

16 For [b]who hath known the mind of the Lord, that he [5]may instruct him? [c]But we have the mind of Christ.

CHAPTER III.

1 *Milk is for children.* 3 *Against division.* 16 *Believers the temple of God.* 18 *Against conceit.*

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto [d]babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and [1]divisions, are ye not carnal, and walk [2]as men?

4 For while one saith, [b]I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, [e]but ministers by whom ye believed, [d]even as the Lord gave to every man?

6 I have planted, Apollos watered; but [e]God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour.

9 For [f]we are labourers together with God: [g]ye are God's [3]husbandry; [h]*ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For [i]other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation [k]gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it [4]shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that [l]ye are the temple of God, and *that* [m]the Spirit of God dwelleth in you?

17 If [n]any man [5]defile the temple of God, him shall God destroy: [o]for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. [p]If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, [q]He taketh the wise in their own craftiness.

20 And again, [r]The Lord knoweth the

A. D. 59.

[a] John 14. 26.
[b] Gal. 6. 1. Col. 1. 9.
[3] *Discerneth.*
[4] *Discerned.*
[b] Rom. 11. 34.
[5] Gr. *shall.*
[c] John 15. 15. Eph. 3. 3, 4.

CH. III.

[d] Rom. 2. 20.
[1] Or, *factions.*
[2] Gr. *according to man.*
[b] 1. 12; 4. 6.
[e] 4. 1, 2.
[d] 9. 17. Matt. 25. 15.
[e] 1. 30; 15. 10. Ps. 127. 1. Is. 55. 10, 11. Acts 21. 19.
[f] *See on* 6.

[g] Ps. 65. 9-13.
[3] Or, *tillage.*
[h] 6. 19. Zech. 6. 12, 13. Matt. 16. 18. Col. 2. 7.
[i] Is. 28. 16. Matt. 16. 18. 1 Pet. 2. 6-8.
[k] Ps. 19. 10. Is. 60. 17. 1 Pet. 1. 7.
[4] *Is revealed.*
[l] 2 Cor. 6. 16, 17. Heb. 3. 6.
[m] Ex. 36. 27. John 14. 17.
[n] 6. 18-20. Ps. 74. 3. Ex. 5. 11. Zeph. 3. 4.
[5] Or, *destroy.*
[o] Gen. 28. 17. Ps. 93. 5.
[p] 8. 1, 2. Prov. 3. 5, 7. Is. 5. 21. Rom 11. 25.
[q] Ex. 1. 10; 18. 11. Ps. 141. 10.
[r] Ps. 94. 11.

Philosophising on the Gospel is a perilous employment; men may reason about the Gospel without end, and yet never once preach it! Such a process may be admired by the injudicious and the undevout, but it will go unblessed, producing neither sorrow among sinners nor joy among angels! No teaching, no preaching, deserves the name of Evangelical, of which "Jesus Christ and him crucified" does not constitute the sum and substance. This alone will be attended with the "demonstration of the Spirit and of power." Mere oratory, for purposes of conversion, is impotence. Ver. 12-16. The personality and Godhead of the Holy Spirit are here set forth with extraordinary emphasis. If verbal inspiration be not clearly taught here, surely language ceases to be a safe and certain medium of communication either between God and man, or one man and another. "We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," is an expression so explicit and so emphatic as to cut short all cavilling, and to establish the faith of every saint. Is it possible more explicitly and more indisputably to state the doctrine of plenary verbal inspiration? These words, it need hardly be observed, are comprehensive alike of the apostolic speaking and the apostolic writing. This generally explains the important statement, "All Scripture is given by inspiration of God." These Scriptures are anchors of the soul, by which it may fix itself in a manner to outride every tempest of infidelity. By these, the question of inspiration is settled in a word, so as to obviate the necessity, to spiritually-minded men, of giving themselves a moment's trouble about the voluminous impieties of the enemies of inspiration.

Chap. III. 1-9. The carnality here charged upon the Corinthians is such as, nevertheless, is compatible with regeneration, although in the state of imperfect development. These Corinthians, notwithstanding their advantages and their gifts, were still but babes in Christ; but although only babes, still they were in him, and as such delivered from condemnation, which made all the difference between death and life. Sin, like holiness, is one—a fountain with many streams. The same spirit which engendered fond partiality for one faithful servant of the Lord, and bitter antipathy towards another, led to envy, strife, and division. That which really cuts at the root of one sin, therefore, cuts at the root of all; the evil is in the heart, and in the heart it must be assailed and subdued. The statement of the apostle sets forth the true position of the teacher, the preacher, and the pastor; alone, they are nothing—with God, they are competent to "turn the world upside down." Can man desire to occupy a higher place than that of a co-worker with God? Can he wish for more? Can he be more? What privilege, honour, and glory! Ver. 10-17. The import of these verses has been very generally misapprehended, or, at least, very imperfectly set forth; they have been applied exclusively to doctrine, although, carefully studied, it will be seen that they extend to souls as well as truths. Christ is alike the foundation of the system of doctrine, and of the Church, viewed as a spiritual temple. While Paul preached this doctrine, he also exemplified it; he formed the Church of Corinth exclusively of persons professing to be penitent believers. As Christ was the chief corner-stone, so only spiritual stones, so far as man could judge, were laid upon it. The duty and importance of this were only second to the duty and importance of closely adhering to Gospel doctrine. The temptations to err in the one were quite as great as in the other. There seems, indeed, no reason to doubt that it is to persons, rather than doctrines, that the language respecting the last judgment refers. "Every man's work shall be revealed by fire," is a phrase which



ST JOHN.

REVELATN. I. CHAP. I



MALTA.

MELITA.

ACTS XXVIII. 1

thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And [a]ye are Christ's; [b]and Christ *is* God's.

CHAPTER IV.

1 *How to account of ministers.* 7 *We have nothing which we have not received.* 9 *The apostles' sufferings,* 12 *and conduct.*

LET a man so account of us as of [a]the ministers of Christ, and stewards of the [b]mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [1]judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: [c]but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, [d]until the Lord come, [e]who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now, if thou didst receive *it,* [f]why dost thou glory, as if thou hadst not received *it?*

A. D. 59.

[a] 6, 19, 20. John 17. 9, 10. Rom. 14. 8. [b] 8, 6; 11. 3. Phil. 2. 8-11.

CH. IV.

[a] 2 Cor. 4. 5. Col. 1. 25. 1 Tim. 3. 6. [b] Matt. 13. 11. Rom. 16. 25. Eph. 1. 9; 3. 3-9; 6. 19. 1Tim. 3. 9, 16. [1] *Day.* [c] 2 Cor. 5. 10. [d] Matt. 24. 30, 46. Jam. 5. 7. Rev. 1. 7. [e] Ec. 11. 9. Rom. 2. 16. Rev. 20. 12. [f] Ex. 23. 2-5; 29. 3. Dan. 4. 30-32; 5. 18-23.

[g] Acts 26. 29. 2 Cor. 11. 1. [h] Ps. 132. 5-9. Rom. 13. 15. Rev. 5. 10. [i] 2 Cor. 1. 9-10. Phil. 1. 20, 30. 1 Thes. 3. 3. [k] Ps. 44. 22. Rom. 8. 36. Rev. 6. 9-11. [l] Heb. 10. 33; 11. 36. [2] *Theatre.* [m] Matt. 5. 11. Acts 9. 16. 1 Pet. 4. 14. [n] Jer. 8. 8, 9. [o] Luke 6. 28. 1 Pet. 2. 23; 3. 9. Jude 9. [p] 1 Pet. 3. 14; 4. 12-14, 19. [q] 2 Tim. 4. 3. [r] Acts 18. 4-11. Gal. 4. 19. 1 Pet. 1. 23. [s] Num. 12. 7. Matt. 24. 45. 2 Tim. 2. 2. [t] 2 Tim. 3. 10. [u] Acts 18. 21. Heb. 6. 3. Jam. 4. 15.

8 Now ye are full, now ye are rich, ye have reigned as kings without us; [g]and I would to God [h]ye did reign, that we also might reign with you.

9 For [i]I think that God hath set forth us the apostles last, [k]as it were appointed to death: for [l]we are made a [2]spectacle unto the world, and to angels, and to men.

10 We *are* fools [m]for Christ's sake, but ye [n]*are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: [o]being reviled, we bless; [p]being persecuted, we suffer it;

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but, as my beloved sons, I warn *you.*

15 For though [q]ye have ten thousand instructers in Christ, yet *have ye* not many fathers: [r]for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and [s]faithful in the Lord, who shall bring you into remembrance of [t]my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, [u]if the Lord will, and will know, not the speech of them which are puffed up, but the power.

seems to admit of only one interpretation. The subjects of decision on that awful day will be, not dogmas, but professions, or dogmas only in relation to them. "If any man's work shall be burned," is an expression which clearly points to professed Christians, visible members of churches, and not to tenets. "Wood, hay, stubble," while they aptly enough represent "damnable heresies," which go to subvert the foundation of human hope, as well as the multifarious whims and false doctrines which have distracted the Church of God, are still more striking emblems of the light, the frivolous, the formal, and hypocritical—of all who have a name to live, and yet are dead. There is, moreover, another consideration of great weight in determining the import of the words: the Church is the "temple of God," and the Spirit of God dwells there. Now, it is here intimated that this temple may be defiled, and that the act of so doing is one of most heinous iniquity; so much so as to be visited by destruction. How, then, is that temple to be defiled but by mixing up the carnal with the spiritual—wood, hay, stubble, with gold, silver, and precious stones? Ver. 18-23. It is not to be wondered at if men, wise in the things of God, are deemed fools by the wicked world. The act is one of self-defence: if Christians be right, they are fearfully wrong. The sum of the argument, then, is, "Let no man glory in men." Every man in his own order—a whole ministry for a whole Church: various gifts and various graces are adapted to meet the necessities of Christians of various talents, tastes, views, and attainments, different sexes, ages, and conditions. How beautiful the portraiture drawn in the closing verses! How striking the idea presented of unity! All instructors exist for the Church, the Church for Christ, and Christ for God, who is all and in all.

Chap. IV. 1-7. The apostles had committed to them a full revelation of the mind of Christ. Both their gifts and their office ceased with themselves, seeing that they were no longer required. It has been the habit of some to apply the term "mysteries" to the sacraments, or, more properly speaking, the ordinances of the Gospel; but there is no authority for such a style of speech, which ought, therefore, to be avoided, even were it harmless, but it is not so. It has been fraught with the most disastrous consequences to Christianity. "Baptismal regeneration" came out of this mode of expression, as well as transubstantiation. They go together; the policy of the enemies of the truth was to cry, "Up with the baptismal font, and demand for it the power of regenerating the soul."—"Up with the Lord's table into an altar, and claim for its emblems the dignity of a sacrifice for the sins of men." The absurdity of these demands is concealed by the easy assumption, that these things are "mysteries." This done, the men who believe it are ready to be transferred to the dark domains of Popery. We are here taught how great is the occasion of sinning, in the matter of ministerial preference, where there are more than one pastor in a church, by being "puffed up for one against another." Whatever be the magnitude or the variety of the gifts of men, they are all from the Lord; if, therefore, one be more highly endowed, or differently endowed from another, surely that is no reason for an idolatrous preference of him; and in the case of men, good and holy, with whom in these respects it may be different, surely that is no

20 For [x]the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

1 *The incestuous person.* 6 *The old leaven must be purged out.* 9 *Heinous offenders are to be avoided.*

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, [a]when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To [b]deliver such an one unto Satan for the destruction of the flesh, [c]that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even [d]Christ our passover is [1]sacrificed for us:

8 Therefore let us keep the [2]feast, [e]not with old leaven, neither with the leaven of malice and wickedness; [f]but with the unleavened *bread* of sincerity and truth.

A. D. 59.

[x] Rom. 1. 16. 2 Cor. 10. 4, 5. 1 Thes. 1. 5.

CH. V.

[a] Matt. 18. 19. John 20. 23.

[b] Acts 26. 18. 2 Cor. 2. 6.

[c] 2 Cor. 2. 7. Jude 22, 23.

[d] Ex. 12. 5, 6. Acts 8. 32-35. Rev. 5. 6-9.

[1] Or, *slain.*

[2] Or, *holy day.*

[e] 1 Pet. 4. 2, 3.

[f] Josh. 24. 14. 2 Cor. 1. 12.

[g] 6. 6; 7. 12. Acts 9. 17.

[h] 6. 1-5.

[i] Ps. 50. 6. Acts 17. 31.

CH. VI.

[a] 6, 7.

[b] 14. 33.

[c] Ps. 49. 14; 149. 5-9.

[d] 5. 12.

[e] Acts 6. 2-4.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is [g]called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? [h]do not ye judge them that are within?

13 But them that are without [i]God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER VI.

1 *Against going to law with brethren.* 15 *Against fornication.*

DARE any of you, having a matter against another, [a]go to law before the unjust, and not before [b]the saints?

2 Do ye not know that [c]the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then [d]ye have judgments of things pertaining to this life, set them to judge [e]who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no,

ground for neglect, contempt, or persecution. Ver. 8-13. The picture of suffering here presented is deeply affecting; it throws much light on the state of things in the days of the apostles, and impressively indicates the cost at which the Gospel was propagated amongst us Gentiles, and the obligation under which we have been laid by their self-sacrificing labours. How these verses illustrate the apostolic character! What principles theirs must have been, which could produce such devotion and such heroism! How like their Divine Master in spirit and deportment! How utterly unlike the world around them that lay in the Wicked One! Ver. 14-21. How strongly the affection of the apostle breathes in these verses! Nothing can exceed his paternal regard. Amid all that was pleasant in this portion of his spiritual family, there was much that was intensely painful. There were those whose deportment but ill accorded with their profession, and who made a very unsuitable return for the loving-kindness which had been shewn them. The effect was to call forth language foreign to the nature of the apostle. The entire passage is full of instruction to the ministers of the Gospel, whose chief trials often arise from those who profess to be their spiritual children, and whom they have loaded with kindness.

Chap. V. 1-8. Paul, having finished what he had to say to the Corinthians on the subject of the ministry, proceeds to the very serious question of morals, which reveals a lamentable state of things among a people, who, in point of gifts, ought to have stood at the head of the Gentile Churches. But their very gifts seem to have proved a snare to them. The case before us, however, clearly serves to explain the discipline of the Primitive Church. The act of exclusion was to be that, not of the officers, but of the whole church. The language of the apostle, assuming entire unity, makes no provision for a possible minority. In this serious matter, indeed, majorities and minorities are things to be deprecated, as seriously tending to interfere with the salutary operation of the laws of God's house. When cases of flagrant sin are clearly established, and properly managed, there will generally be unanimity; although individuals will occasionally arise, who, led away by friendship, or other considerations, will set themselves against the decision of the Church, and endeavour to strengthen the hands of the wrong-doer. Some extreme views have been mixed up with the interpretation of the passage. It has been thought that it signified the delivery of the offender to Satan, "to inflict corporal punishment upon him for the destruction of the flesh." But this view by no means harmonises with the spirit of the Gospel; it seems to mean nothing more than casting the offender out of the Church into the visible kingdom of the Wicked One, that he might be led to reflect on his sin, and so to repent, confess, and sue for restoration; which, as we shall see, actually came to pass. Ver. 9-13. The principle set forth in these verses is one of great moment, as affecting the Church of Christ on earth, clearly distinguishing between necessary and unnecessary intercourse with the wicked men of this world. Whatever it is needful to do, it is safe to do; but every step beyond this is presumption, and attended with danger. It is to no purpose that men pray to be delivered from the Evil One, while they rush blindfold into the heart of his kingdom.

Chap. VI. 1-6. Principles of very great importance are involved in this passage. There is here a most earnest dissuasion—which, with the eminently spiritual mind, will have all the force of a law—if there be not a positive injunction to Christians to abstain from litigation. Reference is peremptorily enjoined, and that in

not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the [f]unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And [g]such were some of you: [h]but ye are washed, [i]but ye are sanctified, [k]but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not [l]expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: [l]but God shall destroy both it and them. Now the body *is* not for fornication, [m]but for the Lord, and the Lord for the body.

14 And [n]God hath both raised up the Lord, and will also raise up us [o]by his own power.

A. D. 59.

[f] Ex. 23. 1. Prov. 11. 1. Is. 10. 1, 2. Zech. 5. 3. Acts 24. 25.
[g] Rom. 6. 17-19. Eph. 2. 1-3.
[h] John 13. 10. Eph. 5. 26. Heb. 10. 22. 1 Pet. 3. 21.
[i] Acts 26. 18.
[k] Is. 45. 25; 53. 11. Acts 13. 39. Jam. 2. 21-26.
[l] *Profitable.*
[l] John 6. 27, 49. Col. 2. 22, 23.
[m] Rom. 6. 12, 13; 7. 4; 12. 1; 14. 7-9. 1 Thes. 4. 3-7.
[n] Acts 2. 24; 17. 31 Rom. 8. 4-8; 8. 11.
[o] John 5. 28, 29; 6. 39, 40; 11. 25, 26. Eph. 1. 19, 20.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What! know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But [p]he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body: but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, [q]and ye are not your own?

20 For [r]ye are bought with a price: therefore [s]glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 *Of marriage.* 4 *It is a remedy against fornication,* 10 *and not lightly to be dissolved.*

NOW, concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, [a]*to avoid* fornication, [b]let every man have his own wife, and let every woman have her own husband.

3 Let the husband [c]render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own

[p] John 3. 6; 17. 21-23. Eph. 4. 3, 4; 5. 30. Phil. 2. 5.
[q] 1 Kings 20. 4. Rom. 14. 7-9. 2 Cor. 5. 15.
[r] Acts 20. 28.
[s] Matt. 5. 16.

CH. VII.

[a] 9; 6. 18. Prov. 5. 18, 19. 1 Tim. 4. 3.
[b] Prov. 18. 22; 19. 14. Mal. 2. 14, 15. Eph. 5. 28, 33.
[c] Ex. 21. 10. 1 Pet. 3. 7.

such a manner as to shew that it was at once impolitic and unnecessary for Christians to appeal to the heathen tribunals. Paul does not even estimate highly the capacity required to settle such matters. So far from selecting the most enlightened, gifted, experienced, and spiritually minded of the Church, he orders that their disputes shall be committed to those who are least esteemed in the Church. These he deems fully competent to deal with "things pertaining to this life." Christians, indeed, who stand at the lowest point of spirituality, are often distinguished for good sense and worldly wisdom. To these Paul clearly points as the proper parties for such an undertaking. He would not call in the aid of ignorance and simplicity, as is clearly shewn by his pungent question, "I speak to your shame: is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" This subject deserves much more attention than has yet been given to it by the Church of God in this and other countries. There can be no doubt that the bulk of disputes between Christians which are taken into courts of law might easily be settled by a reference to judicious Christian men. The difficulty does not lie here, but in the fact that, as a rule, the wrong-doers, especially if opulent, are averse to such a course. They reduce their victims to the alternative of suffering wrong or resorting to law, or, resting on their wealth, they will drag others into courts. Again, in determining the force of this Scripture, we must not overlook the difference of circumstances. A court in Corinth and a court in the capitals of England and Scotland are widely different things The case, moreover, is now greatly altered. Christianity with us, so far from being an object of contempt, is part of the constitution of the country. The business of our courts of law, therefore, is conducted under the sanction of oaths founded on the Sacred Scriptures; so that the scandal attending the appeal of Christians to idolatrous tribunals is entirely done away. To some extent, therefore, the command of the apostle is actually provided for by the judicial arrangements of the land. Finally, these courts alone have the power to compel the wrong-doer to answer for his conduct, and to enforce the decisions of justice. But while thus much is due to truth, the spirit of the apostle's injunctions continues in full force, and will do so to the end of the world. Ver. 7-11. Things here present a very serious aspect; the state of mind out of which these contentions spring is not compatible with a state of salvation, which always implies a "new heart, and a right spirit." Here the wrong-doers are not to be confounded with the sufferers; to be grievously injured is not a crime, but a calamity, deserving, not reproach, but sympathy. While he reproves even the aggrieved for not "rather suffering wrong" than appealing to the heathen, he menaces the authors of the injury with perdition. Violation of justice in dealing with mankind is classed with the foulest crimes. All these things, however they may vary in their external manifestations, are traceable to the same root—"a heart not right with God." There is reason to fear that multitudes of professing Christians have but a dim and defective view of Christianity. How divine its spirit! How excellent its morality! With what grace and beauty Paul makes everything to bear upon the Gospel! These Corinthians themselves were a living proof that there was no depravity which might not be cleansed by the blood of Christ, no guilt which might not be cancelled through his merit, and no ruin which might not be renovated by his Spirit. Ver. 12-20. The union of the believer with Christ, and the indwelling of the Holy Spirit, are here set forth as the foundation of Christian morals. The twofold power thus brought to bear upon the faithful is such as nothing can withstand. Thus man is once more lifted up to God, and earth assimilated to heaven.

Chap. VII. 1-16. It is clear that the Church at Corinth had been troubled by the rise of questions on the subjects of marriage and celibacy, which led them at once to appeal to the apostle for a decision on the points in dispute. There is much in his replies which is entitled to the serious consideration of the people of God. The only part of the passage which more par-

body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, [d]that Satan tempt you not for your incontinency.

6 But I speak this [e]by permission, *and* not of commandment.

7 For I would that all men were even as I myself: [f]but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, [g]Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, [h]or be reconciled to *her* husband: [i]and let not the husband put away *his* wife.

12 But to the rest [k]speak I, not the Lord; [l]If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For [m]the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* [n]but God hath called us [1]to peace.

16 For what knowest thou, [o]O wife, whether thou shalt save *thy* husband? or [2]how knowest thou, O man, whether thou shalt save *thy* wife?

17 But [p]as God hath distributed to every man, [q]as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, [r]but the keeping of the commandments of God.

A. D. 59.

[d] Matt. 19. 11. 1 Thes. 3. 5.
[e] 12, 25. 2 Cor. 8. 8; 11. 17.
[f] 12. 11. Matt. 19. 12.
[g] 15. Jer. 3. 20. Mal. 2. 14-16. Matt. 5. 32; 19. 6-9. Mark 10. 11, 12. Luke 16. 18.
[h] Jud. 19. 2, 3. Jer. 3. 1.
[i] Deut. 22. 19. Is. 50. 1. Mark 10. 2.
[k] 6, 25. 2 Cor. 11. 17.
[l] Ezra 10. 2, 3, 11-19.
[m] 6. 15-17. Ezra 9. 1, 2. 1 Tim. 4. 5. Tit. 1. 15.
[n] 14, 33. Rom. 12. 18; 14. 19. 2 Cor. 13. 11. Gal. 5. 22. Heb. 12. 14.
[1] *In peace.*
[o] 9. 22. Prov. 11. 30. Luke 15. 10. 1 Tim. 4. 16. Jam. 5. 19, 20. 1 Pet. 3. 1.
[2] *What.*
[p] 7. Matt. 19. 12. Rom. 12. 3-8. 1 Pet. 4. 10, 11.
[q] 18, 20, 21, 24.
[r] 1 Sam. 15. 22. Jer. 7. 22, 23.

[s] *Made free.*
[t] 9. 19. Rom. 1. 1.
[u] 6. 20. Tit. 2. 14.
[x] 10. 31. Col. 3. 23, 24.
[y] 6, 10, 12, 40.
[z] 4. 2; 15. 10.
[4] Or, *necessity.*
[a] 36. Heb. 13. 4.
[b] Ps. 30. 5. John 16. 22.
[c] Jam. 1. 10, 11.
[d] Ps. 55. 22. Matt. 6. 25-34.
[e] Neh. 5. 1-5.
[f] Luke 2. 36, 37. 2 Cor. 7. 11.
[g] 36. Eph. 5. 3. Phil. 4. 8, 9. 1 Tim. 1. 10. Tit. 2. 3.
[h] 33, 34. Luke 8. 14; 10. 40-42; 21. 34.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it; but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's [s]free man: likewise also he that is called, *being* free, [t]is Christ's servant.

23 Ye [u]are bought with a price: be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein [x]abide with God.

25 Now concerning virgins, I [y]have no commandment of the Lord: yet I give my judgment, as one that hath [z]obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present [4]distress; *I say,* that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, [a]thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they [b]that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* [c]for the fashion of this world passeth away.

32 But [d]I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married [e]careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman [f]careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is [g]comely, [h]and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his

ticularly calls for notice, is the expression, "Else were your children unclean; but now are they holy." The difficulty attending the explanation of the words is great; and, after all that has been written on the subject, it is but little, if at all diminished. Neither the Baptist nor the Pædobaptist theory suffices to remove the obscurity which rests upon it; but, happily, there is nothing material depending on it—it touches nothing that is vital in our most holy faith. Ver. 17-24. In every age there has been a strong disposition to rest on rites rather than on truth, and against this the apostle here sets himself; boldly declaring, in the face of Jewish prejudice and bigotry, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Many shew an inclination to rest in the advocacy and approval of a system of sound doctrine, without believing it; many, perceiving the error of this, advance to "experience," so called, while forgetting that nothing is entitled to such an appellation which does not spring from the belief of the truth and the indwelling of the Holy Spirit; and a third class, setting light by both doctrine and experience, whether true or false, throw themselves on the moralities. Now, the last is equally wrong with the first and the second. True religion

virgin, if she pass [h]the flower of *her* age, [i]and need so require, let him do what he will, [k]he sinneth not; let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; [l]only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII.

1 *To abstain from meats offered to idols.* 8 *We must not abuse our Christian liberty.*

NOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man [a]love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that [b]*there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* [c]one God, the Father, [d]of whom *are* all things, [e]and we [l]in him; [f]and one Lord Jesus Christ, by whom *are* all things, [g]and we by him.

7 Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But [b]meat commendeth us not to God: for neither, if we eat, [2]are we the better; neither, if we eat not, [3]are we the worse.

9 But take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be [4]emboldened to eat those things which are offered to idols;

11 And through thy knowledge [i]shall the weak brother perish, for whom Christ died?

12 But [k]when ye sin so against the brethren, and wound their weak conscience, [l]ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1 *Paul sheweth his liberty.* 7 *Ministers ought to live by the gospel,* 19 *but to deny themselves for the good of others.*

AM I not an apostle? am I not free? [a]have I not seen Jesus Christ our Lord? [b]are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: [c]for the seal of mine apostleship are ye in the Lord.

A. D. 59.

[h] 1 Sam. 2. 33.
[i] 9. 37.
[k] 28.
[l] Gen. 6. 2. Deut. 7. 3, 4. Mal. 2. 11. 2 Cor. 6. 14-16.

CH. VIII.

[a] Rom. 8. 28. Jam. 1. 12. 1 Pet. 1. 8. 1 John 4. 19.
[b] Deut. 6. 4. Is. 44. 6, 8. Jer. 10. 10. 1 Tim. 1. 17.
[c] *See* ch. 4.
[d] Acts 17. 28. Rom. 11. 36. Eph. 4. 6.
[e] John 14. 20; 17. 21-23.
[l] Or, *for him.*
[f] Matt. 28. 18. Acts 5. 31. Eph. 1. 20-23. Phil. 2. 9-11. Col. 1. 16, 17. 1 Pet. 1. 21. Rev. 1. 18.
[g] John 1. 3. Heb. 1. 2, 3.
[h] Rom. 14. 17. Col. 2. 20-23. Heb. 13. 9.
[2] *Have we the more.*
[3] *Have we the less.*
[4] *Edified.*
[i] Rom. 14. 15, 20, 21; 15. 1-3.
[k] Ex. 32. 21. 1 Sam. 2. 25. Matt. 18. 21.
[l] Ex. 16. 8. Matt. 12. 49, 50. Acts 9. 4, 5.

CH. IX.

[a] 15. 8. Acts 9. 3, 5, 17; 18. 9.
[b] 2. 6; 4. 14, 15. 2 Cor. 6. 1.
[c] John 6. 27. 2 Cor. 3. 1-3.

---

blends all the three: the truth as it is in Jesus, cordially believed, will produce experience or affection, and such experience will lead to the keeping of the commandments. Ver. 25-40. Paul never forgot, for a moment, that there are two worlds, and that man's chief concern is with that which is to come. It is not easy, however, to "use this world as not abusing it." The extremes are, not using it at all, or idolising it; to do either is not difficult; the point is to hit the happy medium, which requires the wisdom that cometh from above. To a man whose eye is steadily fixed upon eternity, nothing will prove either elevating or depressing in the extreme; the causes of both, so far as they are earthly, will pass away.

Chap. VIII. 1-6. Although the heathen had forgotten the origin of sacrifice, they still retained some idea of its object, invariably connecting it with the guilt of men, and the mercy of the higher powers, through the shedding of the blood of the victim. Some of the accompanying services of the altar were remarkable for their resemblance to those of the Jewish temple. A portion of these sacrifices was consumed, and the remainder divided between the priests and the parties presenting them, who feasted on the same, inviting their friends to the banquet. Mere knowledge, without charity, is of little value. No knowledge, indeed, deserves the name, which is not imbued with love. The character, in this respect, ought to resemble that of the Lord Jesus, likeness to whom is the test of spiritual attainments. To be one with him is the perfection of excellence. We reason from the unknown to the familiar: "If any man love God, the same is known of him." Since men were on the earth, there never was an instance of one who loved God whom God did not both know and love. In the present case love and knowledge are synonymous terms—"We love him, because he first loved us." The family of God are taught by him to know himself, and the Lord Jesus, whom to know is life eternal. Nothing could present a more striking contrast to the fables of idolatry than the teaching of the apostle. The doctrine of "One God" set aside at once all the divinities of the heathen, and thus brought the human race once more to the footstool of the Father of all, who, through this Mediator, waits to be gracious to his erring children. Ver. 7-13. The statements here set forth concerning idolatry are true to nature, and constitute a strong feature in the evangelical system. In the whole we see the natural working of the human heart, under various degrees of enlightenment. Even in the divine family, the children have occasionally something to fear from those of larger growth and mature years. The infantile conscience is often weak, but, such as it is, it is the proper guide of babes in Christ; and an attempt to govern them by the consciences of brethren much farther advanced in spiritual things, would be to rob them of their dearest right, and divest them of their proper responsibility. The question is not, what is right or wrong in itself, but what these babes in their own conscience deem so. All deviations from this rule are full of peril. Too much has been made of the language before us, as bearing on Universal Redemption, and the doctrine of the perseverance of the saints. Whatever leads to sin, in its own nature, leads to perdition; and the tendency of small sins is to prepare for greater ones. The wages of all sin is death, and the purpose of God according to election only preserves the people of God from destruction by preserving them from sin; and for this purpose the amplest provision has been made by sovereign mercy.

Chap. IX. 1-18. Here the apostle goes on to illustrate the principle he has been laying down, by shewing that the strong should bear the burdens of the weak, and

3 Mine answer to them that do examine me is this;

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a [1]wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who [d]goeth a warfare any time at his own charges? who [e]planteth a vineyard, and eateth not of the fruit thereof? [f]or who feedeth a flock, and [g]eateth not of the milk of the flock?

8 Say I these things [h]as a man? [i]or saith not the law the same also?

9 For it is written in the law of Moses, [k]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. [l]Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope.

11 If we have [m]sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; [n]but suffer all things, lest we should [o]hinder the gospel of Christ.

13 Do ye not know, that [p]they which minister about holy things [q]live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord [q]ordained, that they which preach the gospel should live of the gospel.

15 But [r]I have used none of these things; [s]neither have I written these things, that it should be so done unto me: [t]for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a [u]dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily*, that, when I preach the gospel, I may make the gospel of Christ without charge, [x]that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being [y]not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: [z]I am made all things to all *men*, [a]that I might by all means save some.

23 And this I do [b]for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which [c]run in a race run all, but one receiveth the prize? [d]So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown, [e]but we an incorruptible.

26 I therefore so run, not as uncer-

A. D. 59.

1 Or, woman.
d 2 Cor. 10. 4, 5.
e 3, 6-8. Deut. 20. 6.
f Jer. 23. 2, 3.
g Prov. 27. 27.
h 7. 40.
i 14. 34. Is. 8. 20. Rom. 3. 31.
k Deut. 25. 4. 1 Tim. 5. 18.
l Num. 22. 22-35. Deut. 5. 14. Matt. 6 26-30.
m Mal. 3. 8, 9. Matt. 10. 10. Rom. 15. 27. Gal. 6. 6.
n 4. 11, 12.
o Gen. 24. 56. Neh. 4. 8. Rom. 15. 22.
p 10. 18. Lev. 6. 16-18; 7. 6-8.
q Or, *feed.*
r *See* on 4.
s *See* on 12.
t 2 Cor. 11. 9-12.

u Matt. 18. 6.
x *See* on 16; 4. 1.
y Rom. 14. 15.
z Ps. 110. 32. Matt. 5. 17-20. Rom. 7. 22, 25. Gal. 5. 13, 14, 22, 23.
a 10. 33.
b *See* on 19.
c Mark 8. 35. 2 Cor. 2. 4. Gal. 2. 5. 2 Tim. 2. 10.
d Ps. 19. 5.
e Gal. 2. 2; 5. 7. Phil. 2. 16.
f 2 Tim. 4. 8.

submit to acts of self-denial to promote their comfort and edification. The great fact to be attested by the apostles was, the resurrection of the Lord Jesus; and, therefore, it was necessary to have seen him in his risen state. And, in this respect, Paul was as fully qualified as any of his brethren; for although he had not seen the Lord Jesus before his death, he saw him after his resurrection, and received from him the sum of that knowledge which he was appointed to communicate to the Gentiles. What Paul enjoined he exemplified: he had the same rights touching the matter of support as the rest of the apostles; but these he waived for the sake of the Gospel, that his enemies might not be in a position to charge him with selfishness in the efforts he made for its propagation. No point is more clearly set forth in Scripture than the right of the servants of the Saviour to a reasonable subsistence. The law is so clear as to admit of no dispute: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." In this there is nothing new or peculiar. It is only the introduction of the principle of the Jewish into the Christian dispensation. The priests and Levites had no inheritance among the children of Israel, and, therefore, no means of subsistence other than the tithes and first-fruits, oblations and presents. On these grounds, therefore, alone, they had a claim on their brethren. To this must be added the fact, that their time was consumed in the Temple service, which rendered the cultivation of other pursuits impossible. Ver. 19-27. The apostle here lays down a principle of great importance, as to the manner of dealing with parties whom it is sought to bring over to the Gospel. The evangelical scheme, from its wonderful mixture of justice and of mercy, is sufficiently offensive without unnecessarily adding to it. The great thing with the apostle was the conversion of men; and hence he was prepared to bear with such habits and prejudices as did not interfere with the grace of the Gospel. On this ground he circumcised Timothy, that he might obtain the ear of the Jews. But he took special care to apprise them, that neither was circumcision anything, nor uncircumcision, but regeneration, faith working by love, and keeping the commandments. He even told them that, if any man was circumcised with a view to justifying righteousness, Christ would profit him nothing. The principle deserves the notice of all who are concerned in spreading the Gospel. It is proper, it is duty, to consult tastes and prejudices, so far as it may be necessary and safe; but the moment they trench on the finished work of Christ, and justification by faith in his blood, free, full, and everlasting, without regard to merit of any sort, or works, either done, or to be done—then the teacher is to give place, no, not for a moment; since the Lord Jesus is the end of the law for righteousness to every believer. Paul's reference to the mortification of his own body, yields no support to the doctrine of Popish penances; it signifies nothing more than the resolute curbing of the old nature—a habitual watching against sin. The advocates of a certain system of theology make too much of the expression, "castaway," which is incapable of being made to support their favourite tenet of falling from grace. The apostle simply shews that, in his own case, he exemplifies his own lessons,

tainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X.

1, 11 *The Jews were examples to us both in their mercies and their judgments.* 25 *In using our Christian liberty,* 28 *we should be careful not to wound others.*

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all [a]baptized unto Moses in the cloud and in the sea;

3 And [b]did all eat the same spiritual meat;

4 And [c]did all drink the same spiritual drink; (for they drank of that spiritual Rock that [1]followed them; and [d]that Rock was Christ:)

5 But [e]with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were our [2]examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither [f]be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither [g]let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us [h]tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for [3]ensamples: and [1]they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore, [k]let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is [4]common to man: [l]but God *is* faithful, [m]who will not suffer you to be tempted above that ye are able; but will with the temptation also [n]make a way to escape, that ye may be able to bear *it*.

A. D. 59.

CH. X.

a Ex. 14. 31.
b Ex. 16. 4, 15, 35. Deut. 8. 3.
c Ex. 17. 6. Num. 20. 11. John 4. 10.
1 Or, *went with them.*
d Ex. 5. 4, 5. Heb. 10. 1.
e Num. 14. 11, 12, 28-35. Deut. 1. 34, 35.
2 *Figures.*
f Nu. 20, 22; 5.11; 6.9; 8.7. Deut. 9. 12, 16-21. Ps. 106. 19, 20.
g 6. 9, 18. Num. 25. 1-9.
h Ex. 17. 2, 7; 23. 20, 21. Num. 21. 5. Deut. 6. 16.
3 Or, *types.*
i Rom. 15. 4.
k Prov. 16. 18. Matt. 26. 33.
4 Or, *moderate.*
l Deut. 7. 9. Ps. 36. 5; Lam. 3. 23. Hos. 2. 20.
m Ex. 13. 17. Ps. 125. 3. Luke 22. 32.
n Gen. 19. 20, 21. Ps. 124. 7. Luke 16. 26. Acts 27. 44.

o 2 Cor. 6. 17. 1 John 5. 21. Rev. 2. 14; 13. 8; 21. 8.
p Matt. 26. 26-28. Mark 14. 22-24.
q John 6. 53-58. Heb. 3. 14.
r Acts 2. 42, 46; 20. 7, 11.
s Col. 3. 19; 3. 11, 15.
t 3, 4, 21; 11. 26-28.
u Matt. 6. 24. 2 Cor. 6. 15-17.
x Ex. 20. 5.
y Job 9. 4; 40. 9-14.
z 28. Ex. 19. 5. Deut. 10. 14. Job 41. 11. Ps. 24. 1; 50. 12.
a 8. 10-13. Rom. 14. 15.
5 *Thanksgiving.*
b 7. 34. Deut. 12. 7, 11. Zech. 7. 5, 6.

14 Wherefore, my dearly beloved, [o]flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The [p]cup of blessing which we bless, is it not [q]the communion of the blood of Christ? [r]the bread which we break, is it not the communion of the body of Christ?

17 For [s]we, *being* many, are one bread, *and* one body: for we are all partakers of [t]that one bread.

18 Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye [u]cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do [x]we provoke the Lord to jealousy? [y]are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake.

26 For [z]the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go, whatsoever is set before you eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, [a]eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by [5]grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore [b]ye eat, or drink,

connecting ends with means of Divine appointment. While in the ship, Paul told the company that none of them should be lost: when he saw the seamen, without whom the vessel could not be managed, trying to escape by stealth, he at once cried out, "Except these men abide in the ship, ye cannot be saved." Prevented from departing, they remained, performing their duty, and so the company were saved. So, too, Paul, in his address to the Romans, says, "If ye live after the flesh, ye shall die;" but the grace of God, which brings salvation, provides against this, teaching all who receive it, "denying all ungodliness and worldly lusts, to live soberly, righteously, and godly in the world."

Chap. X. 1-12. The Corinthians are here taught that neither ordinances nor gifts will save them, and that they have proof of being in Christ only in proportion as they hate and flee from sin. They are pointed to the Jews for an illustration. The children of Israel were all typically baptized to Moses in the cloud and in the sea—in the passover they all ate spiritually and typically of the Lord's Supper—they all drank, of the miraculous rock, waters which were typical of the blood, grace, and spirit of Christ; and it profited them nothing, because of their unbelief and wickedness. The lesson of the whole is, let him who thinks he stands take heed lest he fall. Ver. 13-26. It is sometimes the believer's duty to maintain his ground, and fight—in that case, he will receive the help necessary to victory; in other cases, it is his duty to flee—and, then, the way will be opened for him. The great point is, to ascertain when the one course is duty and when the other. Mistake here may lead to serious consequences; but a heart intent only on obeying the truth, and promoting the Divine glory, will seldom be mistaken. The table of the Lord, as here set forth, points to the wall of sepa-

or whatsoever ye do, do all to the glory of God.

32 Give [c]none offence, neither to the Jews, nor to the [6]Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 *Of covering the head in prayer.* 21 *Of profaning the Lord's supper.* 23 *The apostle's account of its institution.*

BE ye followers of me, [a]even as I also *am* of Christ.

2 Now I praise you, brethren, [b]that ye remember me in all things, and [c]keep the [1]ordinances, as I delivered *them* to you.

3 But I would have you know, that [d]the head of every man is Christ; and the head of the woman *is* the man; [e]and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [f]he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have [2]power on *her* head because of the angels.

A.D. 59.

[c] 33; 8. 13. Rom. 14. 13. 2 Cor. 6. 3. Phil. 1. 10.
[6] *Greeks.*

CH. XI.

[a] Rom. 15. 2, 3. Eph. 5. 1, 2. Phil. 2. 4, 5.
[b] 4. 17; 15. 2.
[c] 7. 17. 1 Thes. 4. 1, 2. 2 Thes. 2. 15.
[1] *Traditions.*
[d] Eph. 1. 22, 23; 4. 15; 5. 23. Phil. 2. 10, 11.
[e] 3. 23; 15. 27, 28. Is. 49. 3-6; 52. 13; 53. 4; 61. 1-4. Matt. 28. 18. John 3. 34-36; 5. 30-30; 14. 28; 17. 2-5. Eph. 1. 20-22. Phil. 2. 7-11.
[f] Gen. 1. 26, 27; 5. 1; 9. 6. Ps. 8. 6.
[2] That is, *a covering, in sign that she is under the power of her husband.*

[g] 8. 6. Prov. 16. 4.
[3] Or, *veil.*
[h] 1 Tim. 6. 3.
[i] 7. 17; 16. 1. 1 Thes. 2. 14.
[k] 1. 10-12; 5. 1.
[4] Or, *schisms.*
[5] *Sects.*
[6] Or, *ye cannot eat.*
[l] 10. 32; 15. 9.
[7] Or, *that are poor.*
[m] 15. 3. Matt. 26. 20.
[n] Matt. 26. 2.
[o] Matt. 26. 26-28. Mark 14. 22-24.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; [g]but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a [3]covering.

16 But if any man [h]seem to be contentious, we have no such custom, neither [i]the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, [k]I hear that there be [4]divisions among you; and I partly believe it.

19 For there must be also [5]heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, [6]*this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? [l]or despise ye the church of God, and shame them [7]that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For [m]I have received of the Lord that which also I delivered unto you, That the Lord Jesus, [n]the *same* night in which he was betrayed, [o]took bread:

24 And, when he had given thanks, he

---

ration which is raised between the Church and the world. This spiritual feast must not be confounded with the riotous banquetings of idolatry. When all men shall have become Christians, and when no man shall seek his own, but every man another's welfare, the effect will be to assimilate earth to heaven. Ver. 27-33. Here, again, the apostle urges on the strong the duty of respecting the consciences of the weak. The glory of God is the star by which the Christian ought to steer his way over the troubled ocean of this world. That star is always visible, and it will never mislead. He who follows Christ will at length, without fail, find him in heaven.

Chap. XI. 1-16. Popery has made much of the apostle's reference to tradition, but without cause; for he appeals to people whom he had brought out of the world, and formed into a Church, and who, therefore, were the depositaries of his own manifold instructions on doctrine, ordinances, and polity, throughout a lengthened period. Up to that time, they had no apostolic Scripture; they were, therefore, entirely indebted to the living voice of Paul for all they knew. The traditions of Popery are at variance with the Word of God, which is the sole reason for withholding it from the people. The Bible and Popery cannot co-exist. The disadvantages under which the Churches laboured in apostolic times, notwithstanding the abundance of inspired men, were far from inconsiderable: as the case of Popery shews, the oral instructions of inspired men were liable to be mixed with error, and seriously corrupted. There is now an end to this: the Divine communication is complete and perfect; and it only remains for the faithful in everything to take for their watchword—"To the law and the testimony." But when the Canon of Scripture was completed, and the whole of the precious treasure collected into a volume, then the sole reign of tradition was at an end, and the Churches, through all the earth, and through all time, were blessed with the lively Oracles; thenceforward there was an end to uncertainty. By degrees, however, the Scriptures were withdrawn. People of a contentious spirit must, as foolish men, be answered according to their folly—"We have no such custom, neither the churches of God." Ver. 17-26. There is no spectacle on earth so incongruous as division amongst Christians surrounding the table of the Lord. That spot, above all others, ought to be the centre of unity. The Corinthian Church completely lost sight of the true nature and object of the ordinance of the Lord's Supper, converting it into a social feast; and not only so, but forming themselves into parties the same as in common life, according to worldly relationships and class associations. The best mode of exposing and correcting error is to place beside it the Divine pattern. In our own day, in estimating the claims of Popery, for example, let any man take with him the New Testament, and proceed to a Popish chapel, and there let him compare what he reads with what he sees, and judge for himself. He will then be able to say, whether in that single point—to pass by a multitude that remain—there be, or be not, any substantial reason why the Popish priests keep back from the people the Sacred Scriptures. Popery withholds the cup entirely

brake *it*, and said, Take, [p]eat; [q]this is my body, which is broken for you: this do [s]in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, [r]This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, [t]ye do shew the Lord's death [s]till he come.

27 Wherefore, [t]whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, [u]shall be guilty of the body and blood of the Lord.

28 But [x]let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh [1]damnation to himself, [y]not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, [z]we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto [2]condemnation. And the rest will I set in order when I come.

A. D. 60.

[p] 5, 7, 8. John 6. 53-58.
[q] 26, 28; 10. 3, 4, 16, 17.
[s] *For a remembrance.*
[r] 27, 28.
[t] Or, *shew ye.*
[s] 4. 5; 15. 23. John 21. 22. Heb. 9. 28. Rev. 1. 7.
[t] 10. 21. Matt. 22. 11.
[u] 29.
[x] 31. Zech. 7. 5-7. 2 Cor. 13. 5.
[1] Or, *judgment.*
[y] Ec. 8. 5. Heb. 5. 14.
[z] Deut. 8. 5. Job 34. 31, 32.
[2] Or, *judgment.*

CH. XII.

[a] Mark 9. 39. John 16. 14, 15.
[1] Or, *anathema.*
[2] Or, *ministries.*
[b] Matt. 23. 10. Phil. 2. 11.
[c] Job 33. 29. John 5. 17. Phil. 2. 13.
[d] Matt. 26. 14, &c. 1 Pet. 4. 11.
[e] Gen. 41. 38, 39. Job 32. 8. Ps. 143. 10. Is. 11. 2; 50. 4.
[f] 13. 2. Matt. 21. 21. Luke 17. 5, 6.
[g] Mark 16. 17. Acts 19. 6.

CHAPTER XII.

1 *Spiritual gifts are various,* 7 *and bestowed for our profit* 12 *Christians, as the members of the body natural, are one.*

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that [a]no man speaking by the Spirit of God calleth Jesus [1]accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of [2]administrations, [b]but the same Lord.

6 And there are diversities of operations, but it is the same God which [c]worketh all in all.

7 But [d]the manifestation of the Spirit is given to every man to profit withal.

8 For to one [e]is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another [f]faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [g]*divers* kinds of tongues; to another the interpretation of tongues:

from them; and instead of giving them the bread—or rather its substitute—into their own hands, they make the people kneel down and protrude their tongues, on which they lay a wafer. The abuses of the Supper at Corinth were a thing of nought as compared with the outrages of Romanism, which has destroyed both its form and its essence. But this is neither all nor the worst. Popery tells its dupes that the wafer is actually the flesh of Christ, and that the wine is the very blood! If such were the fact, how comes it that the flesh only is given to the people, and all the blood appropriated to the priests? It is hardly practicable to advance much farther in the path of impious deception. It is impossible to offer a more flagrant insult to the majesty of reason. A system which has descended to such depths of iniquity will stick at nothing. Men so benighted and so prostrated as to endure this, will endure anything. Ver. 27-34. The abuse of the institution involved serious guilt: it was an indignity offered to the Son of God, which deserved to be visited with fatherly chastisement. The sin of the Corinthians mainly consisted in the manner. They ate and drank "unworthily," "not discerning the Lord's body." The apostle, however, does not go about to correct the evil by abolishing the ordinance, or by commanding the erring people to abstain from it; he enjoins them to "examine" themselves, and to observe it as they ought. The term rendered "damnation," has been a source of much disquiet to multitudes of sincere and devout believers. But the word here does not mean "damnation" in the sense of eternal punishment; it refers not at all to that, but simply to parental chastisement, inflicted expressly in mercy, "that they should not be condemned with the world." This chastisement took various forms, all partaking more or less of a bodily character. The object of these chastisements was to lead the people to repentance; and, doubtless, the Spirit of the Lord sanctified them for that end. Already they extensively prevailed, without their knowing it: "many were weak and sickly among them, and many slept"—that is, they were dead. But although dead, they were not "damned;" they were "absent from the body, but present with the Lord." The fears of many godly people on the subject are groundless. There is no danger of their falling into the errors of the Corinthians. A most important consideration is here suggested. Numbers of people, professing to be Christians, practise on themselves a deception in this matter: lest they should eat and drink "unworthily," they neither eat nor drink at all, and take credit to themselves for their rejection of the Divine authority as a deed of merit! A greater mistake cannot be committed. If it be an error to observe a great command in a wrong manner, what must it be to trample that command in the dust? Is the former to be "guilty of the body and blood of the Lord," and is the latter to be viewed as a thing attended with no danger? The command is absolute, and binding on all Christians. They neglect it at their peril! It is the very climax of inconsistency for men to profess and call themselves Christians, and despise the Lord's dying command—a statute of his kingdom. His own decision is, "If ye love me, keep my commandments."

Chap. XII. 1-13. The test of a claim to inspiration was the light in which the party making it professed to view the Lord Jesus Christ. It was in vain that such as spake against him said they were moved by the Spirit of God. All such stood self-condemned, seeing that it was the province of the Spirit to glorify Christ. On the other hand, no man could have faith to speak of Jesus in his Divine character, but under the influence of the self-same Spirit. Writers of a certain class misapprehend the import of these words—"A manifestation of the Spirit is given to every man to profit withal." This Scripture has been strenuously urged as incontestable proof of the doctrine of what is called "common grace" and "common light," as the property of every human being—grace which he has only to use aright in order to the regeneration, repentance, and faith, which bring salvation. But Paul is not here speaking of man as a race. Nay, he is not even speaking of the whole body of the Corinthian Church, but of that small class among them on whom was bestowed one or more of the "divers

11 But [h]all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ.

13 For [i]by one Spirit are we all baptized into one body, [k]whether *we be* Jews or [s]Gentiles, whether *we be* [l]bond or free; and have been all made [m]to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; [n]is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 [o]If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now [p]hath God set the members every one of them in the body, [q]as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we [4]bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For [r]our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked;

25 That [s]there should be no [5]schism in the body; but *that* the members should have [t]the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now [u]ye are the body of Christ, and members in particular.

28 And [x]God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, [6]diversities of tongues.

29 *Are* [y]all apostles? *are* all prophets? *are* all teachers? *are* all [7]workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But [8]covet earnestly the best gifts: and yet [8]shew I unto you a more excellent way.

CHAPTER XIII.

1 *All gifts, how excellent soever, are nothing worth without charity.* 4 *The properties thereof.*

THOUGH I speak with the tongues of men and of angels, and [a]have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though [b]I have *the gift of* prophecy, and understand all mysteries, and all knowledge; [c]and though I have all faith, so that I could remove mountains, and have not charity, [d]I am nothing.

3 And [e]though I bestow all my goods to feed *the poor*, and [f]though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity [g]suffereth long, *and* is kind; charity envieth not; charity [1]vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, [h]seeketh not her own, is not easily provoked, [i]thinketh no evil;

6 [k]Rejoiceth not in iniquity, but [l]rejoiceth [2]in the truth;

7 [m]Beareth all things, believeth all things, [n]hopeth all things, [o]endureth all things.

8 Charity [p]never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

A. D. 59.

h John 3. 27. Eph. 4. 7.
i Ex. 36. 25-27. Matt. 3. 11. Luke 3. 16. Tit. 3. 4-6. 1 Pet. 3. 21.
k Rom. 3. 29; 4. 11. Eph. 2 11-16, 19-22; 3. 6. Col. 1. 27; 3. 11.
s *Greeks.*
l Eph. 6. 8.
m Cant. 5. 1. Is. 41. 17, 18; 55. 1. Zech. 9. 15-17.
n Rom. 12 3, 10. Phil. 2. 3.
o 1 Sam. 9. 9. Ps. 94. 9; 139. 13-16. Prov. 20. 12.
p 24, 28.
q *See on* 11.
4 *Put on.*
r Gen. 2. 25; 3. 11.
o John 17. 21-26. 2 Cor. 13. 11.
5 Or, *division.*
t 2 Cor. 7. 13; 8. 16.

u *See on* 12.
x Acts 20. 28. Rom. 12. 6-8. Eph. 4. 11-13.
6 Or, *kinds.*
7 4-11, 14-20.
y *Powers.*
z 8, 1; 14. 1, 39.
8 Phil. 3. 8. Heb. 11. 4.

CH. XIII.

a Rom. 14. 15. Gal. 5. 6, 22.
b Num. 24. 15-24.
c Matt. 17. 20.
d 8. 4.
e Luke 21. 3, 4.
f Dan. 3. 16-28. John 13. 37.
g Prov. 10. 12.
1 *Is not rash.*
h Phil. 2. 3-5, 21. 1 John 3. 16, 17.
i Job 21. 27. Luke 7. 39.
k Prov. 14. 9. Luke 22. 5.
l Ex. 18. 9. 1 Thes. 3. 6-10.
2 Or, *with.*
m *See on* 4.
n Luke 19. 4-10.
o Gen. 29. 20.
p Luke 22. 32. Gal. 5. 6.

---

gifts" specified, enjoyed, and abused. The entire strain of his argument is to shew that the sum total of these gifts, of whatever kind, were given, not to gratify the individual possessing them, but to edify the Church, and to promote the glory of Christ. Such is the import of the expression, "to profit withal:" it is not that the party might profit by it to secure the conversion of his own soul, but that he might "profit the Church." The man possessing the gift is presumed to be previously converted, and it was as such that he obtained the gift. Ver. 14-31. The kingdom of God is remarkable for its unities—one faith, one Lord, one baptism; and all the gifts here specified are from one Spirit. All the members of the Church of Christ in every age, and in every clime, form but one body. Right views of this would tend to suppress the risings of pride and vanity, as it shews that each member of the Church of Christ is just what the Spirit of the Lord makes him, and destined to accomplish the purposes the Spirit of the Lord intends: each in his place, therefore, whether high or low, is honourable; while none are to be deified, none are to be despised.

Chap. XIII. 1-3. The bulk of men are desirous to be considered great rather than good. The graces of the Spirit, even where they shone in strength, were not prized, admired, and courted; but it was deemed a glorious thing to speak with tongues, to cure sickness, to discern spirits, and in divers ways to work miracles! These things attracted notice, exciting envy in one quarter, and admiration in another. The professor was but too ready to plume himself on his gift, and to use it to gratify his own vanity rather than to promote the glory of the Saviour. To correct this grievous evil, Paul here assures them that these gifts made no part whatever of the Gospel salvation, and that they may even exist without it. Where there is no love there is no life: love is the very soul of piety; it is the prime grace of the Spirit; it is the crowning evidence of regeneration, conversion, and adoption. God is love; and every one that is born of God loves both the Father and the family. It is the test of true religion—"We know that we have passed from death unto life, because we love the brethren." Ver. 4-13. Paul, instead of defining love, describes its operations, which he shews to be beautiful, glorious, and God-like. Wherever the Spirit of the Lord dwells, love will dwell, and manifest its presence by the

9 For we know in part, and we prophesy in part.

10 [q]But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, [r]I spake as a child, I understood as a child, I [s]thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, [t]darkly; but then [u]face to face: now I know in part; but then shall I know even as also I am known.

13 And now [v]abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

1 *Prophecy preferred before speaking with strange tongues, 30 but must be exercised in an orderly manner.*

[a]FOLLOW after [b]charity, and [c]desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man [1]understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men, *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue [d]edifieth himself; but he that prophesieth [e]edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: [f]for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, [g]what shall I profit you, except I shall speak to you either by [h]revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, [i]except they give a distinction in the [2]sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [3]easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, [k]forasmuch as ye are zealous of [4]spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, [l]my spirit prayeth, but my understanding is unfruitful.

15 [m]What is it then? [n]I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, [o]and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 [p]I thank my God, I speak with tongues more than ye all:

19 Yet [q]in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit [r]in malice be ye children, but in understanding be [5]men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, [s]but for them which believe.

23 If therefore [t]the whole church be

A. D. 59.

[q] Is. 24. 23. Rev. 21. 22, 23.
[r] Ec. 11. 10. Gal. 4. 1.
[s] Or, *reasoned.*
[t] Gr. *in a riddle.*
[u] Ex. 33. 11.
[v] 1 Pet. 1. 23.

CH. XIV.

[a] Prov. 15. 9. Rom. 9. 30. Heb. 12. 14.
[b] 13. 1-8.
[c] 12. 1, 31.
[1] Gr. *heareth.*
[d] 14.
[e] 3, 18, 19.
[f] 1, 3.
[g] 10. 33; 12. 7; 13. 3. 1 Sam. 12. 21. Matt. 16. 26. 2 Tim. 2. 14. Tit. 3. 8. Heb. 13. 9.
[h] 26-30. Matt. 11. 25. Eph. 1. 17. Phil. 3. 15.
[i] 8. Num. 10. 2-10. Matt. 11. 17. Luke 7. 32.
[2] *Tunes.*
[3] Gr. *significant.*
[k] 1; 12. 7, 31. Tit. 2. 14.
[4] Gr. *spirits.*
[l] 2, 15, 16, 19.
[m] 10. 19. Rom. 3. 5; 8. 31. Phil. 1. 18.
[n] 19. John 4. 23, 24. Rom. 1. 9. Eph. 5. 17-20; 6. 18. Col. 3. 16. Jude 20.
[o] Ps. 47. 7. Rom. 12. 1, 2.
[p] 1. 4-6; 4. 7.
[q] 4, 21, 22.
[r] Matt. 18. 3. 1 Pet. 2. 2.
[5] *Perfect,* or *of a ripe age.*
[s] 3.
[t] 11. 18.

presence of all these things. These, therefore, are the attributes which ought to mark the character of every professing Christian. They will exist in a great variety of measures; but still, even in their smallest degrees, they will be in such strength as to shew that "if any man be in Christ, he is a new creature." By the failure of prophecy, is to be understood its accomplishment, when it shall cease to be prophecy, and become history. Tongues will cease with the present world: as at the outset language was one, so will it be again. What is now pursued, possessed, and praised as knowledge, will then vanish away. The arts and sciences of time will be of no use in the world of spirits! Faith, as receiving the Divine testimony concerning Christ, and laying hold upon his righteousness, is indispensable to justification; hope, the power which springs from the promises, produces comfort, purity, and strength: and both will last as long as the Church on earth; but in heaven they will cease, or exist for other objects. Not so charity, or love; as a ruling power of the renewed soul, it not only occupies the chief place here, but will do so in heaven, where it reigns, and its power will remain through all eternity the same.

Chap. XIV. 1-25. There is no species of greatness so little understood, or so little cultivated, as that which is indisputably the highest—moral greatness; the greatness of the prophets and apostles, and the Lord Jesus Christ. Such greatness is nearly identical with goodness, or Christian benevolence—looking forth in stedfast, continued endeavours to diffuse truth and holiness, love and happiness, among mankind. While all knowledge is power, the knowledge of God, as producing love, is incomparably the highest power. Love operates in the way of benevolence, and the result is usefulness, or the formation of happiness. He is, therefore, the greatest man who, on Christian principles, most lays himself out to promote human welfare. While the rage of the Corinthians was to obtain shining gifts, Paul here shews that the useful gifts are much more to be coveted. What he enjoins he, as usual, exemplifies: he avows that he estimates every gift by its adaptation to further the

come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, [a]will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, [x]he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, [y]falling down on *his* face, he will worship God, and report that [z]God is in you of a truth.

26 How is it then, brethren? when ye come together, [a]every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [b]Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let [c]the prophets speak two or three, and let the other judge.

30 If *any thing* be [d]revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that [e]all may learn, and [f]all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of [6]confusion, but of peace, as in all churches of the saints.

34 Let your [g]women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, [h]let them ask their husbands at home; for it is [i]a shame for women to speak in the church.

36 What! [k]came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, [l]let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, [m]covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

A. D. 59.

[a] Hos. 9. 7. Acts 2. 13; 26. 24.
[x] John 1. 47-49; 4. 29. Acts 2. 37.
[y] Gen. 44. 14. Deut. 9. 18. Ps. 72. 11.
[z] Is. 45. 14. Zech. 8. 23.
[a] *See on* 6; 12. 8-10.
[b] Rom. 14. 19. 2 Cor. 12. 19; 13. 10.
[c] 1 Thes. 5. 19-21.
[d] 6, 26.
[e] 1 Prov. 1. 5; 9. 9. Eph. 4. 11, 12.
[f] Rom. 1. 12. 2 Cor. 1. 4; 7. 6, 7.
[6] *Tumult*, or *unquietness*.
[g] 1 Tim. 2. 11, 12.
[h] Eph. 5. 25-27.
[i] 34; 11. 6, 14. Eph. 5. 12.
[k] Is. 2. 3. Mic. 4. 1, 2. Zech. 14. 8.
[l] 7. 25, 40. 1 Thes 4. 1-8.
[m] 1 Thes. 5. 20.

CHAPTER XV.

4 By Christ's resurrection, 18 he proveth the necessity of our resurrection; 21 of which he shews the fruit, 35 and manner, 51 together with the change that shall pass on those who shall be then alive.

MOREOVER, brethren, [a]I declare unto you the gospel which I preached unto you, [b]which also ye have received, and wherein ye stand;

2 By which also [c]ye are saved, if ye [1]keep in memory [2]what I preached unto you, [d]unless ye have believed in vain:

3 For [e]I delivered unto you first of all that which I also received, how that [f]Christ died for our sins according to the scriptures;

4 And [g]that he was buried, and that [h]he rose again the third day [i]according to the scriptures;

5 And [k]that he was seen of Cephas, [l]then of the twelve:

6 After that [m]he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 And last of all [n]he was seen of me also, as of [3]one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But [o]by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; [p]but I laboured more abundantly than they all: [q]yet not I, but the grace of God which was with me.

11 Therefore, [r]whether *it were* I or they, so we preach, and so ye believed.

[a] 1 Cor. 11. 2. Gal. 1. 6-12.
[b] John 12. 48.
[c] Acts 2. 47, *Gr.* Rom. 1. 16.
[1] *Hold fast.*
[2] *By what speech I preached.*
[d] Ps. 106. 12, 13. John 8. 31, 32.
[e] Ex. 3. 17.
[f] Rom. 3. 25; 4. 25. Eph. 1. 7; 5. 2.
[g] Is. 53. 9.
[h] Matt. 28. 1-6.
[i] Ps. 16. 10, 11. Is. 53. 10-12. Hos. 6. 2.
[k] Luke 24. 34.
[l] Mark 16. 14.
[m] Matt. 28. 10, 16, 17.
[n] Acts 9. 3-5; 18. 9.
[3] *An abortive.*
[o] Rom. 1. 1, 5, 6. Eph. 2. 7, 8; 3. 7, 8.
[p] Rom. 15. 17-20.
[q] Matt. 10. 20. 2 Cor. 3. 5.
[r] 2. 2.

cause of God. Happy will it be when Christians universally shall come to cherish similar feelings! Ver. 26-40. The picture here presented redounded but little to the credit of the gifted portion of the Church; when they assembled, one would sing a psalm, another would discuss a doctrine, a third would speak in an unknown tongue, a fourth announce some revelation which had been made to him, and a fifth address himself to the work of interpreting. Thus they presented a scene of utter confusion, conducing neither to the edification of the Church, nor to the conversion of the world. Paul put an end to all this by an explicit statement of what was to be done. The comparative merits of the useful and the shining are determined by the mode in which Paul speaks of them: the useful he enjoins them to covet; if the shining—the gift of tongues—descend on any of them, they are not to "forbid" the exercise of them. In the one case there was to be intense desire; and in the other, devout toleration.

Chap. XV. 1-11. The facts of the Gospel, while few, are stupendous. Paul here sets them forth in a manner which strikingly illustrates the nature of faith, and the means of salvation. The appeal of the apostle here, as everywhere, is to the Scriptures; while specially adapted to meet the case of the Jews, it was remarkably calculated to impress the mind of the Gentiles. The plan was much suited to bring the subject to a brief issue. In arguing with the sons of Abraham, the apostle affirms that the Scriptures spake thus and thus; it was therefore competent for them to say whether they did so or not. Did they largely testify to the sufferings of Christ? Did the sacrifices foreshadow his sufferings and death, or did they not? As to the resurrection, did the Scriptures foretell that the person whose death they foretold should rise again, or did they not? The apostle urges that such is the fact, and cites the Scriptures in proof of his allegation. Then as to the actual resurrection, the apostle offered all the evidence of which the case admitted, and that in a measure the most ample. The chief disciples often saw and conversed with their Lord, and latterly he appeared to the extraordinary number of five hundred. Ver. 12-32. The universal Church is deeply indebted to the perverse spirits of the Church of Corinth for this sublime and glorious discourse on the most important subject, next to the Gospel itself, that can occupy the human mind. From this great argument, more than from any other Scripture, we learn the true place and

12 Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, [s]then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found [t]false witnesses of God: because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in [u]this life only we have hope in Christ, we are of all men most miserable.

20 But [x]now is Christ risen from the dead, *and* become [y]the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits; afterward [z]they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up [a]the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For [b]he must reign, till he hath put all enemies under his feet.

26 The [c]last enemy *that* shall be destroyed *is* death.

27 For [d]he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when [e]all things shall be subdued unto him, [f]then shall the Son also himself be subject unto him that put all things under him, that God may be [g]all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by [h]your rejoicing which I have in Christ Jesus our Lord, I [b]die daily.

32 If [i]after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: [j]evil communications corrupt good manners.

34 [k]Awake to righteousness, and [l]sin not; for [m]some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, [n]How are the dead raised up? and [o]with what body do they come?

36 *Thou* fool, [p]that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But [q]God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also [r]*is* the resurrection of the dead; it is sown in corruption, it is raised in incorruption:

A. D. 59.

[s] Ps. 73. 13. Is. 49. 4. Jer. 8. 8. Matt. 15. 9. Gal. 2. 2.
[t] Ex. 23. 3. Job 13. 7-10. Rom. 3. 7, 8.
[u] Ps. 17. 14.
[x] *See on* 4-8.
[y] Acts 26. 23. Rom. 8. 11.
[z] 2 Cor. 10. 7. Gal. 3. 29; 5. 24.
[a] Is. 9. 7. Dan. 7. 14, 27. Matt. 28. 18. 1 Tim. 6. 15.
[b] Ps. 110. 1. Matt. 22. 44. Acts 2. 34, 35. Eph. 1. 22.
[c] Is. 25. 8. Hos. 13. 14. 2 Tim. 1. 10. Heb. 2. 14.
[d] Ps. 8. 6, 7. Matt. 11. 27. John 3. 35; 13. 3. 1 Pet. 3. 22. Rev. 1. 18.
[e] Ps. 21. 8, 9. Dan. 2. 34, 35, 40-45. Phil. 3. 21.
[f] John 14. 28.
[g] Eph. 1. 23. Col. 3. 11.
[h] Some read *our.*
[b] Acts 20. 23. Rom. 8. 36. 2 Cor. 4. 10, 11; 11. 23.
[i] To speak *after the.*
[j] Prov. 9. 6; 13. 20. Heb. 12. 15.
[k] Joel 1. 5. Jon. 1. 6. Rom. 13. 11. Eph. 5. 14.
[l] Ps. 119. 11. John 5. 14; 8. 11.
[m] Rom. 1. 28. 1 Thes. 4. 5.
[n] Job 22. 13. Ps. 73. 11. Ec. 11. 5. Ez. 37. 3, 11.
[o] Matt. 22. 29, 30. Phil. 3. 21.
[p] John 12. 24.
[q] Ps. 104. 14. Is. 61. 11.
[r] Dan. 12. 3. Matt. 13. 43. Phil. 3. 20, 21.

the vital importance of the doctrine of the Resurrection in the economy of redemption. It is the only proof of the acceptance of the atonement of Christ on behalf of the lost. In the absence of it, there was, there could be, no ground for solid hope. Without atonement there is no salvation; and without the resurrection, no atonement. These doctrines stand or fall together. Jesus rose, not merely as an individual, but as the Representative and Forerunner of his people: his resurrection was the pledge and pattern of theirs. The range of the apostolic communication is so great, and in some of its points so involved, that there is difficulty in fully comprehending it. The order of the resurrection, however, seems clear, and likewise the fact that the end of all things is immediately to succeed. It is, nevertheless, impossible fully to comprehend what is comprised and implied in the Saviour's "delivering up of the kingdom" to God. Wise and holy men have in vain endeavoured to solve the mystery of the question. We only see through a glass darkly, beholding dim shadows rather than substantial objects. It is probable that it amounts to something like this:—The administration of the Lord Jesus, as Prophet, Priest, and King to his people will then be closed, forasmuch as everything included in it will have been realised; the resurrection of the dead will consummate the work begun at the incarnation; the Judge having ascended his throne, and the whole race of Adam having been brought before him, each receiving "for the deeds done in the body," there will be a lasting separation of the righteous from the wicked, and both classes will be carried each to their own appropriate place. While the Saviour's peculiar and specific work will then have been terminated, he will continue to sustain the same relation to his people, remaining, throughout eternity, the object of their unutterable love, gratitude, adoration, and praise. To Paul was reserved the peculiar honour of instructing the Church in this momentous question. The future was divided between him and John; the other apostles were called to do but little in the way of prediction. Ver. 33, 34. Man is so constituted that he cannot remain unaffected by the state of society around him. Intimate and constant communion with wicked men cannot fail to corrupt the morals. The fellowship of the Church at Corinth was clearly of a very mixed character, which largely accounts for the state of things set forth in this and the next chapter. The corruption displayed was not simply the result of the remaining imperfection which cleaves to the best, but of the introduction of unconverted men. Although, when the purposes of Providence required it, the

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, [a]The first man Adam was made a living soul, the last Adam *was made* [b]a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The [c]first man *is* of the earth, earthy; the second man *is* [x]the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, [y]that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; [z]We shall not all sleep, but we shall all be [e]changed,

52 In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound;) and [b]the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must [c]put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and [d]this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [e]Death is swallowed up in victory.

55 O death, where *is* thy [f]sting? O [6]grave, where *is* thy victory?

A. D. 59.

[a] Gen. 2. 7. Rev. 16. 3.
[b] John 14. 6, 19. Phil. 3. 21. 1 John 1. 1-3. Rev. 22. 1, 17.
[c] Gen. 2. 7; 3. 19. John 3. 31. 2 Cor. 5. 1.
[x] Is. 9. 6. John 6. 33. Acts 10. 36. 1 Tim. 3. 16.
[y] Matt. 16. 17. 2 Cor. 5. 1.
[z] 1 Thes. 4. 14-17.
[e] Phil. 3. 21.
[b] 42, 50.
[c] 2 Cor. 5. 2-4. Gal. 3. 27.
[d] Rom. 2. 7. 2 Tim. 1. 10.
[e] Is. 25. 8. Rev. 20. 14.
[f] Acts 9. 5.
[6] *Hell.*

[6] Gen. 3. 17-19. Heb. 9. 27.
[h] Rom. 3. 19, 20. Gal. 3. 10-13.
[i] Ps. 98. 1. Rev. 12. 11.
[k] John 6. 28, 29. Phil. 2. 30. 1 Thes. 1. 3.
[l] 2 Chr. 15. 7. Ps. 19. 11. Gal. 6. 9. Heb. 6. 10.

CH. XVI.

[a] Gen. 26. 12. Deut. 8. 18. Luke 16. 10.
[b] 4. 19-21; 11. 34.
[c] Acts 6. 1-6.
[l] *Gift.*
[d] Acts 15. 3; 17. 15; 20. 38; 21. 5. 3 John 6, 7.
[e] Prov. 19. 21. Jer. 10. 23. Acts 18. 21.
[f] Ex. 23. 16. Lev. 23. 15-21. Acts 2. 1.
[g] Acts 19. 8, &c.
[h] 15. 32.

56 The [f]sting of death *is* sin; and [h]the strength of sin *is* the law.

57 But thanks *be* to God, which [i]giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in [k]the work of the Lord, forasmuch as [l]ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

2 *The brethren's wants must be relieved.* 10 *Timothy commended.* 13 *Friendly admonitions,* 19 *and salutations.*

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, [a]as *God* hath prospered him, that there be no gatherings when I come.

3 And [b]when I come, [c]whomsoever ye shall approve by *your* letters, them will I send to bring your [l]liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia; (for I do pass through Macedonia:)

6 And it may be that I will abide, yea, and winter with you, [d]that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, [e]if the Lord permit.

8 But I will tarry at Ephesus until [f]Pentecost.

9 For [g]a great door and effectual is opened unto me, and [h]*there are* many adversaries.

apostles had the gift of discerning spirits, it appears that in the matter of baptism, and admitting men to the Church, they were left to their unaided reason. Where proof as to repentance towards God and faith in the Lord Jesus were credible, the parties were at once baptized, and received to the fellowship; and accordingly there were those who crept in unawares, dishonoured the Church, and brought disgrace on the Gospel. The number of these was of course in proportion to the number which were baptized; and in no place where Paul laboured does the presence of Divine power seem to have been so remarkably manifested as in Corinth. A portion of them had "not the knowledge of God"—a circumstance which accounts for all that followed. Ver. 35-58. Then, as now, the spirit of carnal curiosity often usurped the place of solemn inquiry, touching points of eternal moment. But Folly often succeeds in opening the gates of Wisdom: its objections called forth one of the sublimest portions of inspiration. While the apostle almost always goes direct to the cross, having reached it, he never fails to look up to the crown, and to assert the claims of its Divine Wearer. In the resurrection, he beholds the complete emancipation of the people of God from the slavery of sin, and their introduction to all the privileges of adoption. Well may they continue always abounding in the work of the Lord, inasmuch as their labours shall not be in vain in the Lord!

Chap. XVI. 1-11. The Gentiles were at once taught their obligations to the Jews for the glorious Gospel, which they had been the means of communicating to them; and the distress of the Jewish Christians in Palestine soon furnished an occasion of giving it a practical manifestation. Why is the first "day of the week" fixed upon for this particular course of action? There is only one conceivable ground for it; on that day the Lord Jesus rose from the dead, and on that day the Church came together for instruction, worship, and the observance of ordinances. Then, what could be more appropriate than to combine with these the exercise of Christian benevolence? This and the parallel passage unite to constitute an irrefragable argument for the change of the seventh to the first day of the week, which then prevailed throughout Christendom, and which has done so ever since. We have here the true theory of Christian contribution set forth, with all the simplicity, reasonableness, and efficiency, which characterise the injunctions of Scripture. It is to be done weekly; it is to be done by every one; and the amount is to be regulated according to the prosperity of the week. Were this system to be universally acted upon, it would forthwith work a financial revolution throughout the whole Christian world, which would put a new face on religious observance. It would constitute a universal income-tax for purposes of charity and piety, which would prove more than sufficient for every demand. Ver. 12. In the days of the apostles, as well as since that period, the measure of opposition to the Gospel has always been in proportion to the success which has attended its proclamation. It is only when piety exists in power, that it calls forth the spirit of hostility in its various forms. This portion of Scripture is one of great importance as bearing on the apostolic authority. They possessed and exercised no lordship over the people, or the preachers: the present verse supplies a very striking illustration. Instead of ordering, he "greatly desired" Apollos to proceed to Corinth to help on the work in that most

10 Now, [l]if Timotheus come, see that he may be with you without fear: [k]for he worketh the work of the Lord, as I also *do*.

11 Let [l]no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching [m]*our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come [n]when he shall have convenient time.

13 Watch ye, [o]stand fast in the faith, quit you like men, be strong.

14 Let [p]all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas,

A. D. 59.

[l] Acts 19. 22.
[k] 15. 58. Rom. 16. 21. 2 Cor. 6. 1. Phil. 2. 19-22. 1 Thes. 3. 2.
[l] Luke 10. 16. 1 Thes. 4. 8. 1 Tim. 4. 12. Tit. 2. 15.
[m] 3. 5. Acts 18. 24-28; 19. 1. Tit. 3. 13.
[n] Ec. 3. 1. Mark 6. 21. Acts 24. 25.
[o] 15. 1, 58. 2 Cor. 1. 24.
[p] Rom. 13. 8-10.

[q] Phil. 2. 30.
[r] Prov. 25. 13, 25. Rom. 16. 32.
[s] Acts 19. 10.
[t] 2 Cor. 13. 12.
[u] Cant. 1. 3, 4, 7.
[x] Matt. 25. 41, 46.
[y] Rom. 16. 20, 24.
[z] 4. 14, 15.

and Fortunatus, and Achaicus: [q]for that which was lacking on your part they have supplied.

18 For [r]they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The [s]churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. [t]Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man [u]love not the Lord Jesus Christ, let him be [x]Anathema Maran-atha.

23 The [y]grace of our Lord Jesus Christ *be* with you.

24 My [z]love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

THE CORINTHIANS.

This epistle was written about a year after the first, probably in the beginning of 60. There is much in it bearing a personal and social character, which renders it of special interest to the Church of Christ. This and the other epistle, indeed, in relation to the working and the management of Churches, possess a value much beyond that of the other epistles of the New Testament. We are thrown into the midst of a great, wealthy, and highly gifted church, and permitted to witness the manner in which it is dealt with by an inspired apostle. Both the epistles, the second more especially, are full of life and business. We behold Christianity a living power working in the heart of the Gentile multitude, and see Nature maintaining a steady war with Grace. It were much to be desired that the people of God should be thoroughly familiar with these rich and wonderful communications.

CHAPTER I.

3 *The apostle encourageth them against troubles,* 12 *and sheweth the sincerity of his preaching.* 15 *He excuseth his not coming to them.*

[a]PAUL, an apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother, unto [c]the church of God which

A. D. 60.

CH. I.
[a] Rom. 1. 1-5. 1 Cor. 1. 1.
[b] Acts 16. 1. Phil. 2. 19-22. Col. 1. 1.
[c] Acts 18. 1.
[d] Rom. 1. 7.

is at Corinth, with all the saints which are in all Achaia:

2 [d]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

important city. It might have been supposed that such a desire would have had with Apollos all the force of a law. How could such a request, concerning such a matter, be refused? How could Apollos set himself against a judgment so clearly stated, and a request so strongly urged? To us, at this distance of time, the refusal seems strange; but whatever may have been the reason, the fact is upon record. That fact, however little it may redound to the credit of the spirit or temper of Apollos, is one of deep significance, as touching apostolical authority and rule. Ver. 13-24. Where the Gospel is but newly planted, or is still weak, it is a great blessing to have among the churches men of large means and a large heart, who "addict themselves to minister to the saints"—that is, give themselves to the constant exercise of hospitality. Such a man was Stephanas, and such was his house. This is a material circumstance. The household shewed the father's abundant grace, and walked in his honoured footsteps. Where such is the case, the presumption is that the work will not be limited to one generation; otherwise death may work a lamentable change, as it has often done. Paul enjoins that such men and such families are to be held in great esteem for their work's sake and the love that dwelleth in them. The harmonies as well as the diversities of character in the Church of God are worthy of notice. Priscilla and Aquila, in the matter of salutation, towered far above the rest. Their hearts were more fully in the act; it was "much in the Lord." This zealous couple, who had been the meek instructers of Apollos, had a church assembling in their own humble habitation. They earned their bread by manual labour. Having met Paul at Corinth, as they were both of the same trade, they remained, and worked, and lived together for the space of a year and a half; and when he went to Ephesus, they accompanied him. By some this church has been represented as their family; but there is no proof that they had any: the presumption, indeed, is the contrary. Moreover, household assemblies were then common. The charity of the apostle is a model for all saints. It was not less remarkable for its comprehensiveness than for its exclusiveness. It comprehended all, without distinction, that loved the Lord Jesus Christ; and it excluded all who did not. No matter what their talents, gifts, wealth, or position might be, if the enemies of the Lord, they could have no place amongst Paul's friends; whereas, whatever their humility, poverty, or social condition, if they loved the Lord, they were at once taken to his heart.

Chap. I. 1-12. How endearing the view here given of the Father of mercies, as the comforter of his afflicted

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For [e]as the sufferings of Christ abound in us, [f]so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is [1]effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, [g]that we should not trust in ourselves, but [h]in God which raiseth the dead;

10 Who [i]delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver *us:*

11 Ye also helping together by prayer for us, that, for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in [k]simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge even to the end;

A. D. 60.

[e] 1 Cor. 4. 10-13. Phil. 1. 20; 3. 10. Col. 1. 24.
[f] Phil. 2. 1. 2 Thes. 2. 16, 17.
[1] Or, *wrought.*
[g] Job 40. 14. Ps. 44. 5-7. Prov. 28. 26. Jer. 17. 5-7. Luke 18. 9.
[h] Ex. 37. 1-14. Rom. 4. 17-25. Heb. 11. 19.
[i] 1 Sam. 7. 12. Job 5. 17-22. Is. 46. 3, 4. 2 Tim. 4. 17. 2 Pet. 2. 9.
[k] Rom. 16. 18, 19.

[l] 1 Cor. 3. 21-23. Phil. 1. 26, *Gr.*
[m] 1 Cor. 15. 31. Phil. 2. 16, *Gr.*; 4. 1. 1 Thes. 2. 19, 20.
[n] 1 Cor. 1. 8. Phil. 1. 6, 10. 1 Thes. 5. 23.
[2] Or, *grace.*
[o] Acts 19. 21, 22. 1 Cor. 16. 5-7.
[p] John 8. 15. Gal. 1. 16; 2. 2. 1 Thes. 2. 18.
[q] John 8. 26. Rev. 3. 7, 14.
[3] Or, *preaching.*
[r] Ps. 2. 7. Matt. 17. 5. Luke 1. 35.
[s] Gen. 3. 15. Ps. 72. 17. Is. 7. 14; 9. 6, 7.
[t] Ps. 103. 16. Matt. 6. 13.
[u] Ps. 37. 23, 24. Is. 9. 7.
[x] Rom. 8. 23.
[y] Rom. 1. 9; 9. 1. 1 Thes. 2. 5, 10.
[z] 1 Cor. 15. 1. 1 Pet. 5. 8, 9.

14 As also ye have acknowledged us in part, [l]that we are your rejoicing, [m]even as ye also *are* ours [n]in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second [2]benefit;

16 And to pass by you into Macedonia, [o]and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose [p]according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But [q]*as* God *is* true, our [3]word toward you was not yea and nay.

19 For [r]the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For [s]all the promises of God in him *are* yea, and in him Amen, [t]unto the glory of God by us.

21 Now he which [u]stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given [x]the earnest of the Spirit in our hearts.

23 Moreover, [y]I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: [z]for by faith ye stand.

CHAPTER II.

1 *The reasons of his not coming unto them.* 6 *Of the excommunicated person.* 14 *The success of his preaching in every place.*

BUT I determined this with myself, that I would not come again to you in heaviness.

children! There is no teacher like experience; the best comforters are those who have themselves been the most intense sufferers. The heart of affliction is approachable to none other. The Saviour knows what his people require, and makes special provision for every emergency. Peculiar suffering for Christ never fails to be attended by peculiar succour; as is the day, so is the strength. The kingdom of heaven is so constituted, that the same rights belong to every individual of it; privileges and obligations are equal: each for all, and all for each, is the rule and the motto. When blessings have been obtained, it is always both the privilege and the duty of the suppliants to make a proper acknowledgment in the shape of thanksgiving. It is of the utmost moment that these facts should obtain a proper lodgment in the hearts of the Church; properly to feel them, and uniformly to act upon them, would be to produce effects of which we have no examples in modern times. No joy is comparable to that which arises from the testimony of a good conscience. It is the voice of God to the soul, imparting to it happiness and power. Ver. 13-24. The Son of God, Jesus Christ, is preached by the apostle here, as everywhere, with a power which nothing could withstand. The unction from the Holy One was a blessing common to the apostles and their converts. The "earnest of the Spirit in their hearts" was the source of their courage and perseverance, confidence and joy. The stamp of the Divine hand is incapable of counterfeit; it is not simply a possession of itself, but a pledge of more—a foretaste of the inheritance which awaits them.

Chap. II. 1-11. Meetings of Christian friends ought always to be seasons of mutual satisfaction, which requires that there should be between them a perfect understanding. Where such is not the fact, it is generally a good reason for postponing an interview till matters, if possible, have been adjusted. Thus the solicitude of the apostle was founded in human nature, and the course he adopted was entirely successful in leading the Corinthians to repentance. Where penitence is sincere and deep, offenders should be forgiven, and restored to the privileges of Christian fellowship; and that should be done with cordiality, in order to heal the wounds which sin has made, and to comfort the mourner. In this, as in all other matters, their model is the Father of mercies and the God of all consolation. There is no event which the malice of the Wicked One will not turn into an occasion of temptation. In all that belongs to the Church of Christ he is ever on the watch for evil: he has a hand far greater than is generally supposed in the strife, confusion, and evil work which often distract the best Churches. Cases of discipline are occasions which he too often succeeds in rendering subservient to his own objects. "We are not ignorant of his devices," is an expression of terrible significance. Ignorance on this point is favourable to his success, whereas knowledge prompts to watchfulness and prayer, by which he is disappointed. To be ignorant, therefore, is to fall into the snare, and so to be undone. Ver. 12-17. "Rest in spirit" is necessary to effective labour; intense anxiety, by drying up the soul, is a source of weakness. As Paul had gone to Troas expressly to preach the Gospel, and a

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom [a]I ought to rejoice; [b]having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; [c]not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

6 Sufficient to such a man *is* this [1]punishment, which *was inflicted* of many.

7 So that contrariwise [d]ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be [e]swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, [f]whether ye be obedient in all things.

10 To [g]whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the [2]person of Christ;

11 Lest [h]Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, [i]and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now [k]thanks *be* unto God, [l]which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

A. D. 60.

CH. II.

a 12. 11.
b Gal. 5. 10. Philem. 21.
c 7. 8, 9, 12; 12. 15.
1 Or, *censure.*
d Gal. 6. 1, 2. Eph. 4. 32. Col. 3. 13.
e 2 Sam. 20. 19, 20. Is. 28. 7. 1 Cor. 15. 54.
f Phil. 2. 12. 2 Thes. 3. 14. Philem. 21.
g Matt. 16. 18. John 20. 23. 1 Cor. 5. 4.
2 Or, *sight.*
h 1 Chr. 21. 1, 2. Job 1. 11, 12; 2. 3, 5, 9, 10. Zech. 3. 1-4.
i Acts 14. 27. 1 Cor. 16. 9. Rev. 3. 7, 8.
k Eph. 5. 20. 1 Thes. 3. 9. Rev. 7. 12.
l Ps. 106. 47; 148. 14.

m Is. 49. 5, 6. 1 Cor. 1. 18. 2 Thes. 2. 10.
n Jer. 23. 27-32. Tit. 1. 11. 2 Pet. 2. 1-3.
3 *Deal deceitfully with.*

CH. III.

a 1 Cor. 3. 10.
b Rom. 1. 8. 1 Thes. 1. 8.
c Ex. 31. 18. Rev. 2. 1, 8; 3. 1, 7.
d Josh. 3. 10. Ps. 84. 2. 1 Thes. 1. 9.
e Phil. 1. 6.
f Ex. 18. 19. 1 Thes. 1. 8.
g Ex. 4. 11-16. Jer. 1. 6-10. Jam. 1. 17.
h Deut. 27. 26. Gal. 3. 10-12, 21, 22.
i John 6. 63. Rom. 8. 2. 1 John 1. 1.
1 *Quickeneth.*
k Is. 59. 21. John 1. 17. Rom. 8. 9-16.
l *See on* 6. 7.

15 For we are unto God a sweet savour of Christ, [m]in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life: and who *is* sufficient for these things?

17 For we are not as many, [n]which [3]corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III.

1 *The apostle shews the faith of the Corinthians to be a sufficient attestation to his ministry.* 5 *He ascribes all his sufficiency to God:* 7 *declaring that the ministry of the gospel was more glorious than that of the law.*

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye [a]are our epistle written in our hearts, [b]known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be [c]the epistle of Christ ministered by us, written not with ink, but with the Spirit of [d]the living God; not in tables of stone, but in fleshly tables of the heart.

4 And [e]such trust have we through Christ to [f]God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; [g]but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: [h]for the letter killeth, [i]but the spirit [1]giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not [k]the ministration of the Spirit be rather glorious?

9 For if [l]the ministration of condemna-

door had been opened to him of the Lord, it might have been supposed that his success would have led to his continuance; but it was not so. His anxiety about Titus was such, that he departed, and went to Macedonia. Why was he so concerned about Titus? The reason is plain: Titus had been to Corinth, and Paul was unspeakably anxious to learn from him the effect of his former letter, and the true state of the Church at the time. At length Paul found him, and was much rejoiced by his report. This triumph in Christ, doubtless, refers to the practice which then obtained among the Romans. When great generals subdued kingdoms, converting them into provinces of the Empire, it was customary to honour them on their return with a triumph at Rome. On this occasion the hero of the hour, during the procession, was seated in a chariot of ivory, wearing a crown of laurel or gold, and accompanied by the trophies of his victory. Notwithstanding the analogy which the subject presents, the contrast was greater than can be easily conceived. On the one side was the destruction of men's lives, and on the other their salvation! There, all was cruelty; here, compassion! Here, the true glory of the Creator; there, the false glory of the creature. The "sweet savour" refers to the odours and incense burnt before the conqueror in the procession. It was common to lead in chains the most distinguished of the captives, some of whom, at the close of the ceremony, were slain, and others suffered to live, so that the odour and incense were to them, respectively, the savour of life unto life, and of death unto death. Thus the Gospel is a savour of life to all that believe, and of death to all that reject it! The eternal condition of every man will depend on the use he makes of his privilege. Life and death are set before him, and he must choose the one or the other. In one most material point, however, the resemblance fails. The death of those destined to destruction was the mere arbitrary act of the authorities, apart from moral considerations; whereas death, here, is uniformly the punishment of rebellion against God, and the rejection of the Son of his love.

Chap. III. 1-11. Paul, in proof of his apostleship, appeals to the power which had attended his ministry among the Corinthians, and proved the Divine character of his mission. The foes of the apostle could only oppose words to deeds, and malice to miracle; and yet people believed them. Faith is less dependent on evidence than on the state of the heart; error is often believed without proof, and truth rejected in spite of it. The New Testament, or Covenant, signifies the Covenant of Grace; by this covenant provision is made for the renovation of the soul, the forgiveness of sins, the imputation of righteousness, and the preservation of the faithful unto salvation. This New Covenant was not unknown to the Old Testament Church. Jeremiah, referring to it, states that God would put his laws in the inward parts of his people, and write them in their hearts. The moral law was the "ministration of death," inasmuch as it knew nothing

tion *be* glory, much more doth [m]the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great [2]plainness of speech;

13 And not as Moses, [n]*which* put a vail over his face, that the children of Israel [o]could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, [p]the vail is upon their heart.

16 Nevertheless, [q]when it shall turn to the Lord, the vail shall be taken away.

17 Now [r]the Lord is that Spirit: and [s]where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass [t]the glory of the Lord, are changed into the same image, from glory to glory, *even* as [3]by the Spirit of the Lord.

CHAPTER IV.

1 Paul's sincerity and diligence in preaching, 8 and his troubles for the same.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of [1]dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, [a]by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

A. D. 60.

[m] Is. 46. 13. 1 Cor. 1. 30. Phil. 3. 9.
[2] *Boldness.*
[n] Ex. 34. 33-35.
[o] 18.
[p] Acts 13. 27-29.
[q] Ex. 34. 34. Deut. 30. 10. Rom. 11. 25-27.
[r] John 6. 63. 1 Cor. 15. 45.
[s] Ps. 51. 12. Is. 61. 1. Rom. 8. 15, 16. Gal. 4. 6. 2 Tim. 1. 7.
[t] John 1. 14. 1 Tim. 1. 11, *Gr.*
[3] *Of the Lord the spirit.*

CH. IV.

[1] *Shame.*
[a] 6. 4-7.
[b] Rom. 2. 16. 1 Tim. 1. 11.
[c] 2 Thes. 2. 9-11.
[d] Is. 6. 10. John 12. 40.
[e] John 8. 12. Col. 1. 27. Tit. 2. 13.
[f] John 1. 18. Phil. 2. 6.
[g] Matt. 23. 3.
[h] Gal. 5. 13.
[i] Gr. *is he who hath.*
[i] Eph. 1. 17, 18; 5. 8.
[k] Ps. 63. 2. Is. 6. 1-3.
[l] John 1. 14. Col. 1. 15. Heb. 1. 3.
[m] 1 Cor. 2. 3-5. Eph. 1. 19, 20; 2. 5, 8, 9.
[3] *Not altogether without help; or, means.*
[n] Rom. 8. 17, 18. Phil. 3. 10, 11.
[o] John 14. 19. Rom. 8. 17.
[p] 1 Cor. 4. 10. Phil. 2. 17, 30.
[q] Heb. 11. 1, &c.
[r] Ps. 116. 10.
[s] Prov. 21. 28.

3 But if [b]our gospel be hid, [c]it is hid to them that are lost:

4 In whom the God of this world hath [d]blinded the minds of them which believe not, [e]lest the light of the glorious gospel of Christ, who is [f]the image of God, should shine unto them.

5 For we preach not ourselves, but [g]Christ Jesus the Lord; and [h]ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, [2]hath [i]shined in our hearts, to *give* [k]the light of the knowledge of the glory of God [l]in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, [m]that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but [3]not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always [n]bearing about in the body the dying of the Lord Jesus, [o]that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then [p]death worketh in us, but life in you.

13 We having [q]the same spirit of faith, according as it is written, [r]I believed, and therefore have I spoken; [s]we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

of mercy. Yet even that dispensation, considered by itself, was glorious; although compared with that of the Gospel of Jesus Christ, its lustre was dimmed, and in a manner lost. Justice is, doubtless, an attribute full of glory in an unfallen world; but for those who have fallen from their first estate, and incurred the penalty of transgression, it is terrible. Mercy alone can meet their case, and that mercy is to be found only in the Gospel. The ministration of the Spirit, therefore, is unspeakably more glorious in the sight of fallen men. Ver. 12-18. This glorious Gospel inspires boldness in those who are accepted in the Beloved to publish the glad tidings of great joy. No folly is so impenetrable as that of pride and prejudice; the glory of Christ could not be seen by those who were filled with them. Till the veil be removed, the Jew will never turn to the Lord to receive his blessing, and rejoice in the privileges of his salvation. The souls of the Elect are united with the Lord Jesus, through faith in the Divine testimony concerning him; and that faith is maintained by the indwelling of the Eternal Spirit. That Spirit implies freedom from sin, both in its guilt and in its power. He prompts the soul to a perpetual war, and renders it victor over everything connected with the old man. Thus the believer is happy in service, humble in worship, strong in hope, and set apart for the service of the Lord, as a vessel meet for the Master's use.

Chap. IV. 1-4. The reception of mercy invigorates the soul. The truth of God is intended to bear on the consciences of men. Religion is essentially and emphatically a thing of conscience. Nothing is accomplished till conscience has been roused from its slumber; once awakened, nothing will satisfy it but the riches of grace, the blood of the cross, the finished work of the Lord Jesus! Although the Gospel is as clear as the light, it is hid to those who are blinded by sin; and till the Spirit of God open the eyes of their understanding, they will never perceive the glory of God in the face of Jesus. The god of this world resorts to every artifice to keep them in darkness, that he may keep them in bondage; this is the sole condition of the maintenance of his empire. When the light of the Gospel once shines into them, they become conscious of their condition, and from that moment impatient to be freed from their fetters, that they may enter into the liberty of the sons of God. Jesus, as "the image of God," is the pattern of his people, who are all renewed in his likeness. Ver. 5-12. The theme of all true preaching is, "Christ Jesus the Lord;" this alone is the truth which the Spirit will bless to the salvation of souls. All wisdom which excludes this is folly, and the arts of mere heathen eloquence will prove utter impotence for quickening men dead in trespasses and sins. The Eternal Spirit will use nothing but his own testimony to renovate the souls of the elect. Men who have watched through the darkness of the night, and beheld the sunrise, are as conscious of the change as of their own existence; and the subjects of grace are not less conscious of the shining of the Spirit of God into their hearts, and of the discovery of the

16 For which cause we faint not; but
though our outward man perish, yet the
inward *man* is renewed day by day.
17 For our light affliction, which is but
for a moment, [t]worketh for us a [u]far
more exceeding *and* eternal weight of
glory;
18 While [x]we look not at the things
which are seen, but at the things which
are not seen: [y]for the things which are
seen *are* temporal; but the things which
are not seen *are* eternal.

CHAPTER V.

1 *In hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience.*

FOR we know, that, if [a]our earthly
house of *this* tabernacle were dis-
solved, we have [b]a building of God, [c]an
house not made with hands, eternal in
the heavens.
2 For in this we groan, earnestly desir-
ing to be [d]clothed upon with our house
which is from heaven:
3 If so be that [e]being clothed, we shall
not be found naked.
4 For we that are in *this* tabernacle do
groan, being burdened: not for that we
would be unclothed, but clothed upon,
[f]that mortality might be swallowed up
of life.
5 Now he that hath [g]wrought us for
the self-same thing *is* God, who also
hath given unto us [h]the earnest of the
Spirit.
6 Therefore *we are* always confident,
knowing that, [i]whilst we are at home in
the body, we are absent from the Lord:

A. D. 60.

[t] Matt. 5. 12. Rom. 5. 3-5.
[u] Ps. 31. 19. Is. 64. 4.
[x] Rom. 8. 24, 25. Heb. 11. 1, 25-27; 12. 2, 3.
[y] 2 Thes. 2. 16. 1 John 2. 16, 17.

CH. V.

[a] Gen. 3. 19. 1 Cor. 15. 46-48.
[b] John 14. 2, 3.
[c] Col. 2. 11.
[d] 1 Cor. 15. 53, 54.
[e] Gen. 3. 7-11. Rev. 3. 18.
[f] Is. 25. 8. 1 Cor. 15. 53, 54.
[g] Is. 29. 23. Eph. 2. 10.
[h] 1 John 3. 24.
[i] *See on* 1.

[k] Rom. 8. 24, 25. 1 Pet. 1. 8.
[l] Ps. 73. 23-26. Rev. 7. 14-17.
[l] *Endeavour.*
[m] Gen. 4. 7. Heb. 12. 28.
[n] Matt. 25. 31-46. 1 Pet. 4. 5. Jude 14, 15.
[o] Ps. 73. 19. Matt. 25. 46.
[p] 1 Cor. 4. 5. 1 Thes. 2. 3-12.
[2] *The face.*
[q] 2 Sam. 6. 21, 22.
[r] Cant. 1. 4. Matt. 10. 37, 38.
[s] Is. 53. 6. 1 John 2. 1, 2.
[t] Luke 15. 24, 32.
[u] Rom. 6. 6.
[x] Gal. 3. 28. Eph. 1. 3, 4.
[3] Let him be.

7 (For [k]we walk by faith, not by sight:)
8 We are confident, *I say*, and willing
rather to be absent from the body, and to
be [l]present with the Lord.
9 Wherefore we [l]labour, that, whether
present or absent, we may be [m]accepted
of him.
10 For [n]we must all appear before the
judgment-seat of Christ; that every one
may receive the things *done* in *his* body,
according to that he hath done, whether
it be good or bad.
11 Knowing therefore [o]the terror of
the Lord, we persuade men: [p]but we are
made manifest unto God; and I trust
also are made manifest in your con-
sciences.
12 For we commend not ourselves again
unto you, but give you occasion to glory
on our behalf, that ye may have some-
what to *answer* them which glory in
[2]appearance, and not in heart.
13 For whether we be beside ourselves,
[q]*it is* to God; or whether we be sober, *it*
is for your cause.
14 For [r]the love of Christ constraineth
us; because we thus judge, that if [s]one
died for all, [t]then were all dead:
15 And *that* he died for all, that they
which live should not [u]henceforth live
unto themselves, but unto him which
died for them, and rose again.
16 Wherefore, henceforth know we no
man after the flesh; yea, though we have
known Christ after the flesh, yet now
henceforth know we *him* no more.
17 Therefore if any man [x]*be* in Christ,
[3]*he is* a new creature: old things are

glory of God in the face of Jesus Christ, which flows from the light thus imparted. It is a thing of the most intense reality, producing effects the most extraordinary. Pride is the reigning sin of men, and, hence, the entire Gospel system is so constructed as to provide for its humiliation both in the propagators of the Gospel and in the receivers of it. Nothing is more obvious than that there must be a Divine power attending the Gospel, since nothing else can produce the effects which flow from it. Nothing was more clear than that the "excellency of the power is of God, and not of man." Without learning, rank, wealth, or station, had the apostles been left to themselves, it would never have been said of them that they "turned the world upside down." Ver. 13-16. As the Church exists for Christ, everything exists for the Church; "All things are for your sakes." Thus Divine wisdom carries out the purpose of Divine love. The privilege of prayer is generally understood; the duty of thanksgiving is not so. It is, indeed, too little thought of; but answers to prayer ought to produce corresponding thanksgiving. The religion of the heavenly world consists, in no small degree, of thanksgiving. This is an exercise in which angels, as well as the redeemed of the Lord, can engage, and even unite with them. Ver. 17, 18. It is most consolatory for the people of God to know that their afflictions partake of the nature of seed, which will, without fail, bring forth fruit to their eternal welfare in the world to come. The smallest good or evil acquires an unutterable importance, the moment that it is impressed with the stamp of eternity. Good that shall last for ever is good indeed! Why, then, should the people of God murmur at the troubles which the Gospel may bring upon them? They who have done most for the Lord will, unquestionably, enjoy most; but suffering is greater than doing, and the chief of sufferers will be the chief of saints.

Chap. V. 1-4. A frail tent presents a striking contrast to a substantial house, founded on a rock, and constructed with the most durable materials. These, however, are but imperfect emblems of the bodies which Christians now occupy, and those which will be furnished them at the resurrection. Through trial, disease, decay, and death, the present abode is one of affliction, manifested by sadness, sighs, tears, and groans, which will be unknown in the house from heaven. Life here, to the people of God, under its happiest condition, is still, more or less, one of pain and sorrow; it is a burden to the spirit, and a source of manifold trouble. Death, however, is not to be sought for its own sake, but as a step to life eternal; before we can obtain possession of the other body, we must surrender the present: flesh and blood cannot enter the kingdom. Ver. 5-15. The "earnest of the Spirit" is the special portion and privilege of the elect; it is the first-fruits of the felicity of heaven. This is the source of all that grace, peace, confidence, consolation, and joy, that keep the heart and mind. If we have faith here, we shall have sight hereafter—nothing can separate between the child of God and his inheritance. The judgment to come has ever been a great power in the Christian system. The hardest heart is not wholly impervious to the idea. The conviction that it is just, and must come to pass, is too deeply rooted in the human soul to be wholly extirpated. It is a part of man's constitution; his thoughts have ever "accused or else excused one another." Were this fact, and the doctrines therewith connected, to be thoroughly realised by any individual, or number of individuals, the result would be a course of life which would lead a godless world to entertain doubts of their perfect sanity. Even in the times of the prophet, they who "departed from iniquity were accounted mad;" but such conduct as arises from the correct knowledge and implicit faith of the Gospel awakens a charge of much increased

passed away; behold, all things are become new.

18 And [f]all things *are* of God, [g]who hath reconciled us to himself by Jesus Christ, and [h]hath given to us the ministry of reconciliation;

19 To wit, that [b]God was in Christ, [c]reconciling the world unto himself, [d]not imputing their trespasses unto them; and hath [i]committed unto us the word of reconciliation.

20 Now then we are [e]ambassadors for Christ, [f]as though God did beseech *you* by us: we pray *you* [g]in Christ's stead, [b]be ye reconciled to God.

21 For he hath made him *to be* sin for us, [l]who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI.

1 Of Paul's faithfulness in the ministry. 14 Exhortation to avoid idolaters.

WE then, *as* workers together *with him*, [a]beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in [b]a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* [1]approving ourselves [c]as the ministers of God, [d]in much patience, in [e]afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in [2]tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, [f]by the Holy Ghost, by love unfeigned,

A. D. 60.

[f] John 3. 16, 27.
[g] Rom. 5. 1, 10, 11.
[h] Col. 1. 20.
[b] Matt. 1. 23.
[c] Rom. 3. 24-26.
[d] Ps. 32. 1, 2.
[i] *Put in us.*
[e] Prov. 13. 17.
[f] Neh. 9. 29. Is. 55. 6, 7.
[g] 1 Cor. 5. 4, 5.
[h] Prov. 1. 23. Jer. 13. 16.
[l] Is. 53. 9.

CH. VI.

[a] Matt. 23. 37. Rom. 12. 1.
[b] Is. 49. 8; 61. 2.
[1] *Commending.*
[c] Is. 61. 6. Joel 1. 9.
[d] Luke 21. 19.
[e] Acts 20. 23, 24.
[2] *Tossings to and fro.*
[f] 1 Thes. 1. 5, 6. 1 Pet. 1. 12.

[g] Eph. 4. 21. Jam. 1. 18.
[h] Mark 16. 20. 1 Cor. 1. 24.
[i] Is. 11. 5; 59. 17.
[k] Ps. 119. 32. Hab. 2. 5.
[l] 2 Kings 13. 14-19.
[m] Ex. 34. 16. Prov. 22. 24.
[n] Ps. 16. 3. Acts 4. 23.
[o] 1 Cor. 10. 20, 21.
[p] Mark 16. 16.
[q] Josh. 24. 14-24. 1 Sam. 7. 3, 4.
[r] 1 Cor. 3. 16, 17.
[s] John 6. 56. Rev. 21. 3.
[t] Gen. 17. 7, 8. Zech. 13. 9.
[u] Ezra 6. 21. Ps. 1. 1-3.
[x] John 6. 37.
[y] John 1. 12. Rev. 21. 7.

7 By [g]the word of truth, by [h]the power of God, by [i]the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, [k]our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now, for a recompence in the same, (I speak as unto *my* children,) [l]be ye also enlarged.

14 Be ye not [m]unequally yoked together with unbelievers; [n]for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And [o]what concord hath Christ with Belial? [p]or what part hath he that believeth with an infidel?

16 And [q]what agreement hath the temple of God with idols? for [r]ye are the temple of the living God; as God hath said, [s]I will dwell in them, and walk in *them;* and [t]I will be their God, and they shall be my people.

17 Wherefore, [u]come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* [x]and I will receive you,

18 And will be [y]a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty,

intensity. Even the most zealous of the prophets could hardly be compared with the Apostle of the Gentiles. No wonder, then, that he seemed "beside himself" to men ignorant alike of the glorious Gospel and the true end of human existence. When the love of Christ shall once exert its constraining power on the world, it will put a new face on the human family. Ver. 16-21. The Gospel has to do, not with classes of men, but with the species—it is needful for all, and provision is made for its proclamation to all. The converted portion of the Jews completely changed their minds concerning the Messiah; they no longer cherished the delusion that he was to be a temporal prince, subduing the world, and rendering them the masters of mankind. Although they saw that he was, indeed, to establish a monarchy infinitely higher, more glorious, and more enduring, they perceived that it was to be of a spiritual character—"not of this world." This revolution of opinion, which, probably, first reached perfection in the mind of Paul himself, was such as to bring with it a change in all that appertained to man. Every believer of it was "a new creature; old things had passed away, and all things had become new." A hostile world is being subdued by blood; the love which gave the Lord to die for men, once understood and believed, becomes a power sufficient to conquer all things. A world listening to and receiving this Divine record, forthwith becomes a world reconciled; man reciprocates the love of God, and earth is assimilated to heaven.

Chap. VI. 1-13. By "receiving the grace of God in vain," is not to be understood the belief of it with the heart; since whenever it is so believed, it will produce its proper effects; but where the message comes, and men will not hear it, or hearing will not receive the love of it, then it comes in vain. To "receive," generally means to believe, but it cannot really be so here; men may profess to receive it when they do not. Such profession is vain for purposes of salvation; such an issue will, notwithstanding, redound to the condemnation of the hypocrite. The brilliant portrait here drawn serves to reveal the nature of the life led by the apostles and first preachers; the Christians of these days have but a slender conception of the sufferings they underwent for their contemporaries, and the generations which were to follow. Ver. 14-18. This is one of the most important New Testament scriptures, as bearing on the interests of individuals, families, and the Church of God; neglect of the injunction here laid down has led to innumerable evils in every age of the world. The expression has clearly a reference to the laws of Moses, by which animals of different kinds were not allowed to be yoked together; such unions were unseemly, unnatural, and such as even the beasts themselves recoiled from. For a Christian to be united in marriage with an idolater, was both morally and spiritually improper, and could only be attended by loss and danger to the Christian, and with misery to both. Although priestly and ritual idolatry has disappeared in our land, another, and a far more perilous kind of it, survives; and hence the precept is still binding with undiminished force. While, externally, things on all sides are wonderfully changed, human nature continues the same; the Christian and the idolater are still opposed to each other in spirit, purpose, and pursuit, as much as when the words of the apostle were originally uttered. This unequal yoking, also, abounds on every hand, and is attended with all its original and lamentable consequences. But the principle goes beyond matrimony, and comprehends all needless

CHAPTER VII.

3 His tenderness toward those whom he had reproved.
10 His description of true repentance.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all [a]filthiness of the flesh and spirit, [b]perfecting holiness in the fear of God.

2 Receive us; [c]we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that [d]ye are in our hearts [e]to die and live with *you.*

4 Great *is* my boldness of speech toward you, [f]great *is* my glorying of you: [g]I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: [h]without *were* fightings, within *were* [i]fears.

6 Nevertheless God, [k]that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your [l]earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, [m]though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now [n]I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry [2]after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh [o]repentance to salvation not to be repented of: but [p]the sorrow of the world worketh death.

11 For, behold, this self-same thing, [q]that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* [r]zeal, yea, *what* revenge! In all *things* ye have [s]approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, [t]*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but [u]that our care for you in the sight of God might appear unto you.

13 Therefore [x]we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, [y]because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as [z]we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his [3]inward affection is more abundant toward you, whilst he remembereth [a]the obedience of you all, how [b]with fear and trembling ye received him.

16 I rejoice therefore [c]that I have confidence in you in all *things.*

CHAPTER VIII.

1 He stirreth them up to contribute to the saints.
16 Commendeth Titus and others.

MOREOVER, brethren, [a]we do you to wit of [b]the grace of God bestowed on [c]the churches of Macedonia;

2 How that [d]in a great trial of affliction, [e]the abundance of their joy, and [f]their deep poverty, abounded unto [g]the riches of their [1]liberality.

3 For [h]to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves;

A. D. 60.

CH. VII.
[a] 1 Cor. 6. 20. 1 Thes. 5. 23.
[b] Heb. 12. 23. 1 Pet. 5. 10.
[c] Acts 20. 33. 2 Thes. 3. 7-9.
[d] Phil. 1. 8, 9.
[e] Ruth 1. 16, 17.
[f] 1 Thes. 2. 19.
[g] Rom. 5. 3. Phil. 2. 17.
[h] Deut. 32. 25.
[i] Gal. 4. 11, 19, 20. 1 Thes. 3. 5.
[k] Is. 12. 1; 61. 1, 2.
[l] Phil. 1. 20. Heb. 2. 1.
[m] Ex. 5. 22, 23. Jer. 20. 7-9.
[n] *See on* 6, 7.
[2] Or, *according to God.*
[o] 2 Sam. 12. 13. Matt. 26. 75.

[p] Gen. 4. 13, 14. Jon. 4. 9.
[q] Is. 66. 2. 1 Cor. 5. 2.
[r] Ps. 69. 9; 119. 139.
[s] Rom. 14. 18. 2 Tim. 2. 15.
[t] 1 Cor. 5. 1.
[u] 1 Tim. 3. 5.
[x] Rom. 12. 15. Phil. 2. 28.
[y] Rom. 15. 32. 2 Tim. 1. 16.
[z] 1. 18-20.
[3] Gr. *bowels are.*
[a] Phil. 2. 12.
[b] Ps. 2. 11; 119. 120.
[c] 2 Thes. 3. 4.

CH. VIII.
[a] 5. 19.
[b] Acts 11. 23. 1 Cor. 15. 10.
[c] Acts 16 9. 1 Thes. 1. 7, 8.
[d] 1 Thes. 1. 6; 3. 3, 4.
[e] Neh. 8. 10-12. Acts 2. 45, 46.
[f] Luke 21. 1-4.
[g] Deut. 15. 4. Prov. 11. 25.
[1] Gr. *simplicity.*
[h] Acts 11. 29.

---

friendships and close intimacies with ungodly men, which are fraught with danger to the righteous. On behalf of these forbidden marriages and friendships, it has, however, been often urged by the erring party, that they hoped to benefit the unbelieving; but very rarely, indeed, has such a hope been realised. Apart from the fact, however, Christians may not do evil that good may come. When God has spoken, there is an end to all discussion as to the possible benefits of transgression. The commandment is absolute—"only in the Lord:" in everything else, believers may consult their feelings, taste, and judgment. Let all Christians, then, ponder the precept, that they may learn both their duty and their danger. The promise made to obedience is most precious. Should it, in any case, cost the foolish heart a pang, no matter; the pang will be compensated a thousandfold in time, and the blessing will extend to eternity.

Chap. VII. 1-8. This exhortation refers to the promises contained in the closing verses of the previous chapter. Thus the promises are specially intended to bear on Christian sanctification. They are the foundation of hope, which is one of the greatest powers known to human nature. Without this, there is neither strength nor happiness. The believer is to make his spiritual progress not a thing by-the-bye, but a business. He is in everything to labour after conformity to the Divine law and the Saviour's example. Living up to the light he possesses, and the strength he enjoys, he is to be ever looking to Jesus for more of all that he needs. Ver. 9-16. There are two sorrows known to men, and followed respectively by their appropriate results—life and death. Godly sorrow can be felt by none but godly men who have fallen into sin, or by true penitents waking up from the sleep of death. In the one case, it springs from a sense of ingratitude and conviction of unfaithfulness—of sin against light and love, promises and vows; and in the other, it is the fruit of rebellion and guilt—feeling danger, and yet apprehending mercy. The "sorrow of the world," although altogether different in its nature and results, is yet a terrible reality; it works death, involving both soul and body in eternal ruin. Sin has often the effect of proving the truth of grace. It did so in the case of Peter, whose "bitter weeping" did more to demonstrate that his heart was right than the loudest boasting or aught else could ever have done. The Corinthian Church presents a striking illustration of the general truth. As a community, they had seriously erred, and they sincerely repented, losing no time in repairing the wrong they had done. An example is here set by which modern Churches may profit. Notwithstanding the evils which prevailed to such an extent in the Church at Corinth, it is clear that there was among them a vast amount of true religion. It is gratifying and cheering to think that the same remark applies to all modern denominations of Christians. Even where carnality lamentably abounds, there is much true piety, not a little of which, it may be, is hid from human eyes.

Chap. VIII. 1-5. Every condition of life serves to prove and illustrate piety. The extreme poverty of the

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of [1]the ministering to the saints.

5 And *this they did*, not as we hoped; but [k]first gave their own selves to the Lord, and unto us by the will of God:

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same [2]grace also.

7 Therefore, as ye abound in every *thing*, *in* [l]faith, and utterance, and [m]knowledge, and *in* all diligence, and [n]*in* your love to us; [o]*see* that ye abound in [p]this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know [q]the grace of our Lord Jesus Christ, that, [r]though he was rich, yet [s]for your sakes he became poor, [t]that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be [3]forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened;

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But [u]thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he [x]accepted the exhortation; [y]but, being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel [z]throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this [4]grace, which is administered by us [a]to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, [b]not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [5]*I have* in you.

23 Whether *any do enquire* of Titus, *he* [c]*is* my partner and fellow-helper concerning you; or our brethren *be enquired of, they are* [d]the messengers of the churches, *and* the glory of Christ.

24 Wherefore [e]shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

A. D. 60.

[1] Matt. 10. 42. John 19. 26, 27.

[k] 1 Sam. 1. 28. Is. 44. 3-5. Zech. 13. 9.

[2] Or, *gift.*

[l] 1 Cor. 12. 2.

[m] 1 Cor. 8. 1, 2; 13. 8.

[n] 7. 7.

[o] Phil. 1. 9, 11.

[p] Eph. 4. 29.

[q] John 1. 14, 17.

[r] Ps. 102. 26-27.

[s] Is. 53. 1.

[t] Luke 16. 11.

[3] Gr. *willing.*

[u] Col. 3. 17. Rev. 17. 17.

[x] Heb. 13. 22.

[y] *See on* 8, 10.

[z] Rom. 16. 4.

[4] Or, *gift.*

[a] Phil. 4. 18, 19. 1 Pet. 4. 10, 11.

[b] Matt. 5. 16; 6. 1, 4; 23. 5. 1 Thes. 5. 22.

[5] Or, he hath.

[c] Luke 5. 7, 10. Philem. 17.

[d] Phil. 2. 25, *Gr.*

[e] 7. 14; 9. 2-4.

CHAPTER IX.

1 *He sheweth why he sent Titus,* 6 *and stirreth them up to be bountiful in alms,* 10 *which yield them a bountiful increase.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know [a]the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath [b]provoked very many.

3 Yet have I sent the brethren, lest our

CH. IX.

[a] 1 Thes. 1. 7, 8.

[b] Heb. 10. 24.

churches of Macedonia "abounded unto the riches of their liberality:" such was their zeal, that out of their poverty they gave more than, with less zeal, they would have given had their wealth abounded. Their conduct pre-eminently adorned their profession. Had they contributed from their opulence in such a spirit, it would have been most creditable; but when they had need to receive rather than to give, and yet gave so plentifully to those that were still poorer than themselves, they furnished the highest proof the case admitted, that their hearts had been enlarged by the Gospel. There is some difficulty as to the fifth verse, which may easily be overcome: "not as we hoped" may be rendered, "not as we feared;" since the original word is used both ways. In this view the apostle is to be understood as fearing that, from their poverty, they would not be able to make a collection; in the former view it would signify that their liberality far exceeded his hopes. In either case, the great truth remains the same—that they gave themselves first to the Lord, and then to the apostles, to be taught his will; and then shared their little substance with their still more impoverished brethren. Ver. 6-24. Paul, together with his extraordinary spirituality, uniformly shews himself a consummate man of business, prompt to use appropriate means for the accomplishment of important ends. That multitudes may be brought to act in harmony, there must be both system and agency; this matter, therefore, was committed to the skilful hands of Titus, who brought it to a happy termination. The ninth verse supplies a motive to charity, which will remain in unimpaired force to the end of the world; the example of Jesus, once realised, a mine of charity will be opened, which will never be exhausted by the wants of the poor, or the necessities of the kingdom. The Church of God is a family, and the Father's pleasure is, that the rich members of it shall help the poor, the strong bear the burdens of the weak, and whatever is wanting to the one shall be supplied by the other. The case of the manna in the wilderness furnishes a striking illustration. The "brother whose praise was in all the churches" is not made known to us; but all antiquity concurred in the belief that he was Luke; and such is the probability. As a man of character, therefore, he was "chosen of the churches" to "travel" with the apostle to Jerusalem with the contribution. A lesson of prudence in money matters is here taught to ministers, officers, and leading men in the Church of God; it is not enough that they be upright, and that the Churches confide in them; the arrangements ought to be such as to protect them against the possibility of slander.

Chap. IX. 1-15. Here, again, we have a striking example of Paul's business habits. He everywhere illustrates his own doctrine, that Jehovah is the God of order, and not of confusion. It is much to be desired that modern Christians would carry their business into their religion, and their religion into their business; this is indispensable to the exhibition of perfect Christianity.

boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if [c]they of Macedonia come with me, and find you unprepared, we (that we say not, you) should [d]be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your [1]bounty, [2]whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, [e]He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for [f]God loveth a cheerful giver.

8 And [g]God *is* able to make [h]all grace abound toward you; that ye, [i]always having all-sufficiency in all *things*, [k]may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: [l]his righteousness remaineth for ever.

10 Now [m]he that ministereth seed to the sower, both minister bread for *your* food, and [n]multiply your seed sown, and [o]increase the fruits of your righteousness:)

11 Being enriched in every thing to all [3]bountifulness, [p]which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (While by the experiment of this ministration, they glorify God for your [q]professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*)

14 And [r]by their prayer for you, which long after you for [s]the exceeding grace of God in you.

15 [t]Thanks *be* unto God for [u]his unspeakable gift.

CHAPTER X.

1 *Paul's spiritual might and authority.* 12 *Not to stretch beyond our measure.*

NOW I Paul myself beseech you [a]by the meekness and gentleness of Christ, who in [1]presence *am* base among you, but being absent am [b]bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which [2]think of us as if [c]we walked according to the flesh.

3 For though we walk in the flesh, [d]we do not war after the flesh:

4 (For [e]the weapons of our warfare *are* not carnal, but [f]mighty [3]through God [g]to the pulling down of strong holds;)

5 Casting [h]down [4]imaginations, [i]and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to [k]the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? [l]If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed;

9 That I may not seem as if I would [m]terrify you by letters.

10 For *his* letters [5](say they) *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, [6]are not wise.

13 But we will not boast of things without *our* measure, but [n]according to the measure of the [7]rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* [o]the gospel of Christ:

15 Not [p]boasting of things without *our*

A. D. 60.

[c] 8. 1-5.
[d] 11. 17.
[1] *Blessing.*
[2] *Which hath been so much spoken of before.*
[e] Prov. 19. 17. Luke 19. 16-26.
[f] Ex. 25. 2. Prov. 22. 9.
[g] Ps. 84. 11. Prov. 3. 9, 10. Hag. 2. 8.
[h] 1 Pet. 4. 10.
[i] 1 Chr. 29. 13-14.
[k] Acts 9. 36. Eph. 2. 10. Col. 1. 10.
[l] Ps. 112. 9. Prov. 8. 18. Is. 51. 8.
[m] Gen. 1. 11, 12. Is. 55. 10.
[n] Prov. 11. 18. Ec. 11. 6. Phil. 4. 17.
[o] Eph. 5. 9. Phil. 1. 11.
[3] *Liberality.* Gr. *simplicity.*
[p] 1. 11.
[q] Rom. 16. 26.
[r] Ps. 41. 1, 2. Luke 16. 9.
[s] 1 Tim. 1. 14.
[t] Ps. 92. 1. Rev. 4. 9.
[u] Is. 49. 6. John 3. 16.

CH. X.

[a] Ps. 45. 4. Is. 42. 3, 4. Zech. 9. 9.
[1] Or, *outward appearance.*
[b] Rom. 10. 20.
[2] Or, *reckon.*
[c] Rom. 8. 1, 5.
[d] 1 Tim. 1. 18. Heb. 12. 1.
[e] Eph. 6. 13-18.
[f] Is. 41. 14-16. Zech. 4. 6, 7. 1 Cor. 1. 18-24.
[3] Or, *to God.*
[g] Josh. 6. 20. Heb. 11. 30.
[h] Luke 1. 51. Acts 4. 25, 26.
[4] Or, *reasonings.*
[i] Ex. 5. 2. Ps. 10. 4. Phil. 3. 4-8.
[k] Ps. 18. 44. Rom. 16. 26.
[l] 1 Cor. 3. 23; 14. 37; 15. 23.
[m] 10.
[5] Gr. *saith he;* or, *saith one.*
[6] *Understand it not.*
[n] Matt. 25. 15. 1 Cor. 12. 11.
[7] Or, *line.*
[o] Mark 1. 1. Gal. 1. 6-8. 1 Tim. 1. 11.
[p] *See on* 13.

Paul does not satisfy himself with the display of the Saviour's example, in order to stimulate Christians; he also appeals, with the utmost force, to another powerful principle in human nature. The proportion between sowing and reaping is established by the Divine equity, and nothing can disturb it. The Corinthians, therefore, are given to understand that life is a seed-time, and every Christian a husbandman, and that the breadth of the sowing will determine the amount of the reaping. All charity, to possess any value before God, must be heart-work, without regard to the views our fellow-men may entertain concerning us. It is not with them we have to do, but with the Father of lights, the Searcher of hearts, and the Giver of every good and perfect gift. How cheering the statement—"God loveth a cheerful giver!" Man, in this, resembles God; a valuable gift, accompanied by an express grudge, is deprived of half its value. Christians, in giving, are ever to remember that they are only giving what they have received from their heavenly Father to less favoured portions of the brotherhood, and that the ocean of his bounty has neither bottom nor shore. To make a good use of what we have, is the sure way to obtain more. Multitudes have become wealthy through liberality, and others poor by hoarding. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, yet it tendeth to poverty."

Chap. X. 1-6. "The meekness and gentleness of Christ" is a wonderful expression. Remembering that he is our model, it behoves us at all times to study his example. These attributes, therefore, ought to con-

measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be [s]enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's [p]line of things made ready to our hand.

17 But [q]he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, [r]but whom the Lord commendeth.

CHAPTER XI.

Paul, being forced, entereth into a commendation of himself, and comparison with the other apostles.

WOULD to God ye could bear with me a little in *my* folly: and indeed [1]bear with me.

2 For I am [a]jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* [b]a chaste virgin to Christ.

3 But I fear, lest by any means, [c]as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from [d]the simplicity that is in Christ.

4 For if he that cometh [e]preacheth another Jesus, whom we have not preached, or *if* ye [f]receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear [2]with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge: but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself, that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, [g]I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As [h]the truth of Christ is in me, [3]no man shall stop me of this [i]boasting in the regions of Achaia.

11 Wherefore? because I love you not? [k]God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; [l]for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if [m]his ministers also be transformed as [n]the ministers of righteousness; [o]whose end shall be according to their works.

16 I say again, Let no man think me a fool: if otherwise, yet as a fool [4]receive me, that I may boast myself a little.

17 That which I speak, [p]I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that [q]many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, [r]as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they [s]Hebrews? so *am* I. Are they Israelites? so *am* I. Are they [t]the seed of Abraham? so *am* I.

23 Are they [u]ministers of Christ? (I speak as a fool,) [x]I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was [y]I beaten with rods,

A. D. 60.

[s] Or, *magnified in you.*
[p] Or, *rule.*
[q] Ps. 105. 3. 1 Cor. 1. 29, 31. Gal. 6. 13, 14.
[r] John 5. 42-44. 1 Cor. 4. 5.

CH. XI.

[1] Or, *ye do bear with me.*
[a] Gal. 4. 11, 17-19. Phil. 1. 8. 1 Thes. 2. 11.
[b] Lev. 21. 13-15. Ez. 44. 22.
[c] Gen. 3. 4, 13. John 8. 44. Rev. 12. 9.
[d] 1. 12. Rom. 12. 6; 16. 18, 19.
[e] Acts 4. 12. 1 Tim. 2. 5.
[f] 1 Cor. 12. 4-11.
[2] Or, *with me.*
[g] 12. 13. Neh. 5. 15. Acts 20. 33. 1 Thes. 2. 9. 2 Thes. 3. 8.

[h] 1. 23; 12. 19. Gal. 1. 20. 1 Thes. 2. 5, 10.
[3] *This boasting shall not be stopped in me.*
[i] 10. 15. 1 Cor. 9. 15-18.
[k] *See on* 10.
[l] 2. 11. Gen. 3. 1-5. Matt. 4. 1-10.
[m] Acts 13. 10. Rev. 9. 11.
[n] 3. 9.
[o] Is. 9. 14, 15. Jer. 29. 32. Matt. 7. 15, 16. Jude 4, 10-13.
[4] Or, *suffer me.*
[p] 1 Cor. 7. 6, 12.
[q] 10. 12-18. Jer. 9. 23, 24. 1 Pet. 1. 24.
[r] 10. 1, 2, 10; 13. 10.
[s] Ex. 3. 18. Acts 22. 3.
[t] Gen. 17. 8, 9. Matt. 3. 9.
[u] 3. 6; 6. 4. 1 Cor. 3. 5.
[x] 12. 11, 12.
[y] Acts 22. 24.

stitute a prime element of our character. The utter absence of these virtues renders questionable the truth of a man's profession. If that which was most prominent in the Lord himself be not at all observable in his professed people, there is reason to fear either that they deceive themselves, or that they are departing from the living God. The weapons of this world's warfare are, in their own way, mighty: navies and armies, with their instruments of destruction, are terrible in acting against man and his works; but for moral and spiritual purposes, they are utterly impotent. Not so the weapons used by the apostles—inspiration, tongues, and miracles, all bespeaking the presence and the power of God. Before these the powers of the world were as nothing. Ver. 7-18. The false teachers, and enemies of the apostle, had nothing to oppose to his mighty deeds, but groundless insinuations, bitter and slanderous speeches. Their ignorance fed their vanity, which led the apostle to overwhelm them by a statement of facts touching his apostolic labours. It behoves the faithful to glory only in the Lord, and to rest satisfied with nothing short of the Divine approbation; with this they can well afford to face the frowns, and to set at nought the hostility of the world.

Chap. XI. 1-9. It is always humbling to see men, great and good, who have done and suffered much for the cause of Christ, requiring to defend themselves against the slanderous accusations of men noted only for vanity, noise, and mischief; yet such was often the condition of the holy apostle. While the rule is silence, there are occasions when, for the truth's sake, this must be done; and, when that is the case, it should be gone about with the air of a "man of God," and the spirit of a faithful servant of the Lord. The way in which Paul here argues is deeply affecting: "When I was present with you, and wanted, I was chargeable to no man." It is painful to see the Divinely-commissioned apostle—the spiritual parent of so numerous a progeny, abounding in wealth—in want of bread, and under the necessity of looking elsewhere for a morsel to satisfy the cravings of hunger! There was verily a fault among the Corinthians in suffering these false teachers, from whom they had received no benefit whatever, to introduce and maintain such a state of things as rendered this delicate determination of the apostle necessary. Ver. 10-15. The firmness of the apostle, as here exemplified, is not a little remarkable. He attached the utmost importance to the preservation of the most perfect independence even of the

[z]once was I stoned, [a]thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, [b]*in* perils by *mine own* countrymen, [c]*in* perils by the heathen, [d]*in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides [e]those things that are without, that which cometh upon me daily, [f]the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, [g]I will glory of the things which concern mine infirmities.

31 The [h]God and Father of our Lord Jesus Christ, [i]which is blessed for evermore, [k]knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

1 *He commendeth his apostleship, not by his revelations,* 9 *but by his infirmities;* 11 *blaming them for forcing this boasting.*

IT is not expedient for me doubtless to glory: [1]I will come to [a]visions and revelations of the Lord.

2 I [b]knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,)

4 How that he was caught up into [c]paradise, and heard unspeakable words, which it is not [2]lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me [d]a thorn in the flesh, [e]the messenger of Satan [f]to buffet me, lest I should be exalted above measure.

8 For this thing [g]I besought the Lord thrice, that it might depart from me.

9 And he said unto me, [h]My grace is sufficient for thee; [i]for my strength is made perfect in weakness. Most gladly therefore will I rather [k]glory in my infirmities, that [l]the power of Christ may rest upon me.

10 Therefore [m]I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, [n]for Christ's sake: [o]for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you; [p]for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly [q]the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that [r]I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: [s]for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

A. D. 60.

[z] Acts 14. 5,19.
[a] Acts 27. 41.
[b] Acts 20.3,19; 23. 12, &c.
[c] Acts19.23-41.
[d] 32. Acts 17. 5.
[e] 23-27.
[f] Acts 15. 36, 41. Rom. 16. 4.
[g] 12. 5-10.
[h] 1. 3. John 10. 30. 1 Pet. 1. 3.
[i] Neh. 9. 5. Ps. 41. 13.
[k] *See on* 10.

CH. XII.

[1] Gr. *For I will*, &c.
[a] Num. 12. 6.
[b] 3, 5.
[c] Luke 23. 43.

[2] Or, *possible.*
[d] Gal. 4. 13, 14.
[e] 1 Cor. 5. 5.
[f] Matt. 26. 67.
[g] 1 Sam. 15. 11. Matt. 26. 39-44.
[h] Josh. 1. 9. Is. 43. 2. Luke 21. 15. Col. 1. 28, 29. Heb. 4. 16.
[i] Ps. 8. 2. Dan. 10. 16-19. Eph. 3. 16.
[k] 11. 30.
[l] Matt. 28. 18, 20. 1Pet.4.13,14.
[m] 7. 4. Acts 5. 41.
[n] Matt. 5. 11. Luke 6. 22. John 15. 21. 1 Cor. 4. 10. Rev. 2. 3.
[o] Eph. 6. 10.
[p] 11. 5. 1 Cor. 3. 4-7, 22. Gal. 2. 6-14.
[q] 6. 4-10. Rom. 15. 18, 19. 1 Cor. 1. 5-7; 9. 2; 14. 18.
[r] 11. 8, 9. 1 Cor. 9. 6, 15-18.
[s] Prov. 11. 30. Acts 20. 33. Phil. 4. 1,17. 1 Thes. 2. 5, 6, 19, 20.

right-minded portion of the Church; this he did simply to "cut off occasion from those who desired occasion." There is here a principle of prudence which Christians do well to consider when placed in circumstances that seem to call for it. Paul, notwithstanding his unparalleled forbearance, here speaks out with great boldness, calling those impostors by their proper names—"false apostles, deceitful workers, transforming themselves into the apostles of Christ." How such men should have gained a footing, and kept it for a single day, among the Corinthians, is quite unaccountable. They neither imparted nor possessed any spiritual gifts; they could work, and they attempted to work, no miracle; they gave no proof whatever of a Divine mission;—and yet they succeeded to persuade many to consider them as apostles, and to reject the claims of Paul! This is one of the most extraordinary facts in history. These unprincipled and mischievous men he proclaims to be "ministers of Satan, transformed as ministers of righteousness," doomed to share with their master the reward of their iniquity. Ver. 16-33. We owe to these false apostles the touching picture here drawn of the sufferings of Paul, which throws a flood of light on his character and labours. Every part of it will reward prayerful perusal and devout meditation. It is a portrait of toil and suffering to which there is no parallel. Christians do well to imitate Paul, in glorying only in their infirmities. This is always safe; and, while it abases themselves, it exalts their Master: when they are weak, then they are strong; when they feel that they are nothing, to them the Lord is all in all.

Chap. XII. 1-5. The exact period of this marvellous vision it is impossible to determine. It has been supposed to have taken place after Paul's contention with Barnabas; and, in support of this view, reference has been made to Acts xxii. 17, where he says, "It came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;" but there is no certainty in the matter, neither is it at all important. Ver. 6-18. Paul's "thorn," the messenger of Satan, has given risen to much useless speculation. The correct interpretation of the language requires attention to these two things: it was something peculiarly painful, and something which proceeded from the Wicked One—something deeply humiliating, and intimately connected with the body, and which immediately followed the heavenly vision. Satan might have been the agent in the infliction of it, or he might have used it to distress the feelings of the apostle; at any rate, he had materially to do with it. But beyond what is here related by the apostle himself, nothing is known concerning the subject. It is more important, however, to notice the recorded result: it drove the apostle straightway to the mercy-seat.

15 And I [t]will very gladly spend and be spent for [s]you; [u]though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 [x]Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? [y]walked we not in the same spirit? *walked we* not [z]in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: [a]but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, [b]I shall not find you such as I would, [c]and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, [d]my God will humble me among you, and *that* I shall bewail many which have sinned already, [e]and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

CHAPTER XIII.

1 *He threateneth obstinate sinners.* 5 *He adviseth them to a trial of their faith.*

THIS *is* the third *time* I am coming to you. [a]In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since [b]ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though [c]he was crucified through weakness, yet he liveth by the power of God: for [d]we also are weak [l]in him, [e]but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that [f]Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is [g]honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, [h]farewell. Be perfect, be of good comfort, be of one mind, [i]live in peace; and [k]the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 [l]All the saints salute you.

14 The [m]grace of the Lord Jesus Christ, and [n]the love of God, and [o]the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

A. D. 60.

[t] 2. 3; 7. 3. John 10. 10, 11. Gal. 4. 19. Phil. 2. 17. Col. 1. 24. 1 Thes. 2. 8. 2 Tim. 2. 10.
[s] Gr. *your souls.*
[u] 1 Cor. 4. 8, 18.
[x] 1 Cor. 4. 17.
[y] 8. 6, 16-23.
[z] Rom. 4. 12.
[a] 1 Cor. 9. 12-23.
[b] 13. 9.
[c] 2. 1-3; 10. 2, 6, 8, 9; 12. 2, 10. 1 Cor. 4. 18-21; 5. 3-5.
[d] 2. 24; 9. 2, 4.
[e] 2. 5-11; 7. 9-11; 10. 6. 1 Cor. 5. 9-11. Rev. 2. 20-22.

CH. XIII.

[a] Deut. 17. 6.
[b] 10. 8-10.

[c] Luke 22. 43, 44. John 10. 18.
[d] 1 Cor. 2. 3.
[l] Or, *with him.*
[e] Acts 3. 16.
[f] Col. 1. 27.
[g] Rom. 12. 17.
[h] Luke 9. 61.
[i] Gen. 45. 24.
[k] Rom. 15. 33.
[l] Rom. 16. 16, 21-23.
[m] John 1. 16, 17.
[n] Rom. 5. 5. 1 John 3. 16.
[o] John 14. 15-17. Gal. 5. 22.

The answer, however, notwithstanding the urgency, was delayed; but the afflicted suppliant persevered, till at length he succeeded. The thing sought, indeed, was refused in terms, but the spirit of it was graciously and fully granted. It deserves to be particularly noted, that Paul presented his prayer directly to the Lord Jesus, which, if the passage stood alone, would prove his proper divinity; he heard the cry of his servant, and answered him from his holy hill. The fact is full of instruction to the people of God. The Saviour knows what is for their good, and it is cheering to reflect that even their erring prayers will be rectified by his compassionate wisdom, and that he will deal with them in love and mercy. What is best for them he will give in such measure, and in such manner, as shall most promote their own welfare, and his glory. When the lesson of Divine love shall have been fully learned, then each will glory in his infirmities, that the power of Christ may rest on him. Ver. 19-21. Paul, notwithstanding his letters and messengers, still had reason to fear that, in visiting Corinth, he would not find things in a satisfactory state. While, for aught that appears to the contrary, they were, in point of privilege, the most favoured Church in the heathen world, they were, as a fellowship, far from purity; they had among them a large mixture of unconverted men. The picture here drawn of their moral condition is frightful, and such as it is not easy to reconcile with so great an amount of spiritual gifts. There are few Evangelical communities in our time that would not gain by a comparison with the Church at Corinth—a fact which shews that there is no connexion between gifts and graces, miracles and piety.

Chap. XIII. 1-9. The apostle had been to Corinth once, and he had made up his mind to visit it a second time; but when ready, he was prevented by circumstances, and now he was a third time intent on a journey to them. Menace was foreign to the spirit of the apostle; and nothing but a sense of duty could have led him to speak as he does here, when he forewarns the offenders that he will not spare. So hardened were a portion of the Church, that, notwithstanding all the signs, wonders, and mighty deeds which Paul had performed in their city, they actually demanded a proof of Christ speaking in him. There are no lengths to which misguided men will not go; and the servants of the Lord should be fully prepared for it. The Corinthians are here given to understand that, instead of preposterously examining into the ground of Paul's apostleship, they would be better employed in examining into the state of their own souls. If the Spirit of Christ was in them, they bore his image, and his kingdom was set up in their hearts. These were the points with which they were concerned. If in very deed they were the people of God, these things marked their characters. Ver. 10-14. An awful intimation is here given by the apostle of a mysterious power committed to him, which, under circumstances, might be used for the punishment of the rebellious. The prayer here presented clearly indicates the perfect unity of Father, Son, and Spirit. The grace of the Lord Jesus Christ includes all that is treasured up in him for the good of his people and necessary to their salvation. The love of the Father comprises all that it has provided for his children; it includes their election, predestination, calling—justification, sanctification, and adoption. In the communion of the Holy Spirit are comprised his gifts, graces, and lessons—comfort in sorrow, strength in weakness, and assistance in supplication. With all

THE EPISTLE OF PAUL THE APOSTLE TO
THE GALATIANS.

The date of this Epistle is uncertain, but its object is clearly to counteract the efforts of those false teachers who were labouring to mar the work of the apostle, by urging on his converts throughout Galatia the necessity of circumcision, and the observance of the laws of Moses, as well as faith in the Gospel, in order to justification and salvation. These men made a skilful use of circumstances to strengthen their cause: Paul had not been one of the twelve Apostles who accompanied the Saviour, and received from him the Gospel communication; circumcision was still preached in Judea, and the laws of Moses observed under the eyes of the true Apostles in Jerusalem, and even Paul himself, in some cases at least, had practised it. All these points admitted of easy explanation in conformity with the true doctrine of justification; but setting aside the explanation, these men employed the facts to support their own views, and to uproot those of the apostle, as well as to overthrow his authority. In this, as in cases of opposition, the cause of truth, in the end, was the gainer: the conduct of these men led Paul to discuss the subject of justification in a manner so full and perfect, as at once, and for ever, to settle the question. Special service in this way has been rendered to the Church in every age. The argument of this Epistle was wielded with mighty power by Luther in his assaults on Popery, and is still available against all who would substitute anything for, or mix up anything with, the pure Gospel of the grace of God, as a ground of hope before him.

CHAPTER I.

1 Paul wondereth that they have so soon left him and the gospel, 11 which he learned, not of men, but of God.

PAUL, an apostle, (not of men, neither by man, [h] but by Jesus Christ, [b] and God the Father, who [c] raised him from the dead,)

2 And all the brethren which are with me, unto [d] the churches of Galatia:

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who [e] gave himself for our sins, that he might deliver us from this present evil world, [f] according to the will of God and our Father:

5 To [g] whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him [h] that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would [i] pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, [k] let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you [l] than that ye have received, let him be accursed.

10 For [m] do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be [n] the servant of Christ.

11 But I certify you, brethren, [o] that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it;

14 And [p] profited in the Jews' religion above many my [l] equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, [q] who separated me from my mother's womb, [r] and called *me* by his grace,

16 To [s] reveal his Son in me, [t] that I might preach him among the heathen; immediately I conferred not with flesh and blood:

A. D. 58.

CH. I.
[a] Acts 9. 15,16. 1 Tim. 1. 11-14.
[b] Matt. 28. 18-20.
[c] Acts 2. 24,32.
[d] Acts 15. 41; 16. 5, 6.
[e] Matt. 26. 28.
[f] Ps. 40. 8. Matt. 26. 42.
[g] Ps. 72. 19.
[h] 1 Cor. 4. 15. 2 Thes. 2. 14.
[i] Jer. 23. 26. Matt. 24. 24. Acts 13. 10.
[k] Gen. 9. 25. Josh. 9. 23.
[l] Deut. 13 1-11.
[m] Acts 4. 19,20. 1 Thes. 2. 4.
[n] Rom. 1. 1.
[o] *See on* 1.
[p] Is. 29. 13; 57. 12.
[l] Equals *in years.*
[q] Is. 49. 1, 5. Acts 9. 15; 22. 14, 15.
[r] Rom. 1. 6. 1 Cor. 15. 10.
[s] Matt. 16. 17. 1 Cor. 2. 9-13.
[t] Acts 22. 21. Rom. 15. 16-19. Eph. 3. 1, 8.
A. D. 38.

these things, and all the things which these imply, the saints are rich indeed, requiring nothing the world can give, and dependent on nothing the world can take away.

Chap. I. 1-10. Paul at once asserts the Divine authority of his own mission, and the vicarious sufferings of Christ. The opening of the epistle is marked by unusual reserve and dignity; there is none of the affectionate and endearing language which distinguishes the other Epistles, although he melts as he advances. The conduct of the Galatians had been such as to shake the confidence, and to check the current of fatherly feeling. After expressing his astonishment, he at once directs his thunder against the false teachers, as men who, whatever they might pretend to the contrary, were enemies alike to the Gospel and the Lord that bought them. No terms, therefore, were to be kept with them: on that subject there was no room for discussion; they were setting themselves against the clearest light, endeavouring to sever the Church from the Lord of Glory, and, therefore, to be dealt with summarily. Ver. 11-24. Paul had no personal reasons for opposing the doctrine; for if it had been true, none occupied a better position than himself, alike on the score of birth, education, and character. His conversion, therefore, was proof of his sincerity, and the teaching which led to it was sufficient guarantee for knowledge. All that he taught he obtained, not from men, but directly from the Lord Jesus. Everything he taught concerning doctrine, experience, ordinances, or polity, he had received by immediate revelation. His call and qualification, therefore, had in them much more of the marvellous and supernatural than those of any of the twelve Apostles. So perfect, indeed, was his knowledge, so complete his preparation for his work, and so self-evidencing the whole, as to preclude the slightest doubt on the subject, and to leave him as satisfied of the truth of the revelation made, and the commission given, as of his own existence. Having no need, on any ground whatever, to communicate with the other Apostles, he sought no interview with them, but proceeded at once to the field of his labours. It was no wonder if Paul's conversion made a great impression on the Gentile Churches; they might well look on it as a most material circumstance in connexion with Jewish persecution, and the progress of the Gospel. The power

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then, after three years, [u]I [2]went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James [x]the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto [y]the churches of Judea which were [z]in Christ:

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And [a]they glorified God in me.

CHAPTER II.

1 *He sheweth when he went up again to Jerusalem, and why.* 14 *Of justification by faith, and not by works.* 19 *They that are so justified live not in sin.*

THEN, fourteen years after, [a]I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, [b]and communicated unto them that gospel which I preach among the Gentiles, but [1]privately to them [c]which were of reputation, lest by any means [d]I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our [e]liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour, [f]that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [g]God accepteth no man's person; for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For [h]he that wrought effectually in Peter to the apostleship of the circumcision, [i]the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived [k]the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that [l]we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* [m]that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, [n]fearing them which were of the circumcision.

13 And [o]the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to [p]the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the

A. D. 58.

[u] Acts 9. 26-29; 22. 17, 18.
[2] *Returned.*
[x] Matt. 13. 55. Mark 6. 3.
[y] Acts 9. 31. 1 Thes. 2. 14.
[z] Phil. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1.
[a] Num. 23. 23. Acts 21. 20. 2 Cor. 9. 13.

CH. II.

[a] Acts 15. 2-4.
[b] 1. 16.
[1] *Severally.*
[c] Ec. 10. 1. Acts 5. 34. Phil. 2. 29.
[d] Matt. 10. 16. 1 Cor. 9. 26. Phil. 2. 16. 1 Thes. 3. 5.
[e] John 8. 31-36. 1 Pet. 2. 16.
[f] 1 Thes. 2. 13.
[g] Job 34. 19.
[h] Acts 1. 8.
[i] Acts 13. 2-11; 14. 3-11.
[k] Rom. 1. 5.
[l] Acts 15. 23-30.
[m] Acts 11. 29, 30.
[n] Prov. 29. 25. Is. 57. 11.
[o] Gen. 12. 11-13.
[p] *See on* 5.

that could accomplish it was equal to anything; and after this no man was to be despaired of. They rightly judged that he was intended for great and arduous service, and they, therefore, glorified God for his arrest and conversion. The conversions of the bitterest enemies of Christ are among the best evidences of the truth of the Gospel, and such converts are among the most valuable instruments for promoting his cause on the earth. Among the whole Jewish nation, probably, there was not in the general estimation a young man so unlikely to become a Christian, and an apostle of Christianity. The conversion of the High Priest himself was not less likely; and had it occurred, it would hardly have excited more astonishment. The wisdom of God is strikingly manifested in the event, and in everything connected with it. Had Paul, previous to his conversion, been an obscure, quiet, and harmless youth, the change would have attracted no notice; but Paul was the hope of the High Priest, and his name the terror of the Church of God. When the High Priest gave him letters to Damascus, he little anticipated the occurrences which were at hand, and the part to be performed by the youthful zealot throughout the world; and as little did the young man himself. The ways of the Lord are a great deep, and he leads the vessels of mercy in a way which they know not.

Chap. II. 1-10. It was not till after a long course of years, that Paul went up to Jerusalem and saw the Apostles. At his first visit he met Peter and James, and tarried with them a few days, but received from them no knowledge which he had not before. This was three years after his conversion; and, eleven years after, he went up again by express revelation; but the object of this visit was neither to receive instruction nor sanction from the Apostles, but to answer a very different purpose in the arrangements of Divine Providence. The case of Titus demonstrates the course pursued by Paul, who neither circumcised him before, nor suffered him to be circumcised at Jerusalem, which so far went completely to establish his position. On this occasion, Paul stated frankly to the Apostles the Gospel which he preached among the Gentiles; and the interview brought him neither correction nor instruction. The Apostles saw at once that he had been taught in the same school with themselves, and taught as abundantly to profit, and that he was clearly called to the apostleship of the Gentiles. His work was its own witness. The power which everywhere attended him was undeniable proof of the Lord's presence. Thus tested, indeed, the proofs of his mission far exceeded those even of the most favoured of the other Apostles. They, therefore, fell in promptly with the obvious arrangements of Providence, and, leaving Paul to work among the heathen, confined their labours to their own countrymen. The only suggestion on which they ventured was, that the poor among the Gentile Churches should be remembered; but even that was unnecessary, for the same truth, wherever received, produced the same effects. Paul was forward to it. Ver. 11-16. The case of Abraham, which was a great historical fact, now served a special purpose, as powerfully bearing on the question of justification by the simple faith of the Gospel. Men of fixed principles ought to be unmoved; but the fear of man bringeth a snare, which the most resolute and adroit do not always escape. Peter, notwithstanding

Jews, [q] why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not [r] sinners of the Gentiles,

16 Knowing [s] that a man is not justified by the works of the law, [t] but by the faith of Jesus Christ, even [u] we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: [x] for by the works of the law shall no flesh be justified.

17 But if, [y] while we seek to be justified by Christ, we ourselves also are found sinners, [z] *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I [a] through the law am dead to the law, [b] that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, [c] but Christ liveth in me: and [d] the life which I now live in the flesh [e] I live by the faith of the Son of God, [f] who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then [g] Christ is dead in vain.

CHAPTER III.

1 *The apostle asketh what moved the Galatians to depart from the faith.* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

O FOOLISH Galatians, who hath bewitched you, that [a] ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, [b] Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? [c] having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered [1] so many things in vain? if *it be* yet in vain.

5 He therefore [d] that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even [e] as Abraham believed God, and it was [2] accounted to him for righteousness.

7 Know ye therefore, that [f] they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that [g] God would justify the heathen through faith, [h] preached before the gospel unto Abraham, *saying*, [i] In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are [k] under the curse: for it is written, [l] Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [m] that no man is justified by the law in the sight of God, *it is* evident: for, [n] The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [o] Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we [p] might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's [3] covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now [q] to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, [r] which is Christ.

17 And this I say, *that* [s] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, [t] that it should make the promise of none effect.

18 For [u] if the inheritance *be* of the law, *it is* no more of promise: [x] but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the pro-

A. D. 58.

[q] Acts 15. 10.
[r] Mark 7. 26-28.
[s] 5. 4.
[t] Rom. 3. 21-26, 30. 1 Cor. 6. 11. Heb. 7. 18, 19.
[u] John 20. 31.
[x] Ps. 143. 2.
[y] Rom. 9. 30-33; 11. 7.
[z] Matt. 1. 21. Rom. 15. 8.
[a] Rom. 3. 19, 20; 4. 15; 5. 20.
[b] Rom. 14. 7, 8. 1 Cor. 10. 31.
[c] John 14. 19, 20; 17. 21. 2 Cor. 4. 10, 11.
[d] 2 Cor. 4. 11; 10. 3. 1 Pet. 4. 1, 2.
[e] John 6. 57. Phil. 4. 13. 1 Pet. 1. 8.
[f] Matt. 20. 28. John 15. 13. Rev. 1. 5.
[g] Is. 49. 4. 1 Cor. 15. 2, 14, 17.

CH. III.

[a] Acts 6. 7. Rom. 2. 8; 6. 17; 10. 16. 2 Cor. 10. 5.
[b] Acts 2. 38. Heb. 2. 4. 1 Pet. 1. 12.
[c] Heb. 7. 16-19.
[1] *So great.*
[d] *See on* 2.
[e] Gen. 15. 6.

[2] *Imputed.*
[f] John 8. 39. Rom. 4. 11-16.
[g] Rom. 3. 28-30.
[h] Heb. 4. 2.
[i] Gen. 28. 14. Rev 11. 15.
[k] Is. 43. 28.
[l] Deut. 27. 26. Jer. 11. 3.
[m] Jam. 3. 2. 1 John 1. 8-10. Rev. 5. 9; 7. 14, 15.
[n] Hab. 2. 4.
[o] Josh. 10. 26, 27.
[p] Rom. 8. 9-16, 26, 27.
[3] Or, *testament.*
[q] Gen. 12. 7; 13. 15, 16.
[r] 27-29.
[s] Gen. 15. 13. John 8. 56-58.
[t] Heb. 6. 13-18.
[u] 2. 21.
[x] *See on* 16.

his characteristic courage, and perfect knowledge, was, for the moment, led astray by the presence of men less enlightened than himself. Instead of endeavouring to improve their views, he submitted to their prejudices; not so Paul, who brought the matter to an immediate issue by boldly stating the truth. He shewed that Jew and Gentile were on a perfect level before God, and both justified on the same grounds, and by the same means. Ver. 17-21. The law holds forth no encouragement to men to look to it for justification. Its demands are, explicit obedience, or death! Its business is to detect sin; it knows nothing of its removal. Paul here views himself as one with Christ, and, therefore, crucified with him on the accursed tree. As he died in Christ, so Christ lived in him. Can anything more strikingly, more beautifully, set forth the identity which obtains between Christ and his people? What can more forcibly expose the folly and the falsehood of those systems which set aside the Saviour's substitution and atonement for the sins of men? Had the law been able to justify those who broke it, the death of Christ would not have been necessary; and if he had died, it must have been to accomplish other ends than atoning for the sins of men. There is, therefore, but one method of justification, which is by faith in the blood of Jesus Christ. There is no other name given under heaven among men whereby we can be saved; but there is no sinner so great that he may not, in this way, escape the wrath to come.

Chap. III. 1-12. The great fact which Paul had been constantly pressing on the attention of the Gentile Churches, was the Cross of Christ. The doctrine deduced from this fact formed the central truth of the Christian system. Without atonement there was no Gospel, and there could be no salvation. The Galatians had shewn their folly by the culpable readiness with which they had received the statements of men who came to them without credentials, and in spite of the Divine evidence by which Paul had most abundantly supported the apostolic character of his ministry. Paul appeals to their own experience and observation in condemnation of their own conduct. By his means they had received the Holy Spirit, imparting both gifts and

mise was made; *and it was* ordained by angels [y] in the hand of a mediator.

20 Now a mediator is not *a mediator* of one; [z] but God is one.

21 *Is* [a] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath [b] concluded all under sin, [c] that the promise by faith of Jesus Christ might be given [d] to them that believe.

23 But before faith came, we were kept under the law, shut up unto [e] the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that [f] faith is come, [g] we are no longer under a schoolmaster.

26 [h] For ye are all the children of God by faith in Christ Jesus.

27 For [i] as many of you as have been baptized into Christ have [k] put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: [l] for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and [m] heirs according to the promise.

CHAPTER IV.

1 *We were under the law till Christ came,* 4 *but Christ freed us.* 22 *We are the sons of Abraham by the free woman.*

NOW I say, *That* [a] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [1] elements of the world:

4 But when [b] the fulness of the time was come, [c] God sent forth his Son, [d] made of a woman, [e] made under the law,

5 To [f] redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth [g] the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore [h] thou art no more a servant, but a son; and if a son, then an [i] heir of God through Christ.

8 Howbeit then, [k] when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that [l] ye have known God, or rather [m] are known of God, how turn ye [2] again to the weak and beggarly [3] elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh [n] ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 [4] Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, [o] because I tell you the truth?

A. D. 58.

[y] Ex. 20. 19-21. Lev. 1, &c.
[z] Gen. 16. 18.
[a] Matt. 5. 17-20.
[b] Ps. 143. 2.
[c] Rom. 5. 20, 21. 1 John 5. 25.
[d] Mark 16. 16. Acts 16. 31.
[e] Luke 16. 23, 24. 1 Pet. 1. 11.
[f] 23.
[g] Heb. 7. 11-19; 9. 3-13.
[h] John 20. 17. Heb. 2. 10-15.
[i] Matt. 23. 19, 20. Rom. 6. 3, 4.
[k] Luke 15. 22. Eph. 4. 24.
[l] John 17. 20, 21.
[m] Rom. 4. 13, 14. 1 Cor. 3. 22.

CH. IV.

[a] Gen. 24. 2, 3. 2 Kings 11. 12.

[1] Or, *rudiments.*
[b] Dan. 9. 24-26. Mal. 3. 1.
[c] Is. 48. 16, 17.
[d] Is. 7. 14. Mic. 5. 3. Zech. 6. 12.
[e] Matt. 5. 17. Luke 2. 21-27.
[f] Matt. 20. 28. Tit. 2. 14.
[g] John 3. 34; 16. 7.
[h] 5. 1.
[i] Gen. 17. 7, 8. 1 Cor. 3. 21-23.
[k] Jer. 10. 25. John 1. 10.
[l] Matt. 11. 27. John 17. 3.
[m] John 10. 14, 27.
[2] *Back.*
[3] *Rudiments.*
[n] Ps. 119. 141. Is. 53. 2, 3.
[4] *What was then, &c.*
[o] 5. 7.

---

graces. What gift or grace had those false teachers conferred on them? Paul, in addition to "ministering the Spirit," had worked miracles among them — thereby proving the Divine character of his mission, and the power of his ministry. What had the false teachers done? The conduct of the Galatians would not bear to be looked at in the light of common sense. It was altogether irrational, and more resembling that of men bewitched than that of men endowed with a sound mind. Ver. 13-29. Christ having taken the place of his people, and suffered in their stead, redeemed them from the consequences of breaking the law. The blessing of Abraham was the thing that was promised to him; and this they obtained through the death of the Son of God in the room of the guilty. The law is not against the promises, therefore, but in harmony with them. What the law could not do, the promises did, by the blood of sprinkling, and the righteousness of faith. The law was the schoolmaster to bring men to Christ, that they might be justified by faith in his atoning sacrifice, without works. All who believe in him are the children of God, who have been born of the Spirit, and are now become his temple. In Christ all distinctions are lost. The whole mass of regenerated spirit constitutes but one spiritual body, of which he is the Head. Abraham and all the faithful, whether Jew or Gentile, stand on the same foundation; as their guilt was accounted to Christ, and he suffered for it, so his righteousness is accounted to them, and they are saved by it. He is the end of the law for righteousness to them, and they are all complete in him.

Chap. IV. 1-11. Chance has no place in the empire of Providence. All events have their place in the mighty system; and nothing can derange their order. At the appointed period God sent forth his Son to perform the work assigned to him from eternity. Christ became the Son of man that men might become the sons of God; and the Divine Spirit dwells in all such as the Spirit of adoption. The children of God are his heirs through Jesus Christ; and none will fail of their inheritance. Work and merit have nothing to do with the matter: they reach their privileges through their birth, which is of the mere mercy of God; so that boasting is excluded. It is often profitable for Christians to be reminded of their state, character, and conduct before conversion. This should not offend, but humble them, and awaken a strong sense of obligation. It is particularly important to recollect that, in the union between God and them, the first movement was made by him; and not only so, but he imparted the power and grace which disposed and enabled them to meet him. It ill becomes those who have been the subjects of so much mercy and bounty to forget their Heavenly Benefactor, and return to courses they have long given up, and from which they confessedly derived no satisfaction, to say nothing of the danger to which they were thereby exposed. Ver. 12-16. The apostle now changes his voice, and gives free vent to the affection he cherished for the Galatian converts. Experience is a great help to a teacher. Paul quite understood the feelings of those misguided people; he had been reared with those notions which were operating so fatally among them. He had therefore compassion, and besought

17 They [p]zealously affect you, *but* not well; yea, they would exclude [5]you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until [q]Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I [6]stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman.

23 But he *who was* of the bond woman was [r]born after the flesh; [s]but he of the free woman *was* by promise.

24 Which things are an allegory: for these are the two [7]covenants; the one from the mount [8]Sinai, [t]which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and [9]answereth to Jerusalem which now is, and is in bondage with her children.

26 But [u]Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* [x]after the Spirit, even so *it is* now.

A. D. 58.

p Rom. 10. 2. 2 Cor. 11. 2, 13-15.
5 Or, us.
q Rom. 8. 29. Eph. 4. 24. Phil. 2. 5. Col. 1. 27.
6 *Am perplexed for you.*
r Rom. 9. 7, 8.
s Gen. 18. 10-14. Heb. 11. 11, 12.
7 *Testaments.*
8 Gr. *Sina.*
t Rom. 8. 15.
9 *Is in the same rank with.*
u Ps. 87. 3-6. Is. 65. 18. Phil. 3. 20. Rev. 21. 2, 10-27.
x John 3. 5. Rom. 8. 1, 5, 13.

7 Gen. 21. 10-12. Rom. 11. 7-11.

CH. V.

a Matt. 11. 28-30. 1 Cor. 7. 22.
b Deut. 27. 26.
c Rom. 9. 31, 32.
d Rom. 11. 6. Heb. 6. 4-6. Rev. 2. 5.
e Gen. 49. 18. Ps. 25. 3, 5. Rom. 8. 24, 25.
f Matt. 25. 31-40. 2 Cor. 5. 14. Jam. 2. 14-26.
1 *Drive you back.*
g 2 Cor. 2. 3. 2 Thes. 3. 4. Philem. 21.

30 Nevertheless, what saith the scripture? [7]Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bond woman, but of the free.

CHAPTER V.

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision,* 13 *but rather love.* 19 *The works of the flesh,* 22 *and fruit of the Spirit.*

STAND fast therefore in [a]the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is [b]a debtor to do the whole law.

4 Christ [c]is become of no effect unto you, whosoever of you are justified by the law; [d]ye are fallen from grace.

5 For we through the Spirit [e]wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but [f]faith which worketh by love.

7 Ye did run well; who did [1]hinder you, that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have [g]confidence in you through the Lord, that ye will be none otherwise

them to leave what he had left, and to build their hopes where he had built his—on the atoning sacrifice of Christ. Converts invariably love their spiritual parents; in the absence of this love, one of the principal proofs of conversion is wanting. True Christians require no exposition of verse 14; they, too, remember when they viewed the instruments of their conversion as "angels of God, even as Christ Jesus." The heart leaped at the very sound of their names! The houses they dwelt in were viewed with reverence and love. They know "the blessedness," the happiness, they spoke of. These words come home with peculiar power to the hearts of Christians who never knew happiness till they knew the Gospel, and were brought under the blood of sprinkling. Under the influence of that precious feeling, they would "have plucked out their own eyes" to please or comfort their spiritual fathers. There is nothing they would not have done or suffered to shew their gratitude and love. Great, then, as well as lamentable, is the change which puts an end to all this, and introduces an opposite state of mind, leading them to view their spiritual parents as enemies, only because they tell them the truth. The system which can produce such a state of things requires nothing else to prove that it is not of God. Ver. 17-31. To produce such effects always demands both time and labour, which nothing will supply but great zeal. Zeal, therefore, is a good or a bad thing, according to the object on which it is expended. If the object be wrong, then the more zeal the more mischief. It is, nevertheless, to be regretted that, in many cases, the advocates of error are far more active and industrious than the advocates of truth. Now, this ought not to be: truth allied to apathy, and error to energy, are not equally matched. "My little children," is language which shews that the parental feelings of the apostle had again burst forth in all their strength and fulness. Where the work of grace is true, though weak and languid, it admits of revival and invigoration. The apostle earnestly desired that the new nature might be so developed as to deliver his erring children from that infantile condition which had rendered them the dupes and victims of the false teachers. Christians are safe just in proportion as they approach the fulness of the stature of perfect men in Christ. Among those who are really established, strengthened, and settled, there are fewer of those backslidings, and fewer of those falls by which the Gospel is dishonoured. Gainsay it who may, nothing is more sure than that all confidence in legal righteousness will leave its subjects, whatever their zeal and effort, outside of heaven; whereas all who put their trust in the work of Christ will infallibly gain the kingdom.

Chap. V. 1-15. Although freedom is a thing so precious, it is in hourly danger; it is so assailed, both from within and from without, that nothing can preserve it but constant watchfulness. The foe, when he appears, must find no quarter, but be repulsed, attacked, pursued, and slain. The natural condition of the Christian is one of constant warfare; his armour is never to be laid aside till he has completed his conquest, and entered into rest. The work of Christ is all his own, and his salvation a pure gift; all, therefore, who will add to it their own works, forfeit the blessing. If their self-righteousness prompt the attempt to add even a little, they will be left to do it *all*, and must take the consequence. Salvation must be either all merit, or all grace; there can be no mixture. Every Church has derived from the Lord Jesus the power to cut off from its fellowship those who renounce the faith, and set themselves to overthrow the Gospel. Every community of Christians ought also to cast out from its bosom all public teachers who "trouble" the Church by

minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, [h]if I yet preach circumcision, why do I yet suffer persecution? then is [i]the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; [k]only *use* not liberty for an occasion to the flesh, [l]but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this, [m]Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, [n]Walk in the Spirit, [o]and [2]ye shall not fulfil the lust of the flesh.

17 For [p]the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But [q]if ye be led by the Spirit, [r]ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, [s]heresies,

21 Envyings, murders, [t]drunkenness, [u]revellings, and such like: of the which I tell you before, as I have also told *you* in time past, [x]that they which do such things shall not inherit the kingdom of God.

A. D. 58.

[h] Acts 16. 3.
[i] Is. 8. 14. Rom. 9. 33, 33.
[k] 1 Cor. 8. 9. Jude4,10-12.
[l] John 13. 14, 15. 2 Cor. 4. 5.
[m] Lev. 19. 18, 34. Luke 10. 27-37.
[n] Rom. 8. 1, 4, 5, 13, 14.
[o] Rom. 13. 13, 14.
[2] Or, *fulfil not.*
[p] Is. 6. 5.
[q] Is. 48. 16-18. John 16. 13. 1 John 2. 20.
[r] Rom. 6 14,15.
[s] Tit. 3. 10. 2 Pet. 2. 1.
[t] Eph. 5. 18.
[u] 1 Pet. 4. 3.
[x] Is. 3. 11. 1 Cor. 6.9,10.

[y] Luke 13. 9. John 15. 2, 6, 16.
[z] 1 Cor. 13. 4-7. Tit. 2. 2-12.
[a] 1 Cor. 13.7,13.
[b] Rom. 8. 9.
[c] 1 Pet. 2. 11.
[3] *Passions.*
[d] John 6. 63. Rom. 8.2,10.
[e] Rom. 8, 4, 5.

CH. VI.
[1] Or, *although.*
[b] Matt. 18. 12-15.
[b] John 13. 14, 15, 34, 35.
[c] Ps. 26. 2. 2 Cor. 13. 5.
[d] Jer. 17. 10. Matt. 16. 27.
[e] Deut. 12. 19. 1 Cor.9.9-14.
[f] Job 13. 8, 9. Jude 18.
[g] Hos. 8. 7. Luke 16. 25.
[h] Rom. 6. 13.

22 But [y]the fruit of the Spirit is [z]love, joy, peace, long-suffering, gentleness, goodness, [a]faith,

23 Meekness, temperance: against such there is no law.

24 And [b]they that are Christ's have [c]crucified the flesh, with the [3]affections and lusts.

25 If [d]we live in the Spirit, [e]let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

1 *He willeth them to deal mildly with a brother that hath slipped; 6 to be liberal to their teachers; 9 and not be weary in well-doing.*

BRETHREN, [1]if a man be overtaken in a fault, ye which are spiritual [b]restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil [b]the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man [c]prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For [d]every man shall bear his own burden.

6 [e]Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; [f]God is not mocked: [g]for whatsoever a man soweth, that shall he also reap.

8 For he that [h]soweth to his flesh, shall

---

the diffusion of doctrines at variance with the Scriptures. Liberty and love should always go together; liberty without love is rather an evil than a good. Love is the prime element of Christian happiness, both in the Church and in the family. Christians, by love, serve one another, and thus lighten the burdens and mitigate the sufferings and sorrows of life. Why is "the carnal mind enmity against God," and not "subject to his law?" What is there in the law that ought to be hateful to it? The whole of it is comprised in a single sentence—the love of God, and the love of man. What is there in this to provoke hatred? Is it not just and equal? Is it not even good and holy? Who can object to being loved by everybody, and receiving at their hands, as circumstances may require, the offices of love. But is it not fair and just that he who is loved by all, should, in turn, himself love all? Would such a state of things make the world less happy than it is now? How great, then, must be the fall of man, who now hates both his Creator and his fellow-men! How can he be happy—how can he enter heaven? Ver. 16-21. If the kingdom of heaven is to be established among men, the root of the matter must be gone to. All attempts at improving the old, the unrenewed man, must be given up; nothing will meet the case but regeneration by the Spirit of God, and his indwelling in the soul he has created anew. That once done throughout all the earth, the kingdom of heaven will actually have been established; the will of God will then be done on earth as it is in heaven. All God's people have his Spirit, and are led by him, and all who are thus led will endeavour to walk in his ordinances and commandments blameless. In the awful catalogue of sins which is here set forth, will be noticed things of which few even among professed Christians make much. They act as if such things were very venial shortcomings, involving no danger, and requiring little notice; such as "hatred," "variance," "malice," "wrath," "strife," and "envy;" but these things here rank with idolatry, drunkenness, and murder! Flowing from the same source, they indicate the same state, and alike exclude from the kingdom of heaven. Many appear to have a very defective view of the nature of true holiness, and its necessity, in order to enter into the paradise of God. Ver. 22-26. The fruits of the Spirit are full of beauty; the very sight of them is refreshing and delightful to the eye of the renewed mind. What is heaven itself but a region filled with these fruits in perfection and abundance? Such fruits, then, every child of God brings forth in his measure; there is no salvation without them—they are, in fact, a part of salvation—they spring from health of soul, which is its very essence. Men cannot be justified who are in no degree sanctified; change of state is evidenced by change of character. No man, professing to be Christian, can pamper the flesh instead of crucifying it, and indulge vile affections instead of labouring to extinguish them. "As a man's heart is, so is he," and "as the outward, so is the inward man." They who are on their way to heaven are learning its language, and cultivating its manners.

Chap. VI. 1-5. The apostle having closed the controversial part of his epistle, and added the precious passages on experience of which we have just been speaking, closes with a series of important admonitions and counsels. All doctrine is valuable, chiefly as bearing on the heart and the life. Few things are less understood by the Churches of Christ than the proper management of backsliders. Notwithstanding the peril attendant on their condition, and the express duty as set forth by the Sacred Scriptures, both of the Old and of the New Testament, they are but too generally left to

of the flesh [l]reap corruption; but he that [k]soweth to the Spirit, shall [l]of the Spirit reap life everlasting.

9 And let us not be weary in well-doing: [m]for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us [n]do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only [o]lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, [p]that they may glory in your flesh.

14 But God forbid [q]that I should glory, [r]save in the cross of our Lord Jesus Christ, [s]by whom [t]the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, [t]but a new creature.

16 And as many as walk according to this rule, [u]peace *be* on them, and mercy, and upon [x]the Israel of God.

17 From henceforth let no man trouble me: for [y]I bear in my body the marks of the Lord Jesus.

18 Brethren, [z]the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

A. D. 58.

[l] Prov. 22. 8.
[k] *See on* 7.
[l] Matt. 19. 29.
[m] Lev. 26. 4.
[n] Ps. 37. 3, 27.
[o] Phil. 3. 18.

[p] 1 Cor. 3. 21; 5. 6.
[q] Dan. 4. 30,31. 1 Cor. 1. 29-31.
[r] Is. 45. 24, 25.
[s] *Whereby.*
[t] Acts 20. 23,24.
[t] 2 Cor. 5. 17. Eph. 2. 10.
[u] Num. 6. 23-27.
[x] Ps. 73. 1.
[y] 2 Cor. 1. 5; 4. 10.
[z] 2 Cor. 13. 14. Philem. 25. Rev. 22. 21.

themselves. This is largely the result of a spurious and a culpable delicacy; there is a fear lest it should be thought an undue interference. Now, this is just to further the ends of the Wicked One, and to withhold from the erring children of God the help which their Father has provided for them. The history of the consequences of such conduct in a single Christian denomination would present an appalling narrative. The results throughout the universal Church are known only to Him who knows all things. With proper watchfulness, and skilful treatment, there would be few exclusions from the fellowship of the saints; and if the duty were properly performed, few of those who have been separated would be unrecovered. A thoroughly revived piety would, in these respects, lead to the happiest consequences. Ver. 6-8. It is simple justice that the teachers of everything useful to society should receive suitable compensation, or otherwise their labours cannot be long enjoyed. The Lord Jesus hath "ordained that they who preach the gospel should live of the gospel." It deserves notice, that the duty is here inculcated, not on the Church collectively, but on every individual member of it. The measure of the contribution is left to his own sense of obligation, taken in connexion with his ability. The communication is supposed to be made directly to the minister, to the exclusion of all intermediate agency. In the state of society then existing, this was the natural order of things; and it was particularly healthful. The method, both on behalf of the teacher and of the learner, from the natural constitution of man, is most salutary. The state of things which now prevails in the Church of God is so artificial as no longer to bear the slightest resemblance to apostolic times. This is, in some measure, the result of circumstances; and, with vigorous piety among the Churches, proper arrangements, and active office-bearers, the principle, under new forms, might be carried out with success and efficiency: but a state of things the reverse of this most extensively prevails among the Churches of our times. The bulk of those who are "taught in the word" give themselves no concern about the maintenance of the teacher. Instead of "communicating to him in all good things," they leave him to live as he may, apparently taking for granted that all is right. The duty, from its nature, is one which, if the party be so disposed, it is easy to neglect. This very ease forms a snare into which millions fall. There is no difficulty in avoiding any method to which Churches may have recourse for the support of the Gospel; but whatever is saved in this way will prove a loss in the end. Multitudes spend in the vanities of an hour, or the luxuries of an evening, many times more than they contribute in a year for the support of the man who teaches them the way to heaven! He marries, he baptizes, he breaks the bread of life to them during their journey to the world of spirits, soothes them in sorrow, visits them in sickness, buries them when dead, and then sits among survivors as one that "comforteth the mourners." Such is the man, and his services, whom they neglect, or put off with offerings which are rather a thoughtless mockery, than a sincere and affectionate acknowledgment. Why will not such men ponder the verses immediately succeeding? Those words ought to make their ears tingle! They may deceive, and they may mock the servant, but let them remember that they have to do with the Master, who searches all hearts, and notes all actions. Ver. 9, 10. With respect to the bulk of Christians, there is reason to believe that in all things they begin well, and go on for a season; conscience is tender, and the heart warm—all duties are light, and nothing is deemed a sacrifice: but there is danger of weariness, which is, therefore, to be watched and prayed against. The Lord himself constantly went about doing good; and his example is the rule for his people. While the beneficence of Christians extends to all men, it has an especial regard to the household of faith. Ver. 11-18. Men in error, if sincere, however they may be pitied, or blamed, are yet entitled to respect; but it is otherwise with those whose concern is not the glory of God, or the welfare of their fellow-creatures, but the furtherance of the ends of carnal policy, personal vanity, and self-interest. As Paul began with the Cross, so he ends with it, vehemently deprecating any glory other than that which is founded on the sufferings of Christ. As a suitable complement to this, he repeats his all-important declaration, that neither is circumcision anything, nor uncircumcision, but the regeneration of the soul. "If any man be in Christ, he is a new creature: old things are passed away, and all things are become new." Apart from this he taught that everything was worthless, while this assured salvation.

THE EPISTLE OF PAUL THE APOSTLE TO
THE EPHESIANS.

Ephesus was one of the principal spheres of apostolic labour. Paul spent there no small part of his public life. It was the chief city of Ionia, in Asia Minor, famous for its Temple of Diana, deemed one of the Seven Wonders of the World. Though once the metropolis of that region, it is now a poor village—an impressive example of the change to which everything human is subject. The Epistle was written during Paul's imprisonment at Rome; and its object was to confirm the converts in the faith and hope of the Gospel. It is framed on the apostle's usual principle: we have first a statement of doctrine, and then an application of the whole to the heart and life—an excellent model for public teaching. It is remarkable for its ample development of the great principles of the Christian dispensation; the views it sets forth of the love of the Father, and the glory of the Son, are wonderful for their depth and fulness. The Epistle, as a whole, in proportion to its magnitude, is one of the most precious in the New Testament.

CHAPTER I.

4 Of election, 5 and adoption, 11 which is the fountain of man's salvation.

A. D. 64.

CH. I.

PAUL, an apostle of Jesus Christ by the will of God, [a]to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 [b]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [c]Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings [d]in heavenly [1]*places* [e]in Christ;

4 According [f]as he hath chosen us in him [g]before the foundation of the world, that we should be holy and without blame before him in love:

5 Having [h]predestinated us unto the adoption of children [i]by Jesus Christ to himself, according to the good pleasure of his will,

6 To the [k]praise of the glory of his grace, wherein [l]he hath made us accepted in the Beloved:

7 In [m]whom we have redemption through his blood, [n]the forgiveness of sins, according [o]to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, [p]according to his good pleasure, which he hath purposed in himself:

10 That, in the dispensation of the fulness of times, [q]he might gather together in one all things in Christ, both which are in [2]heaven, and which are on earth, *even* in him:

11 In whom also [r]we have obtained an inheritance, [s]being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

12 That we should be to the praise of his glory, [t]who first [3]trusted in Christ.

13 In whom [u]ye also *trusted*, [x]after that ye heard the word of truth, [y]the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that [z]Holy Spirit of promise,

14 Which is the earnest of our inheritance, until [a]the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

---

[a] Rom. 1. 7. 1 Cor. 1. 2.
[b] Rom. 1. 7.
[c] Gen. 14. 20. Neh. 9. 5.
[d] 2. 6.
[1] Things.
[e] John 17. 21.
[f] Deut. 7. 6, 7. Ps. 135. 4. Is. 41. 8, 9.
[g] Matt. 25. 34. John 17. 24.
[h] Rom. 8. 29, 30.
[i] John 20. 17.
[k] 7, 8, 12, 14, 18.
[l] Is. 45. 24, 25.
[m] Ps. 130. 7. Zech. 13. 1, 7.
[n] Ex. 34. 7. Ps. 32. 1, 2.
[o] *See on* 6.

[p] *See on* 5.
[q] Matt. 26. 32. Heb. 12. 22-24.
[2] *The heavens.*
[r] Acts 20. 32.
[s] *See on* 5.
[t] Ps. 2. 12. Jer. 17. 5-7; 23. 6.
[3] *Hoped.*
[u] Col. 1. 21-23.
[x] John 1. 17.
[y] Mark 16. 15, 16.
[z] Joel 2. 28.
[a] Lev. 25. 24, &c.

Chap. I. 1-12. "Saints," and believers in Christ Jesus, mean the same thing; the sanctity was the result of the faith which purified the heart, and, while it justified, also made holy. Where the heart is full of grace, the mouth also will be full of praise. Well may the man bless God whom God has blessed with spiritual blessings in heavenly things in Christ! Nowhere have we a more explicit, full, and commanding view of the great doctrine of the election of grace than is here presented. Learned men, of a certain school, have strenuously laboured to prove that the choice here specified was one, not of individuals, but of nations, and that it merely means that thenceforth the Gentiles were to enjoy the same privileges as the Jews. This is simply to misapprehend the apostle, or to misrepresent him. The choice is not one of believers to salvation—a choice founded on the foresight of their faith and works—but a choice of sinners to faith itself, and all the blessings which flow from it. To say that the ground of the choice is faith and obedience foreseen, is to do away with justification by grace altogether, and to introduce the works of the creature as the ground of his hope. So far from the election being founded in holiness foreseen, the holiness itself is actually represented as the fruit of the election; they are chosen to be holy, and not because of holiness. The predestination produces the holiness, not the holiness the predestination. But why this attempt to set aside the sovereignty of God? Does any objection lie against personal election to salvation that does not equally lie against national election to the means of it? The difference is purely one of imagination. The principle is the same; but they who contend for the national election, view it merely as an election to means: whereas with respect to individuals, it is an election also to ends; so that the end, the salvation of souls, is infallibly secure. Predestination has no other foundation than the purpose of God; and the result is to the praise of his glory. Ver. 13-23. Faith comes by hearing; and all who believe receive the Holy Spirit, whereby they are sealed to the day of redemption. As salvation begins with Divine teaching, so it is carried on by it; and without it there is no progress. With it, however, the convert goes on from strength to strength, till he appears in Zion. All the gifts and graces in which the Christian rejoices are from the Spirit of the Lord. When he shall descend in power, his presence in the hearts of his people will prove the best commentary on these verses. All attempts apart from this will only be a darkening of counsel by words without knowledge. His Church once filled with that power, the world will bow before her, and hasten to submit to the sceptre of his grace. The apostle, in his epistles, incessantly appeals to matters of experience,

16 Cease not to give thanks for you, [b]making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, [c]the Father of glory, may give unto you [d]the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what [e]is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of [4]his mighty power,

20 Which [f]he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far [g]above all principality, and power, and might, and dominion, and [h]every name that is named, not only in this world, but also in that which is to come;

22 And hath [i]put all *things* under his feet, and [k]gave him *to be* the head over all *things* to the church,

23 Which is [l]his body, the [m]fulness of him that filleth all in all.

CHAPTER II.

1 *What we were by nature, 5 and what we are by grace.*
10 *We are created for good works.*

AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past [a]in the lusts of our flesh, [b]fulfilling the [1]desires of the flesh and of the mind; and were [c]by nature the children of wrath, even as others.

A. D. 64.

[b] 1 Thes. 1. 2.
[c] Matt. 6. 13. Luke 2. 14.
[d] Luke 21. 15. John 14. 17, 26.
[e] Rom. 8. 24, 25. Gal. 5. 5.
[4] Gr. *the might of his power.*
[f] Rom. 6. 5-11. 1 Pet. 1. 3.
[g] Col. 2. 10. Heb. 1. 4.
[h] Matt. 28. 19. Rev. 19. 12, 13.
[i] Gen. 3. 15. 1 Cor. 15. 25-27.
[k] 1 Cor. 11. 3. Col. 1. 18.
[l] Rom. 12. 5. 1 Cor. 12. 12-27. Col. 1. 24.
[m] John 1. 16.

CH. II.

[a] John 8. 44. Rom. 13. 14.
[b] Rom. 8. 7, 8.
[1] Gr. *wills.*
[c] Gen. 8. 21. Job 14. 4.
[d] Ps. 51. 1. Dan. 9. 9.
[e] John 3. 14-17. Rom. 9. 15.
[f] Rom. 11. 5, 6.
[2] Whose *grace ye.*
[g] *See on* 4.
[h] *See on* 5.
[i] Rom. 3. 20, 27, 28. 2 Tim. 1. 9.
[k] 2 Cor. 5. 17. Col. 3. 10.
[3] *Prepared.*
[l] Deut. 5. 33. Rom. 8. 1.
[m] Rom. 2. 28.
[n] John 10. 16; 15. 5.
[o] Jer. 17. 13. Col. 1. 5, 27.
[p] Is. 44. 6. Gal. 4. 8.
[q] Rom. 3. 23-30. 1 Cor. 6. 11.
[r] Is. 9. 6, 7. Mic. 5. 5. Zech. 6. 13.
[s] Eath. 3. 8.
[t] 2 Cor. 5. 17.
[u] Dan. 9. 24.
[4] *In himself.*

4 But God, [d]who is rich in mercy, for [e]his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ; ([f]by [2]grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus;

7 That in the ages to come he might [g]shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

8 For [h]by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 [i]Not of works, lest any man should boast.

10 For we are his workmanship, [k]created in Christ Jesus unto good works, which God hath before [3]ordained that we should [l]walk in them.

11 Wherefore remember, that ye *being* in time past [m]Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were [n]without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, [o]having no hope, and [p]without God in the world:

13 But now, in Christ Jesus, ye who sometimes were far off [q]are made nigh by the blood of Christ.

14 For he is [r]our peace, who hath made both one, and hath broken down [s]the middle wall of partition *between us;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain [t]one new man, *so* making peace;

16 And that he might [u]reconcile both unto God in one body by the cross, having slain the enmity [4]thereby;

all tending to shew how entirely religion is a thing of the heart. The understandings of all the saints are enlightened to make glorious discoveries of the grace of the Lord and the glory of his kingdom. This light all need; and all may have it for the asking. As the seal of the Holy Spirit, there is no safety without it; it is one of the chief marks of God's children. The same power which raised from the dead the Lord Jesus, quickens his people. No human energy would suffice for that purpose. Jesus, as the Head of his Church, is set above all power in heaven and in earth; and where the Head is, so the body will, in due time, appear. It is impossible to conceive of the Church in a more ennobled aspect than when it is said she is "his body, the fulness of him that filleth all in all." With such a fountain, she may well be full of light, truth, and grace; and happy may they be whose privilege it is without stint to share in the fulness!

Chap. II. 1-9. There is nothing that so comes within the scope of our own experience as the course of our own lives. If we were the subjects of maladies, we cannot but remember the fact: and if the progress of our disease received a check, and we are now in the way of recovery, and using certain means for that purpose, we are conscious of it as much as of our own existence. When we have been buried in deep sleep, and have been awakened, the fact is so thoroughly a thing of experience, that, were any one to dispute it, we should deem him trifling or demented. Just so it is when we are awakened from the sleep of sin. It is much fitted to humble the pride of man to be told that salvation is of grace, and that all human merit is shut out; but when they are apprised that even the faith itself through which they are saved is not of themselves, but the gift of God, that humiliation is deepened. Such is the state of the human soul, that no measure of evidence and moral suasion is alone sufficient to command credence in the Divine record. It is so full of blindness, pride, and prejudice, that it will resist it all, and remain in unbelief. Wherever faith, therefore, appears, it is the fruit of the Spirit's action on the soul. Ver. 10-22. How cheering the fact, that all believers are the workmanship of God, created in Christ Jesus to good works, in which God has ordained that they should walk! Thus we see that every view of the Divine purpose set forth in this epistle directly bears on purity and obedience. The apostles knew nothing of any predestination which trampled on morality, and left Christians to live as they listed, and sinning that grace might abound. None of the primitive disciples so learned Christ. All distinctions between Jews and Gentiles are now at an end; their purposes are served, and therefore they have passed away. The ceremonial law, as a wall, stood between them; but it is now removed, that they may meet and mingle freely. The party-wall in the temple was an emblem of that separation, but the temple itself is now demolished, and is only a thing of history. Jews and Gentiles form but one mystical body, the descend-

17 And came [x]and preached peace to you which were afar off, and to them that were nigh.

18 For [y]through him we both have access [z]by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but [a]fellow-citizens with the saints, and of [b]the household of God;

20 And are built upon the foundation of the apostles and prophets, [c]Jesus Christ himself being the chief corner-*stone;*

21 In whom all the building, fitly framed together, groweth unto [d]an holy temple in the Lord:

22 In whom ye also are builded together for [e]an habitation of God through the Spirit.

CHAPTER III.

The hidden mystery, that the Gentiles should be saved.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard of [a]the dispensation of the grace of God which is given me to you-ward:

3 How that [b]by revelation he made known unto me the mystery; as I wrote [1]afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in [c]the mystery of Christ,

5 Which in other ages was not made known unto the sons of men, [d]as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of [e]the same body, and [f]partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, [g]according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, [h]is this grace given, that I should preach among the Gentiles [i]the unsearchable riches of Christ;

9 And to make all *men* see what *is* [k]the fellowship of the mystery, which from the beginning of the world hath been [l]hid in God, who [m]created all things by Jesus Christ:

10 To the intent that now, unto the principalities and powers in heavenly *places*, might be known by the church [n]the manifold wisdom of God,

11 [o]According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 [p]In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause [q]I bow my knees unto [r]the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, [s]to be strengthened with might by his Spirit in the inner man;

17 That [t]Christ may dwell in your hearts by faith; that ye, [u]being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And [x]to know the love of Christ, which passeth knowledge, [y]that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him [z]*be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER IV.

1 *The apostle exhorts to unity,* 7 *and declares that God giveth divers gifts to men.* 18 *He calls them from the impurity of the Gentiles,* 24 *to put on the new man,* 29 *and to cast off corrupt communication.*

I THEREFORE, the prisoner [1]of the Lord,) beseech you, that ye [a]walk worthy of the vocation wherewith ye are called,

A.D. 64.

[x] Ps. 85. 10.
[y] John 14. 6.
[z] Zech. 12. 10.
[a] Heb. 12. 22-24. Rev. 21. 12-26.
[b] Gal. 6. 10. 1 John 3. 1.
[c] Ps. 118. 22. Acts 4. 11, 12. 1 Pet. 2. 7, 8.
[d] 1 Cor. 3. 17. 2 Cor. 6. 16.
[e] John 17. 21-23. Rom. 8. 9-11. 1 Cor. 3. 16; 6. 19.

CH. III.

[a] Gal. 1. 15, 16. Col. 1. 25-27. 2 Tim. 1. 11.
[b] Acts 22. 9. 1 Cor. 2. 9, 10. Gal. 1. 12, 16-19.
[1] *A little before.*
[c] Luke 2. 10, 11. 1 Tim. 3. 9, 16.
[d] Luke 11. 49.
[e] 1 Cor. 12. 13, 27.
[f] Gal. 3. 14.
[g] Rom. 1. 5. 1 Tim. 1. 14, 15.
[h] Acts 5. 41. Rom. 15. 15-17.
[i] John 1. 16. Col. 1. 27.
[k] 1. 9, 10.
[l] Col. 1. 26; 3. 3.
[m] Ps. 33. 6. John 1. 1-3. Col. 1. 16, 17.
[n] Rom. 11. 33. Rev. 5. 12.
[o] Is. 46. 10, 11. Jer. 51. 29. 2 Tim. 1. 9.
[p] John 14. 6.
[q] Dan. 6. 10. Acts 7. 60.
[r] 1. 3.
[s] Is. 40. 29-31. Matt. 6. 13.
[t] Is. 57. 15. Rom. 8. 9-11.
[u] 1 Cor. 8. 1. Col. 1. 23.
[x] Phil. 2. 5-12. Col. 1. 10.
[y] John 1. 16. Col. 2. 9.
[z] Is. 6. 3.

CH. IV.

[1] *In the Lord.*
[a] Gen. 5. 24.

ants of one common stock, and the heirs of one common glory. The Gentiles were far off from God through ignorance and sin; the Jews were nigh in point of privilege, but they did not profit from it. The Church of Christ constitutes a holy temple in the Lord, inhabited through the Spirit. In that temple Christ himself is the chief corner-stone, while the prophets and apostles occupy the next place of importance; and the general structure is formed of living materials—souls made new creatures. Let Christians, then, understand the extent of their privilege, and the dignity of their position, and walk worthy of it. With such prospects, all the glory of earth is but dust and ashes.

Chap. III. 1-12. Next to death-bed counsels, those of prisoners for righteousness' sake are the most impressive. It was his fidelity to truth—that the Gentiles might remain in the enjoyment of the Gospel—which brought on Paul the persecution of his countrymen, and led to those events which issued in his incarceration at Rome. The term "if," clearly means "since," or "seeing, that you have heard," as there can be no doubt that the Ephesians were intimately acquainted with the facts and circumstances to which he refers. The calling of the Gentiles had been a mystery—that is, a thing concealed from the carnal mind, although it was clearly set forth in the writings of the Prophets. Ver. 13-21. The sufferings of the apostle formed one of the most precious departments of Christian evidence, since they proved his sincerity; and it was not in the nature of things that he should resolutely persevere when he had nothing to gain, but everything to lose, and even hazarded life itself by so doing: truth alone could explain a course so extraordinary. Intercession is one of the loveliest duties of God's people; and Paul at once teaches and illustrates that duty in this and other epistles. The Holy Spirit is the prime source of strength to the souls of the elect, both for doing and suffering. With Christ in their hearts, and grounded in love, there is nothing required to promote his glory to which they are not equal. The closing verses are peculiarly sublime, presenting the most exalted conception of the person, kingdom, and dignity of Christ.

Chap. IV. 1-16. Nowhere is the unity of the Divine system so strikingly set forth in the Apostolic Epistles as here. The unity of the Spirit is the oneness of mind and affection which he teaches. The objects of faith,

2 With all lowliness and meekness, with long-suffering, [b]forbearing one another in love;

3 Endeavouring [c]to keep the unity of the Spirit in the bond of peace.

4 *There is* [d]one body, and [e]one Spirit, even as ye are called in one hope of your calling;

5 One Lord, [f]one faith, [g]one baptism,

6 [h]One God and Father of all, who *is* above all, and through all, [i]and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, [k]he led [2]captivity captive, [l]and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that [m]ascended up far above all heavens, [n]that he might [3]fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 [o]For the perfecting of the saints, for the work of the ministry, [p]for the edifying of [q]the body of Christ:

13 Till [r]we all come [4]in the unity of the faith, and of [s]the knowledge of the Son of God, unto a perfect man, unto the measure of the [5]stature of the [t]fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 [u]But, [6]speaking the truth in love, [x]may grow up into him in all things, [y]which is the head, *even* Christ:

16 [z]From whom the whole body [a]fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the [b]edifying of itself in love.

A. D. 64.

[b] Rom. 15. 1. Gal. 6. 2.
[c] Rom. 14. 17-19.
[d] Rom. 12. 4, 5.
[e] Matt. 28. 19.
[f] Rom. 3. 30.
[g] Matt. 28. 19. Rom. 6. 3, 4.
[h] Is. 63. 16.
[i] 2 Cor. 6. 16.
[k] Jud. 5. 12.
[2] *A multitude of captives.*
[l] 1 Sam. 30. 26.
[m] 1. 20-23.
[n] John 1. 16.
[3] *Fulfil.*
[o] Luke 22. 32.
[p] Rom. 14. 19.
[q] *See on* 4.
[r] *See on* 3, 5.
[4] *Into.*
[s] Matt. 11. 27.
[5] *Age.*
[t] 1. 23.
[u] 2 Cor. 4. 2.
[6] *Being sincere.*
[x] Hos. 14. 5-7.
[y] 1. 22.
[z] *See on* 12.
[a] Col. 2. 19.
[b] Phil. 1. 9.

[c] Acts 20. 21. 1 Thes. 4. 6.
[d] Acts 14. 15.
[e] Rom. 8. 7, 8.
[f] Rom. 2. 19.
[7] *Hardness.*
[g] 1 Tim. 4. 2.
[h] *See on* 17.
[i] Luke 24. 47. John 6. 45.
[k] Matt. 17. 5. John 10. 27.
[l] John14.6,17.
[m] Rom. 6. 6.
[n] Prov. 11. 18.
[o] Rom. 8. 6.
[p] Rom. 6. 4.
[q] *See on* 2. 10.
[8] *Holiness of truth.*
[r] Prov. 12. 19, 22.
[s] Prov. 8. 7. 2 Cor. 7. 14.
[t] Ps. 106. 30-33.
[u] Deut. 24. 15.
[x] Acts 5. 3. Jam. 4. 7.
[y] Prov. 28. 13.
[9] *Distribute.*
[z] Col. 3. 8, 9. Jam. 3. 2-8.
[10] *To edify profitably.*
[a] Gen. 6. 3, 6. Ps. 78. 40.
[b] Luke 21. 28.
[c] Rom. 3. 14.
[d] *See on* 26.
[e] Lev. 19. 16.
[f] Gen. 27. 41.

17 This I say therefore, and [c]testify in the Lord, that ye henceforth walk not as other Gentiles walk, [d]in the vanity of their mind;

18 Having the understanding darkened, being [e]alienated from the life of God through the ignorance that is in them, [f]because of the [7]blindness of their heart:

19 Who, being [g]past feeling, have [h]given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 [i]But ye have not so learned Christ;

21 If so be that ye have [k]heard him, and have been taught by him, [l]as the truth is in Jesus:

22 That ye put off, concerning the former conversation, [m]the old man, which is corrupt according to the [n]deceitful lusts;

23 And be renewed in the [o]spirit of your mind;

24 And that ye put on the [p]new man, which after God is [q]created in righteousness and [8]true holiness.

25 Wherefore, [r]putting away lying, [s]speak every man truth with his neighbour: for we are members one of another.

26 [t]Be ye angry, and sin not: [u]let not the sun go down upon your wrath:

27 [x]Neither give place to the devil.

28 Let him that stole [y]steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to [9]give to him that needeth.

29 [z]Let no corrupt communication proceed out of your mouth, but that which is good [10]to the use of edifying, that it may minister grace unto the hearers.

30 And [a]grieve not the Holy Spirit of God, whereby ye are sealed unto [b]the day of redemption.

31 Let all [c]bitterness, and [d]wrath, and anger, and clamour, and [e]evil-speaking, be put away from you, [f]with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

---

the truth believed by Christians as the ground of hope, are one and the same. "The measure of the gift of Christ," signifies the degree in which he has been pleased to impart his gifts to his people. No man has aught that he has not received, and therefore there ought to be in the family of God neither jealousy nor idolatry. Each is just what his heavenly Father has seen fit to make him; all cannot be first, all cannot be last; neither can all occupy the centre. Divine wisdom has determined every man's position, and wherever that may be, it is for each to occupy it worthily. The Church, when it shall have been completed, will present a wonderful spectacle, illustrative of wisdom, power, and love. It will be the most glorious object in the universe. Ver. 17-29. A change of heart must be accompanied by a change of life; it is impossible to renew the heart and leave the character as it was. The picture presented in ver. 18 and 19, forms a mirror which reflects the moral likeness of the heathen world in perfection. Such, then, was the material on which the apostle had to work; yet even to such a people the Gospel proved the power of God unto salvation, justifying, sanctifying, and renewing the spirit of their minds, creating them anew in righteousness and true holiness. The soul, on its conversion, becomes undressed; every rag of the old man's costume is to be put off, and the raiment of righteousness put on. Not a single evil habit is to be reserved, not one sin to receive quarter. Ver. 30-32. It is everywhere assumed throughout this and the other epistles, that the Churches were perfectly acquainted with the doctrinal theory of the Gospel, touching Father, Son, and Spirit. To understand the epistles, they must have possessed a very large measure of knowledge. It is laid down as a general truth, that the Holy Spirit dwells in all believers, and that his presence constitutes a seal, marking them out as the children of God, and preserving them to the day of full redemption. The personality of the Holy Spirit is distinctly indicated by the language here used; a mere influence cannot be "grieved." The grieving of the Holy Spirit is a sin which only believers can commit, since he inhabits none other. The condition of a person who has done this is awful in the extreme. Who shall teach the man that has driven from his bosom the Divine Teacher? Who shall comfort him that has repelled the Divine Comforter? The state of such is deeply forlorn, and nothing can repair their loss but thorough penitence, and a fresh application to the blood of sprinkling.

CHAPTER V.

1 The apostle exhorteth to charity; 3 to avoid all uncleanness, covetousness, &c.; 11 to have no fellowship with the works of darkness, 15 but to walk circumspectly, avoiding all excess. 22 Duties of wives and husbands.

BE ye therefore [a]followers of God, as dear children;

2 And walk in love, [b]as Christ also hath loved us, and hath given himself for us an offering and [c]a sacrifice to God [d]for a sweet smelling savour.

3 But [e]fornication, and all uncleanness, or [f]covetousness, let it not be once named among you, as becometh saints;

4 Neither [g]filthiness, nor foolish talking, nor jesting, which are not convenient; [h]but rather giving of thanks.

5 For this ye know, [i]that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let [k]no man deceive you with vain words: for because of these things [l]cometh the wrath of God upon [m]the children of [l]disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, [n]but now *are ye* light in the Lord: [o]walk as children of light;

9 (For [p]the fruit of the Spirit *is* in all goodness, and [q]righteousness, and [r]truth;)

10 Proving what is [s]acceptable unto the Lord.

11 And have no fellowship with the unfruitful [t]works of darkness, but rather reprove *them*.

12 For [u]it is a shame even to speak of those things which are done of them in secret.

A. D. 64.

CH. V.

[a] Lev. 11. 45. Matt. 5. 45, 48.
[b] Matt. 20. 28. [z] Cor. 5. 14, 15.
[c] 1 Cor. 5. 7.
[d] Lev. 3. 16.
[e] Deut. 23. 17, 18.
[f] Ex. 20. 17.
[g] Prov. 12. 23.
[h] Dan. 6. 10.
[i] *See on* 3.
[k] Matt. 24. 4, 24.
[l] Rom. 1. 18.
[m] *See on* 2. 2, 3.
[l] *Unbelief.*
[n] Is. 60. 1, 3, 19, 20. John 8. 12.
[o] Is. 2. 5. Luke 16. 8. John 12. 36.
[p] Gal. 5. 22, 23.
[q] 1 Tim. 6. 11.
[r] 4. 15, 25.
[s] Is. 58. 5. Heb. 12. 28.
[t] Job 24. 13-17.
[u] Rom. 1. 24-27.

[2] *Discovered.*
[x] John 3. 20, 21.
[3] Or, *it.*
[y] Ex. 37. 4-10.
[z] John 8. 12.
[a] Ex. 23. 13.
[b] Job 2. 10.
[c] Ec. 9. 10.
[d] Ec. 11. 2.
[e] *See on* 15.
[f] Deut. 4. 6. Job 28. 23.
[g] Gen. 19. 32-35.
[h] Ps. 63. 3-5.
[i] John 4. 23, 24.
[k] *See on* 4.
[l] John 16. 23-26.
[m] Gen. 3. 16. Col. 3. 18.
[n] 4. 15.
[o] Acts 20. 28. 1 Thes. 1. 10.
[p] Gen. 2. 24.
[q] John 17. 17-19.

13 But all things that are [2]reproved are made manifest by the light: [x]for whatsoever doth make manifest is light.

14 Wherefore [3]he saith, Awake thou that sleepest, and [y]arise from the dead, and [z]Christ shall give thee light.

15 See then that ye [a]walk circumspectly, [b]not as fools, but as wise,

16 [c]Redeeming the time, because [d]the days are evil.

17 Wherefore [e]be ye not unwise, but [f]understanding what the will of the Lord *is*.

18 And [g]be not drunk with wine, wherein is excess; [h]but be filled with the Spirit;

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody [i]in your heart to the Lord;

20 [k]Giving thanks always for all things unto God and the Father [l]in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, [m]submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, [n]even as Christ is the head of the church; and [o]he is the saviour of the body.

24 Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, [p]love your wives, even as Christ also loved the church, and gave himself for it;

26 That [q]he might sanctify and cleanse it with the washing of water by the word;

27 That he might present it to himself

Chap. V. 1-14. Following God, and walking in love, is the way to heaven. Christ's love is seen in his making himself an "offering and a sacrifice" for men. The "sweet-smelling savour" points to his atonement, and signifies that it was as satisfactory to Divine justice, as fragrant odours are to men. The language indicates approval, pleasure, delight. From the abundance of the heart the mouth speaks: pure hearts utter pure language; "filthiness, foolish talking, and jesting," ill befit lips that have confessed sin, faith in Christ, and which are addicted to praise and prayer. The injunction here laid down is one of more importance than many professors seem to imagine; while they avoid "filthiness," "foolish talking and jesting" are lamentably prevalent, to the great detriment of piety. Such a style of speech does not comport with high spirituality of mind, and it is unquestionably among the things which grieve the Holy Spirit. Let the covetous man mark his sin, and his associates, and ponder his doom! To lower the standard in this matter, may be agreeable to those whose character will not bear its application; but all attempts in this way are "vain words," and to listen to them is to purchase peace at the expense of safety. The wrath of God must follow them, and none can hinder it. Wherever the Spirit is, there must be fruit—"in all goodness, righteousness, and truth." The style of the prophets and apostles in addressing the ungodly is harmonious. Nothing can exceed the freedom which characterises them; they speak as men to men, appealing at once to the understanding, the conscience, and the heart. That men, who profess to study the Word of God, and to be guided by it, should ever have come to entertain the notion that it is not permitted them to addr ss sinners is extraordinary, since it goes in the face of all Scripture. Ver. 15-21. If business of all sorts requires vigilance and effort, is it to be supposed that the affairs of the soul may safely be left to chance? Nowhere in the New Testament have we a more remarkable directory for private worship than is here presented. Meditation is the life of the soul; it matters little what men read or hear—if they do not make it the subject of meditation, it can never profit them. Even a small measure of reading, if it be of the right kind, and of hearing, if what is preached be the glorious Gospel, will effect wonders in nourishing the soul, if it be thoroughly digested by meditation. This heart-communing is a thing of unspeakable moment—the prime secret of growth in grace, and real spiritual improvement. "Speaking to yourselves," is one way of becoming your own teachers; thus the soul can exhort, reprove, instruct, encourage, and comfort itself, even when there are none beside to perform these good offices. True poetry is the handmaid of devotion; "psalms, hymns, and spiritual songs" are ready-made provisions for the soul, much fitted to refresh and strengthen. To this is to be added the habit of ejaculatory prayer, which is the principal means of communing with God. Wherever these exercises form the delight of the soul, it is a proof of advanced piety. Ver. 22-24. Authority is essential to the welfare of every community, and that its ends may be realised, it must be exercised with firmness, love, wisdom, and equity. The light in which the apostle presents the matter deserves special notice. The power of the husband, while absolute, is limited by love; and no other restriction is needed. Thus it is with God himself and the wide universe; while the power is infinite, such too is the love. The domestic constitution rests on the same principle; every parent is absolute, but where the mind is properly constituted, the love is equal to the authority, and as such tempers it. The authority and the love are

a glorious church, not having spot, or wrinkle, or any such thing; [r]but that it should be holy, and without blemish.

28 So ought men to love their wives as their own bodies: he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For [s]we are members of his body, of his flesh, and of his bones.

31 [t]For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but [u]I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

1 *The respective duties of children and parents,* 5 *and servants and masters.* 10 *Our life is a warfare.* 13 *The Christian's complete armour.* 21 *Tychicus is commended.*

CHILDREN, [a]obey your parents in the Lord: for this is right.

2 [b]Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [c]ye fathers, provoke not your children to wrath; [d]but bring them up in the nurture and admonition of the Lord.

5 Servants, [e]be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, [f]doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

A. D. 64.

[r] 2 Cor. 11. 2.
[s] Rom. 12. 5. 1 Cor. 6. 15.
[t] Gen. 2. 24. Mark 10.7,8.
[u] Is. 62. 4, 5. John 3. 29.

CH. VI.

[a] Prov. 30. 11, 17. Luke 2. 51.
[b] Ex. 20. 12. Prov. 20. 20. Matt. 15.4-6.
[c] Gen.31.14,15. Col. 3. 21.
[d] Ex. 13. 14,15.
[e] Matt. 6. 24.
[f] Col. 1. 9.

[g] Luke 6. 31.
[1] Or, *moderating.*
[2] Some read, *both your and their Master.*
[h] Deut. 20. 3,4. Is. 35. 3, 4.
[i] Rom. 13. 12.
[k] Mark 13. 22.
[l] Matt. 16. 17.
[3] *Blood and flesh.*
[m] John 14. 30.
[4] *Wicked spirits.*
[5] *Heavenly.*
[n] *See* on 11-17.
[6] *Overcome.*
[o] Luke 21. 36.
[p] Luke 12. 35.
[q] Is. 59. 17.
[r] Deut. 33. 25.
[s] Gen. 15. 1.
[t] 1 Thes. 5. 19.
[u] 1 Thes. 5. 8.
[x] Heb. 4. 12. Rev. 1. 16.
[y] Matt. 4. 4, 7, 10, 11. Heb. 12. 5,6.
[z] Dan. 6. 10. Rom. 12. 12.
[a] Gen. 32. 24-28. Matt. 15. 25-28.
[b] Phil. 1. 4.
[c] 2 Cor. 5. 20.
[7] *A chain.*
[8] *Thereof.*

8 Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do [g]the same things unto them, [1]forbearing threatening: knowing that [2]your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, [h]be strong in the Lord, and in the power of his might.

11 Put on [i]the whole armour of God, that ye may be able to stand against [k]the wiles of the devil.

12 For we wrestle not [l]against [3]flesh and blood, but against principalities, against powers, [m]against the rulers of the darkness of this world, against [4]spiritual wickedness in [5]high *places.*

13 Wherefore [n]take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having [6]done all, [o]to stand.

14 Stand therefore, [p]having your loins girt about with truth, and having on [q]the breastplate of righteousness;

15 And [r]your feet shod with the preparation of the gospel of peace;

16 Above all, taking [s]the shield of faith, wherewith ye shall be able [t]to quench all the fiery darts of the wicked.

17 And take [u]the helmet of salvation, and [x]the sword of the Spirit, [y]which is the word of God:

18 [z]Praying always with all prayer and supplication in the Spirit, and watching thereunto with [a]all perseverance [b]and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which [c]I am an ambassador in [7]bonds: that [8]therein I may speak boldly, as I ought to speak.

---

inseparable, unless interfered with by depravity. The authority without the love, would form a tyranny. Ver. 25-33. While the wife is pointed to the Church as her example, the husband is pointed to Christ as his. How these comparisons and analogies dignify the matrimonial relation, and the domestic constitution! When such families shall have covered the world, the reign of truth and grace will be fairly established.

Chap. VI. 1-4. Matters being right between the parents themselves, the next subject of consideration is the children. The father's breast being the abode of truth and love, and the mother entirely devoted to the father, and the children to both, there will be unity, harmony, and happiness. The importance of the command to the welfare of society may be ascertained from the fact, that it is the first of the commandments to which a promise is annexed. In all ages, a special blessing has attended filial duty, while the neglect of it has ever been distinguished by the Divine displeasure. Ver. 5-8. Servants are children in the second degree, and, therefore, under corresponding laws. There must be distinctions in society; all cannot be their own masters; the vast majority of mankind must occupy dependant situations. This, however, is to be considered neither as a hardship nor as a degradation. The servant, in his place, is quite as honourable, and may be quite as happy as his master, frequently more so. The theory of service here set forth is as beautiful as it is holy. What the magistrate is in the nation, the master is in the family—the minister of God for good; he simply acts for Christ. The servant, therefore, in serving him, serves the Lord; and he is, therefore, enjoined to do the "will of God from the heart." The master is everywhere merged in the Lord of all. In harmony with this state of things the servant is to look to Christ for his reward. After this, let no man dispute the dignity of labour. Whether he sway a sceptre, or move in the humblest path of society, he is equally serving the Lord. Before God the slave and the free labourer, when their work is done, will sit down together in their Father's house, enjoying the smile of parental favour. Ver. 9. Before the great God all distinctions perish; there all are men—none less, none more! The master must never forget that his servant is his brother, and that the common Parent requires him properly to sustain that relation. Ver. 10-24. The most abundant provision is made for all the necessities of the Christian; in nothing is the burden above the strength: all attempts at being strong in his own strength are foolishness; but to be strong in the Lord is to be, to all intents, omnipotent. To his "might" there is no limits; it made the worlds, and it sustains them. The humblest Christian, therefore, like the apostle, "can do all things through Christ strengthening him." But the utmost strength will prove unavailing without appropriate armour; now He who knows both the enemy and his stratagems, has provided the panoply, and the Christian has simply to put it on. Thus strengthened, and thus clothed, one thing still remains, on which victory entirely depends. While constantly

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and [d] faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

A. D. 64.

[d] 1 Cor. 4. 17.

[e] 1 Cor. 16. 22.

[f] *With incorruption.*

23 Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace *be* with all them that [e] love our Lord Jesus Christ [f] in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

THE EPISTLE OF PAUL THE APOSTLE TO

THE PHILIPPIANS.

Philippi is believed to have been the first place at which Paul preached the Gospel on the Continent of Europe. He was led thither by the vision of the man who said, "Come over into Macedonia, and help us." He was then at Troas, from which he immediately sailed to Samothracia, and, arriving at Neapolis, he proceeded to Philippi. The events which occurred there signalised that above all the other spheres of the apostle's labours. This Epistle was drawn forth by the affectionate generosity of the Philippian Church, who were distinguished above all other Churches by their solicitude for the comfort of the apostle. This Epistle is specially marked by the parental affection which pervades it.

CHAPTER I.

1 Paul's thankfulness and prayer to God for them. 21 His readiness to suffer.

PAUL and Timotheus, the servants of Jesus Christ, to all [a] the saints in Christ Jesus which are at Philippi, with [b] the bishops [c] and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [d] I thank my God upon every [1] remembrance of you,

4 Always [e] in every prayer of mine for you all, making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath [f] begun a good work in you, will [2] perform *it* until [g] the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because [3] I have you in my heart; inasmuch as both in my bonds, [h] and in the defence and confirmation of the gospel, ye all are [4] partakers of my grace.

8 For [i] God is my record, how greatly I long after you all [k] in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all [5] judgment;

A. D. 64.

CH. I.

[a] Rom. 1. 7. 1 Cor. 1. 2. 2 Thes. 1. 10.

[b] Acts 1. 20.

[c] Acts 6. 1-7.

[d] Rom. 6. 17.

[1] *Mention.*

[e] 9-11.

[f] Acts 16. 14.

[2] *Finish* it.

[g] 1 Cor. 1. 8.

[3] *Ye have me in your heart.*

[h] 4. 14.

[4] *Partakers with me of grace.*

[i] Rom. 1. 9.

[k] Is. 16. 11.

[5] Or, *sense.*

[6] *Try things that differ.*

[l] 1 Cor. 1. 8.

[m] Ps. 92. 14, 15. Is. 60. 21. Matt. 5. 16. John 15. 4, 5, 8. Heb. 13. 15, 16.

[7] *For Christ.*

[8] *Caesar's court.*

[9] *To all others.*

[n] Acts 5. 42; 8. 5, 35; 9. 20; 10. 36; 11. 20.

[o] 1 Pet. 5. 2-4.

[p] Rom. 8. 28. 1 Pet. 1. 7-9.

[q] Rom. 8. 9. 1 Pet. 1. 11.

10 That ye may [6] approve things that are excellent; that ye may be sincere, and without offence, [l] till the day of Christ;

11 Being filled with the fruits of righteousness, which [m] are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds [7] in Christ are manifest in all [8] the palace, and [9] in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed [n] preach Christ even of envy and strife; and [o] some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For [p] I know that this shall turn to my salvation through your prayer, and the supply of [q] the Spirit of Jesus Christ,

bearing the sword of the Spirit, he must pray in the Spirit, and thus acting, he will prove more than a conqueror through Christ the Lord.

Chap. I. 1-11. The terms "bishop" and "elder" are used promiscuously, or interchangeably. Nothing but the Gospel could have produced the extraordinary affection which these verses display. It is the comfort of the distant and the dying pastor, that He who has begun the good work in his people will carry it on till the day of Christ. Ver. 12-26. Events, which it was feared would prove fatal to the cause of God, have often been the chief means of promoting it. Many a martyr by his death has given an impulse to the work which the labours of a life had failed to impart. But for Paul's imprisonment, it seems probable that the Gospel would not have found its way to the palace of the Cæsars. The wisdom of God is too much for the craft of man, whose violence is often made to further what it was meant to obstruct. It is a great object to get public attention fixed upon the truth, even when it is brought about by men who are not friends to the Gospel, or to those who love it. Intercessory prayer is a great power when wisely and perseveringly wielded. The chief object of ambition with every Christian ought to be to magnify the Lord Jesus, whether by life or by death. True faith in lively exercise overcomes the fear of death, and brings near the glory of the rest which remains for the people of God. Ver. 27-30. The "conversation" of the Christian signifies more than speech; it comprises the whole of his deportment, private and public, both as a saint and as a citizen. Boldness becomes those who enjoy the promise

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I [f]live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having [g]a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, [t]for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only [u]let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, [x]that ye stand fast in one spirit, with one mind striving together for [y]the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, [z]but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

CHAPTER II.

1 He exhorteth to unity and humility; 12 and to a careful proceeding in the way of salvation.

IF *there be* therefore [a]any consolation in Christ, if any comfort of love, [b]if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, [c]thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him [d]the form of a servant, and was made [e]in the [1]likeness of men:

8 And being found in fashion as a man, [f]he humbled himself, and became obedient unto death, even [g]the death of the cross.

9 Wherefore [h]God also hath highly exalted him, and [i]given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ [k]*is* Lord, [l]to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, [m]work out your own salvation with fear and trembling:

13 For it is [n]God which worketh in you, both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings;

15 That ye may be blameless and [2]harmless, the sons of God, without [o]rebuke, in the midst of a crooked and perverse nation, among whom [3]ye shine as lights in the world:

16 Holding forth the word of life; [p]that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be [4]offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

A. D. 64.

[f] 2 Cor. 10. 3. Gal. 2. 20. Col. 2. 1. 1 Pet. 4. 2.
[g] Luke 2. 29, 30. John 13. 1. 2 Tim. 4. 6.
[t] Luke 22. 32. John 21. 15-17. Acts 11. 23. 2 Cor. 1. 24.
[u] Eph. 4. 1. Col. 1. 10. Tit. 2. 10. 2 Pet. 1. 4-9; 3. 11, 14.
[x] Ps. 122. 3. Matt. 12. 25. 1 Cor. 1. 10.
[y] Prov. 23. 23. Acts 24. 24. Eph. 1. 13. 1 Tim. 1. 11, 19.
[z] Matt. 5. 10-12. Rom. 8. 17.

CH. II.

[a] John 17. 13. Rom. 15. 12, 13. 1 Cor. 15. 31.
[b] Rom. 5. 5; 8. 9-16, 26. 1 Cor. 6. 19, 20.
[c] Gen. 3. 5. Zech. 13. 7.
[d] Is. 53. 11. Matt. 20. 28. John 13. 3-14.
[e] John 1. 14. Heb. 2. 14-17.
[1] *Habit.*
[f] Prov. 15. 33. Heb. 5. 5-7.
[g] Ps. 22. 16. John 14. 31. Heb. 12. 2.
[h] Gen. 3. 15. Ps. 2. 6-12; 69. 29, 30; 110. 1-5. Is. 53. 12. Matt. 28. 18.
[i] Ps. 89. 27. Eph. 1. 20-23.
[k] Ps. 110. 1. Jer. 23. 6. Luke 2. 11.
[l] John 14. 13, 23; 16. 14, 15; 17. 1.
[m] John 6. 27-29.
[n] Is. 26. 12. Acts 11. 21.
[2] *Sincere.*
[o] 1 Tim. 5. 14, 20.
[3] *Shine ye.*
[p] 2 Cor. 1. 14.
[4] *Poured forth.*

of Divine protection. If God be for them, it is of no importance who be against them. Perdition is the due reward of persecution, and it will be the certain lot of all such who die impenitent. It is most soothing for the believer to reflect, that everything in his lot, whether of trial or of comfort, is ordered by the Lord. It is ever to be remembered that faith, with the eternal life which follows it, is the gift of God, and that sufferings for Christ are to be viewed as special favour. These considerations were much suited to console and cheer the Philippians under their severe trials; and the principle will remain in force, and ready for use when required, so long as God shall have a Church on the earth.

Chap. II. 1-4. The mode of expression adopted in the opening verses is the strongest method of setting forth the points enumerated. Christian unity is a near approach to the perfection of the heavenly state. The chief enemies to that unity are pride and selfishness, which it is one of the main objects of the Gospel to uproot and destroy. Ver. 5-11. These verses supply an explicit statement of one of the most glorious truths of Revelation. How vividly they portray the Saviour's humiliation, work, and glory! Let them be thoroughly wrought into the soul of the Christian, and they will powerfully tend to preserve his heart in that state after which every saint ought to aspire. Ver. 12-18. The fact that God works in the souls of his people, is the strongest possible inducement for them to work too; since, with such co-operation, success is absolutely certain. Wherever the will is right, action will follow: the great thing to be attained is to harmonise the will of the creature with the will of the Creator. Ver. 19-30. Amid all the apostle's troubles, Timothy and Titus proved a stedfast comfort to him; whoever fell, they stood strong in the Lord. The tribute here paid to Timothy is very affecting, and the circumstances with which it is connected are alike surprising and humbling. But for the positive statement of the apostle, it would have been incredible. That, in apostolic times, in Paul's own immediate circle, amid tongues and miracles, signs, wonders, and mighty deeds, the spirit of selfishness should so have seized and subdued all with whom Paul had any connexion, is one of the most astounding and mortifying facts upon record. "All seek their own, and not the things which are Jesus Christ's," is language

18 For the same cause also do ye joy, and rejoice with me.

19 [5]But [q]I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For [r]I have no man [6]like-minded, who will naturally care for your state.

21 For [s]all seek their own, not [t]the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, [u]but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: [x]but God had mercy on him; and not on him only, [y]but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 [z]Receive him therefore in the Lord with all gladness; [a]and [7]hold such in reputation:

30 Because for [b]the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III.

1 *He warneth them of false teachers;* 18 *and to decline the ways of carnal Christians.*

FINALLY, my brethren, [c]rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of [b]evil workers, beware of the concision.

3 For we are the circumcision, which [d]worship God in the spirit, and [e]rejoice in Christ Jesus, and [f]have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, [g]persecuting the church; [h]touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and [h]I count all things *but* loss for [i]the excellency of the knowledge of Christ Jesus my Lord: [k]for whom I have suffered the loss of all things, and do count them *but* dung, that I may [l]win Christ,

9 And [m]be found in him, [n]not having mine own righteousness, which is of the law, but that which is through the faith of Christ, [o]the righteousness which is of God by faith:

10 That [p]I may know him, [q]and the power of his resurrection, [r]and the fellowship of his sufferings, being made conformable unto his death;

11 If [s]by any means I might [t]attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect; but I follow after, if [u]that I may apprehend that for which also I am [x]apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, [y]forgetting those things which are behind, [z]and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of [a]the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, [b]God shall reveal even this unto you.

16 Nevertheless, whereto we have al-

A. D. 64.

5 *Moreover.*
q Jer. 17. 5. Rom. 15. 12. 1 Pet. 1. 21.
r John 10. 13. 1 Cor. 1. 10, 11. 2 Tim. 1. 5.
6 *So dear unto me.*
s Is. 56. 11. Acts 13. 13.
t 2 Cor. 4. 5.
u Prov. 25. 13. John 17. 18. Heb. 3. 2.
x Job 5. 19. Acts 9. 39-41.
y 1 Cor. 10. 13. 2 Cor. 2. 7.
z Luke 9. 5. John 13. 20.
a 2 Cor. 10. 18. 1 Thes. 5. 12.
7 *Honour such.*
b 1 Cor. 15. 58.

CH. III.

a Deut. 12. 18. 1 Sam. 2. 1. Neh. 8. 10. Ps. 5. 11. Is. 61. 10; 65. 14. Zeph. 3. 14, 17. Zech. 10. 7.
b Matt. 7. 22, 23. 2 Cor. 11. 13. Gal. 5. 15. Jude 4, 10-13.

c Mal. 1. 11. John 4. 23, 24. Eph. 6. 18.
d Ps. 105. 3. 1 Cor. 1. 29-31.
e 1 Pet. 1. 23-25.
f Acts 8. 3.
g Matt. 5. 20; 23. 25.
h Acts 20. 24. Rom. 8. 18.
i Is. 53. 11.
k Matt. 19. 27-29.
l Matt. 13. 44-46. Heb. 3. 14.
m Gen. 7. 23.
n 1 Kings 8. 46. Ps. 143. 2.
o Ps. 71. 15, 16.
p *See on* 8.
q John 6. 21-29.
r Matt. 20. 23.
s Ps. 49. 7.
t Luke 14. 14.
u 1 Tim. 6. 12.
x Ps. 110. 2, 3.
y Ps. 45. 10.
z 2. 12.
a Rom. 9. 23, 24.
b Ps. 25. 8, 9.

which represents a state of things forming the greatest contrast conceivable to the example of Christ himself, as set forth in the earlier part of the chapter. The beacon here lighted up should prove a warning to all who have anything to do with the kingdom of God. Grasping selfishness, and the hot pursuit of the present world, are wholly incompatible with elevated piety.

Chap. III. 1-11. False teachers would seem everywhere to have followed the apostle like his own shadow; which rendered it proper, on all occasions, to warn the people against them. Those men who were so intent on forcing circumcision on the Gentile Churches, were ignorant of the true import of the rite; they were properly designated the concision, since they were labouring to cut the tie of faith which united believers to Christ. Christians were the true circumcision, the only possessors of the state of mind it was designed to set forth. Paul had no reason, on personal grounds, to oppose the doctrine; he had been circumcised, and in all points a zealous disciple of Moses; but when he came to understand the true state of the case, apprehending his danger, he fled for refuge to the cross of Christ. Ver. 12-17. While Paul taught the doctrine of the Cross, he gloriously exemplified it. The reference here is, doubtless, to the games of Greece, with which the people were perfectly acquainted. When Paul uttered these striking words, he was in chains at Rome; but his spirit was free, and bid defiance to the power of the Cæsars to enslave it, or in any way to impede its movements. Even there he continued without interruption to run the race which was set before him, "looking unto Jesus," filled with his love, and animated by his example. Ver. 18-21. Nothing more strikingly illustrates the wickedness of the human heart than the passing touches the apostle gives from time to time, incidentally, of the carnality and depravity even of many professed converts. What a picture is here presented by the "man of God," in his dungeon and with his chains, in writing to his Philippian friends, while the tears streamed down his cheeks, as he thought of those who had professed to be believers on the Son of God! Even at that early day the tendency was everywhere visible to assume the form of godliness, while destitute of its power. People would not attend to the

ready attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, [c]be followers together of me, [d]and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the [e]enemies of the cross of Christ:

19 Whose end *is* destruction, whose god *is their* belly, and [f]*whose* glory *is* in their shame, [g]who mind earthly things.)

20 For our [h]conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

1 *The apostle proceeds from particular admonitions to general exhortations.* 10 *He declares his joy on account of their liberality towards him.* 19 *He concludes with prayers, salutations, and benedictions.*

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, [a]so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, [b]that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, [c]whose names *are* in the book of life.

4 [d]Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. [e]The Lord *is* at hand.

6 Be careful for nothing: but [f]in every thing by prayer and supplication, with thanksgiving, let your requests be made [g]known unto God.

7 And [h]the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* [1]honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and [i]the God of peace shall be with you.

10 But [k]I rejoiced in the Lord greatly, that now at the last your care of me [2]hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I [l]can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in [i]Thessalonica ye sent [m]once and again unto my necessity.

17 Not because I desire a gift; but I desire [n]fruit that may abound to your account.

18 But [3]I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice [o]acceptable, well-pleasing to God.

19 But my God shall [p]supply all your need according to his riches in [q]glory by Christ Jesus.

20 Now [r]unto God and our Father *be* glory for ever and ever. Amen.

21 [s]Salute every saint in Christ Jesus. [t]The brethren which are with me greet you.

22 All [u]the saints salute you, chiefly [x]they that are of Cesar's household.

23 The [y]grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

A. D. 64.

[c] 4. 9.
[d] Ps. 37. 37.
[e] 1. 15, 16.
[f] Ps. 52. 1.
[g] Ps. 4. 6, 7.
[h] *Gr.* Is. 26. 1, 2.

CH. IV.

[a] Ps. 27. 14. John 8. 31. 1 Cor. 15. 58.
[b] Mark 9. 50. Rom. 12. 16-18. Eph. 4. 1-6. Heb. 12. 14.
[c] Ex. 32. 32. Is. 4. 3. Luke 10. 20. Rev. 3. 5.
[d] 3. 1.
[e] Matt. 24. 42-50. 1 Thes. 5. 2-4. Jam. 5. 8, 9.
[f] Gen. 32. 7-12. 1 Sam. 1. 15. Ps. 34. 5-7. Eph. 6. 18.
[g] Matt. 6. 8.
[h] Ps. 85. 8. Is. 45. 7. Luke 2. 14. Gal. 5. 22. Col. 3. 15.
[1] *Venerable.*

[i] Rom. 16. 20. 2 Cor. 5. 19, 20. 1 Thes. 5. 23. Heb. 13. 20, 21.
[k] 3. 1.
[2] *Is revived.*
[l] John 15. 4, 7. 2 Cor. 3. 4, 5.
[m] 1 Thes. 2. 18.
[n] John 15. 8, 16. Rom. 15. 28.
[3] *I have received all.*
[o] Rom. 12. 1. 2 Cor. 9. 12.
[p] Gen. 48. 15. Deut. 8. 3, 4. Neh. 9. 15.
[q] Rom. 8. 18. 2 Cor. 4. 17. 1 Thes. 2. 12. 1 Pet. 5. 1, 10.
[r] Ps. 72. 19. Matt. 6. 9, 13.
[s] Rom. 16. 3-16.
[t] Rom. 16. 21, 22.
[u] Rom. 16. 16.
[x] 1. 13.
[y] Rom. 16. 20, 24.

fact that piety is a life, and not merely a creed, a rite, a profession.

Chap. IV. 1-7. We may gather from the entreaty of the apostle that there had been some misunderstanding between the individuals referred to, which it was of great importance to have settled. Woman, from the first, was a powerful auxiliary in the spread of the Gospel. Where true principle is in full operation, all agencies will be enlisted in the cause. Where personal piety is low, and human affection strong—rising to a species of idolatry to some particular minister—individuals, both male and female, have been known to labour most earnestly and effectively; while, as events have shewed, the real object was to glorify the man, rather than his Master in heaven. These women were of a better spirit; they laboured with Paul, with Clement, and with others—that is, with all who sought the salvation of men. The principle which governed them was not incorporated with flesh and blood: men were lost, and Christ had redeemed them by his blood, and commanded his Gospel to be made known to them. Under this authority these women loved, laboured, and prayed. May the pattern they present be everywhere realised in this and other lands! Ver. 8, 9. No class of persons are more culpable than those who represent the Gospel as fatal to morality. Its universal triumph would be the uprooting of every sin, and throwing over the whole earth a covering of practical righteousness. These verses, were there nothing else in the Sacred Scriptures, would suffice for the everlasting confutation of all such calumnies. It is in vain that we look to any portion of heathen literature for aught to be compared with them; alone, they are a complete epitome of Christian morals. The man who shall fully exemplify them would be a pattern of every excellence. Ver. 10-23. The facts here stated will, to the end of the world, redound to the honour of the Church of Philippi. They loved not in word only, but in deed and in truth. While supremely prizing the apostle's lessons, and revering his person, they remembered his necessities, and adopted means to alleviate them. While Paul, from the nobleness of his nature,

THE EPISTLE OF PAUL THE APOSTLE TO
THE COLOSSIANS.

We have less reliable information concerning the Church at Colosse than any other in the New Testament. It was supposed by the ancients that the Church was planted by Epaphras; be this as it may, it is clear that they were faithful followers of the Lord Jesus. Hearing of Paul's imprisonment at Rome, they sent Epaphras on that long and arduous journey, to tell him how matters went with themselves, and especially to inquire after his health and circumstances. Hence originated that beautiful and precious letter we are now to consider. The Apostle, as usual, adapts himself to the circumstances of the Church addressed. He puts them on their guard against false teaching and vain philosophy. The tendency, if not the object, of the latter, was to seduce them from the simplicity of the Gospel of Christ. In doing this, he sets forth the most exalted views of the personal and mediatorial dignity of Christ, and the perfection of his righteousness. From the Epistle as a whole, it may be inferred that the Church at Colosse was in a prosperous condition.

CHAPTER I.

1 Paul thanketh God for their faith; 9 prayeth for their increase in grace, 15 and describeth the true Christ.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We [a]give thanks to God and the Father of our Lord Jesus Christ, [b]praying always for you,

4 Since we heard of your [c]faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For the [d]hope which is laid up for you in heaven, whereof ye heard before in [e]the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and [f]bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and [g]knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That [h]ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and [i]increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 [k]Giving thanks unto the Father, which hath made us meet to be [l]partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into [m]the kingdom of [l]his dear Son;

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And [n]he is the head of the body, the church; who is the beginning, [o]the first-born from the dead; that [z]in all *things* he might have the pre-eminence:

19 For it pleased *the Father*, that [p]in him should all fulness dwell:

20 And ([3]having [q]made peace through the blood of his cross) by him to [r]reconcile all things unto himself; by him, *I*

A. D. 64.

CH. I.

[a] Rom. 1. 8, 9. 1 Thes. 1. 2.
[b] Eph. 3. 14-19.
[c] Gal. 5. 6.
[d] Acts 23. 6.
[e] Acts 10. 36. Rom. 10. 8. 1 Tim. 1. 15. 1 Pet. 2. 2.
[f] Mark 4. 8, 26-29. John 15. 16. Acts 12. 24. Phil. 1. 11.
[g] Ps. 110. 3. 1 Cor. 15. 10, 11. 2 Cor. 6. 1. Eph. 4. 23, 24. 2 Thes. 2. 13, 14.
[h] 2. 6; 4. 5.
[i] 2. 19.
[k] 3. 15, 17.
[l] Rom. 11. 17.
[m] Ps. 2. 6, 7.
[l] *The Son of his love.*
[n] 2. 10-14.
[o] John 11. 25, 26. 1 Cor. 15. 20-23.
[z] *Among all.*
[p] 2. 11.
[3] *Making peace.*
[q] Lev. 6. 30.
[r] 2 Cor. 5. 18.

and his transcendent piety, was superior to noticing the cruel neglect of which he was the subject, yet both as a man and as an apostle he was far from insensible to it—less for his own sake, than for that of those who had failed of their duty. We have here another of those incidental points touching the character of the Church. Mark those emphatic words—"Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessity." It thus turns out that the Church at Philippi were the main supporters of the apostle. Surely this was not among the things that are just, lovely, of good report, and that will bear thinking on.

Chap. I. 1-12. In these verses there is a full delineation of the grand outlines of Christian character. Experience is amply developed; the power and work of the Holy Spirit are strikingly indicated. Here Paul connects faith with love, as the two chief and distinguishing graces of the Church at Colosse. Where these graces are, they will be uniformly found accompanied by the whole family; they cannot exist alone. The phrase, "all the world," in the language of the time, meant principally the Roman Empire, which had been extensively pervaded by the Gospel. This fact shews the extraordinary efforts which had been made to spread the truth, and the success which had attended the endeavour. It is impossible for those who still dwell in flesh and blood fully to conceive of what is meant by being "partakers of the inheritance of the saints in light." It can signify nothing less than perfect knowledge, holiness, and joy. Ver. 13-19. The depth and fulness of the communication here made is such as to overpower the finite mind. The real Godhead of Jesus is the only principle on which it can be at all expounded; on any other, all is darkness, confusion, and perplexity. Omnipotence alone is equal to the work performed; but omnipotence cannot be exerted by a creature; therefore

say, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies [4]in *your* mind by wicked works, yet now hath he reconciled

22 In [5]the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight;

23 If [t]ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister:

24 Who now rejoice in my sufferings for you, and [u]fill up that which is behind of the afflictions of Christ in my flesh [x]for his body's sake, which is the church;

25 Whereof I am made a minister, [y]according to the dispensation of God which is given to me for you, [6]to fulfil the word of God;

26 *Even* [z]the mystery which hath been hid from ages and from generations, but [a]now is made manifest to his saints:

27 To [b]whom God would make known what *is* [c]the riches of the glory of this mystery among the Gentiles; which is Christ [6]in you, [d]the hope of glory:

28 Whom we preach, [e]warning every man, and teaching every man in all wisdom; that we may present every man [f]perfect in Christ Jesus:

29 Whereunto I also labour, [g]striving according to his working, which worketh in me mightily.

CHAPTER II.

1 *He exhorteth them to constancy in Christ;* 8 *to beware of philosophy and vain traditions,* 18 *worshipping of angels,* 20 *and legal ceremonies.*

FOR I would that ye knew what great [1]conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, [a]being knit together in love, and unto all

A. D. 64.

[4] *By* your *mind is wicked works.*
[5] Rom. 7. 4.
[t] Ps. 92. 13, 14. Zeph. 1. 6. John8.30-32. [u] 2 Cor. 11. 23-27.
[x] *See* on 18.
[y] Rom. 15. 15-18.
[6] *Fully to preach the word of God.*
[z] Rom. 16. 25. [a] Ps. 25. 14. Matt. 13. 11. Mark 4. 11. [b] 1 Cor. 2. 12-14. Gal. 1. 15, 16. [c] Rom. 9. 23; 11. 33.
[6] *Among you.*
[d] 2 Cor. 4. 17. [e] Jer. 6. 10. Matt. 3. 7. Acts 20. 20. [f] 1 Cor. 1. 30. [g] Luke 13. 24.

CH. II.

[1] *Fear,* or *care.*
[a] Ps. 133. 1. John 17. 21.

[x] *Wherein.*
[b] Job 28. 21. [c] 1 Cor. 15. 58. Heb. 3. 14. [d] John 1. 12, 13. 1 John 5. 11, 12. [e] Is. 61. 3. [f] 1 Cor. 15. 58. [g] Eph. 5. 6. Heb. 13. 9.
[2] Or, *elements.*
[h] Eph. 4. 20. [i] John 17. 21. 1 Tim. 3. 16. [k] John 1. 16. 1 Cor. 1. 30. [l] Eph. 1. 20-23. Phil. 2. 9-11. [m] Eph. 2. 10-18. [n] Rom. 6. 4, 5. [o] John1. 12, 13; 3. 3-7. [p] John 5. 21. Rom. 4. 17. [q] Is. 1. 18. 1 John 1. 7-9. [r] Is. 43. 25. Acts 3. 19. [s] John 12. 31. Rev. 12. 9.
[4] *In himself.*
[5] *For eating and drinking.*

riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 [2]In whom are [b]hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, [c]and the stedfastness of your faith in Christ.

6 As ye have therefore [d]received Christ Jesus the Lord, *so* walk ye in him;

7 [e]Rooted and built up in him, and [f]stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man [g]spoil you through philosophy and vain deceit, after the tradition of men, after the [2]rudiments of the world, and not [h]after Christ:

9 For [i]in him dwelleth all the fulness of the Godhead bodily.

10 And ye are [k]complete in him, which is [l]the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh [m]by the circumcision of Christ;

12 [n]Buried with him in baptism, wherein also ye are risen with *him* through [o]the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath [p]he quickened together with him, [q]having forgiven you all trespasses;

14 [r]Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And,* [s]having spoiled principalities and powers, he made a shew of them openly, triumphing over them [4]in it.

16 Let no man therefore judge you [5]in

Jesus Christ is God over all, and blessed for ever. He is the Head of the Church, to which he communicates all spiritual life, nourishment, growth, and strength. As the first to rise from the dead to immortal life, he is both the pledge and the pattern of his people's resurrection. The fulness that dwells in him comprises everything connected with his mediatorial work—authority, knowledge, wisdom, justice, truth, holiness, mercy, and grace; everything necessary to his office, work, and character. Ver. 20-29. "The blood of his cross" is the mighty instrument with which he works his wonders of reconciliation. The things in heaven that have been reconciled are, of course, the spirits of the just made perfect, and on earth, all true Christians. By the Gospel being preached to every creature under heaven, is meant the most extensive diffusion of it; it is a bold expression, significant of a stupendous result. It can mean nothing less than that it had spread into every country, and among all classes of mankind. "Glory," in every tongue, is the greatest term known to man, the highest pursuit, the supreme attainment. The glory of the world is false; that only is true which comes from God. It is the duty of all saints to seek, and their privilege to find it through the Lord Jesus. Paul's conception of the apostolic office was the highest conceivable. He had the most exalted view of the work of the ministry, in promoting the salvation of the lost and the edification of the faithful.

Chap. II. 1-12. Paul's love to the elect seems to have been inexpressible. No small portion of his time and strength would appear to have been devoted to special supplication on their behalf. He literally lived for them, and every hour he was ready to die for them! No other love of mere man ever attained to the same pitch of intensity. The Colossians were less in danger from the false teachers who everywhere so disturbed the Churches, than from philosophy, falsely so called, and vain deceit; from these there was peril, and there is peril still. In Jesus Christ dwells "all the fulness of the Godhead bodily;" that is, God dwells in man. Thus the mysterious person, Christ, is neither God alone, nor man alone, but God and man in one person. The expression "buried in baptism," is one of somewhat uncertain import. It is understood by one class as expressly referring to the mode of baptizing by immersion, since it is contended that sprinkling, or pouring, cannot be said to represent burial. Another class, however, view it as simply an analogical expression, such as being "dead with him," and "crucified with him." Ver. 13-15. It is instructive to mark the unity which prevails throughout all the teaching of the apostles: we have everywhere the same

[t]meat, or in drink, or [6]in respect of an holiday, or of the new-moon, or of the sabbath-*days:*

17 Which are [u]a shadow of things to come; but [x]the body *is* of Christ.

18 Let no man [7]beguile you of your reward [8]in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the head, from which [y]all the body by joints and bands having nourishment ministered, and knit together, [z]increaseth with the increase of God.

20 Wherefore, [a]if ye be dead with Christ from the [9]rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 ([b]Touch not, taste not, handle not;

22 Which all are [c]to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and [1]neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

1 He sheweth where we should seek Christ, 12 and exhorteth to sundry general and particular duties.

IF ye then be risen with Christ, seek those things which are above, [a]where Christ sitteth on the right hand of God.

2 [b]Set your [1]affection on things above, [c]not on things on the earth.

3 For ye are dead, and [d]your life is hid with Christ in God.

4 When Christ, *who is* our life, shall [e]appear, then shall ye [f]also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For [g]which things' sake the wrath of God cometh on the [h]children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that [i]ye have put off the old man with his deeds;

10 And have [k]put on the new *man*, which is [l]renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: [m]but Christ *is* all, and in all.

12 Put on therefore, [n]as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a [2]quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let [o]the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let [p]the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or

A. D. 64.

t Matt. 15. 11.
6 *In part.*
u John 1. 17. Heb. 8. 5.
x Matt. 11. 28, 29. Heb. 4. 1-11.
7 *Judge against you.*
8 *Being a voluntary in humility:* 23.
y Eph. 4. 15, 16.
z 1 Cor. 3. 6.
a Gal. 2. 19, 20; 6. 14.
9 *Elements.*
b Gen. 3. 3.
c 1 Cor. 6. 13.
1 *Punishing;* or, *not sparing.*

CH. III.

a Ps. 110. 1. Matt. 26. 64. Mark 16. 19. Luke 22. 69.
b 1 Chr. 22. 19. Ps. 69. 10. Prov. 23. 5.
1 *Mind.*
c 5. Ps. 49. 11-17. Matt. 6. 19.
d John 3. 16; 14. 19. 1 Cor. 15. 45. Heb. 7. 25.
e 1 Tim. 6. 14. 2 Tim. 4. 8.
f Ps. 17. 15. Matt. 13. 43. 1 Thes. 4. 17.

g Eph. 5. 6.
h Is. 57. 4.
i Rom. 6. 6.
k Job 29. 14.
l Ps. 51. 10. Heb. 6. 6.
m 1 Cor. 1. 28, 30.
n Is. 42. 1.
2 *Complaint.*
o Ps. 29. 11. Is. 26. 3. John 14. 27. 2 Cor. 5. 19-21. Eph. 2. 12-18.
p John 5. 39, 40. 2 Tim. 3. 15.

principles concerning human nature, regeneration, the state of the renewed mind, the duty and the prospects of the believer;—all were dead, and are quickened; all were guilty, and are pardoned; all were polluted, and are sanctified; all were estranged, and are brought nigh; all were enemies, and are reconciled. The idea of forgiveness is set forth very strongly, and in various lights; the debt is cancelled; the bond is given up; the deed is destroyed. The ancients were accustomed to strike through a writing which it was intended to annul with a nail, which remained for ever invalid. All the ways by which bonds were or could be cancelled are here set forth, to shew how perfectly Christians are freed from the condemnation of the law. Their justification is complete and perfect; Christ is the end of the law for righteousness to all that believe. Ver. 16-23. Believers had entirely done with shadows, and rejoiced in Christ, the glorious substance of both type and prophecy. Popery is here visited with the severest condemnation for its false humility and creature-worship. Popery, Socinianism, and Infidelity are all assailed, and overthrown by the apostolic doctrine. Christ is all in all; as the Head, he is the centre of unity to his Church; they are united to him, and through him to each other, and so, like the human frame, compacted together, spiritually, by joints, tendons, and all the ties which Divine wisdom has provided. It matters not what people profess, if not "holding the head;" without Christ there is no salvation.

Chap. III. 1-4. All true Christians are risen with Christ their Head; and all have experienced a spiritual resurrection. Their hearts, therefore, follow their Leader, and their souls aspire to their final home. How secure their life! Hid with Christ in God, it is placed beyond the reach of danger; and in due season it will be displayed, when they shall ascend with him in glory. Ver. 5-14. Believers are required to be steadily and earnestly active in their own sanctification; its advancement is to be a study and a business; everything old is to be put off, and replaced by that which is new. The end of all the means of grace is the complete development of the "image of God." All earthly distinctions were to terminate in this; thus only can their election be manifested. The sovereign purpose of God lies at the foundation of everything; and this is only to be ascertained by what is done. Religion is essentially a thing of character: if any man be in Christ, he is a new creature; the soul is renovated, and, through that, the whole life. Ver. 15-25. "The peace of God," is an expression significant of an idea full of importance; it is the fruit of pardon through the death of the Lamb. The unspeakable value of the Sacred Scriptures is here indicated; as the object of faith, they are the food of the soul; but in order to this, the Divine Volume requires to be made the subject of habitual study, meditation, and prayer. In no other way can it be understood, remembered, and felt. Edification is greatly more an individual operation than most people imagine; and hence every believer, under God, has it very much in his own hands. If he maintain constant fellowship with the prophets and apostles, in their writings, and keep near a throne of grace, nothing can prevent growth; while, in the neglect of these things, nothing can materially promote it. The same sweet and holy counsels are here set forth as were given to the Ephesians; nothing is wanted to purify and perfect society, and put an end to sin and misery, but the complete carrying out of the

deed, *do* all [q]in the name of the Lord Jesus, [r]giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, [s]as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is [t]well-pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, [u]as to the Lord, and not unto men;

24 Knowing that of the Lord [x]ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

1 *Masters exhorted to behave properly to their servants;* 2 *to perseverance in prayer;* 5 *to prudence and edifying speech.* 7 *Tychicus and Onesimus commended.* 10 *Salutations and admonitions.*

MASTERS, give unto *your* servants that which is just and equal; knowing that [a]ye also have a Master in heaven.

2 [b]Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, [c]that God would open unto us a door of utterance, to speak [d]the mystery of Christ, for which I am also in bonds;

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, [e]and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you: they shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner [f]saluteth you, and Marcus, sister's son to Barnabas; (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, [g]who are of the circumcision. These only *are my* [h]fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, [i]a servant of Christ, saluteth you, always [j]labouring fervently for you in prayers, [k]that ye may stand perfect and [2]complete in all the will of God.

13 For [l]I bear him record, that he hath a great zeal for you, and them *that are* in [m]Laodicea, and them in Hierapolis.

14 [n]Luke, the beloved physician, and [o]Demas, greet you.

15 Salute the brethren which are [p]in Laodicea, and Nymphas, and [q]the church which is in his house.

16 And when [r]this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [s]Archippus, [t]Take heed to [u]the ministry which thou hast received in the Lord, that thou [x]fulfil it.

18 The salutation [y]by the hand of me Paul. [z]Remember my bonds. [a]Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

A. D. 64.

[q] Mic. 4. 5. Matt. 28. 19. 1 Thes. 4. 1, 2.
[r] Eph. 5. 20.
[s] Acts 5. 29.
[t] Phil. 4. 18. Heb. 13. 21.
[u] Zech. 7. 5-7.
[x] Gen. 14. 1. Ruth 2. 12.

CH. IV.

[a] Ec. 5. 8. Matt. 23. 8, 9.
[b] 1 Sam. 12. 23.
[c] 1 Cor. 16. 9. 2 Cor. 2. 12. 2 Thes. 3. 1, 2. Rev. 3. 7, 8.
[d] *See on* 1. 26; 2. 2, 3.
[e] 2. 2. Is. 40. 1; 61. 2. 2 Cor. 1. 4. 2 Thes. 2. 17.
[f] Rom. 16. 21-23.
[g] Acts 10. 45; 11. 2. Eph. 2. 11.
[h] 1 Cor. 3. 5-9.
[i] John 12. 26.
[j] *Striving.*
[k] 1. 9, 28, 28.
[2] *Filled.*
[l] Rom. 10. 2.
[m] 15, 16; 2. 1.
[n] 2 Tim. 4. 11.
[o] 2 Tim. 4. 10.
[p] *See on* 13.
[q] Rom. 16. 5. 1 Cor. 16. 19.
[r] 1 Thes. 5. 27.
[s] Philem. 2.
[t] Lev. 10. 3.
[u] Acts 1. 17.
[x] 2 Tim. 4. 5.
[y] 1 Cor. 16. 21.
[z] 2 Tim. 1. 8.
[a] Rom. 16. 20, 24.

principles here laid down among the several classes here specified.

Chap. IV. 1-6. Of all Scripture exercises the most important is that of prayer, since on that the success of all the other means mainly turns. But prayer, from the abounding carnality of man, is an exercise of the utmost difficulty, and perseverance in it requires not only a rich supply of the Spirit of grace, but holy determination. The scope of prayer ought to be so wide as to include the whole family of God, both at home and in foreign lands—all the Churches, with their pastors, office-bearers, institutions, and operations. The greatest powers, the most shining gifts, and the most distinguished success, do not raise any man above the necessity of looking to the people of God for the help of their supplication. Nothing so much tends to enlarge the heart as intercessory prayer: Christians, in seeking the good of their brethren, find their own; in watering others, they themselves are watered. Ver. 7-18. Paul is considerate in everything that appertained to the Church: knowing their anxiety concerning himself, he adopted the surest means of making everything known to them, by sending messengers from his own immediate circle—men tried, and deserving the highest confidence. It is pleasing to observe that Marcus, sister's son to Barnabas, about whom so serious a disagreement arose between him and Paul, was not only reconciled to the apostle, but one of his chief companions, assistants, and comforts. It thus appears that Paul was powerfully supported in his endeavours at Rome to propagate the Gospel. The apostle is careful to embrace an opportunity of bearing his testimony to the character and zeal of his associates. In a few words, how beautiful a portrait he draws of Epaphras! His example supplies an animating lesson to teachers and pastors absent from their spheres of labour. Epaphras plied the only means at that time within his reach to promote the welfare of his friends. If he prayed that they might stand perfect and complete in all the will of God, it surely became themselves to strain after this blessed consummation. The case applies in all its aspects to the Church of Christ now on earth.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO
THE THESSALONIANS.

Thessalonica was the metropolis of Macedonia. The Church there was planted by Paul. The object of the Epistle is to instruct, comfort, and establish the converts, who were in danger from their own philosophers, as well as the surrounding heathen. Not satisfied with enforcing morality on Christian principles, he enters largely into the evidence on which these principles rest. Certain errors and disorders prevailed among the Thessalonian converts, which he here endeavours to correct; other matters in the Church were not quite satisfactory, and the laws of Christ amongst them had not been properly administered. The Epistle has an important bearing on the entire management of Christian Churches.

CHAPTER I.

2 Paul sheweth his mindfulness of them in thanksgiving and prayer, 5 and persuasion of their sincere faith and conversion.

A. D. 54.

PAUL, and Silvanus, and Timotheus, unto the church of the [a]Thessalonians *which is* [b]in God the Father, and *in* the Lord Jesus Christ: [c]Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 [d]We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing [e]your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, [f]in the sight of God and our Father;

4 Knowing, brethren [1]beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And [g]ye became followers of us, [h]and of the Lord, having [i]received the word in much affliction, [k]with joy of the Holy Ghost:

7 So that ye were [l]ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also [m]in every place your faith to God-ward is spread abroad; so that we need not to speak anything.

9 For they themselves shew of us what manner of entering in we had unto you, and how [n]ye turned to God from idols, to serve [o]the living and true God,

10 And to [p]wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CH. I.
[a] Acts 17. 1-9, 11, 13.
[b] Gal. 1. 22.
[c] Rom. 1. 7.
[d] Rom. 1. 8, 9.
[e] 2. 13, 14. John 6. 27-29. Rom. 16. 26.
[f] Eccles. 2. 26.
[1] *Beloved of God, your election.*
[g] 2. 14.
[h] Matt. 16. 24.
[i] 2. 13, 14.
[k] Rom. 8. 16-18. 1 4. 10.
[m] Rom. 1. 8. 3 John 12.
[n] Is. 2. 17-21. 1 Cor. 12. 2.
[o] Deut. 5. 26. Is. 37. 4, 17. Dan. 6. 26. Rom. 9. 26. 2 Cor. 6. 16, 17.
[p] 4. 16, 17. Gen. 49. 18. Luke 2. 25. Acts 3. 21. 1 Cor. 1. 7.

CH. II.
[a] Acts 4. 13, 29, 31; 14. 3.
[b] 1 Cor. 7. 25.
[c] Ps. 139. 1, 2. Prov. 17. 3. John 21. 17. Rom. 8. 27.
[d] Rom. 1. 9. Gal. 1. 20.
[1] Or, *used authority.*
[e] 1 Cor. 9. 4-6.
[f] Is. 49. 23.
[g] Rom. 9. 1-3. 2 Cor. 6. 1, 11-13.

CHAPTER II.

1 How the Gospel was preached unto them, and how they received it. 17 Why he was desirous to see them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were [a]bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But [b]as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, [c]but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; [d]God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have [1]been burdensome, [e]as the apostles of Christ.

7 But we were gentle among you, even [f]as a nurse cherisheth her children:

8 So, being [g]affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

Chap. I. 1-3. It is well when the walk and conversation of individuals and Churches are such that their best friends are led to give God thanks on their behalf. True faith always works, true love always labours, and well-founded hope always inspires patience. These are valuable points for self-examination. Christianity now, in its principles and objects, is precisely what it was then; and the same causes in the same circumstances never fail to produce the same effects. Ver. 4-10. The election here set forth is not to merely outward privileges or means of grace, but to saving benefits; these benefits comprise regeneration, faith, adoption, and all that is implied in salvation, both for time and eternity. Paul did not ascertain the election of these people by Divine revelation, but by the reception which they gave the Gospel. They believed it with the heart unto righteousness, and with the mouth they made confession unto salvation. The Holy Spirit was present to call the chosen, and to quicken them by his own almighty power. The Gospel was among them its own witness, and the converts were as sure of its truth as of their own existence; they therefore received it with joy, notwithstanding the persecution they had to endure from their fellow-countrymen. That very persecution served important purposes; it produced decision, it kept out false professors, and strengthened those who were sincere. The enemies in this case were the prime co-operators of the apostle: by their violence they helped forward the work. The idols were renounced, and the Gospel received with all gladness, while the people walked in love, and waited for the coming of the Lord.

Chap. II. 1-12. Perfect peace is not essential to the successful propagation of the Gospel; strife and tumult, despite the evils which attend them, serve to call forth courage, to brace humanity, and to wake up the spirit of prayer. The wrath of man drives the children of God to their Father for shelter, aid, and guidance. Tranquillity is a blessing, but it also has its dangers, since it is apt to engender security and sloth. Paul everywhere appears to have guarded against the possibility of fairly imputing selfishness to him. There was

9 For ye remember, brethren, [b]our labour and travail: for labouring night and day, because we would not be [i]chargeable unto any of you, we preached unto you [k]the gospel of God.

10 Ye *are* [l]witnesses, and God *also*, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know [m]how we exhorted and comforted, and charged every one of you, ([n]as a father *doth* his children,)

12 That ye would [o]walk worthy of God, [p]who hath called you unto his kingdom and glory.

13 For this cause also [q]thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) [r]the word of God, which [s]effectually worketh also in you that believe.

14 For ye, brethren, [t]became followers of the churches of God which in Judea [u]are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

15 Who both [x]killed the Lord Jesus and their own prophets, and have [2]persecuted us; and they [y]please not God, and are contrary to all men;

16 Forbidding us to speak to the Gentiles, that they might be saved, [z]to fill up their sins alway: [a]for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again; but [b]Satan hindered us.

19 For what *is* our hope, or joy, or [c]crown of [3]rejoicing? *Are* not even ye [d]in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

1 *Paul's love in sending Timothy to them.* 6 *His joy for them, and desire to see them.*

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone,

A. D. 54.

[b] Acts 18. 3.
[i] 1 Cor. 9. 7, 13.
[k] Acts 20. 24. Rom. 1. 1.
[l] Acts 20. 18, 26, 33, 34. 2 Cor. 4. 2.
[m] Acts 20. 2.
[n] Prov. 4. 1-12. 1 Cor. 4. 14, 15.
[o] Gal. 5. 16. Eph. 4. 1.
[p] Rom. 8. 30.
[q] 1. 2, 3.
[r] Jer. 23. 28, 29. Rom. 10. 17.
[s] John 17. 17, 19.
[t] 1. 6.
[u] 2 Thes. 1. 1.
[x] Matt. 23. 31-35. Acts 2. 23.
[2] *Chased us out.*
[y] Acts 12. 3. 1 Cor. 10. 5.
[z] Gen. 15. 16. Zech. 5. 6-8. Matt. 23. 32.
[a] Joel 2. 30, 31. Mal. 4. 1, 5.
[b] Zech. 3. 1, 2. Rom. 15. 22. Rev. 12. 9-12.
[c] Prov. 4. 9. 1 Pet. 5. 4. Rev. 4. 10, 11.
[3] Or, *glorying*
[d] 1 Cor. 4. 5; 15. 23. Phil. 2. 16.

CH. III.

[e] 13. Acts 14. 22, 23; 16. 5.
[b] Ps. 112. 6. Acts 20. 24. Rom. 5. 3.
[c] John 16. 1-3.
[d] Matt. 4. 3. 1 Cor. 7. 5. 2 Cor. 11. 3, 13-15.
[e] Is. 49. 4. Gal. 2. 2; 4. 11. Phil. 2. 16.
[f] 1 Cor. 13. 13. Col. 1. 4.
[g] John 8. 31. Acts 11. 23. 1 Cor. 15. 58.
[h] Deut. 12. 12, 18. Ps. 68. 3.
[i] 13. Is. 63. 16. Matt. 6. 4, 6, 8, 9. Luke 12. 30, 32.
[k] Rom. 1. 3.
[l] Or, *guide.*
[4] 4, 10. Luke 17. 5. Jam. 1. 17.
[m] 2. 19; 4. 15. 2 Thes. 2. 1.

CH. IV.

[1] *Request.*
[2] *Beseech.*

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, [e]to establish you, and to comfort you concerning your faith;

3 That no man should be [b]moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, [c]we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, [d]lest by some means the tempter have tempted you, [e]and our labour be in vain.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your [f]faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, [g]if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes [h]before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now [i]God himself and our Father, [k]and our Lord Jesus Christ, [l]direct our way unto you.

12 And [4]the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, [m]at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 *He exhorteth to go on in godliness,* 7 *to holiness,* 9 *to love,* 11 *to quietness,* 13 *and to moderate sorrow for the dead.* 15 *Of the resurrection,* 17 *and of the last judgment.*

FURTHERMORE then, we [1]beseech you, brethren, and [2]exhort *you* by the Lord Jesus, that as ye have received

---

obviously a principle in this which is as much in force now as in early times. It is of the first importance that the missionaries of the Cross should go forth "taking nothing of the Gentiles." This expression, from the Apostle John, clearly shews, that the other apostles were governed by this prudential consideration as well as Paul. Ver. 13-20. The conversion of the Thessalonians partook of a very strong type; it was marked by the utmost decision. The persecution to which, in common with the apostle, they were exposed, had the effect of rousing them to a pitch of feeling, and of energy, of no ordinary character. The tone of the apostle is peculiarly triumphant; his heart overflows with love to the people. The picture here presented of the Jews is deeply painful; their guilt was so great that it called for punishment to the utmost. Satan carefully watched the whole of the apostolic operations, and whenever an opportunity occurred to work mischief, he promptly took advantage of it; and such is still his course, so that the people of God should ever remember his "devices." The parental spirit nowhere breathes more strongly in the Apostolic Epistles than here: the sufferings of the Thessalonians, and the noble manner in which they had borne up against them, peculiarly endeared them to Paul's loving heart.

Chap. III. 1-7. The anxiety of Paul became so great on their behalf, amid their persecutions, that he had no rest till he sent Timothy to their aid, to establish and comfort them. Such help is peculiarly necessary under such circumstances; nothing is so much calculated to strengthen sufferers for conscience sake as the reflection, that, although man is its author, it is appointed of God to accomplish purposes of mercy to his chosen people; since he who appoints controls, and when his objects are accomplished, puts an end to it. The report of their stability filled him with gladness. To the heart of the spiritual parent no joy is comparable to that of hearing

of us how ye ought to walk and [a]to please God, *so* ye would abound more and more.

2 For ye know [b]what commandments we gave you by the Lord Jesus.

3 For [c]this is the will of God, *even* [d]your sanctification, that ye should abstain from fornication:

4 That every one of you [e]should know how to possess [f]his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even [g]as the Gentiles which know not God:

6 That no *man* go beyond and [3]defraud his brother [4]in *any* matter: because that [h]the Lord *is* the avenger of all such, as we also have forewarned you, and testified.

7 For [i]God hath not called us unto uncleanness, but unto holiness.

8 He therefore that [5]despiseth, [k]despiseth not man, but God, [l]who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you; [m]for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of [6]nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For [n]if we believe that Jesus died, and rose again, even so them also which [o]sleep in Jesus will God bring with him.

15 For this we say unto you [p]by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For [q]the Lord himself shall descend from heaven with a shout, with the voice of [r]the archangel, and [s]with the trump of God: [t]and the dead in Christ shall rise first:

17 Then [u]we which are alive *and* remain shall be [x]caught up together with them in the clouds, to meet the Lord in the air: [y]and so shall we ever be with the Lord.

18 Wherefore [7]comfort one another with these words.

CHAPTER V.

1 *The apostle describeth the second coming of Christ, and exhorts to vigilant preparation.* 11 *Various exhortations, admonitions, and encouragements.* 26 *Concluding prayers and salutations.*

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that [a]the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, [b]then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all [c]the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore [d]let us not sleep, as *do* others; but let us [e]watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on [f]the breastplate of faith and love; and for an helmet [g]the hope of salvation.

9 For God hath not appointed us to wrath, but to [h]obtain salvation by our Lord Jesus Christ,

10 Who [i]died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore [j]comfort yourselves together, [k]and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, [l]and are over you in the Lord, and admonish you;

13 And to [m]esteem them very highly

A. D. 54.

[a] Rom. 8. 8. Eph. 5. 17. Col. 1. 10.
[b] Matt. 28. 20. 1 Cor. 9. 21.
[c] Ps. 40. 8. Rom. 12. 2.
[d] John 17. 17-19. 1 Cor. 1. 30; 6. 11.
[e] Rom. 6. 19. 1 Cor. 6. 18-20.
[f] Rom. 9. 21-23.
[g] Luke 12. 30. 1 Pet. 4. 3.
[3] *Oppress*, or *overreach*.
[4] *In the matter*.
[h] Deut. 32. 35. Eph. 5. 6.
[i] Rom. 1. 7. 2 Thes. 2. 13, 14.
[5] *Rejecteth*.
[k] Acts 13. 41. Jude 8.
[l] Acts 5. 3, 4. 1 Pet. 1. 12.
[m] Is. 54. 13.
[6] Or, *no man*.
[n] 1 Cor. 15. 12-23.
[o] 1 Cor. 15. 18. Rev. 14. 13.
[p] 1 Kings 13. 1.
[q] Is. 25. 8, 9. Acts 1. 11.
[r] Jude 9.
[s] Ex. 19. 16, Zech. 9. 14.
[t] 1 Cor. 15. 23, 51, 52.
[u] 1 Cor. 15. 52.
[x] Rev. 11. 12.
[y] Ps. 16. 11. Is. 60. 19, 20. Rev. 7. 14-17.
[7] Or, *exhort*.

CH. V.

[a] Matt. 24. 42-44.
[b] Ex. 15. 9, 10. Josh. 8. 20-22. Ps. 73. 18-20. Is. 30. 13.
[c] Luke 16. 8. John 12. 36.
[d] Prov. 19. 15. Matt. 25. 5. Luke 22. 46.
[e] Matt. 24. 42. Luke 22. 46. Acts 20. 31.
[f] Is. 59. 17. Rom. 13. 12. Eph. 6. 11, 13-18.
[g] Job 19. 23-27. Ps. 42. 5, 11.
[h] Rom. 11. 7, 30.
[i] Matt. 20. 28.
[j] *Exhort*.
[k] Rom. 14. 19.
[l] Acts 20. 28.
[m] Matt. 10. 40.

that children walk in the truth. Ver. 8-13. Nothing can exceed the spirit of prayer which breathes in these verses. How exalted a conception it gives of the mighty heart of the apostle! Truly the Spirit of God works in him mightily. It even exceeds ordinary comprehension; it resembles the outburst of a strong fountain.

Chap IV. 1-8. The soul that is born of God, is never afterwards to rest in any measure of attainment short of perfection; it will be satisfied only when it shall awake with the likeness of its Lord! While here, "more and more" is its desire and cry, till filled with the fulness of God. Pure piety is comprehensive of the whole man; personal piety must be combined with social justice. The spirit of adoption is uniformly manifested by doing justly, loving mercy, and walking humbly with God. Ver. 9-18. The grand lesson which God teaches all his children, is to "love one another." They who have this lesson still to learn, have not been in the school of Heaven. Here, again, the apostle's rule is "more and more." Industry is the uniform accompaniment of true Christianity. Death, to the saints, is but sleep, from which the voice of the Lord will awake them; on the morning of the resurrection not one will be left behind. This is a great truth, which was hid from the world till the Lord revealed it by his Spirit. This wonderful communication is full of comfort; and it behoves the faithful to take care, that amid the sorrows of the grave, no mourner shall be permitted to forget it.

Chap. V. 1-8. The second coming of the Lord was another of those stupendous facts which Christ communicated to mankind. The "children of the light," is the most beautiful definition of the saints in Holy Scripture; it is comprehensive of the highest character, and the highest privilege. Nothing more remarkably bespeaks relation to God, the Father of lights. Ver. 9-13. The death of the Lord Jesus for his people, the foundation of all their hopes, meets us at every turn; it stands inseparably connected with every point of the Gospel

in love for their work's sake. *And* be at peace among yourselves.

14 Now we [z]exhort you, brethren, warn them that are [a]unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that [n]none render evil for evil unto any *man;* but [o]ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 [p]Pray without ceasing.

18 In [q]every thing give thanks: [r]for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things: hold fast that which is good.

A. D. 54.

[z] *Beseech.*
[a] *Disorderly.*
[n] Ex. 23. 4, 5.
[o] 3. 12.
[p] Luke 18. 1.
[q] Eph. 5. 20.
[r] 1 John 2. 17.

[s] Ex. 23. 7. Matt. 17. 26, 27. Rom. 12. 17.
[t] 3. 13; 4. 3. Lev. 20. 8, 26.
[u] 3. 13. Eph. 5. 26, 27.
[x] Deut. 7. 9.
[y] Rom. 15. 30.
[z] Rom. 16. 16.
[a] 2. 11. Num. 27. 23.
[b] Or, *adjure.*
[c] Col. 4. 16.
[d] *See on* Rom. 1. 7.

22 [s]Abstain from all appearance of evil.

23 And the very God of peace [t]sanctify you wholly: and *I pray God* your whole spirit, and soul, and body, be [u]preserved blameless unto the coming of our Lord Jesus Christ.

24 [x]Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, [y]pray for us.

26 [z]Greet all the brethren with an holy kiss.

27 [a]I [b]charge you by the Lord, that [c]this epistle be read unto all the holy brethren.

28 The [d]grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO
THE THESSALONIANS.

The object of this Epistle is to correct certain errors into which the Thessalonians had fallen concerning the Second Coming of Christ. They supposed Paul to have intimated that the end of the world was at hand, which was attended with serious consequences. In addition to clearing up that matter, and imparting to them much important instruction, the apostle records a prophecy of the utmost moment concerning the rise of the "Man of Sin." Nothing at that time was so improbable as the appearance of such a power; but in due time it sprung up, and in every particular it was found to correspond with the prediction. Had it been written after the event, and in the middle of the fourteenth century, it could not have been more exact. This single prophecy, had it existed alone, would have sufficed to prove the inspiration of the apostle.

CHAPTER I.

1 *He sheweth his good opinion of their faith, love, and patience,* 11 *and comforteth them against persecution.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ:

2 [a]Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We [b]are bound to thank God always for you, brethren, as it is meet, because that [c]your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth:

A. D. 54.

CH. 1.
[a] Rom. 1. 7. 1 Cor. 1. 3.
[b] Rom. 1. 8. 1 Cor. 1. 4.
[c] Prov. 4. 18. John 15. 2. 1 Pet. 1. 22.

[d] Ps. 33. 5. Dan. 4. 37.
[e] Acts 13. 46. Eph. 4. 1.
[f] Deut. 32. 41-43. Is. 40. 26.
[g] Matt. 13. 39-43; 25. 31.
[1] Gr. *the angels of his power.*

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

5 *Which is* a manifest token of the [d]righteous judgment of God, that ye [e]may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing [f]*it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, [g]when the Lord Jesus shall be revealed from heaven with [1]his mighty angels,

system—with all duty, and all privilege, with present peace, and hope for the future. Where Christian piety has attained to something like maturity, the means of mutual comfort and mutual edification will be diligently cultivated, and attended by the happiest results. This will in no respect be to interfere with, or supersede, the pastoral office, but rather to support it, the people doing that for each other which can in no other way be effected. In that day, Christians will "know them which labour among them, and are over them in the Lord, and admonish them; and esteem them very highly in love for their work's sake." The troublers of the Church, and the thorns in the sides of pastors, are not those most advanced in gifts and graces, and who most lay themselves out in holy exercises, but the contrary; they are the carnal, the contentious, the vain, the proud, and the rebellious. Ver. 14-28. Even this Church of the Thessalonians, while one of the best in ancient times, was far from perfect; it had in it the unruly, the feeble-minded, and the weak, who were to be severally dealt with as their cases required. We have in these verses a most precious directory for personal edification; and they who shall steadily act upon it, need not despair of attaining the fulness of the stature of perfect men in Christ Jesus. They will be in the sure way to be sanctified wholly, and to have their whole spirit, and soul, and body, preserved blameless unto the coming of the Lord. Nothing can exceed the brightness of the light which shines forth in this chapter, and in the whole epistle. It is throughout radiant with glory. Brief as it is, if the Divine Spirit had given to men nothing else, it would have constituted a benefaction of unutterable value.

Chap. I. 1-10. Paul does not at once proceed to correct the mistakes of the Thessalonians; but gives vent to the overflowing affection of his heart towards them. The errors were confined to a few; the bulk of the Church eminently adorned the Gospel in the midst of the fiercest persecution. It does not appear that any of the apostolic Churches suffered so much from the surrounding heathen as the Thessalonians; but their conduct was every way such as to call forth sympathy and encouragement, and the apostle most abundantly met the necessities of the

8 In flaming fire, [2]taking vengeance on them [h]that know not God, and [i]that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction [k]from the presence of the Lord, and from the glory of his power;

10 When he shall come [l]to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day.

11 Wherefore also [m]we pray always for you, that [n]our God [o]would [3]count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power;

12 That [p]the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to [q]the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 *He willeth them to continue stedfast; 3 shewing that there shall be a departure from the faith before the day of the Lord come. 15 He repeats his former exhortation, and prays for them.*

NOW we beseech you, brethren, [a]by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, [b]except there come a falling away first, and that [c]man of sin be revealed, [d]the son of perdition;

4 Who [e]opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, [f]when I was yet with you, I told you these things?

6 And now ye know what [l]withholdeth, that he might be revealed in his time.

7 For [g]the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way:

8 And then shall [h]that Wicked be revealed, [i]whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming [k]is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause [l]God shall send them strong delusion, [m]that they should believe a lie;

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren [n]beloved of the Lord, because God hath from the beginning chosen you to salvation [o]through sanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our gospel, [p]to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, [q]whether by word, or our epistle.

16 Now [r]our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation, and [s]good hope through grace,

17 [t]Comfort your hearts, and stablish you [u]in every good word and work.

CHAPTER III.

1 *He requests their prayers, expresses his confidence respecting them, and prays for them; 6 gives them divers precepts; 16 and concludes with prayer and salutation.*

FINALLY, brethren, [a]pray for us, that [b]the word of the Lord may [l]have *free* course, and be glorified, even as *it is* with you;

A. D. 54.

2 *Yielding.*
h Ex. 5. 2.
i Deut. 4. 30.
k Gen. 3. 8; 4. 16.
l Is. 43. 21.
m Rom. 1. 9. Eph. 3. 14-21. Phil. 1. 9-11.
n Ps. 48. 14.
o *See* on 5.
3 *Vouchsafe.*
p 1 Pet. 4. 14.
q Rom. 1. 7. 1 Cor. 1. 4.

CH. II.

a 1 Thes. 4. 14-16.
b 2 Tim. 3. 1-3.
c Dan. 7. 25. 1 John 2. 18. Rev. 13. 11, &c.
d John 17. 12.
e Is. 14. 13. Dan. 8. 9-11. Rev. 13. 6.
f John 16. 4. 2 Pet. 1. 15.
l Or, *holdeth.*
g 1 Tim. 3. 16. Rev. 17. 5, 7.
h Matt. 13. 19, 38. 1 John 2. 13, 14; 5. 18, 19.
i Dan. 7. 10, 11, 26. Rev. 18. 8-10; 20. 10.
k John 8. 41, 44. Acts 8. 9-11. 2 Cor. 4. 4. Eph. 2. 2.
l 1 Kings 22. 19-22. Ez. 14. 9.
m Is. 44. 20. Jer. 27. 10. Ez. 21. 29.
n Deut. 33. 12.
o Luke 1. 75.
p Matt. 25. 21.
q 3. 14.
r Rom. 1. 7.
s Rom. 5. 2-5; 8. 24, 25.
t Is. 57. 15; 61. 1, 2. Rom. 16. 13. 2 Cor. 1. 3-6.
u Jam. 1. 21, 22. 1 John 3. 18.

CH. III.

a Eph. 6. 19, 20. Heb. 13. 18, 19.
b Acts 6. 7; 13. 49. 2 Tim. 2. 9.
l Gr. *run.*

---

case. The guilt of the persecutor was great, and his punishment would be in proportion. When the troubles of the faithful ceased, his would only begin! The circumstances attending the Second Advent are here depicted in terms of the utmost terror to the ungodly man. That will be a day of glory to the saints, but a day of anguish unutterable to the enemies of the Gospel. The expression, "everlasting destruction," is entitled to special notice. The same term is employed elsewhere in the New Testament to express both the duration of happiness and the duration of misery; it is, therefore, at the peril of men to alter the sense of either. There have, nevertheless, been those who allowed to the one the stamp of eternity, while they limited the other to a period of time. Ver. 11, 12. As usual, the apostle assures them of his continued prayers for their support, comfort, and preservation. Jesus must first be glorified in his people, and then they will be glorified in him. In the saints there is no inherent worth; but it pleased the Father to count them worthy for the sake of Him whose name they bear, and to raise them to the adoption of sons.

Chap. II. 1-12. The way thus opened, Paul proceeds to the principal subject of his epistle, and shews them that the day of Christ was still far off; and not only so, but that it is to be preceded by great events, of which there was then no appearance. The Spirit of inspiration here draws a perfect portrait of Antichrist, in his principles, spirit, and proceedings—rise, triumph, and fall. This single prophecy would have sufficed to establish the apostle's claim to a Divine mission, and to the gift of inspiration. With this marvellous prediction, it is not wonderful that Popery should have interdicted the use of the Scriptures to the people, since they would have served to discover the iniquity of the system, and so to put an end to it. This is not merely a thing of history. Although the prophecy is well-nigh two thousand years old, the subject of it still exists, constituting the greatest moral power in Europe, or the world. People have only to take the New Testament, and compare the type with the antitype, to be satisfied, that never did key and lock more perfectly suit each other than the prediction and the accomplishment. Ver. 13-17. Paul, in all his addresses to the saints, refers, with grateful joy, to the election of grace, employing it to excite love, confidence, and hope. These people were chosen, not merely to the enjoyment of the same means of grace as the Jews, but to "salvation through sanctification of the Spirit, and belief of the truth." They were chosen to the end, not less than the means, and ample provision was made for rendering them efficacious. The "tradi-

2 And that we may be delivered from [2]unreasonable and wicked men; for all *men* have not faith.

3 But [c]the Lord is faithful, who shall stablish you, and [d]keep *you* from evil.

4 And [e]we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And [f]the Lord direct your hearts [g]into the love of God, [h]and into [3]the patient waiting for Christ.

6 Now we command you, brethren, [i]in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; [k]but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, [l]that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such [m]we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, [4]be not weary in well-doing.

14 And if any man obey not our word [5]by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet [n]count *him* not as an enemy, but [o]admonish *him* as a brother.

16 Now [p]the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul [q]with mine own hand, which is [r]the token in every epistle: so I write.

18 [s]The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

A. D. 54.

[2] Gr. *absurd.*
[c] 1 Cor. 10. 13. 1 Thes. 5. 24.
[d] Matt. 6. 13. John 17. 15. 2 Pet. 2. 9.
[e] Rom. 15. 14. 2 Cor. 8. 22.
[f] Prov. 3. 6. Jer. 10. 23. Jam. 1. 16-18.
[g] Rom. 5. 5; 8. 28. Gal. 5. 22. 1 John 4. 19.
[h] Rom. 8. 25. Heb. 9. 28. 2 Pet. 3. 12.
[3] *The patience of Christ.*
[i] 1 Cor. 5. 4. Eph. 4. 17. Col. 3. 17.
[k] Acts 18. 3. 1 Cor. 4. 12.
[l] Prov. 13. 4.
[m] *See on* 1 6.
[4] Or, *faint not.*
[5] Or, *signify that man by an epistle.*
[n] Gal. 6 1.
[o] 1 Cor. 4. 14.
[p] Is. 9. 6, 7.
[q] Col. 4. 18.
[r] Josh. 2. 12.
[s] Rom. 16. 20, 24.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

Although Timothy had received a religious education, he had not entered into the full liberty of the Gospel. Paul was the appointed instrument of his conversion; and of all his sons in the Gospel, there was none in whom he had so much satisfaction: Titus was probably next. Timothy was not only called to the work at a very early age, but received ordination for the same. He was generally the companion of Paul in his labours and journeys; and his name is associated with that of the apostle in no fewer than six of his Epistles—an honour peculiar to himself.

CHAPTER I.

1 Timothy directed how to instruct others. 5 The proper use of the law. 12 Paul's call to the ministry: 16 and the end for which such rich mercy was vouchsafed to him.

PAUL, an apostle of Jesus Christ, by the commandment of [a]God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

A. D. 65.

CH. I.

[a] Ps. 106. 21. Is. 45. 15, 21; 63. 8.

tions" here referred to, mean simply the whole body of Gospel instruction which had been communicated by the apostle and the other teachers—all that had been taught by the living voice. The Christian life is largely made up of good words and good works; and, knowing this, it is both the privilege and the duty of the people of God to be established therein.

Chap. III. 1-5. While Paul's life was consecrated to prayer for the Churches, he was deeply solicitous to obtain their prayers in his own behalf. In this way he often sets forth the value of mutual intercession. The Gospel at the outset might be likened to a fountain breaking forth in the desert, for which no channel had been prepared, and which had, therefore, to force and find its own way. In Thessalonica it had carried away every obstacle, and ran like a river in its bed, humbling pride, overthrowing idolatry, quickening the dead, enlightening the dark, and renovating the people on every side. It is the Lord's own prerogative to establish his people, and keep them from evil, directing their hearts into his love, and into the patience of the Lord Jesus Christ. Ver. 6-12. We have in these verses one of the most plain and wholesome lessons to be found in Scripture. The state of things which called for it must have been very serious. The Christianity which the apostle taught was a thing of order and business, raising men and ennobling society. We see throughout the apostolic writings that Paul's independence in the matter of support often stands him in good stead. Those slothful and frivolous people who manifested a disposition to live at the expense of their industrious neighbours, receive a severe rebuke by the mere statement of the apostle, that he ate no man's bread for nought, but wrought hard to supply his own necessities. Nothing could exceed the pungency of the apostolic reproof, and the authority with which he charges them to reform their course, and act as became Christian men. Ver. 13-18. One of the great duties of Christian fellowship is here stated; every member of the community is in duty bound to secure the observance of the laws by which it is governed. Where reproof was required, it was to be administered in the proper spirit; and where it failed, they were to manifest their solemn disapprobation by withdrawing from the party in error, not in the spirit of hostility, but of brotherly kindness. The principle here laid down is one full of force at the present hour, and which will continue unrepealed while there is a Church upon the earth. The neglect of this is one of the most serious defects of modern Christianity; and few things would bode better for the Church of Christ than a powerful revival of this part of the discipline of the primitive Church.

Chap. I. 1-6. From the first there has been a con-

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest [b]charge some that they teach no other doctrine;

4 Neither give heed to fables, and endless genealogies, which minister questions, rather than [c]godly edifying which is in faith; *so do.*

5 Now, [d]the end of the commandment is charity, out of [e]a pure heart, and *of* [f]a good conscience, and *of* [g]faith unfeigned:

6 [1]From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that [h]the law *is* good, if a man use it lawfully;

9 Knowing this, that [i]the law is not made for a righteous man, but for [k]the lawless and disobedient, for [l]the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for [m]man-slayers,

10 For [n]whoremongers, for them that [o]defile themselves with mankind, for [p]men-stealers, [q]for liars, for [r]perjured persons, and if there be any other thing that [s]is contrary to sound doctrine;

11 [t]According to the glorious gospel of the blessed God, which was committed to my trust.

12 And [u]I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, [v]putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: [x]but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And [y]the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, [z]that Christ Jesus came into the world to save sinners; [a]of whom I am chief.

16 Howbeit [b]for this cause I obtained mercy, that in me first Jesus Christ might shew forth [c]all long-suffering, [d]for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto [e]the King eternal, immortal, invisible, [f]the only wise God, [g]*be* honour and glory for ever and ever. [h]Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 [1]Holding faith, and a good conscience; which some having put away, concerning faith have [k]made shipwreck:

20 Of whom is Hymenæus and Alexander; whom [l]I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER II.

1 *Prayer to be made for all men, and the reason why.* 9 *How women should be attired.* 12 *They are not permitted to teach.*

I [1]EXHORT therefore, that, first of all, [k]supplications, prayers, intercessions, *and* [b]giving of thanks, be made for all men;

2 For kings, and *for* all that are in [2]authority; that we may lead a quiet

A. D. 65.

b Gal. 1. 6, 7. Eph. 4. 14.
c Eph. 4. 12-16. Heb. 13. 9.
d Rom. 13. 8-10.
e Ps. 51. 10.
f Acts 23. 1; 24. 16.
g Gal. 5. 6. Heb. 11. 5, 6.
1 Or, *which some not aiming at.*
h Ps. 19. 7-10.
i Rom. 4. 13-16
k 2 Thes. 2. 8, *Gr.*
l 1 Pet. 4. 18.
m Ex. 20. 13.
n 1 Cor. 6. 9, 10.
o Gen. 19. 5. Jude 7.
p Gen. 40. 15.
q John 8. 44.
r Ex. 20. 7. Hos. 4. 1, 2.
s Rom. 2. 18.
t John 5. 23. Phil. 2. 11.
u Acts 9. 15.
x Hos. 2. 23.

y Acts 15. 11. 2 Cor. 8. 9.
z Matt. 1. 21. Luke 5. 32.
a 1 Cor. 15. 9.
b Is. 1. 18. Eph. 1. 6, 12.
c Ex. 34. 6. Rom. 2. 4, 5.
d Is. 55. 7.
e Ps. 45. 1, 6. Dan. 2. 44. Mic. 5. 2.
f Rom. 16. 27.
g Neh. 9. 5.
h Matt. 28. 20.
i Tit. 1. 9. Heb. 3. 14.
k Matt. 7. 27.
l Matt. 18. 17.

CH. II.
1 Or, *desire.*
a Matt. 6. 9.
b Rom. 6. 17. Phil. 1. 3.
2 Or, *eminent place.*

stant tendency in men to "teach other doctrines" than those of the Scriptures. It is, therefore, the duty of all who love Zion to exercise a godly jealousy on this subject. Charity with its eyes open is a valuable attribute, but when blind, it is but too ready to become the auxiliary of mischief. Nothing is more to be reprobated, both in the Sunday-school and in the pulpit, than "curious questions" and "vain jangling." They may amuse the young and the ignorant, but they will not prove the means either of conversion or edification. The fountain of love is a "pure heart"—a heart renovated and inhabited by the Spirit of God. It is always accompanied by a good conscience, and sincere faith in the Lord Jesus. Ver. 7-14. This is a brief delineation of a Christian man; the law here referred to is the Mosaic law; the ceremonial law was then at an end. The law is "holy, just, and good," in itself considered, and it serves important purposes in the economy of redemption. It is the instrument of convincing men of sin, and thus of paving the way for their conversion; from this they learn their danger, and the need of a Saviour. To the believer, it is also of the highest service as a rule of life. While Christ is the end of the law for righteousness to all believers, love is the end of the law for obedience; since the whole of it is fulfilled in one word—love. But the law also serves to detect the absence of this love, and so to aid integrity and discover hypocrisy. In these respects it is good; but to set it aside in these cases, or try to modify it into a means of righteousness, is not to use it "lawfully." Ver. 15-20. The Gospel, in its most generalised state, is meetly expressed by this saying, "Christ Jesus came into the world to save sinners." Such is its grace, that it sufficed for even Paul, the guiltiest man of his time in the whole world. There is a terrible import in the expression, "chief of sinners." Many excelled in wickedness, but Saul of Tarsus surpassed them all. He occupied the first place, and the next to him was at an immeasurable distance: "he made havoc of the Church, entering into every house, and haling men and women, committed them to prison;" and as if that had not been enough, "he persecuted them to strange cities"—"breathing out threatenings and slaughter against the disciples of the Lord," he had recourse to means by which he might extend the sphere of his devastation. His case, therefore, was all but hopeless; no man of his age was so deeply stained with the blood of the innocent, yet for this man there was salvation! After this, then, no son of Adam need despair; for in the nature of things, no human being ever can, in point of guilt, exceed this terrible persecutor. Yet even he obtained mercy, that in him first Jesus Christ might shew forth all long-suffering, for a pattern to those that should afterwards believe. The blood that could remove the guilt of so much cruelty and slaughter, and clothe the perpetrator with righteousness, slaying his enmity, and firing his heart with love, sufficed for salvation to every conceivable degree of iniquity.

Chap. II. 1-6. The sublime and glorious character of true Christianity comes nobly forth in the opening verses. The prayers of the Christian Church were a very material circumstance in the affairs of the world. The intercessions of the Church extended to the whole human race. The most wicked were not beyond her thoughts and sympathies; nothing can exceed the benevolence displayed in this remarkable scripture. There can be little doubt as to what was the character of the supplications offered for these governments and authorities; their personal salvation, doubtless, occupied a primary place. It was further proper to pray that they might be led and guided in their political conduct, in

and peaceable life in [c]all godliness and honesty.

3 For [d]this *is* good and acceptable in the sight of God our Saviour;

4 Who [e]will have all men to be saved, [f]and to come unto the knowledge of the truth.

5 For *there is* [g]one God, and [h]one mediator between God and men, [i]the man Christ Jesus;

6 Who [k]gave himself a ransom for all, [3]to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, ([l]I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men [m]pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with [4]broidered hair, or gold, or pearls, or costly array;

10 But (which becometh [n]women professing godliness) [o]with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For [p]Adam was first formed, then Eve.

14 And Adam was not deceived; [q]but the woman, being deceived, was in the transgression.

15 Notwithstanding [r]she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

A. D. 65.

[c] Tit. 2. 10-14.
[d] Phil. 1. 11. Heb. 13. 16.
[e] Is. 45. 22. John 3. 16, 17.
[f] Matt. 28. 19.
[g] Deut. 6. 4. John 17. 3. 1 Cor. 8. 6.
[h] Job 9. 33. Heb. 7. 25.
[i] John 1. 14. Heb. 2. 6-13. Rev. 1. 13.
[k] Matt. 20. 28. John 10. 15. 1 John 2. 1, 2. Rev. 5. 9.
[3] Or, *a testimony.*
[l] Rom. 9. 1.
[m] Luke 23. 42, 43.
[4] Or, *plaited.*
[n] 1 Pet. 3. 3-5.
[o] Eph. 2. 10.
[p] Gen. 1. 27.
[q] Gen. 3. 6, 12.
[r] Gen. 3. 15. Is. 9. 6.

CH. III.

[a] Acts 1. 20. Tit. 1. 7.
[b] Rom. 11. 13. Eph. 4. 12.
[c] Phil. 2. 15.
[1] *Modest.*
[2] *Not ready to quarrel, and offer wrong, as one in wine.*
[d] 1 Sam. 3. 13.
[e] Eph. 1. 22; 5. 24.
[3] Or, *one newly come to the faith.*
[f] Deut. 8. 14.
[g] Acts 6. 3. 3 John 12.
[h] 2 Tim. 2. 26.
[i] Acts 6. 3-6.
[k] 2 John 9, 10.
[l] Acts 6. 1, 2.
[m] Tit. 1. 6, 7.
[n] 2, 4, 5.

CHAPTER III.

1 *How bishops, and deacons, and their wives, should be qualified;* 14 *and to what end Paul wrote to Timothy of these things.*

THIS *is* a true saying, If a man desire [a]the office of a bishop, he [b]desireth a good work.

2 A bishop then must be [c]blameless, the husband of one wife, vigilant, sober, [1]of good behaviour, given to hospitality, apt to teach;

3 [2]Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For [d]if a man know not how to rule his own house, how shall he take care of [e]the church of God?)

6 Not [3]a novice, [f]lest, being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have [g]a good report of them which are without; lest he fall into reproach and [h]the snare of the devil.

8 Likewise *must* [i]the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre;

9 Holding [k]the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use [l]the office of a deacon, [m]being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be [n]the husbands of

such a way as to fulfil the purposes of mercy to a guilty world. It is instructive to observe with what ease, and grace, and propriety Paul, on every occasion, brings forward the Atonement; Jesus Christ "gave himself a ransom for all, to be testified in due time." The doctrine of the Cross had become an element in his very nature, verifying to the letter his own remarkable language as to carrying about with him the dying of the Lord Jesus, and his determination to know nothing among men save Jesus Christ and him crucified. The lesson is highly important as shewing the place which the Lord's death ought to have in the affections of his people. It connects itself with every part of the system, and every act of the believer's existence. The passage, moreover, is one of a class strongly insisted on as proving the universality of the Atonement, and shewing that Jesus Christ, in some sense, died for every human being. There has been a world of controversy on this subject carried on to very little purpose. Learning and logic are less required for dealing with the question than humility, candour, dependence on Divine teaching, and a solemn determination to act fairly by the Word of God, in all attempts to ascertain its import. The honest, patient, prayerful inquirer who makes the New Testament his study, will probably reach the conviction that an atonement was made for the sins of the whole human race; that, with respect to every one of them, all the purposes, whatever they may be, for which it was necessary, have been fully answered; that the Atonement, in the Scripture representation of it, bears the same aspect towards the entire family of man; that it is represented as a general remedy for a general evil, without exclusion of class or individual, removing whatever stood between them and salvation. It will further be found, that the benefits of this Atonement are everywhere represented as being received through faith in the Divine testimony concerning it; and that all who despise it are doomed to perish, as the punishment of their guilt in so doing. It will further appear that faith in the Lord Jesus Christ is the gift of God, the effect of the regeneration of the soul by the Holy Spirit. It will, finally, be seen also, that a multitude of the human race, exceeding all calculation, have been chosen from eternity to salvation, and given to the Lord Jesus Christ; that he specially intended the salvation of all such by his death, and that he will save them accordingly. These are facts: philosophy, whether falsely or truly, so called, and systematic theology, may now step in, suggesting difficulties, and taking objections of all sorts, on all sides; but the simple Christian may safely leave their professors to settle their own disputes; nothing can alter the facts, and they are enough to answer the ends of personal salvation. The Holy Spirit has said all on the subject that is necessary; and it behoves the saints to read and meditate his testimony. Ver. 7-15. Paul clearly shews, that in opposition to the superstitious notions of both Jews and Gentiles at that period, all places were alike suited to worship. Wherever God and the suppliant meet, there the Most High may be worshipped in spirit and in truth. The mind filled with wrath, even when it is just and proper, is not in a fit state for devotion; and in all approaches to God the Christian must leave doubt behind, whether as to his heavenly Father's love or mercy, grace or power. The less of earth and its passions believers have about them, the better are they prepared to appear before the mercy-seat.

Chap. III. 1-7. A "bishop" means simply an elder, pastor, or overseer of a church or company of believers. The celibacy of Popery is incontrovertibly condemned in the description here given of a bishop. The ministerial portrait drawn here is both positive and negative; it

one wife, ruling their children and their own houses well.

13 For [c]they that have [4]used the office of a deacon well purchase to themselves a good degree, and [p]great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest[r] to behave thyself in [q]the house of God, which is [r]the church of [s]the living God, [t]the pillar and [5]ground of the truth.

16 And, without controversy, great is the mystery of godliness: [u]God was [6]manifest in the flesh, [x]justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

1 *The apostle foretelleth that in the latter times there shall be a departure from the faith.* 6 *He directs Timothy in respect to his doctrine and conduct.*

NOW [a]the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having [b]their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, [c]which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

A. D. 65.

[c] Matt. 25. 21.
[4] Or, *ministered.*
[p] Acts 7. 1, &c.
[q] Eph. 2. 22. Heb. 3. 2-6.
[r] *See on* 5.
[s] Dan. 6. 26. John 6. 69. Heb. 3. 12.
[t] Matt. 16. 18, 19. Gal. 2. 9.
[5] Or, *stay.*
[u] Is. 9. 6. Matt. 1. 23.
[6] Gr. *manifested.*
[x] Is. 50. 7-9. CH. IV.
[a] John 16. 13. Acts 13. 2.
[b] Rom. 1. 28. Eph. 4. 19.
[c] Gen. 1. 29, 30; 9. 3.
[d] Luke 11. 41. Tit. 1. 15.
[e] Jer. 15. 16. 2 Tim. 3. 14-17.
[f] John 7. 16, 17. 2 Tim. 4. 3.
[g] Acts 24. 16.
[1] Or, *for a little time.*
[h] Ps. 37. 3, 4, 16-19, 29. Prov. 3. 16-18. Is. 65. 13, 14.
[i] 1. 15.
[k] John 1. 29.
[l] 1 Cor. 11. 1. Tit. 2. 7.
[m] 2 Cor. 6. 4-17. 2 Tim. 2. 22.
[n] Acts 6. 6; 13. 3.
[o] Matt. 5. 16. Phil. 2. 15, 16.
[2] Or, *in all things.*
[p] Ez. 3. 19-21. 1 Cor. 9. 27.
[q] Is. 55. 11. 2 Tim. 2. 10.

5 For [d]it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, [e]nourished up in the words of faith and of [f]good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and [g]exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth [1]little; but godliness is profitable unto all things, [h]having promise of the life that now is, and of that which is to come.

9 [i]This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is [k]the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but [l]be thou an example of the believers, [m]in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, [n]with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them, [o]that thy profiting may appear [2]to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this [p]thou shalt both save thyself, and [q]them that hear thee.

---

shews both what he must not, and what he must be. If closely examined, its extraordinary fulness will be apparent. Such is the standard set up by the Holy Spirit for all coming time; such are the approved bishops of the Lord Jesus Christ; such are the men whom he is exalted to give his people; and such are the greatest, best gifts he can bestow on them. Such were the men who filled the world with the doctrine of the Cross; and such are the men whom the Eternal Spirit will employ to finish what the apostles began. This matter is vital; it therefore behoves the Church of Christ to keep her eye steadily fixed upon the Divine model, in all the arrangements she may adopt for procuring a supply of faithful men for the ministry of the word. If from this standard there be an essential or material departure, the result will be disastrous. Ver. 8-13. Next to the office of the bishop in importance was that of the deacon; and here, too, the Divine criterion is laid down: the moral qualities absorb every other consideration. No mention is made of wealth or social position; he may be rich or poor, but he must be distinguished for moral and spiritual excellence. This pattern, like that of the bishop, is intended for every age of the Church. This office, like that of the bishop, has, among most Reformed communities, to a large extent been divested of its scriptural character. Ver. 14-16. We have here the most remarkable compend of the Evangelical system anywhere to be found in Scripture. The basis of the wonderful structure is the Godhead of the Lord Jesus. It was God that was "manifest in the flesh." Here is the centre of the great mystery, the soul of the mighty whole. After all that Revelation has done, or can do, to make things clear, the mystery remains great and incomprehensible. But if much darkness necessarily continues, much light now shines—all, indeed, that is necessary for salvation. The text has been the subject of much hostility among men who loved not the truth it sets forth; but after all that has been said, the text remains in all its Divine integrity and glorious fulness. It therefore only remains for Christians to believe, rejoice, and adore! The subject is so important, that it is communicated in a manner peculiarly emphatic. A religion without mystery is a religion without God, atonement, grace, and salvation.

Chap. IV. 1-5. The subject is so momentous that it is stated in a manner more than usually explicit: "The Spirit speaketh expressly." Here, again, as in the Epistle to the Thessalonians, we have another of those inspired portraits of Popery which fixed on it the brand of the Divine displeasure, and marked it out for destruction. The "faith" means the whole system of Christianity. Popery perfected, renounced every particle of the true Gospel; every doctrine was neutralised, every ordinance perverted. The prophetic, the priestly, and the royal character of Christ, while maintained in words, were absolutely set aside. The Scriptures were withheld from the people, and but slenderly used—and used only to be perverted—by the priests. The atonement of Christ was superseded, and his sceptre broken in pieces. The terms Justification and Sanctification were retained only to be transposed, and thereby divested of their principal and proper character. Sanctification, in the language of Popery, so far from being the fruit of justification, is the condition of it; and thus the work of the creature takes place of the work of Christ on the cross! Everything else is of a piece: the Gospel system and the Gospel kingdom are utterly destroyed, and a huge scheme of falsehood, imposture, and impiety raised in its stead. Ver. 6-11. It is no small part of the pastor's work to keep alive in the hearts of the flock the old truth. Spiritual hunger, the fruit of healthful piety, so far from complaining of this, will highly prise it, and profit from it. For the Christian teacher ever and anon to strive after

CHAPTER V.

1 *Rul s to be observed in reproving.* 3 *Of widows.* 17 *Of elders.*

REBUKE not [a]an elder, but [b]entreat *him* as a father; *and* the younger men as brethren;

2 The [c]elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew [1]piety at home, and to requite their parents: for that is [d]good and acceptable before God.

5 Now she that is a widow indeed, and desolate, [e]trusteth in God, and [f]continueth in supplications and prayers night and day.

6 But she that liveth [2]in pleasure is [g]dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, [h]and specially for those of his own [3]house, he hath denied the faith, [i]and is worse than an infidel.

9 Let not a widow be [4]taken into the number under threescore years old, [k]having been the wife of one man.

10 Well reported of for [l]good works; if she have brought up children, if she have lodged strangers, if she have [m]washed the saints' feet, [n]if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun [o]to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and [p]busybodies, [q]speaking things which they ought not.

14 [r]I will therefore that [s]the younger women marry, bear children, guide the house, [t]give none occasion to the adversary [5]to speak reproachfully.

15 [u]For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let [x]the elders that [y]rule well be counted worthy of double honour, especially they who labour in the [z]word and doctrine.

18 For the scripture saith, [a]Thou shalt not muzzle the ox that treadeth out the corn. And, [b]The labourer *is* worthy of his reward.

19 Against an elder [c]receive not an accusation, but [6]before [d]two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I [e]charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, [7]without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's [f]sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of*

A. D. 65.

CH. V.

[a] Acts 14. 23. Tit. 1. 5, 6.
[b] Rom 13. 7. Gal. 6. 1.
[c] Matt. 12. 50.
[1] Or, *kindness.*
[d] 2. 3.
[e] Is. 12. 2; 50. 10. 1 Cor. 7. 32.
[f] Luke 2. 37. Eph. 6. 18.
[2] *Delicately.*
[g] Luke 15. 24, 32.
[h] Gen. 30. 30. Is. 58. 7. Luke 11. 11-13.
[3] Or, *kindred.*
[i] Matt. 18. 17.
[4] Or, *chosen.*
[k] 1 Cor. 7. 10, 11, 39, 40.
[l] Matt. 5. 16. Acts 9. 36.
[m] Luke 7. 38, 44.
[n] Acts 9. 39.
[o] Deut. 32, 15. James 5. 5.

[p] 2 Thes. 3. 11.
[q] Acts 20. 30. Tit. 1. 11. Jam. 3. 10.
[r] *See on* 2. 8.
[s] 1 Cor. 7. 8, 9. Heb. 13. 4.
[t] Dan. 6. 4. 1 Pet. 4. 14, 15.
[5] Gr. *for their railing.*
[u] Phil. 3. 18, 19. 2 Tim. 1. 15; 2. 18.
[x] *See on* b 1.
[y] Matt. 24. 45.
[z] 2 Tim. 4. 2.
[a] 1 Cor. 9. 9, 10.
[b] Deut. 24. 14, 15.
[c] John 18. 29.
[6] Or, *under.*
[d] Heb. 10. 28.
[e] 2 Tim. 2. 14; 4. 1.
[7] *Without prejudice.*
[f] Acts 1. 16-20; 5. 1-11; Gal. 5. 19-21. 2 Tim. 4. 10.

---

novelty, is to neglect truth, and keep back the food by which alone the Lord nourishes the souls of his people. The doctrines of the Gospel are one thing, the philosophy of those doctrines another: the former may be likened to fruit, the latter to foliage. It is not by reasoning about the Gospel that men's minds are moved, but by the Gospel itself. It is not by scientific analysis of the "balm of Gilead" that the afflicted are healed, but by the balm itself. The carnal portions of congregations, nauseating spirituality, prefer speculation, portraiture, and eloquence; the children of the kingdom delight to hear of the blood and righteousness of its Head and Lord. Ver. 12-16. The Christian teacher, of whatever order, ought to be a living illustration of his own lessons. Paul could say, "The things ye have seen and heard in me, do." Happy all who can adopt his language! Notwithstanding Timothy's superior parts, and the special gift conferred upon him, Paul enjoins him to diligence and entire consecration. No native powers can enable a man to dispense with study. The attempt is presumption; and the result will be discredit on the one hand, and starvation on the other. Entire devotedness will inevitably be followed by profit; and the Church will not fail to perceive it. The minister's first concern is his own salvation, and his next that of his flock; and both objects are realised by the same means. Godly jealousy over his own heart, and stedfast adherence to apostolic doctrine, are two of the chief points by which the "man of God" should steer his course to the haven of eternal felicity.

Chap. V. 1-8. An "elder" here refers to age, not office as in ver. 17-19, where it means a bishop, pastor, or presbyter; it stands opposed to the younger next adverted to. To "honour" widows means to support them; what delicacy of sentiment and expression! Christians are here taught the spirit in which they ought to treat the pious poor. A "widow indeed" is utterly helpless and friendless; such are the primary objects of the Church's care. They who have children, or grandchildren, are not such; they have claims which these, their offspring and descendants, are bound to respect. This is the dictate of nature, apart from all consideration of religion: men professing to be Christians, therefore, and neglecting their own flesh and blood, deny the faith, and are worse than unbelievers. There is reason to fear that this duty is not so well nor so generally understood as it ought to be; it is, perhaps, too much overlooked in public teaching, which is the only means of arousing conscience and correcting error. Again, it is to be feared, that those who are "widows indeed," and who are entirely supported by the Church, or the bounty of individuals, do not always fully understand and realise their own noble mission. Impotent, and apparently useless, by properly fulfilling their own vocation they may yet become the greatest benefactors to the Church, and the prime promoters of the cause of God. Let them only "continue in prayers night and day," and it is done! Ver. 9-16. Most expositors have thought that the apostle is here speaking of deaconesses, and fixing the age at which they are to enter upon office. There is no age fixed for the deacons, why then for the deaconesses? But there is no proof that such an office then existed: all the evidence looks the other way. Why may not the apostle be speaking of "the number" of those who received support from the Church, and specifying the age

some are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

1 *Servants' duties,* 3 *To avoid corrupt teachers.* 5 *The gain of godliness.*

LET as many servants as are under the yoke count their own masters worthy of all honour, [a]that the name of God and *his* doctrine be not blasphemed.

2 And they that have [b]believing masters, let them not despise *them,* because they are brethren; but rather do *them* service, [c]because they are [1]faithful and beloved, partakers of the benefit. [d]These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* [e]the words of our Lord Jesus Christ, and to [f]the doctrine which is according to godliness;

4 He is [2]proud, knowing nothing, but [3]doting about questions and strifes of [g]words, whereof cometh envy, strife, railings, evil surmisings,

5 [4]Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But [h]godliness with contentment is great gain.

7 For [i]we brought nothing into *this* world, *and it is* [k]certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil; which while some coveted after, they have [5]erred from the faith, [l]and pierced themselves through with many sorrows.

11 But thou, [m]O man of God, [n]flee these things; and follow after [o]righteousness, godliness, faith, love, patience, meekness.

12 [p]Fight the good fight of faith, [q]lay hold on eternal life, [r]whereunto thou art also called, and [s]hast professed a good profession before many witnesses.

13 I [t]give thee charge in the sight of God, [u]who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good [6]confession,

14 That thou keep *this* commandment without spot, unrebukeable, [x]until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, [y]*who is* the blessed and only Potentate, [z]the King of kings, and Lord of lords;

16 Who only hath immortality, [a]dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in [7]uncertain riches, [b]but in the living God, [c]who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, [8]willing to communicate;

19 [d]Laying up in store for themselves a good foundation against the time to come, that they may [e]lay hold on eternal life.

20 O Timothy, [f]keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

A. D. 63.

CH. VI.

[a] Neh. 5. 9. Is. 52. 5. Ez. 36. 20.
[b] Col. 4. 1.
[c] Eph. 1. 1, 15.
[1] Or, *believing.*
[d] Tit. 2. 1, 15; 3. 8.
[e] Matt. 22. 21.
[f] Tit. 1. 1. 2 Pet. 1. 3-7.
[2] Or, *a fool.*
[3] Or, *sick.*
[g] Acts 15. 2. 1 Cor. 3. 3. Gal. 5. 15, 20, 21, 26.
[4] Or, *gallings one of another.*
[h] Rom. 5. 3-5. 2 Cor. 4. 17, 18. Phil. 1. 21.
[i] Ec. 5. 15, 16.
[k] Ps. 49. 17. Luke 16. 22, 23.
[5] *Born seduced.*
[l] Gen. 29. 14, 26, 31, &c. 2 Kings 5. 27.
[m] Deut. 33. 1.
[n] 1 Cor. 6. 18; 10. 14. 2 Tim. 2. 22.
[o] Tit. 2. 11, 12.
[p] 1 Cor. 9. 25, 26. Eph. 6. 10-18.
[q] Ps. 63. 8. Prov. 3. 18.
[r] Rom 8. 28-30. 2 Tim. 1. 9.
[s] Is. 44. 5. Luke 12. 8, 9. Rom. 10. 9, 10.
[t] *See on* 5. 21.
[u] Deut. 32. 39.
[6] Or, *profession.*
[x] 1 Cor. 1. 8.
[y] *See on* 1. 11, 17.
[z] Prov. 8. 15.
[a] Ps. 104. 2.
[7] Gr. *the uncertainty of riches.*
[b] Jer. 17. 7, 8.
[c] Matt. 6. 32.
[8] Or, *sociable.*
[d] Luke 12. 33.
[e] 1 Pet. 1. 4.
[f] Rom. 3. 2.

at which it was to commence? On that supposition, it was natural for the apostle to refer, not to the work to be done by them, but to the aid to be received by them. Again, are not the good works here enumerated viewed as the ground of the claim to the support provided, rather than as a mark of fitness for the office of deaconess? Is not the apostle referring to widows who had seen better days, and who had used their prosperity, while it lasted, for the good of the Church and the glory of God? Ver. 17-25. The "double honour" here means suitable and ample maintenance. The principle seems to be that men who labour most shall be supported best: the equity is obvious.

Chap. VI. 1-10. "Servants" means slaves. The apostles made no direct attack on the governments of the world, which would only have been to multiply their adversaries, and to increase the difficulty of their work. It could have served no good end to sow the seeds of insurrection, and embroil society. They were, therefore, led by their Divine Monitor to abstain from this, and to go on implanting the principles of truth and justice, love and mercy, leaving them in due season, in their own way, to produce their proper effects; and the result through the whole earth has been such as to justify the wisdom of the apostolic course. Already Christianity has gone far to extinguish slavery, and it is in a sure way to finish what it has so gloriously begun. It seems clear, however, that there were men who thought otherwise, and were intent on diffusing different opinions; they might mean well, but they acted indiscreetly. Whatever their zeal, or pretence, they were "destitute of the truth," and hence knew not its liberalising power. Generally, the best method of dealing with such men is, not to answer, but to withdraw from them. This course commended itself to the apostle. Ver. 11-16. Paul is ever intent on the practical, to the exclusion of all useless controversy. The charge here given is sublime and awful, and much fitted to impress Timothy, and all in every age who minister in holy things. Ver. 17-21. This charge, which is binding on the conscience of all ministers, demands the devout consideration of all men of opulence. They are seldom admonished of the dangers connected with wealth, and, therefore, unapprised of their peculiar peril. Few would envy wealth, if they but knew its spiritual dangers, to say nothing of the troubles in which it frequently involves them. The principal means of safety is, not increasing and hoarding, but ample, judicious, and unwearied distribution. The danger of the rich is increased by the fact, that the tendency of human nature is to render them impatient of admonition; and hence the man of God is strongly tempted to let them alone. Thus their tranquillity is consulted at the expense of their safety.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Paul was twice imprisoned at Rome—first, when he appeared to prosecute his appeal; and next, when Nero was persecuting the Christians, on what ground is not known. This was about the year 65; and it is probable that then, during the latter period of the year, he wrote this Epistle. His pathetic appeals clearly shew that he considered his work drawing to a close, and had made up his mind to depart through martyrdom to glory. The object of the Epistle was to comfort and encourage Timothy, amid the dangers of the time, as well as to prepare him for the events which were at hand.

CHAPTER I.

1 *Paul's love to Timothy,* 8 *whom he exhorts to suffer for the gospel's sake:* 9 *having respect to the mercy shewn him,* 12 *and the example set him.* 16 *Of Onesiphorus.*

PAUL, an apostle of Jesus Christ by the will of God, according to [a]the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly-beloved son: Grace, mercy, *and* peace from God the Father, and Christ Jesus our Lord.

3 [b]I thank God, [c]whom I serve from *my* forefathers with pure conscience, [d]that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, [e]that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; [f]but of power, and [g]of love, and of a sound mind.

8 Be not thou therefore ashamed of [h]the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, [i]according to the power of God;

9 Who [k]hath saved us, and [l]called *us* with an holy calling, not according to our works, but [m]according to his own purpose and grace, [n]which was given us in Christ Jesus before the world began;

10 But is [o]now made manifest by the appearing of [p]our Saviour Jesus Christ, [q]who hath abolished death, [r]and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; [s]for I know whom I have [t]believed, and am persuaded that he is able to keep that [u]which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, [v]in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep [x]by the Holy Ghost [y]which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The [z]Lord give mercy unto [a]the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me.*

18 The Lord grant unto him that he may find [b]mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

1 *Timothy exhorted to constancy and perseverance;* 14 *and to avoid unprofitable disputes.*

THOU therefore, my son, [a]be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard

A. D. 66.

CH. I.
[a] John 5. 24, 39, 40. Eph. 3. 6.
[b] Rom. 1. 8. Eph. 1. 16.
[c] Acts 22. 3; 24. 14.
[d] Rom. 1. 9. 1 Thes. 3. 10.
[e] Ex. 35. 26. 1 Thes. 5. 19.
[f] Luke 10. 19.
[g] Rom. 5. 5. Gal. 5. 22.
[h] Ps. 19. 7. Eph. 4. 17. 1 Tim. 2. 6.
[i] Rom. 16. 25. Phil. 4. 13.
[k] Acts 2. 47. Tit. 3. 4, 5.
[l] Rom. 8. 30; 9. 24. Heb. 3. 1.
[m] Matt. 11. 25, 26.
[n] John 6. 37. 1 Cor. 3. 21, 22.
[o] Is. 28. 7. Rom. 16. 26. Tit. 1. 3.
[p] Is. 43. 3. Acts 13. 23. 1 John 4. 14.
[q] Is. 25. 8. Hos. 13. 14. Rev. 20. 14.
[r] John 14. 6. 1 Cor. 15. 53. Rev. 22. 1, 2, 14, 17.
[s] Phil. 3. 8, 10.
[t] Or, *trusted.*
[u] Ps. 31. 5. Acts 7. 59. 1 Pet. 4. 19.
[v] 1 Tim. 1. 14.
[x] Rom. 8. 13. 1 Pet. 1. 22.
[y] John 14. 17. Rom. 8. 11.
[z] Heb. 6. 10.
[a] 4. 19.
[b] Ps. 130. 3, 4. Eph. 2. 4.

CH. II.
[a] Heb. 6. 10. Eph. 6. 10.

Chap. I. 1-12. Happy the young man who has the constant prayers of the righteous; and happy the righteous, that no distance from those they love affects the privilege of prayer on their behalf! Descent from the godly is an honour and a blessing of no common character. Superior parts, and true piety, notwithstanding their paramount value, do not absolve their possessor from the obligation to use every means for self-improvement, and the increase of capability for usefulness. Extremes try people. It requires courage for a man to avow himself a Christian, with the rack, the stake, the lions, or the cross before him; or, like Onesiphorus, to claim acquaintance with Christians in dungeons, waiting trial or execution; but the grace of the Gospel is sufficient for every emergency. Ver. 13-18. Paul himself was equally above false shame and the fear of man; his knowledge of the Lord, and hope of glory, rendered him more than conqueror over every foe. From these words it is clear that there had been a great falling away from the profession of the Gospel in Asia, and that some, whom he had deemed pillars, had failed him in the day of trial. Nothing in the epistle is more touching and beautiful than this prayer for Onesiphorus. To state what he did is to pronounce on him the highest panegyric. We know not where to look for a more remarkable illustration of Christian love, on the one hand, or of Christian gratitude on the other. Of all the Gentile benefactors of the apostle, the first place was, probably, due to Onesiphorus. He is here handed down to the latest ages as a pattern of holy courage and Divine philanthropy.

Chap. II. 1-13. Great strength is required for great service, and the "man of God" has the promise of an adequate supply. Fidelity to the Lord, and ability in setting forth his truth, are two of the leading qualifications of a competent minister of the Gospel. The resurrection of Christ was one of the great truths to be attested by the apostle. That, and the atoning sacrifice

of me [1]among many witnesses, [b]the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore [c]endure hardness, as [d]a good soldier of Jesus Christ.

4 No man that warreth [e]entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman [2]that laboureth must be first partaker of the fruits.

7 Consider what I say; [f]and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble, as an evildoer, *even* unto bonds; [g]but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: [h]For if we be dead with *him*, [i]we shall also live with *him:*

12 If [k]we suffer, we shall also reign with *him:* [l]if we deny *him*, he also will deny us:

13 If we believe not, [m]*yet* he abideth faithful; he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself [n]approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a [3]canker; of whom is Hymenæus and Philetus;

A. D. 66.

[1] Or, *by.*
[b] 1 Tim. 1. 18; 5. 22.
[c] 1 Cor. 13. 7. Jam. 1. 12.
[d] 2 Cor. 10. 3-5. Eph. 6. 11-18.
[e] Luke 8. 14. 1 Tim. 6. 9-12.
[2] *Labouring first, must be partaker of the fruits.*
[f] Gen. 41. 38, 39. Ps. 119. 73, 125, 144. Is. 28. 26. Luke 21. 15. Acts 7. 10.
[g] Acts 23. 31.
[h] Rom. 6. 5, 8.
[i] John 14. 19.
[k] Matt. 10. 22, 39.
[l] Prov. 20. 9. Matt. 10. 33.
[m] Is. 25. 1. Matt. 24. 35.
[n] Acts 2. 22. Rom. 14. 18.
[3] Or, *gangrene.*

[o] 1 Cor. 15. 12. Col. 3. 1.
[p] Prov. 10. 25. Matt. 7. 25. Eph. 2. 20.
[4] Or, *steady.*
[q] Num. 16. 5. Luke 13. 27.
[r] Matt. 28. 19. Acts 9. 14.
[s] Job 28. 28. Rom. 12. 9. Eph. 4. 17-21.
[t] Rom. 9. 21-23.
[u] 3. 17. Tit. 3. 1, 8.
[x] Ps. 66. 18, 19. 1 Tim. 2. 8.
[y] Dan. 6. 20. 1 Tim. 6. 11.
[5] Or, *forbearing.*
[z] 3. 7. Matt. 21. 32.
[6] Gr. *awake.*
[a] Is. 8. 15. Acts 26. 18.
[7] Gr. *taken alive.*

CH. III.
[1] Or, *wakebates.*

18 Who concerning the truth have erred, saying [o]that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless [p]the foundation of God standeth [4]sure, having this seal, [q]The Lord knoweth them that are his. And, [r]Let every one that nameth the name of Christ [s]depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; [t]and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* [u]prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that [x]call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And [y]the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, [5]patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them [z]repentance to the acknowledging of the truth;

26 And *that* they may [6]recover themselves [a]out of the snare of the devil, who are [7]taken captive by him at his will.

CHAPTER III.

1 *He advertiseth him of the times to come; 6 describeth the enemies of the truth; 10 and commendeth the holy Scriptures.*

THIS know also, that in the last days perilous times shall come:

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, [1]false accusers, incontinent, fierce, despisers of those that are good,

which preceded, were the two cardinal points of his history, and the prime elements of the Gospel system. Paul never forgot that God had a people whom he had chosen from eternity, and predestinated to salvation. For this elect community he endured all things, that they might attain eternal glory. Life will, beyond all doubt, follow death with Christ; suffering will be succeeded by royalty: the alternative is, to deny him, and to be denied by him; or to confess him before men, and be acknowledged by him before the Father and his holy angels. Ver. 14-26. Paul never wearies of cautioning Timothy against useless controversies, on the ground of their tendency to injure the souls of the faithful, as everything must do which heats the spirit, and turns it aside from the Lord Jesus. It is a shame for a man to occupy a position for which he has been at no pains to qualify himself. One of the conditions of an efficient ministry is, a right division of the word of truth, so that both individuals and classes may have their portion of meat in due season. No terms are so incongruous as Christ and iniquity; he came to destroy it, and they who profess to be his people must cease to love and practise it. Personal purgation is a matter in which the individual is actively and constantly to occupy himself; it must not be left to chance. The course here pointed out is a standing rule for pastors and teachers of every age. All virtues have their opposites; "gentleness," however precious, must not degenerate into weakness, nor patience into apathy. Aptness to teach is a gift indispensable to all whose business is to communicate the knowledge of the truth; nothing is more certain than that there is no call to the ministry where there is no qualification for it.

Chap. III. 1-9. Those awful days would be perilous to piety, and perhaps to life. The picture here drawn is frightful, and all the more so as the subjects of it are men "having a form of godliness," while the cultivation of such tempers, and the exhibition of such characters, were proofs that they denied its power. There is no measure of iniquity that may not be grafted on a profession of religion. They who would know what true Christianity is, should at once betake themselves to the written Word. Ver. 10-15. Those who have received grace to live godly in Christ Jesus ought not to be surprised if they are the subjects of persecution. They ought to rejoice in it, and accept it as the world's certificate to their separation and revolt against its spirit and

4 Traitors, heady, high-minded, lovers of pleasures [a]more than lovers of God;
5 Having [b]a form of godliness, but denying the power thereof: from such turn away.
6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;
7 Ever learning, and never able to come to [c]the knowledge of the truth.
8 Now, as Jannes and Jambres withstood Moses, so do these also [d]resist the truth: men of corrupt minds, [2]reprobate concerning the faith.
9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.
10 But [3]thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,
11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: [e]but out of *them* all the Lord delivered me.
12 Yea, and all that will [f]live godly in Christ Jesus [g]shall suffer persecution.
13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
14 But [h]continue thou in the things which thou hast learned, and hast been assured of, [i]knowing of whom thou hast learned *them;*
15 And that from a child thou hast known [k]the holy scriptures, [l]which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 [m]All scripture *is* given by inspiration of God, [n]and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;
17 That [o]the man of God may be perfect, [4]throughly [p]furnished unto all good works.

CHAPTER IV.

1 *Paul exhorteth Timothy.* 9 *He presses him to come to him, and to bring Mark, and certain things which he wrote for.*

I [a]CHARGE *thee* therefore before God, and the Lord Jesus Christ, [b]who

A. D. 66.

[a] 1 John 2. 15, 16.
[b] Ex. 33. 30-32. Matt. 23. 27, 28.
[c] 2. 25.
[d] Acts 13. 8-11.
[2] Or, *of no judgment.*
[3] Or, *thou hast been a diligent follower of.*
[e] Gen. 48. 16. Ps. 34. 19. Jer. 1. 19. Dan. 6. 27.
[f] 2 Cor. 1. 12.
[g] Ps. 37. 12-15. Matt. 5. 10-12.
[h] 1 Tim. 4. 16.
[i] 1 Tim. 5. 22.
[k] Dan. 10. 21. Acts 17. 2.
[l] Ps. 19. 7. John 5. 39, 40. 1 John 5. 11, 12.
[m] 2 Sam. 23. 2. John 10. 35.
[n] Ps. 19. 7-11. Acts 20. 20, 27.
[o] 1 Tim. 6. 11.
[4] Or, *perfected.*
[p] Acts 9. 36. Heb. 10. 24.

CH. IV.

[a] 1 Tim. 5. 21; 6. 13.
[b] Ps. 50. 6. Matt. 25. 31, &c.
[c] 1 Thes. 4. 15. Tit. 2. 13.
[d] Ps. 40. 9. Jon. 3. 2.
[e] Prov. 1. 32. Heb. 12. 25.
[f] Is. 56. 9, 10. Jer. 6. 17.
[g] 3. 10-12.
[1] Or, *fulfil.*
[h] Phil. 2. 17.
[i] Gen. 50. 24.
[k] 1 Tim. 6. 12. 1 John 4. 24.
[m] 1. 14.
[n] Ps. 31. 19.
[o] Gen. 18. 25.
[p] 1. 12, 18.
[q] Jer. 18. 19-23. 2 Thes. 1. 6.
[r] 3. 8.
[2] *Preachings.*
[s] Ps. 31. 11-13. John 16. 32.
[t] Acts 7. 60.
[u] Ps. 37. 39, 40; 109. 31. Jer. 15. 20, 21. Acts 18. 9, 10; 23. 11.
[x] Is. 41. 10, 14. 2 Cor. 12. 9, 10.

shall judge the quick and the dead [c]at his appearing and his kingdom;
2 [d]Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.
3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
4 And they shall [e]turn away *their* ears from the truth, and shall be turned unto fables.
5 But [f]watch thou in all things, [g]endure afflictions, do the work of an evangelist, [1]make full proof of thy ministry.
6 For [h]I am now ready to be offered, [i]and the time of my departure is at hand.
7 I [k]have fought a good fight, [l]I have finished *my* course, [m]I have kept the faith:
8 Henceforth [n]there is laid up for me a crown of righteousness, which the Lord, [o]the righteous Judge, shall give me [p]at that day; and not to me only, but unto all them also that love his appearing.
9 Do thy diligence to come shortly unto me:
10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
12 And Tychicus have I sent to Ephesus.
13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.
14 Alexander the coppersmith did me much evil; the Lord [q]reward him according to his works:
15 Of whom be thou ware also; for he hath greatly [r]withstood our [2]words.
16 At my first answer [s]no man stood with me, but all *men* forsook me: [t]*I pray God* that it may not be laid to their charge.
17 Notwithstanding [u]the Lord stood with me, and [x]strengthened me; that by me the preaching might be fully known,

its god by whom it is led captive. Ver. 16, 17. The question of inspiration is here authoritatively settled; nothing can be more explicit than the testimony thus borne on this all-important subject. In our times great errors have been propagated on this head, against which the faithful ought always to be on their guard. "All scripture is given by inspiration of God" is language which cuts short all discussion; in the face of these words, to entertain a plea for "partial inspiration" is to rebel against the majesty of truth. The measure of inspiration was determined by the necessities of the case; where most was required, most was imparted; if less sufficed, less was given; but the whole was of that nature which constituted it the Word of God, in all points inspired, and on every subject infallible. Like the sun at noon, it gives light to all, but borrows none; not only are all artificial helps needless and useless, but lost in the Divine effulgence. It is the great storehouse of Divine knowledge, comprising whatever is necessary for the closet or the sanctuary. The man of God requires no other book than the Word of God thoroughly to furnish him unto all good works.

Chap. IV. 1-5. There is something awfully impressive in the charge here given to Timothy. Notwithstanding the pre-eminence of the situation in which he was placed, for ordaining ministers and superintending the affairs of the Churches, he was not to limit his concern to these things, but to labour with his utmost might in spreading the Gospel. It is not a little remarkable that such a departure from the faith should have followed so rapidly on the establishment of Christianity; no sooner did true piety begin to live than it began to die! Fable had more charm for the people than truth. The spirit of truth alone could establish its empire in the midst of a wicked world, and He alone could maintain it. Any withdrawment of his power would be attended with decay and death. Such times call for the utmost vigilance on the part of the servants of the Lord; nor is this all—they try the spirits of men by involving them in loss, trouble, and affliction. Ver. 6-15. Paul having taught the churches how to live, now teaches them how to die. His example is pathetic in the extreme, and full of encouragement to the faithful followers of the Lord Jesus. All who have in substance done the

and *that* all the Gentiles might hear: [y]and I was delivered out of the mouth of the lion.

18 And the Lord shall [z]deliver me from every evil work, [a]and will preserve *me* unto his heavenly kingdom: [b]to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

A. D. 66.

[y] Ps. 22. 21. Prov. 28. 15. Dan. 6. 22, 27. Heb. 11. 33. 1 Pet. 5. 8.
[z] Ps. 121. 7. Matt. 6. 13.
[a] 1. 12.
[b] Rom. 16. 27.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, [c]and all the brethren.

22 [d]The Lord Jesus Christ *be* with thy spirit. [e]Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

[c] Rom. 16. 21-23. 1 Cor. 16. 20.
[d] Matt. 28. 20.
[e] Rom. 1. 7.

THE EPISTLE OF PAUL TO TITUS.

Both Timothy and Titus were spiritual sons of Paul; they appear both to have occupied much the same place in his affections, and to have sustained a similar position in the field of evangelical operation, and to have discharged the duties of their office with equal ability and success. If any difference be observable, it would seem that Timothy was somewhat more prominent in point of labour and travel than Titus. They are, incomparably, the two most distinguished Evangelists.

CHAPTER I.

5 Why Titus was left at Crete. 6 How ministers should be qualified. 10 Of evil-doers.

PAUL, [a]a servant of God, and an apostle of Jesus Christ, according to [b]the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 [1]In [c]hope of eternal life, which God, that cannot lie, [d]promised before the world began;

3 But hath in due times [e]manifested his word through preaching, which is committed unto me, according to the commandment of [f]God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are [2]wanting, [g]and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For [h]a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

A. D. 65.

CH. I.

[a] 1 Chr. 6. 49.
[b] John 10. 26, 27. Acts 13. 48.
[1] Or, *for.*
[c] John 5. 39. Rom. 5. 2-4. 1 Pet. 1. 3, 4. Jude 21.
[d] 2 Tim. 1. 1, 9. Rev. 17. 8.
[e] Mark 16. 15.
[f] Is. 12. 2.
[2] Or, *left undone.*
[g] Acts 14. 23. 2 Tim. 2. 2.
[h] Phil. 1. 1. 1 Tim. 3. 1.

8 But a lover of hospitality, a lover of [3]good men, sober, just, holy, temperate;

9 [i]Holding fast the faithful word [4]as he hath been taught, that he may be able by [k]sound doctrine both to exhort and [l]to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision;

11 Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore [m]rebuke them sharply, [n]that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto [o]the pure all things *are* pure: [p]but unto them that are defiled and unbelieving *is* nothing pure; but even [q]their mind and conscience is defiled.

16 They [r]profess that they know God; but in works they deny *him*, [s]being

[3] *Good things.*
[i] 2 Thes. 2. 15. 2 Tim. 1. 13.
[4] *In teaching.*
[k] 1 Tim. 1. 10. 2 Tim. 4. 3.
[l] 2 Tim. 2. 25.
[m] 1 Tim. 5. 20. 2 Tim. 4. 2.
[n] 1 Tim. 4. 6.
[o] 1 Cor. 6. 12, 13. 1 Tim. 4. 3, 4.
[p] Hag. 2. 13. Rom. 14. 20, 23.
[q] 1 Cor. 8. 7. Heb. 9. 14; 10. 22.
[r] Ez. 33. 31. Rom. 2. 18-24. Jude 4.
[s] Rev. 21. 8, 27.

work, are permitted to enjoy the prospect of the apostle. The crown of righteousness will be withheld from none who have fought the good fight, finished their course, and kept the faith. Ver. 16-22. While a more lion-hearted man than the apostle never lived, no man was ever more sensible either of kindness or of cruelty. In proof of this we may cite the whole of his epistles. According to the striking and most significant language of the apostle, in standing at the bar of Nero, he was in the lion's mouth, and it called for no common courage on the part of his friends to place themselves where they might probably be devoured. It is notwithstanding clear, that duty required them to do so, but their bravery was not equal to the occasion. Had not their cowardice been culpable, Paul would not have prayed that it might not be "laid to their charge." But if the fellow-servants failed the apostle, the Master remained faithful, standing by him, and delivering him out of the mouth of the lion. The joy of deliverance seems to have been all the greater, seeing that from the abandonment of timid friends, it was wholly of the Lord.

Chap. I. 1-8. The election of grace and the common faith are the points which here come out at once. We see that, as in the letters to Timothy, elder and bishop are terms perfectly synonymous; they are used interchangeably without a particle of variation, and the character as well as the office is one. It is much to be regretted, that, in this important matter, apostolic example should ever have ceased to be followed; things, however, have been so managed, that the terms bishop and presbyter have become, in some respects, different offices, and descriptive of different systems of ecclesiastical government. The Apostolic Church was both Episcopal and Presbyterian, since the one was the other, and used interchangeably. Ver. 9-15. The bishop

abominable, and disobedient, and unto every good work [5]reprobate.

CHAPTER II.

1 *Directions how to instruct aged men, 3 aged women, 4 young women, 6 young men, 9 servants, 11 so that they may all fulfil the design of the gospel. 15 Titus charged to speak with authority.*

BUT speak thou the things which become sound doctrine:

2 That [a]the aged men be [1]sober, grave, temperate, [b]sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour [c]as becometh [2]holiness, not [3]false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be [4]sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, [d]that the word of God be not blasphemed.

6 [e]Young men likewise exhort to be [5]sober-minded.

7 In [f]all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* [g]servants to be obedient unto their own masters, *and* [h]to please *them* well in all *things;* not [6]answering again;

10 Not purloining, but shewing all good fidelity; that they may [i]adorn the doctrine of God our Saviour in all things.

11 For [k]the grace of God that [7]bringeth salvation [l]hath appeared to all men,

12 Teaching us, that, [m]denying ungodliness and worldly lusts, we should [n]live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and [o]the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who [p]gave himself for us, [q]that he might redeem us from all iniquity, and [r]purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 *The apostle inculcates subjection to rulers, and good behaviour to all men. 9 He cautions Titus to avoid disputes, and shews him how to deal with heretics; 15 and concludes with salutations.*

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For [s]we ourselves also were sometimes foolish, disobedient, deceived, [b]serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that [c]the kindness and [1]love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but [d]according to his mercy he saved us, by [e]the washing of regeneration, and [f]renewing of the Holy Ghost;

6 Which he shed on us [2]abundantly through Jesus Christ our Saviour;

7 That, [g]being justified by his grace, we should be [h]made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly,

A. D. 65.

[5] Or, *void of judgment.*

CH. II.

[a] Prov. 16. 31.
[1] *Vigilant.*
[b] 1. 13.
[c] Eph. 5. 3. 1 Tim. 2. 9, 10.
[2] *Holy women.*
[3] *Make-bates.*
[4] Or, *wise.*
[d] 1 Tim. 6. 1.
[e] 1 Pet. 5. 5.
[5] Or, *discreet.*
[f] Acts 20. 33-35.
[g] Eph. 6. 5-8. 1 Tim. 6. 1, 2.
[h] Eph. 5. 24.
[6] Or, *gainsaying.*
[i] 1 Pet. 2. 12.
[k] John 1. 14, 16, 17.
[7] *Bringeth salvation to all men, hath appeared.*
[l] Is. 45. 22. Matt. 28. 19.
[m] Is. 55. 6, 7. Eph. 4. 22-25.
[n] Ez. 36. 27. Acts 24. 16, 25.

[o] Job 19. 25-27. Heb. 9. 28.
[p] John 6. 51. Gal. 1. 4.
[q] Rom. 11. 26, 27.
[r] Acts 15. 9.

CH. III.

[s] Rom. 3. 9-20. 1 Cor. 6. 9-11.
[b] John 8. 34. Rom. 6. 17, 22.
[c] Rom. 5. 20, 21. Eph. 2. 4-10.
[1] Or, *pity.*
[d] Ps. 130. 7. Luke 1. 50, 54, 72, 78.
[e] John 3. 3-5.
[f] Rom. 12. 2. Eph. 4. 23.
[2] Gr. *richly.*
[g] Rom. 4. 4, 16; 11. 6.
[h] Rom. 8. 17, 23, 24.

required to be a man of fixed principle, "holding fast the faithful word as he had been taught." Sound doctrine was the basis of the episcopal character and qualifications. Flaming zeal, simply in itself considered, was no proof of sound principles—the presumption was rather the contrary. It is the power of zealous effort, carried on with wisdom and perseverance, to command comparative success even for the most pernicious error. "Sharpness" is quite compatible with meekness, and often necessary to just and merited rebuke. Ver. 16. These are awful words! They shew the extent to which the human heart is at once deceitful and wicked. The picture here presented is that of the worst of men "professing that they know God." This is the very climax of iniquity! It indicates that the predicted apostasy is perfected.

Chap. II. 1-10. No portraits are comparable to those of Inspiration: a few strokes and the outline is finished. The points are indicated with wonderful brevity, and nothing is wanted but their full development to complete the character. Things are put both positively and negatively in such a manner as to omit nothing at all important. Ver. 11-15. How very different a thing is the grace of God in the hands of the apostle from what it is in those of ignorance and unbelief! The wicked represent it as fatal to morality, and holding forth the strongest inducements to sin. Its lessons and its watchwords are sobriety, righteousness, and godliness; and where these are not found, it distinctly maintains that there is no religion. The very end of the death of the "great God and our Saviour" was to redeem his people from iniquity, to purify them, and to fire them with a zeal for good works. The shortest, surest method of confounding the ignorance of the gainsayer, is just to point to these and similar texts of Scripture. It deserves special notice that this scripture bears most explicit testimony to the perfect Godhead of Jesus Christ. This is too clear to admit of any rational dispute. In the New Testament the term "appear" is never applied to the Father, whereas the appearing of our Lord Jesus Christ to judgment is of frequent occurrence. Christ will, indeed, come in his Father's glory as well as in his own; yet there will be no visible appearance of the Father, who was not incarnate, but of the Son, who was. For this his people wait, as for that which will put an end to all their toils, trials, and sorrows.

Chap. III. 1-7. Here, again, we have another of those passages so precious for their fulness of Gospel truth. The whole of the wonderful plan, as to doctrine, experience, and practice, is set forth in a word; not works, but mercy, introduces salvation. The Holy Ghost came through Jesus, and, so coming, regenerated and renewed the souls of the elect. Justification is wholly of grace, and the justified are made heirs of God, according to the hope of eternal life. Here is the whole scheme of the Gospel in epitome; the variety in expression and representation of which the case admits is boundless, but the essential principles and marvellous facts are unchangeable. This is to be constantly kept in mind in all evangelical teaching, whether of the old or of the young.

that they [i]which have believed in God might [k]be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth, [l]being condemned of himself.

12 When I shall send Artemas unto thee, or [m]Tychicus, [n]be diligent to come unto me to Nicopolis; [o]for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also [p]learn to [s]maintain good works for necessary uses, [q]that they be not unfruitful.

15 All that are [r]with me salute thee. [s]Greet them that [t]love us in the faith. [u]Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

A. D. 65.

[i] Rom. 4. 5. 1 John 5. 10-13.
[k] 2. 14.
[l] Matt. 25. 26-28.
[m] Acts 20. 4.
[n] 2 Tim. 4. 9, 21.
[o] 1 Cor. 16. 6, 8, 9.
[p] *See* on 8.
[s] Or, *profess honest trades.*
[q] Is. 61. 3.
[r] Rom. 16. 21-24.
[s] Rom. 16. 1-20.
[t] Gal. 5. 6.
[u] 1 Cor. 16. 23.

THE EPISTLE OF PAUL TO
PHILEMON.

Onesimus, as the slave of Philemon, had abundant means of hearing the Gospel under his master's roof, and probably also from the lips of Paul; but he continued a heathen, until at length, impatient of bondage, he fled to Rome. Poor and friendless, he was induced to inquire for Paul, who not only received him in his prison, but addressed him with affectionate fidelity on the concerns of his soul. He was a chosen vessel, and the time of his calling was come. The result was conversion, and surrender to the Lord Jesus. The Epistle, which is a perfect model of pathos, discretion, and love, will explain the rest.

1 *Paul salutes Philemon: 4 rejoiceth to hear of his faith and love; 8 earnestly entreats him to receive into favour his fugitive servant Onesimus, now a consistent believer: 23 and concludes with salutations and benedictions.*

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and [a]Archippus [b]our fellow-soldier, and to [c]the church in thy house:

3 [d]Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 [e]I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast [f]toward the Lord Jesus, and toward all saints;

A. D. 64.

[a] Col. 4. 17.
[b] Phil. 2. 25.
[c] Rom. 16. 5. Col. 4. 15.
[d] 2 Cor. 13. 14.
[e] Phil. 1. 3. Col. 1. 3. 1 Thes. 1. 2.
[f] 7. Acts 9. 41. 1 John 3. 23.
[g] 2 Pet. 1. 8.
[h] 20. 2 Tim. 1. 16.
[i] 2 Cor. 3. 12. 1 Thes. 2. 2, 6.
[k] 1. Eph. 3. 1.
[l] 1 Cor. 4. 15. Gal. 4. 19.

6 That the communication of thy faith may become effectual, by the acknowledging of every good thing which is [g]in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because [h]the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much [i]bold in Christ to enjoin thee that which is convenient,

9 Yet, for love's sake, I rather beseech *thee*, being such an one as Paul the aged, and now also [k]a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, [l]whom I have begotten in my bonds:

11 Which in time past was to thee

Ver. 8, 9. There is a true and a safe variety, and there is a false and a fatal one. To avoid sameness, and to give instruction the air of freshness and of originality, the primary elements of the Gospel may be left out. This will please the carnal ear, and it may be, command popularity; but it will grieve the devout, and starve the spiritual family. Amid a legitimate and never-ceasing variety of exhibition, there must be a substantial sameness, if the Gospel is not to be excluded, or so watered down as to be no longer the power of God to salvation. Paul had no fear of satiety from repetition, either as to doctrine or morals. "These things I will that thou affirm constantly," is an expression setting forth the law of the case. An incessant iteration of two or three points, without the endless combinations of which they admit, and which they require, is one extreme; and an incessant straining after novelties, to the exclusion of evangelical verities, is another. The true teaching of the Scriptures requires a well-proportioned and harmonious display of the Gospel, in all its principles, parts, and applications, after the model of the Epistles. Such a ministration will never fail to command the approval of the devout, and to be accompanied by the Divine Spirit, rendering it efficacious to all the purposes of salvation. Ver. 10-12. A heretic was a man who denied the evangelical doctrine, and thereby trenched on the integrity of the Gospel, which amounted to a heinous transgression. When such men continued adhering to their error, in spite of repeated admonition, it became necessary to sever them from the Church, lest others should be contaminated. Ver. 13-15. Paul was a model in all the proprieties of social life; while prepared to the utmost for strife and suffering, if necessary to the cause of Christ, he was far from despising the blessings of peace, the bounties of Providence, and the comforts of life. He saw no religion in self-inflicted torture. His care to provide for the wants of his friends on their journey to advance the Gospel deserves notice from the Churches of Christ and the governors of missionary institutions.

Ver. 1-7. After the salutation, the apostle makes a devout and affectionate reference to the life, labours, and character of Philemon, all expressive of confidence in his high personal piety, which leads to the object of the letter. Ver. 8-14. Entreaty is more congenial to the loving spirit than authority, even where it rests on proper foundations. Paul was probably now upwards of sixty years of age, the period when the Jews began to look on men as aged. His years and his chain gave peculiar tenderness to his appeal. Other things being equal, piety greatly adds to the value of a slave, or even a freeman. Were the servants of the world brought under the thorough influence of Gospel principles, it

[m] unprofitable, but now [n] profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him that is mine own bowels:

13 Whom I would have retained with me, that [o] in thy stead he might have ministered unto me in [p] the bonds of the gospel.

14 But [q] without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, [r] both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, [s] put that on mine account;

19 [t] I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee [u] how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: [x] refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that [y] through your prayers I shall be given unto you.

23 There salute thee [z] Epaphras, [a] my fellow-prisoner in Christ Jesus;

24 [b] Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon by Onesimus a servant.

A. D. 64.

[m] Job 30. 1, 2. Matt. 25. 30.
[n] Luke 15. 24, 32.
[o] 1 Cor. 16. 17. Phil. 2. 30.
[p] *See on* 1.
[q] 8, 9. 2 Cor. 1. 24.
[r] Eph. 6. 5-7. Col. 3. 22.

[s] Is. 53. 4-7, *Heb.*
[t] 1 Cor. 16. 21, 22.
[u] 1 Cor. 4. 15; 9. 1, 2. 2 Cor. 3. 2.
[x] 7, 12. Phil. 1. 8. 1 John 3. 17.
[y] Rom. 15. 30-32. Jam. 5. 16.
[z] Col. 1. 7; 4. 12.
[a] Rom. 16. 7. Col. 4. 10.
[b] Acts 12. 12, 25; 13. 13; 15. 37-39.

THE EPISTLE OF PAUL THE APOSTLE TO

THE HEBREWS.

This Epistle was written from Italy about the year 64, and towards the close of Paul's imprisonment, or immediately after it. Its object is to confirm the Hebrew Christians in the faith of Jesus as their Messiah. The structure of the Epistle is peculiar. It is in the highest degree suited to the circumstances of the Jews, whose prejudices were of a character altogether different from those of the Gentiles. The apostle dwells with great force and fulness on the personal dignity of Christ. He shews that, to fulfil the Scriptures, the Messiah, when he came, must die to atone for sin, rise from the dead, and ascend into the heavens. It is clearly made out that all these points, and others, which, to the carnal Jew, might seem objections to the claims of Jesus, rightly understood were incontrovertible proofs of his mission.

CHAPTER I.

1 Christ in these last times coming to us from the Father, 4 is preferred before angels, both in person and office.

GOD, who at sundry times, and in divers manners, spake in time past unto [a] the fathers by the prophets,

2 Hath in [b] these last days spoken unto us by *his* Son, whom he hath [c] appointed heir of all things, [d] by whom also he made the worlds;

3 Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 [1] And again, when he bringeth in the first-begotten into the world, he saith,

A. D. 64.

CH. I.

[a] Luke 1. 55, 72. Acts 13. 32.
[b] Deut. 4. 30. Dan. 2. 28.
[c] Ps. 2. 6-9. Is. 53. 10-12. John 16. 15. Rom. 8. 17.
[d] Prov. 8. 22-31. Is. 44. 24. John 1. 3. 1 Cor. 8. 6.

[1] *When he bringeth again.*

would redound, in a manner not to be conceived, to the interests of their employers. Ver. 15-25. Paul clearly seems to think that there was a special Providence in the present case. Time, place, and instrumentality in the matter of conversion, are all fixed by the Lord. Onesimus might have heard the gospel at Colosse, where his master resided, and have been brought to the Lord by other lips, but it was not so ordered. There is a time, a set time, to favour men as well as nations, and the means form part of the Divine plan. Had things been otherwise in the present case, the Church would have lost one of the most precious portions of Inspiration, and one of the most touching illustrations of Christian love on record. The epistle, moreover, possesses a particular value as bearing on the great question of slavery. Philemon is here distinctly told that he is to receive Onesimus "not now as a slave, but above a slave, a brother beloved." These words, rightly interpreted, will make short work with slavery, where both the master and the slave are Christians. Slavery is abhorrent, utterly and for ever abhorrent, to natural justice, Christian love, and the royal law. While the right to freedom is founded in nature, and precedes Christianity, Christianity, in the end, will everywhere establish that right, and introduce every soul of man to the fellowship of freedom. When once all men shall have come to know the truth, the result will be freedom alike from the slavery of man and of Satan.

Chap. I. 1-4. The Sonship, the Divinity, and the Atonement of Christ, are here set forth at once, somewhat in the manner of the first chapter of the Gospel of John. It was He who made the world, that became incarnate, and hung on the cross. The Jewish High Priest, by the blood of the atonement, typically purged the sins of the people; but Christ, the true sacrifice, did so by his own blood. His work was in all points distinguished by unity; he was priest, sacrifice, altar, and

And let all the angels of God worship him.

7 And [2]of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, [e]Thy throne, O God, *is* for ever and ever; [f]a sceptre of [3]righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath [g]anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning [h]hast laid the foundation of the earth; and the heavens are [i]the works of thine hands:

11 They shall perish, but [k]thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: [l]but thou art the same, [m]and thy years shall not fail.

13 But to which of the angels said he at any time, [n]Sit on my right hand, [o]until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II.

1 *We ought to be obedient unto Jesus Christ; 5 because he vouchsafed to take our nature upon him; 14 as was necessary.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should [1]let *them* slip.

2 For if the word spoken by angels was [p]stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and [2]gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, [a]What is man, that thou art mindful of him? or [b]the son of man, that thou [c]visitest him?

7 Thou madest him a little [3]lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou [d]hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. [e]But now we see not yet all things put under him:

9 But we see Jesus, who was made a little lower than the angels [4]for the suffering of death, [f]crowned with glory and honour; that he by the grace of God should [g]taste death for every man.

10 For it became him, [h]for whom *are* all things, and by whom *are* all things, in bringing [i]many sons unto glory, to make [k]the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, [l]I will declare thy name unto my brethren, [m]in the midst of the church will I sing praise unto thee.

13 And again, [n]I will put my trust in him. And again, [o]Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, [p]he also himself likewise took part of the same; that [q]through death he might destroy him that had the power of death, that is, [r]the devil;

15 And [s]deliver them who through

A. D. 64.

2 Gr. *unto.*
e Ps. 45. 6.
f 2 Sam. 23. 3. Ps. 99. 4. Is. 9. 7.
3 Gr. *righteousness, or straightness.*
g John 3. 34.
h Prov. 8. 29. Zech. 12. 1.
i Deut. 4. 19. Is. 64. 8.
k Rev. 1. 11, 17, 18.
l Ex. 3. 14.
m Ps. 90. 4.
n Ps. 110. 1. Matt. 22. 44.
o 1 Cor. 15. 25, 26.

CH. II.

1 Gr. *run out, as leaking vessels.*

2 Or, *distributions.*
a Job 7. 17, 18. Ps. 8. 4-8.
b Job 25. 6.
c Gen. 50. 24.
3 Or, *while inferior to.*
d Ps. 8. 6. Matt. 28. 18.
e Job 39. 1-12; 41.
4 Or, *by.*
f Ps. 21. 3-5. Acts 2. 33.
g Matt. 16. 28. John 8. 52.
h Prov. 16. 4. Is. 43. 21. Rom. 11. 36. Col. 1. 16, 17. Rev. 4. 11.
i John 11. 52. Rom. 9. 25, 26. 2 Cor. 6. 18. Gal. 3. 26.
k 12. 2.
l Ps. 22. 22, 25.
m Ps. 40. 10. John 15. 30.
n 2 Sam. 22. 3. Ps. 36. 7, 8. Is. 50. 7-9. Matt. 27. 43.
o Is. 8. 18; 53. 10.
p Is. 7. 14. John 1. 14.
q Is. 53. 12. John 12. 24, 31-33.
r Matt. 25. 41.
s Ps. 33. 19.

---

incense, and he perfected his work at once, making a full and a final atonement for all the sins of all his people. Having finished his work, he ascended into the heavens, and took his seat at the Father's right hand—a Royal Priest on the throne of his glory. Ver. 5-14. The expression, "This day have I begotten thee," has been the subject of much discussion. The opinions have been various, but, in principle, all harmonious. The central idea is the resurrection. Paul is not here discoursing of the Eternal Sonship of Jesus, but of his exaltation above the angelic hosts. The command to all the angels of God to worship him is a most significant circumstance as bearing on his proper divinity. This fully harmonises with the perpetuity of his reign, and the equity of his laws. The angels who worship the Lord have also the honour of advancing his kingdom. From this it is clear that the angelic hosts have much to do in the affairs of the Church on earth. The declaration here is general; but the holy Scriptures specify particulars in abundance. The doctrine is equally and eminently fitted to awe, encourage, and cheer.

Chap. II. 1-4. The doctrine of the previous chapter is here applied. Memory is treacherous, and requires to be watched and stirred up: things seldom thought of are likely in the end to be forgotten, when they will cease to be felt. Negligence is an error to be followed by penalty; there is no escape for those who contemn the great salvation. Ver. 5-13. Jesus Christ is universal Lord, and all must submit either to his love or his power; they who refuse to be saved must be crushed, for the Lord of all must vindicate his own authority—his boundless empire must exhibit no part disloyal and unsubdued. The Christian salvation involves moral warfare in its most intense form. From the first hour to the present, it has been one continued conflict; the Captain himself was the principal sufferer, and in this way he was prepared for his office of High Priest. His soldiers were his brothers, and as such he was not ashamed to acknowledge them, notwithstanding his purity and perfection, dignity and glory. Ver. 14-18. Christ took humanity for the express purpose of making the atonement—for the destruction of the devil, and the deliverance of the saints. The devil, as the tempter of man, is the author of sin, and the cause of death. The people of God are delivered from the sting of death, and filled with the hope of immortality. They know that even death will result in their good, and that they will rejoice over their last enemy in the morning of the resurrection. The fear of death amongst ungodly men is still universal; whatever, in their madness, some of them may affect, it is terrible to the human race. But for

fear of death were all their lifetime subject to bondage.

16 For verily he [s] took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, [t] to make reconciliation for the sins of the people.

18 For in that he himself hath [u] suffered, being tempted, [x] he is able to succour them that are tempted.

CHAPTER III.

1 *Christ is more worthy than Moses.* 7 *Therefore, if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.*

WHEREFORE, holy brethren, partakers of [a] the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus:

2 Who was [b] faithful to him that [1] appointed him, as also Moses *was faithful* in all his house.

3 For [c] this *man* was counted worthy of more glory than Moses, inasmuch as he [d] who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* [e] but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ [f] as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day, if ye will [g] hear his voice,

8 [h] Harden not your hearts, [i] as in the provocation, in the day of [k] temptation in the wilderness:

9 When your fathers tempted me, proved me, [l] and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and [m] they have not known my ways.

11 So [n] I sware in my wrath, [2] They shall not enter into [o] my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, [p] in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through [q] the deceitfulness of sin.

14 For [r] we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end:

15 While it is said, [s] To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER IV.

1 *An admonition to humble fear.* 3 *The certainty of the heavenly rest.* 12 *The energy of the word of God.* 14 *The compassion of our High Priest used as a motive to earnestness in coming to the throne of grace.*

LET us therefore fear, lest, [a] a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For [b] unto us was the gospel preached, as well as unto them: but [1] the word preached [c] did not profit them, [2] not being [d] mixed with faith in them that heard *it.*

3 For [e] we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although [f] the works were finished [g] from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And [h] God did rest the seventh day from all his works.

A. D. 64.

[s] Gr. *taketh not hold of angels, but of the seed of Abraham he taketh hold.*
[t] Lev. 6. 30. Dan. 9. 24.
[u] Matt. 26. 37-39.
[x] John 10. 29.

CH. III.

[a] Rom. 8. 28-30; 9. 24.
[b] John 6. 38-40.
[1] Gr. *made.*
[c] Col. 1. 18.
[d] Zech. 6. 12, 13. Matt. 16. 18. 1 Pet. 2. 5-7.
[e] Eph. 2. 10; 3. 9.
[f] Ps. 2. 6, 7. Is. 9. 6, 7.
[g] Is. 55. 3. Matt. 17. 5. John 5. 25; 10. 3, 16, 27. Rev. 3. 20.
[h] Neh. 9. 16. Prov. 28. 14. Zech. 7. 11, 12. Rom. 2. 5, 6.
[i] Num. 14. 11, 22, 23. Ps. 78. 56.
[k] Deut. 6. 16. Ps. 78. 18.
[l] Ex. 20. 22. Deut. 4. 3, 9. Luke 7. 22.
[m] Ps. 95. 10. Rom. 3. 17.
[n] Num. 32. 10-13. Deut. 1. 34, 35.
[2] Gr. *If they shall enter.*
[o] 4. 9.
[p] 12. 25.
[q] Prov. 28. 26.
[r] 12. 10.
[s] 10. 38, 39.

CH. IV.

[a] Num. 14. 34. Rom. 3. 3, 4.
[b] Acts 3. 26. Gal. 3. 8.
[1] *The word of hearing.*
[c] Rom. 2. 25.
[2] Or, *because they were not united by faith to.*
[d] 1 Thes. 1. 5.
[e] Matt. 11. 28, 29.
[f] Gen. 1. 31.
[g] Matt. 13. 35.
[h] Gen. 2. 1, 2. Ex. 31. 17.

the ignorance which prevails, the distress would be far greater. An adequate knowledge of the evil of sin, and its consequences, would be attended with vastly increased trouble of conscience, and fear of the wrath to come. The Saviour's sympathy arises from his sufferings; he has had experience of their trials and sorrows, and knows what is requisite to their solace and safety.

Chap. III. 1-6. The apostle now proceeds to shew the infinite superiority of Christ to the Jewish lawgiver. Moses had, indeed, performed the work assigned him with fidelity and honour, and as such he was deemed worthy of reward; but he was only a servant, whereas Christ was a Son. Ver. 7-19. "The Holy Ghost saith," is an expression of decisive bearing on the inspiration of the Psalmist, since his words bear the impress of a Divine Spirit. The people of God are never beyond the necessity of taking heed; should the evil heart of unbelief rise up within them, it will without fail prompt departure from the living God. Sin operates by way of hardening, and its work completed, even the Christian may be successfully tempted. As one of the methods of averting this great evil, Christians are here commanded to exhort one another daily. The test of true conversion is perseverance in the ways of the Lord; if they hold the beginning of their confidence stedfast to the end of life, the fact will demonstrate that they are partakers of Christ, and infallibly open to them the doors of heaven. It is impossible for the unbelieving to find admission there; their guilt and their uncleanness alike forbid it; but justified through the righteousness of Christ, and washed in his most precious blood, an abundant entrance will be ministered to every soul of the human family.

Chap. IV. 1-11. The fear which hath torment is not the fear of God's children in the enjoyment of Gospel liberty; but a holy fear of falling into sin is in the highest degree salutary, whereas a reckless confidence is the road to ruin. "Seeming" is the precursor of reality; wherever appearances are greatly against a man, there is reason to fear that there is something wrong: it is, therefore, expressly enjoined to the people of God that they shun the very appearance of evil. The great secret of spiritual progress is the mixture of the Word, whether read or heard, with faith: in the absence of this, it is of small importance what may be the character of the means

5 And in this *place* again, [1]If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom [3]it was first preached [k]entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if [4]Jesus [l]had given them rest, then would he not afterward have spoken of another day.

9 There [m]remaineth therefore a [5]rest to the people of God.

10 For he that is entered into his rest, he also [n]hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of [6]unbelief.

12 For the word of God [o]*is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, [p]and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* [q]naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have [r]a great high priest, that is passed into the heavens, Jesus the Son of God, [s]let us hold fast *our* profession.

15 For [t]we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points [u]tempted like as *we are*, [x]*yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.*
11 *Negligence in the knowledge thereof reproved.*

FOR every high priest, taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 [a]Who can [1]have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also [b]Christ glorified not himself to be made an high priest; but he that said unto him, [c]Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, [d]Thou *art* a priest for ever, after the order of Melchisedec.

7 Who in [e]the days of his flesh, [f]when he had offered up prayers and supplications, [g]with strong crying and tears, [h]unto him that was able to save him from death, [i]and was heard [2]in that he feared:

8 Though [k]he were a Son, [l]yet learned he obedience by the things which he suffered;

9 And being made perfect, [m]he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest, after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* [n]the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk [3]*is* unskilful in the word of righteousness; for he is a babe.

14 But strong meat belongeth to them that are [4]of full age, *even* those who by reason of [5]use have their senses exercised to discern both good and evil.

A. D. 64.

1 3. 11.
s Or, *the gospel was first, &c.*
k 3. 18, 19.
4 That is, *Joshua.*
l Deut. 12. 9. Ps. 78. 55.
m Is. 60. 19, 20. Rev. 7. 14-17.
5 Or, *keeping of a sabbath.*
n John 19. 30. 1 Pet. 4. 1, 2.
6 Or, *disobedience.*
o Is. 55. 11. 2 Cor. 10. 4, 5.
p 1 Cor. 14. 24, 25. Eph. 5. 13.
q Job 26. 6; 34. 21.
r 5. 5, 6.
s 3. 6, 14.
t Is. 53. 4, 5. Matt. 8. 16, 17.
u Luke 4. 2.
x Is. 53. 9. John 8. 46. 1 John 3. 5.

CH. V.

a 2. 18.
1 Or, *reasonably bear with.*
b John 7. 18.
c Ps. 2. 7. John 3. 16.
d 7. 3, 15, 17. Ps. 110. 4.
e John 1. 14. Rom. 8. 3. Gal. 4. 4.
f Ps. 69. 1, &c. Matt. 26. 38-44.
g Matt. 27. 46, 50.
h Matt. 26. 53, 53.
i Ps. 22. 21, 24; 40. 1-3; 69. 13-16. Is. 49. 8. John 11. 42; 17. 4, 5.
2 Or, *for his piety.*
k 3. 6.
l Matt. 3. 15. John 4. 34.
m Ps. 68. 18-20. Is. 45. 22; 49. 6.
n 6. 1.
3 *Hath no experience.*
4 Or, *perfect.*
5 Or, *an habit*, or *perfection.*

---

of grace enjoyed; there can be no profit from them. But with strong faith, even a limited amount of elementary knowledge, and a feeble but pure Gospel ministration, may abundantly subserve for purposes of edification. The closing verse presents a sample of the manner in which the apostle taught the doctrine of Divine sovereignty, electing love, and the perseverance of the saints. No encouragement is held out to blind confidence in God's purpose or promise, in the neglect of all the appointed means. The elect are commanded to make a business of their salvation; it is to be with them the one great thing of their existence. Ver. 12-16. The best illustration of this remarkable scripture is that which facts supply in the case of great outpourings of the Holy Spirit. Those whom he has slain have in their own souls the most impressive of all commentaries. The dividing of soul and spirit, joints and marrow, would seem to refer to the operation of the priest in dissecting the sacrifice. Nothing can escape the eye of Omniscience. A believing and confiding view of the Lord Jesus, as passed into the heavens, was most powerfully conducive to stedfastness in the faith. With such a precursor, such a protector, such a witness of all our deeds, we may well be strong, and quit ourselves like men. With him in view, we may well lay aside a paralysing sense of guilt, and come with confidence to a throne of grace to ask a supply of all our necessities; and we shall not come in vain. Thus aided, we shall be more than equal to all trials, all burdens, and all dangers.

Chap. V. 1-11. Much is said in this epistle of the Saviour's sympathy and compassion. No qualities without these would have fitted the Lord to discharge the office of a high priest to sinful, suffering humanity. On the ground of his experience, he is entitled to the most implicit confidence of all his people. He has passed through all the more trying stages of human suffering, and, therefore, he perfectly knows the requirements of every condition, and all peculiar emergencies. Nowhere in the epistles have we aught so touching as the statement contained in the seventh verse. The thought of Emmanuel—God in human nature—"offering up prayers, with strong crying and tears," unto Him that was able to save him from death, may well move the heart of his ransomed people in every age. He was heard in the great thing concerning which he feared, and although the cup could not pass from him, he was strengthened to drink it. There was a priesthood which preceded

CHAPTER VI.

1 *The apostle exhorteth not to fall back from the faith,* 11 *but to be diligent in good works,* 13 *because God is most sure in his promise.*

THEREFORE, leaving the [1]principles of the doctrine of Christ, [a]let us go on unto perfection; not [b]laying again the foundation of repentance from dead works, and of [c]faith toward God,

2 Of [d]the doctrine of baptisms, and of [e]laying on of hands, and of [f]resurrection of the dead, and of [g]eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, [h]and have tasted of the heavenly gift, and were made [i]partakers of the Holy Ghost,

5 And have [k]tasted the good word of God, and [l]the powers of the world to come,

6 If they shall fall away, [m]to renew them again unto repentance; seeing [n]they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [2]by whom it is dressed, [o]receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and [p]things that accompany salvation, though we thus speak.

10 For [q]God *is* not unrighteous, to forget your [r]work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, [s]to the full assurance of hope unto the end:

12 That ye be not slothful, [t]but followers of them who through faith and patience [u]inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and [x]multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater; and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto [y]the heirs of promise [z]the immutability of his counsel, [3]confirmed *it* by an oath;

18 That by two immutable things, in which *it was* [a]impossible for God to lie, we might have a strong consolation, [b]who have fled for refuge to [c]lay hold upon the hope set before us:

19 Which *hope* we have [d]as an anchor of the soul, both sure and stedfast, and which [e]entereth into that within the vail;

20 Whither [f]the forerunner is for us

A. D. 64.

CH. VI.

1 *Word of the beginning of Christ.*
[a] Prov. 4. 18. Matt. 5. 48.
[b] Luke 6. 48. 2 Tim. 2. 19.
[c] John 12. 44.
[d] Mark 7. 4, 8.
[e] Acts 8. 17, 18.
[f] Is. 26. 19.
[g] Matt. 25. 31-46.
[h] Acts 8. 20.
[i] Acts 15. 8. Gal. 3. 2, 5.
[k] Luke 8. 13.
[l] 2. 5.
[m] Ps. 51. 10.
[n] Zech. 12. 10, &c.
2 *For.*
[o] Gen. 27. 27.
[p] 5. 9.
[q] Deut. 32. 4.
[r] 1 Cor. 13. 4-7.
[s] Col. 2. 2.
[t] Rom. 4. 12.
[u] Matt. 22. 32.
[x] Gen 17. 2.
[y] Rom. 8. 17.
[z] Is. 14. 24. Jam. 1. 17.
3 Gr. *interposed himself by an oath.*
[a] Num. 23. 19.
[b] Gen. 19. 22. Ps. 46. 1. Zech. 9. 12. Matt. 3. 7.
[c] 1 Kings x. 28. Is. 27. 5. 1 Tim. 6. 12.
[d] Acts 27. 29, 40.
[e] Lev. 16. 2, 15. Matt. 27. 51.
[f] John 14. 2, 3.

that of Aaron, and excelled it, to which Melchisedec belonged; and of this order was Jesus. Ver. 12-14. No privileges of a religious nature were comparable to those of the Hebrews, and yet the bulk of them made little progress in the knowledge of Divine things. They resemble too many in this land of abounding instruction. The spiritual, like the bodily senses, admit of cultivation to an extent not to be credited in the absence of experience. A species of spiritual instruction may be acquired, which will detect error under every disguise, and in spite of the most confounding mixtures.

Chap. VI. 1-3. As in everything else there is progress, so ought there to be in religion; the believer's views should become more clear and profound. As knowledge increases, the analogy of faith becomes more and more apparent, and many of those things which at first staggered the inquirer, give way to distinct perception, and assume their own place in the Divine system. Ver. 4-9. These awful words have led to much controversy, and not a little distressed the people of God. The point to be determined is, the true character of the parties here described. One class of writers contend that they are hypocrites, and this is done to make the passage harmonise with a certain tenet of theology. But surely, to support the doctrine of the saints' perseverance, it is not necessary to do violence to the Word. Unless the parties here described be true Christians, it is difficult to perceive the force or the justness of the apostle's argument; nay, more, the very supposition is absurd, since it can involve no danger, and be no sin in a man to cease being a hypocrite and a deceiver. To put off a false profession is the first step towards putting on a true one. Again, does the character of a hypocrite come up to the language of the apostle? Is it so that a mere hypocrite is "enlightened"—has "tasted of the heavenly gift"—has been "made partaker of the Holy Ghost"—has "tasted the good word of God, and the powers of the world to come?" On what ground is it affirmed that the parties so described are "not truly humbled," "not spiritually minded," and "without love to the Saviour and his people, his word and ordinances?" If that be a true description of a false profession, in what words shall we depict the true disciple, the man born of God, and an heir of glory? Let it be granted, as integrity seems to demand, that the parties here described are true Christians, and none other—what then? How does this touch the question of perseverance? It is only said, "If they shall fall away;" it is not affirmed that they did; and this style of statement and address was eminently fitted to prevent it. But why take a view so peculiar of this single passage, with its parallel in a subsequent chapter of the same epistle? No one great doctrine of Revelation is confined to one epistle; like a vein of gold, it pervades the inspired volume. When Paul, addressing the Romans, says, "If ye live after the flesh, ye shall die," he is simply stating a fact, and predicting a consequence; and no attempt is made to gloss the matter here by representing him as addressing false professors, or subverting the doctrine of perseverance. But wherein does this style of language differ from that held to Adam in Paradise? In both cases the principle is one, and the object in both is the same—to prevent sin by revealing its consequences. To live after the flesh would certainly be to die, as much as taking the forbidden fruit was. In the one case, the creature had the perfect power to keep his first estate; and, in the other case, the sovereign mercy and eternal purpose of God have abundantly provided against the final apostasy of his chosen people. In carrying out his purpose, however, he employs means adapted to the constitution of man. The Hebrews had much to encounter, and were surrounded by the strongest temptations to draw back. This awful admonition, therefore, was just what was wanted to nerve them for the conflict, by shewing that, to whatever evils stedfastness might expose them, those of apostasy would be infinitely greater. Ver. 10-20. As the sure way of escaping the evils he had just described, he exhorts every one of them "to shew the same diligence, to the full assurance of hope to the end." But, had he been addressing, not true believers, but false professors, surely this was not the

entered, *even* Jesus, made [g] an high priest for ever, after the order of Melchisedec.

CHAPTER VII.

1 *Christ Jesus is a priest after the order of Melchisedec.* 11 *and therefore more excellent than the priests of Aaron's order.*

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave [a] a tenth part of all: first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace:

3 Without father, without mother, without [1] descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth [b] a priest continually.

4 Now consider how great this man *was*, unto whom even [c] the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment [d] to take tithes of the people according to the law, that is, of their brethren, though they [e] come out of the loins of Abraham:

6 But he, whose [2] descent is not counted from them, received tithes of Abraham, and blessed him that [f] had the promises.

7 And, without all contradiction, the less is blessed of the better.

8 And here [g] men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that [h] he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, [i] payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) [k] what further need *was there* that [l] another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord [m] sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever, after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but [3] the bringing in of a better hope *did;* by the which [n] we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without [4] an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever, after the order of Melchisedec:)

22 By so much was Jesus made [o] a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because [p] he continueth ever, hath [5] an unchangeable priesthood.

25 Wherefore [q] he is able also to save them [6] to the uttermost that come unto God by him, seeing he ever liveth [r] to make intercession for them.

26 For [s] such an high priest became us, *who is* [t] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not [u] daily, as those high priests, to offer up sacrifice, [x] first for his own sins, [y] and then for the people's: for [z] this he did once, when he offered up himself.

28 For the law maketh men high

A. D. 64.

[g] 7. 1-21.

CH. VII.

[a] Gen. 28. 22. Num. 18. 21. 1 Sam. 8. 15, 17.
1 *Pedigree.*
[b] 17, 23-28.
[c] Acts 2. 29; 7. 8, 9.
[d] Lev. 27. 30-33. Num. 18. 26-32. Neh. 13. 10.
[e] Gen. 35. 11. 1 Kings 8. 19.
2 *Pedigree.*
[f] Gen. 12. 2, 13. Acts 3. 25. Gal. 3. 16.
[g] 9. 27.
[h] John 11. 25, 26.
[i] Gen. 14. 20.
[k] 26-28.
[l] 6. 20.

[m] Gen. 46. 12. Ruth 4. 18-22. Matt. 1. 3-16. Luke 3. 23-33. Rom. 1. 3.
3 *It was the bringing in.*
[n] Ps. 73. 28. John 14. 6.
4 *Swearing of an oath.*
[o] Gen. 43. 9. Prov. 6. 1.
[p] Is. 9. 6, 7. John 12. 34. Rom. 6. 9.
5 *A priesthood which passeth not from one to another.*
[q] Is. 63. 1. John 6. 37-40. Eph. 3. 20. Jude 24.
6 *Evermore.*
[r] Is. 53. 12. Dan. 9. 24. John 14. 13, 16. Rom. 8. 34.
[s] 9. 23-26.
[t] Is. 53. 9. Luke 1. 35. John 8. 29. Acts 3. 14. 1 Pet. 1. 19.
[u] Ex. 29. 38-42. Num. 28. 2-10.
[x] Lev. 4. 3, &c.
[y] Lev. 4. 13-16; 9. 15.
[z] Is. 53. 10-12. Rom. 6. 10. Eph. 5. 2, 25. Tit. 2. 14.

course to be adopted. Not thus did he deal with the corresponding class among the Corinthians.

Chap. VII. 1-10. This scripture has called forth a large amount of unedifying speculation. Melchisedec was, according to some, a mere man; according to others, more than a man; again, he was an angel—he was the Holy Ghost—he was the Son of God. Such are some of the positions which have been taken up by men professing godliness, and considered wise in their generation. It were a waste of words to attempt any refutation of such statements. Examined in the sober light of Inspiration, there is nothing perplexing about the passage; the name is beautifully significant of the character—King of righteousness, and King of peace. As a priest, he had no priestly parentage; and in this he differed from the Aaronic priesthood. Like Aaron himself, he received his appointment immediately from God. He had no fixed time for either beginning or ending his priesthood; he retained it till he died, unlike the Jewish priests, who began at the age of thirty, and ended at fifty. In these respects, therefore, he presented an emblem of the priesthood of Christ. Such is the sum of the Divine communication concerning Melchisedec. Freed from all those foolish fancies and unfounded mysteries with which it has been invested, it is reduced to its proper place among the emblems which foreshadowed the Son of God. Jesus was both a King and a Priest. As a Priest, he was not one of the established line; he stood alone and perfect both as to character and offering. The Jewish priest was merely a type, of which he was the Antitype; and by his appearance their offerings were to be for ever abolished. Ver. 11-28. The immortality of Jesus meets the necessities of the case of his people; he ever liveth to make intercession for them. As age has succeeded to age, and one generation of believers followed another, still he remains the same; and the result is his ability to save to the uttermost all who come to God by him. No sacrifice could accomplish this but that of "God manifest in the flesh." The value of his atonement is infinite; his power is infinite; his love is infinite; the Father has exalted him for the very purpose of saving his people; and that purpose, in all its parts, will, without fail, in due season be realised.

priests which have infirmity; but the word of the oath, which was since the law, [a] *maketh* the Son, [b] who is [7] consecrated for evermore.

CHAPTER VIII.

1 *Further evidence of the superiority of the Messiah's priesthood to that of Aaron; 7 and that the Sinai covenant was to be abrogated, to make way for a new and better covenant, through a superior mediator.*

NOW of the things which we have spoken *this is* the sum: [a] We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of [1] the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that [2] there are priests that offer gifts according to the law;

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, [b] See (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he [c] obtained a more excellent ministry, by how much also he is [d] the mediator of a better [3] covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make [e] a new covenant with the house of Israel, and with the house of Judah:

9 Not according to [f] the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because [g] they continued not in my covenant, and I [h] regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord; [i] I will [4] put my laws into their mind, and write them [5] in their hearts; and [k] I will be to them a God, and [l] they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: [m] for all shall know me, from the least to the greatest.

12 For [n] I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 *The tabernacle and its furniture, and the typical meaning of its ordinances.* 10 *An application of the subject to the priesthood, sacrifice, and covenant of Christ.*

THEN verily the first *covenant* had also [1] ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shew-bread; which is called [2] the Sanctuary.

3 And after the second vail, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, [a] the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But [b] into the second *went* the high priest alone once every year, [c] not without blood, which he offered for himself, and *for* the [d] errors of the people:

8 [e] The Holy Ghost this signifying, that [f] the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, [g] that could not make him

---

A. D. 64.

[a] 4. 14; 5. 5, 8.
[b] 21, 24.
[7] *Perfected.*

CH. VIII.

[a] 7. 26-28.
[1] *Holy things.*
[2] *They are priests.*
[b] Ex. 25. 40. Num. 8. 4. Acts 7. 44.
[c] 2 Cor. 3. 6-11.
[d] Gal. 3. 19, 20.
[3] *Testament.*
[e] Matt. 26. 28. Mark 14. 24.
[f] Ex. 24. 3-11. Deut. 5. 2, 3. Gal. 3. 15-19.
[g] Ex. 32. 8. Deut. 29. 25. 2 Kings 17. 15-18. Jer. 31. 32.
[h] Jud. 10. 13, 14.

[i] Ex. 24. 4, 7. Deut. 30. 6. Jer. 31. 33. 2 Cor. 3. 3, 7, 8.
[4] *Give.*
[5] *Upon.*
[k] Gen. 17. 7, 8. Jer. 24. 7. Ex. 37. 27. Zech. 13. 9. Matt. 22. 32.
[l] Ex. 19. 5, 6. Rom. 9. 25, 26.
[m] Ex. 34. 30. Hab. 2. 14.
[n] Ps. 25. 7. Is. 43. 25. Acts 13. 38, 39. Rom. 11. 27.

CH. IX.

[1] *Ceremonies.*
[2] *Holy.*
[a] Ex. 27. 21.
[b] Ex. 30. 10.
[c] 7. 27.
[d] Lev. 5. 18. Is. 3. 12.
[e] Is. 63. 11. Gal. 3. 8.
[f] John 10. 7, 9; 14. 6. Eph. 2. 18.
[g] Gal. 3. 21.

Chap. VIII. 1-6. The excellence of the priesthood and sacrifice of Christ is so great as completely to disannul those of the Mosaic dispensation; the privileges of the New Testament unspeakably transcend those of the Old—the relations are those of shadow and substance. We have now done with the priesthood composed of frail and dying men. It only remains for us, then, to draw near to Him in the appointed way, resting on his righteousness, and relying on his mercy. It must ever be remembered that we have access only in one way, and acceptance only through one medium. Mistakes here will be fatal; no man can come to the Father but by Him, and none will come in this way except the Father draw him; and in this consists the sovereignty of grace. Ver. 7-13. The covenant here referred to was a promise, sovereign, absolute, and certain to all the people of God. We here find that Jeremiah, under the influence of the same Spirit as the apostle, in the fullest manner, delineates the work of grace on the souls of men, shewing that religion is a life, and faith a power; that justification and sanctification are inseparable; that the one is the evidence of the other, and that both constitute the Gospel salvation. God is the teacher of his own family, whom he seals by his Spirit, and sets apart for himself, that they may shew forth his praise.

Chap. IX. 1-10. It was, and still is, a great point in dealing with the Jews; to shew that the Mosaic tabernacle and its manifold services were only a shadow of spiritual things, which had in themselves no value for the salvation of men. Paul now removes the veil from the face of Moses, setting forth the nature and the end of the Old Covenant, together with the important use and efficacy of the institutions and ordinances of the New Testament worship. This makes way for the introduction of the subject of redemption by Jesus Christ, the offices he sustains, and the work he has performed. The first promise is clearly stated, with all those which were added to explain and to confirm it. To this succeeds the law and its worship; so that we are here presented with

that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and [b] carnal [3] ordinances, imposed *on them* [l] until the time of reformation.

11 But [k] Christ being come [l] an high priest of good things to come, [m] by a greater and more perfect tabernacle, [n] not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but [o] by his own blood, he entered in [p] once into the holy place, [q] having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to [r] the purifying of the flesh;

14 [s] How much more shall [t] the blood of Christ, [u] who through the eternal Spirit [x] offered himself [y] without [4] spot to God, [z] purge your conscience from dead works, [a] to serve the living God?

15 And for this cause he is [b] the mediator of the new testament, that by means of death, [c] for the redemption of the transgressions *that were* under the first testament, they which are called might receive the [d] promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity [5] be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was [6] dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and [7] scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, [e] This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; [f] and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into [g] the holy places made with hands, *which are* [h] the figures of the true; [i] but into heaven itself, now [k] to appear in the presence of God for us:

25 Nor yet that he should [l] offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 (For then must he often have suffered since the foundation of the world:) but now once, [m] in the end of the world, hath [n] he appeared, to put away sin by [o] the sacrifice of himself.

27 And [p] as it is appointed unto men once to die, [q] but after this the judgment;

28 So Christ [r] was once offered to bear the sins of many: and unto [s] them that look for him shall [t] he appear the second time, without sin, unto salvation.

CHAPTER X.

1 *The weakness of the sacrifices under the law.* 10 *The sacrifice of Christ's body, once offered, hath for ever taken away sins:* 26 *but there is no hope for us if we once renounce our faith in him.*

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those

A. D. 64.

[b] Eph. 2. 15.
[3] *Rites*, or *ceremonies.*
[l] Eph. 1. 10.
[k] Gen. 49. 10.
[l] 4. 15; 5. 5, 6.
[m] John 1. 14, *Gr.*
[n] Col. 2. 11.
[o] Acts 20. 28.
[p] Zech. 3. 9.
[q] Dan. 9. 24. Mark 3. 29.
[r] Acts 15. 9. 1 Pet. 1. 22.
[s] Deut. 31. 27.
[t] 1 John 1. 7.
[u] Is. 61. 1.
[x] Matt. 20. 28. Eph. 5. 2.
[y] Lev. 22. 20. Deut. 15. 21. Is. 53. 9.
[4] *Fault.*
[z] 10. 2, 22.
[a] Rom. 6. 13, 22.
[b] 1 Tim. 2. 5.
[c] Rom. 3. 24-26.
[d] Jam. 1. 12.
[5] *Be brought in.*
[6] *Purified.*
[7] *Purple.*

[e] Matt. 26. 28.
[f] Lev. 4. 20, 26, 35; 17. 11.
[g] *See* ch. 11.
[h] 8. 2.
[i] Ps. 68. 18.
[k] Ex. 28. 12, 29, 30.
[l] *See on* 7, 14.
[m] Dan. 10. 14.
[n] Lev. 16. 21, 22. 1 Pet. 2. 24; 3. 18.
[o] Eph. 5. 2. Tit. 2. 14.
[p] Gen. 3. 19. Job 14. 5. Rom. 5. 12.
[q] Job 19. 29. Matt. 25. 31, &c. John 5. 28-29.
[r] *See on* 2 i.
[s] Phil. 3. 20. 2 Tim. 4. 8. Tit. 2. 13. 2 Pet. 3. 12.
[t] John 14. 3. Acts 1. 11. 1 Thes. 4. 14-16.

the sum and essence of the Ancient Economy. It thus appears that the tabernacle, and all that it contained, were typical of Christ in his relations to his people, and in the discharge of his priestly office. The tabernacle itself may be viewed as emblematic of the covering of his flesh; the table, of food by nourishment to his Church; the ark, of the hidden law of God in him; the altar of incense, of the sweet savour of his work for the sanctification of his people; the altar of burnt offering, of the sacrifice of himself for their sins; the candlestick with its seven branches, of the spiritual light imparted by the Lord Jesus. The golden censer set him forth as giving efficacy by his mediation and intercession to the prayers of all believers. The manna was a striking type of the Redeemer; Aaron's rod was an impressive emblem of mediatorial power; the spiritual Rock was to be smitten by the rod of the law, that it might send forth the waters of life. The tables of stone comprised the commandments, embodying the substance of the covenant made with Israel, which constituted a permanent record of his holy will; the altar, mercy-seat, and cherubim, furnish an emblem representing the throne of God, on which he was to shew favour through Christ to a fallen world. All the treasures of mercy are here laid up in Christ; the substance of which this was the shadow, we have in Immanuel, who is the glory of the true Israel. The entire of this wonderful system of figures was the work of the Holy Ghost, revealing his pleasure in those who executed the purpose that explained his will. From the figures we now pass on to the facts. Ver. 11-28. At length Christ himself appeared, and by his sacrifice fulfilled all that was predicted in these wonderful emblems. These things shewed the guilt and pollution of sin, and Christ gave reality to the whole, presenting the very things shadowed forth. The efficacy of this sacrifice is infinite, and therefore he becomes the proper Mediator of the New Covenant. To him his people may look for strength, guidance, and protection, under every variety of circumstance. He is their ever-living, ever-loving Almighty Friend! Whatever is for their good, they receive through him, in answer to their own prayers and his intercession; while their ignorance and folly, and whatever else might affect the acceptance of their supplications, are so ordered by him as not to prevent the blessings they require.

Chap. X. 1-18. The sacrifices had in themselves no power to cancel guilt, and thereby to disburden conscience; all the good which was obtained in connexion with them, was communicated for the sake of Christ, the promised Redeemer. His sacrifice alone could render the exercise of mercy, through these offerings, consistent with justice. To this Jesus refers in a manner the most remarkable in the Psalm as here quoted, which, when the Jews become enlightened, will alone suffice to settle the question of his mission, since, in a manner the most emphatic, it proclaims the utter worthlessness of the Levitical sacrifices for the removal of guilt, and the necessity for the blood of the body which was to be prepared for the Lord Jesus, that he might thereby be in a position to bear the griefs, and carry the sorrows of his people. The offering of the blood of that body has put

sacrifices, which they offered year by year continually, make the comers thereunto perfect:

2 For then [1]would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, [a]Sacrifice and offering thou wouldest not [b]but a body [2]hast thou prepared me:

6 In [c]burnt-offerings and *sacrifices* for sin [d]thou hast had no pleasure:

7 Then said I, [e]Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin, thou wouldest not, neither hadst pleasure *therein;* (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. [f]He taketh away the first, that he may establish the second.

10 By the which will [g]we are sanctified, through [h]the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting [i]till his enemies be made his footstool.

14 For by one offering [k]he hath perfected for ever them that are sanctified;

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 [3]And their sins and iniquities will I remember no more.

A. D. 64.

CH. X.

1 Or, *they would have ceased to be offered, because, &c.*
[a] Ps. 40. 6-8.
[b] Gen. 3. 15. Is. 7. 14.
2 Or, *thou hast fitted me.*
[c] Lev. 1; 4; 5; 6. 1-7.
[d] Mal. 1. 10.
[e] Prov. 8. 31.
[f] 8. 7-13; 12. 27, 28.
[g] Zech. 13. 1.
[h] 9. 26, 28.
[i] Ps. 110. 1. Dan. 2. 44. Matt. 22. 44.
[k] 7. 19, 25; 9. 10, 14.
3 Some copies have, *Then he said, And their, &c.*

4 *Liberty.*
[l] Rom. 5. 2.
[m] John 10. 7, 9; 14. 6.
5 Or, *new made.*
[n] Ex. 26. 31, &c.; 36. 35, &c. Lev. 16. 2, 15.
[o] John 6. 51-56. Eph. 2. 15. 1 Tim. 3. 16. 1 Pet. 3. 18.
[p] 6. 20; 7. 26.
[q] John 8. 9. 1 Tim. 4. 2. 1 John 3. 20.
[r] Ex. 29. 4. Lev. 8. 6. Zech. 13. 1. Matt. 3. 11. John 3. 5. Rev. 1. 5.
[s] Matt. 18. 20. John 20. 19-29. Acts 16. 16. 1 Cor. 5. 4; 14. 23.
[t] Rom. 12. 8. 1 Cor. 14. 3, 3-10.
[u] Is. 33. 14. Hos. 10. 8. Rev. 6. 15-17.
[v] Deut. 32. 43. 1 Thes. 2. 15, 16.
[w] 2 Kings 9. 33.
[x] 13. 20.
[y] John 10. 36. 1 Cor. 11. 27, 29.
[z] Ps. 143. 10. Zech. 12. 10.
[a] Deut. 32. 35.
[b] Deut. 32. 36. Ps. 50. 4.
[c] Luke 21. 11.
[d] 2 Tim. 2. 3, &c.

18 Now, where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, [4]boldness [l]to enter into the holiest by the blood of Jesus,

20 By [m]a new and living way, which he hath [5]consecrated for us [n]through the vail, that is to say, [o]his flesh;

21 And *having* [p]an high priest over the house of God;

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from [q]an evil conscience, and [r]our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another, to provoke unto love, and to good works:

25 Not [s]forsaking the assembling of ourselves together, as the manner of some *is;* [t]but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, [u]there remaineth no more sacrifice for sins,

27 But [x]a certain fearful looking for of judgment and fiery indignation, [y]which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath [z]trodden under foot the Son of God, and hath counted [a]the blood of the covenant, [b]wherewith he was sanctified, an unholy thing, and hath done despite unto [c]the Spirit of grace?

30 For we know him that hath said, [d]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [e]The Lord shall judge his people.

31 *It is* [f]a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, [g]ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions;

an end to all sacrifice, and all sin in those who believe. When our High Priest had finished his work, he sat down, waiting the fulfilment of the promise concerning the subjugation of the world. Such is his position still; and in due time the fulness of the Gentiles will be brought in, and all Israel will be saved. Ver. 19-25. The apostle, having completed his exposition and his argument, it only remains, according to his custom, to apply the whole. The privileges conferred by Jesus on his people are unspeakable, and such as involve the highest responsibility. The original way of access to God was shut up by the entrance of sin; the typical system could open no other, as was distinctly proved by the Jewish dispensation; but at length it is fully accomplished by the Lord Jesus. Let believers continue stedfastly to hold and to profess their faith before the sons of men, by following the Lord fully. Love and good works stand to each other in the relation of seed and crop, fountain and streams; and Christians may do much to keep alive the flame of this love in each other's bosoms. The Church, the assembly of brethren, is the spring of public worship. It is, therefore, indispensable that they shall from time to time unite for that end. Irregularity in this is attended by the most serious consequences. The abandonment of it would, at once, put an end to social worship, the preaching of the Word, the dispensation of ordinances, watch over the members, and the administration of the laws of Christ. Ver. 26-39. The same solemn style of address, admonition, and warning is here adopted as in the instance already considered, and for the same purpose. The object is to invigorate the souls of Hebrew believers bravely to confront the dangers to which they were exposed. By these means the highest power is brought to bear on the strongest passion; if to go forward be to suffer temporal, to go back will be to suffer eternal death! The apostle appeals to the past to encourage them for the future; already they had acquired considerable experience, both

and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, [h]and took joyfully the spoiling of your goods, knowing [6]in yourselves [i]that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, [k]after ye have done the will of God, [l]ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now, [m]the just shall live by faith: [n]but if *any man* draw back, [o]my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; [p]but of them that believe to the saving of the soul.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The fruits thereof illustrated by the examples of the most eminent saints under the Old Testament dispensation.*

NOW faith [a]is the [1]substance of things hoped for, [b]the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

4 By [c]faith Abel offered unto God a more excellent sacrifice than Cain, by which [d]he obtained witness that he was righteous, God testifying of his gifts; [e]and by it he, being dead, [2]yet speaketh.

5 By faith Enoch was [f]translated that he should not see death; [g]and was not found, because God had translated him: for before his translation he had this testimony, [h]that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God [i]must believe that he is, and *that* he is [k]a rewarder of them that diligently seek him.

7 By faith Noah, being [l]warned of God of things not seen as yet, [3]moved with fear, [m]prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith [n]Abraham, when he was called to go out into a place [o]which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

A. D. 64.

h Matt. 5. 11, 12. Jam. 1. 2.
6 Or, *that ye have in yourselves; or, for yourselves.*
i Luke 10. 42.
k John 7. 17. 1 Pet. 1. 9.
l Rom. 1. 17. Gal. 3. 11.
m Ps. 85. 8.
n Ps. 5. 4.
o Mark 16. 16.

CH. XI.

a Ps. 37. 13; 42. 11.
1 *Ground,* or *confidence.*
b Rom. 8. 24, 25.
c Gen. 4. 3-5, 15, 25.
d Lev. 9. 24. 1 Kings 18. 38.
e 12. 1, 21.
2 *Is yet spoken of.*
f 2 Kings 2. 11.
g 2 Kings 2. 16, 17.
h Gen. 5. 22.
i Rom. 10. 14.
k Gen. 15. 1. Ruth 2. 12.
l Gen. 6. 13. Prov. 22. 3.
3 *Being wary.*
m Gen. 6. 18. Ex. 14. 14, 30.
n Gen. 11. 31. Neh. 9. 7, 8. Is. 51. 2.
o Gen. 12. 7; 13. 15-17. Deut. 9. 5.

p Gen. 17. 8.
q John 14. 2.
r Is. 14. 24.
s Rom. 4. 20, 21.
t Gen. 25. 8; 27. 2-4; 49. 18, 28, 33; 50. 24.
4 *According to faith.*
u 39.
x Gen. 49. 10. Num. 24. 17. Job 19. 25.
y Rom. 8. 23-25.
z Gen. 17. 7, 8. Ex. 3. 6, 15. Is. 41. 8-10.
a Matt. 25. 34.
b Gen. 22. 1-12. Jam. 2. 21-24.
c Deut. 8. 2. Job 2. 3-6. Prov. 17. 3. Mal. 3. 2, 3.
d 7. 6.
e 2 Cor. 8. 12.
f Gen. 22. 2, 16.
5 *To.*
g Gen. 17. 19.
h Gen. 22. 5. *Heb.*
i Gen. 22. 4, 13. Rom. 5. 14.
k Gen. 47. 31.
6 *Remembered.*
l Ex. 1. 16, 22.
m Ex. 2. 10, 11. Acts 7. 21-24.

9 By faith [p]he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For [q]he looked for a city which hath foundations, [r]whose builder and maker *is* God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, [s]because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These [t]all died [4]in faith, [u]not having received the promises, [x]but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that [y]they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed [z]to be called their God; [a]for he hath prepared for them a city.

17 By [b]faith Abraham, [c]when he was tried, offered up Isaac: and he that had [d]received the promises [e]offered up his [f]only begotten *son*,

18 [5]Of whom it was said, [g]That in Isaac shall thy seed be called:

19 Accounting that [h]God *was* able to raise *him* up, even from the dead; [i]from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; [k]and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, [6]made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of [l]the king's commandment.

24 By faith Moses, [m]when he was come to years, refused to be called the son of Pharaoh's daughter;

of the power of grace, and the hostility of men. They could scarcely suffer more than they had been already enabled to endure; they had, therefore, but to persevere, and their triumph was certain.

Chap. XI. 1-40. The definition here given simply means that faith answers all the purposes of sight: founded on the truth and power of God, it has all the effect of a visible reality. The acts of faith are not to be confounded with its effects: the act is described in the opening verses, and the effects are shewn throughout the chapter. This bright roll supplied by the ancient Church shews that the Gospel, even in its most elementary forms, possessed a power far exceeding all other powers, which proved more than conquerer over everything human. It saw nothing but God, and it feared nothing but sin. Its treasure consisted solely in the Divine favour, and its prime concern was, at whatever cost, to preserve it. Compared with this all earthly good or evil was but as nothing. That to which all these worthies looked forward was not merely unseen, but distant: "they received not the promise," they lived not to see Immanuel, his kingdom, and

25 [p]Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming [o]the reproach [7]of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, [p]as seeing him who is invisible.

28 Through faith [q]he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith [r]they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith [s]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them [8]that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who [t]through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, [u]out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 [x]Women received their dead raised to life again: and others were tortured, not accepting deliverance; [y]that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; [z]being destitute, afflicted, tormented:

A. D. 64.

[p] Job 36. 21. Matt. 5. 10-12. 2 Cor. 4. 17. Col. 1. 24.
[o] Ps. 69. 7, 20. Is. 51. 7. Acts 5. 41. 2 Cor. 12. 10. 1 Pet. 1. 11.
[7] *For Christ.*
[p] Acts 2. 25. 2 Cor. 4. 18.
[q] Ex. 12. 3-14, 21-30.
[r] Ex. 14. 13-31.
[s] Josh. 6. 3-20. 2 Cor. 10. 4, 5.
[8] *That were disobedient.*
[t] Josh. 6-13. 2 Sam. 5. 4-25.
[u] Jud. 7. 19-25.
[x] 1 Kings 17. 22-24. Luke 7. 12-15.
[y] Matt. 22. 30. John 5. 29. Phil. 3. 11.
[z] Zech. 13. 9. Matt. 8. 20.

[a] 1 Kings 14. 12, 13. Is. 57. 1.
[b] Luke 10. 23, 24. 1 Pet. 1. 12.
[9] *Foreseen.*
[c] 7. 19, 22; 8. 6.

CH. XII.

[a] Is. 60. 8.
[b] Rom. 13. 11-14. Eph. 4. 22-24.
[c] Ps. 18. 23.
[d] Rom. 8. 24, 25. Rev. 1. 9.
[e] Zech. 12. 10. Tit. 2. 13.
[f] Luke 17. 5. Rev. 2. 8.
[1] *Beginner.*
[g] Matt. 27. 31-50. Eph. 2. 16.
[h] Luke 23. 35-39.
[i] Ps. 110. 1.
[k] Luke 19. 39, 40. John 5. 16.
[l] Matt. 24. 9. Rev. 18. 24.
[m] 1 Cor. 11. 32.
[n] Jam. 1. 12.
[o] 7, 8.

38 (Of [a]whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, [b]having obtained a good report through faith, received not the promise:

40 God having [9]provided some [c]better thing for us, that they without us should not be made perfect.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

WHEREFORE, seeing we also are compassed about with so great [a]a cloud of witnesses, [b]let us lay aside every weight, [c]and the sin which doth so easily beset *us,* and let us run [d]with patience the race that is set before us,

2 [e]Looking unto Jesus, [f]the [1]author and finisher of *our* faith; who, for the joy that was set before him, [g]endured the cross, [h]despising the shame, [i]and is set down at the right hand of the throne of God.

3 For consider him that endured such [k]contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 [l]Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, [m]despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [n]whom the Lord loveth he chasteneth, [o]and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of

his glory. The promise was a chain, stretching from Adam to Christ; that chain all received, all held, and all died with it in their hands, without a sight of the Divine object in which the last link terminated. They obtained salvation through Him who was to come, but his presence, death, and resurrection, were necessary to ratify their pardon and acceptance, and to perfect their salvation. Notwithstanding the blessing which fell to their lot, they were not made complete till the arrival of Christ, and the completion of the work of Calvary. The Gospel revelation is "the better thing" which the Lord provided for his people. Thus the one Church—Mosaic and Apostolic, Jewish and Gentile—is brought both into one happy brotherhood—the sons of God, the family of heaven.

Chap. XII. 1-13. The example of the Old Testament saints, recorded in the foregoing chapter, should not be lost on us: if with their very imperfect dispensation, they displayed such faith, and performed such works, what ought not Christians, in these respects, both to be and to do! They ran so as to gain the prize; ought Christians to be excelled by them? We have more grace, clearer light, and higher privileges, and in proportion ought to be the superiority of our character. But in order to success, all entanglements must be shunned, and all encumbrances thrown aside—there must be no waste of power—all our strength is necessary to the honourable discharge of our duty. As we run, we must keep the eye steadily fixed on the Lord Jesus, and rely on him for strength, skill, and guidance. The Lord is our Leader; he, too, ran, and finished his course of service and suffering on the cross. Before him was the joy of saving his people, and glorifying the Father. With this in view, he endured the cross, despised the shame, and having conquered, took his seat at the right hand of God. There is the example of all Christians! It is more difficult sometimes, however, to bear parental chastisement than worldly persecution; men who have bravely endured the latter, have been ready to sink under the former. The way to keep up under this, is to remember that it comes from the Father of mercies, and is for our good: for the time it may be grievous, but in the end it will produce the happiest results. Ver. 14-29. Peace may materially contribute to the cultivation of holiness, the great business of the believer. One of the prime objects of Christian fellowship is the exercise of mutual watchfulness, "lest any man fail of the grace of God," the heaviest calamity that can happen to him. The loss of this is the loss of everything that comes to us through Jesus Christ for both worlds. The metaphor of the race is still in the mind of the apostle; the expression signifies

our flesh which corrected *us*, and we gave *them* reverence: [p]shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* [2]after their own pleasure; [q]but he for *our* profit, that *we* might be [r]partakers of his holiness.

11 Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the [s]peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make [3]straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 [t]Follow peace with all *men*, [u]and holiness, without which [x]no man shall see the Lord:

15 Looking diligently lest [y]any man [4]fail of the grace of God; lest [z]any root of bitterness springing up trouble *you*, [a]and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [b]when he would have inherited the blessing, [c]he was rejected: [d]for he found no [5]place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And [e]the sound of a trumpet, and the voice of words; which *voice* [f]they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But [g]ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to [h]an innumerable company of angels,

23 To [i]the general assembly and church of the first-born, [k]which are [6]written in heaven, and to [l]God the Judge of all, and to [m]the spirits of just men made perfect,

24 And to [n]Jesus the mediator of the new [7]covenant, and [o]to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye [p]refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we [q]turn away from him that *speaketh* from heaven;

26 Whose [r]voice then shook the earth: but now he hath promised, saying, [s]Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that [8]are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us [9]have grace, whereby [t]we may serve God acceptably with reverence and godly fear:

29 For [u]our God *is* a consuming fire.

CHAPTER XIII.

1 *Divers admonitions, as to charity, 4 to purity, 5 to avoid covetousness, 7 to regard God's ministers, 9 to take heed of strange doctrines, 10 to confess Christ, &c.*

LET brotherly love continue.

2 Be [x]not forgetful to entertain strangers: for thereby [b]some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

A. D. 64.

p Mal. 1. 6. 1 Pet. 5. 6.
q As seemed *good*; or, *meet* to them.
r *See on* 5. 6.
s Ex. 36. 25-27.
t Is. 32. 17.
u *Even.*
x Gen. 13. 7-9. Is. 11. 6-9. Matt. 5. 9.
y *See on* 10.
z Job 13. 28.
a 1 Cor. 13. 8.
b *Fall from.*
c Matt. 7. 16-18.
d Ex. 32. 31. Gal. 2. 13.
e Gen. 27. 31-41.
f Luke 13. 24-27.
g 6. 4-6.
h *Way to change his mind.*
i Ex. 19. 16, 19. 1 Cor. 15. 52.
k Ex. 20. 19. Deut. 5. 24-27.

l Ps. 2. 6.
m Rev. 5. 11, 12.
n Acts 20. 28.
o Ex. 32. 32.
p *Enrolled.*
q Matt. 25. 31-41. John 5. 27.
r 1 Cor. 13. 12. 2 Cor. 5. 8.
s 1 Tim. 2. 5.
t *Testament.*
u 1 Pet. 1. 2.
x Prov. 8. 33. Matt. 17. 5.
y Deut. 30. 17. 2 Tim 4. 4.
z Ex. 19. 18. Ps. 114. 6, 7.
a Hag. 2. 6, 7, 22.
b *May be shaken.*
c *Hold fast.*
d Eph 1. 6. 1 Pet. 2. 5, 20.
e Ex. 24. 17.

CH. XIII.

a Deut. 10. 18, 19. Matt. 25. 35, 43. Rom. 12. 13.
b Gen. 18. 2-10; 19. 1-3. Matt. 25. 40.

to fall behind so as to lose the prize. A root of bitterness signifies anything in doctrine or practice, which may disturb the peace of the Church, and check the progress of the Gospel. The disciples of Moses and of Jesus differ from each other to an extent which cannot, at present, be comprehended. The Mosaic was, indeed, awful and glorious, but the terror was too great to be endured. Christians are come to Mount Zion, of which Jerusalem was an emblem, where is gathered together all that is beautiful and glorious in the universe. There believers are for ever delivered from the law and all its terrors, and invested with privileges precious and everlasting. The spirits of the just are perfected in love; angels are their glorious companions, and heaven their eternal home.

Chap. XIII. 1-6. Where brothers are, the love ought surely to be brotherly, since only that becomes the relation. Nothing more conduces to comfort, edification, and the progress of the Gospel. The policy of the Wicked One is to promote strife and division, which make for the advancement of his cause. The cultivation of this love, therefore, ought to be the prime pursuit of every member of the Church of God. That, of which the Scriptures are so full, should be uniformly exemplified among the faithful, so that the Lively Oracles may find an exposition in the living temple. Hospitality, wisely conducted, may be made materially to contribute to the advancement of the cause of Christ; but, in order to this, it must be managed upon principle and system, having always in view a definite object. It may be carried on upon a scale of great magnitude and cost, without regard to the interests of the Gospel and the glory of God, and so prove mischievous, amounting to nothing more than a waste of time and money. Such hospitality is allied to sin. Christian piety is essentially sympathetic with all suffering, but especially with that which is endured for the sake of religion. Christians never act more in character than when they lay themselves out to stem the torrent of persecution, and to support those who are its helpless victims. Marriage is a primary ordinance of God, the foundation of the domestic constitution, the source of individual happiness, and national welfare. To destroy marriage would be to destroy the family, the nation, and the race! It is the dictate of nature and of reason, and hence it has been found existing, as a rule, throughout all lands and all time. Covetousness, which is idolatry, as one of the greatest and most hurtful sins, ought to be diligently guarded against. Ver. 7-17. The Church of Christ is a kingdom; bishops are subordinate rulers, who govern, not by their own laws, but by those of their Sovereign. The obedience rendered to them, therefore, is simple obedience to the Divine Lawgiver. Not only are their

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and [a] adulterers [c] God will judge.

5 *Let your* [d] conversation *be* without covetousness; [e] *and be* content with such things as ye have: for he hath said, [f] I will never leave thee, nor forsake thee.

6 So that we may boldly say, [g] The Lord *is* my helper, and [h] I will not fear what man shall do unto me.

7 Remember them which [i] have the rule over you, who have spoken unto you [j] the word of God; whose faith follow, [k] considering the end of *their* conversation;

8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, [l] that he might sanctify the people with his own blood, [m] suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 [n] For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer [o] the sacrifice of praise to God continually, that

A. D. 64.

[c] Pa. 50. 16-22. 1 Cor. 5. 13.
[d] Ex. 20. 17. Josh. 7. 21. Rom. 1. 29.
[e] Ex. 2. 21. Luke 3. 14.
[f] Gen. 28. 15. Josh. 1. 5. Is. 41. 10, 17.
[g] Gen. 15. 1.
[h] Matt. 10. 28.
[i] *Are the guides.*
[j] Luke 8. 11.
[k] Acts 7. 55-60.
[l] John 17. 19.
[m] Lev. 24. 23. Mark 15. 20-24. John 19. 17, 18.
[n] 1 Pet. 4. 7.
[o] Eph. 5. 19, 20. Rev. 4. 8-11.

[p] *Confessing to.*
[q] Pa. 37. 3. Gal. 6. 10.
[r] Luke 18. 22. Rom. 12. 13.
[s] Phil. 4. 18.
[t] 1 Sam. 8. 19; 15. 19, 20.
[u] *Guide.*
[v] Acts 24. 16. 2 Cor. 1. 12.
[w] Rom. 12. 17.
[x] Rom. 1. 12; 15. 31, 32.
[y] Rom. 15. 33.
[z] Acts 2. 24, 32; 10. 40, 41.
[a] Pa. 23. 1. Is. 40. 11.
[b] Matt. 26. 28. Luke 22. 20.
[c] *Testament.*
[d] John 17. 23. 1 Pet. 5. 10.
[e] *Doing.*
[f] Rom. 12. 1. Phil. 4. 18.
[g] John 16. 23, 24. Eph. 2. 18.
[h] Pa. 72. 18, 19.

is, the fruit of *our* lips, [p] giving thanks to his name.

16 But [q] to do good and to [r] communicate forget not: for [s] with such sacrifices God is well pleased.

17 [t] Obey them that [u] have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust [v] we have a good conscience, [w] in all things willing to live honestly.

19 But I beseech *you* the rather to do this, [x] that I may be restored to you the sooner.

20 Now [y] the God of peace, that [z] brought again from the dead our Lord Jesus, [a] that great Shepherd of the sheep, through [b] the blood of the everlasting [c] covenant,

21 [d] Make you perfect in every good work to do his will, [e] working in you that which is [f] well-pleasing in his sight, [g] through Jesus Christ; [h] to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

---

instructions to be received, but their example, so far as it is conformed to the Scriptures, is to be followed. Their life is a life of faith on the Son of God, and their aim his glory. For this they lived, and for this they died. The subject is set forth more explicitly and fully in the 17th verse: obedience and submission are there combined with a very solemn reason—"they watch for your souls." This watch is to be heard of another day; there is an account to be rendered—that document may bear a twofold character, reflecting either honour or disgrace on the flock or the individual members of it. If the former, it will cause joy to the shepherd; if the latter, grief, and they who cause this grief will be the losers. This view of things presents a twofold aspect: it bears with great solemnity on the ministers of the Word themselves. To conduct a pastorate in the spirit of this scripture will be no light matter; it will demand a measure of vigilance, diligence, fidelity, impartiality, wisdom, patience, meekness, courage, and love, which God alone can unite in one individual. Well may the pastor exclaim, "Who is sufficient for these things?" and the stoutest might well sink under the thought, were it not that their "sufficiency is of God." Ver. 18-25. Paul is everywhere alive to the great importance of the prayers of the Church to the success of his labours. All Christian pastors are the same, and they are not less dependant for prosperity on the co-operation of their flocks. Churches are, therefore, to remember that they have the cause of God very much in their own hands. They must not, therefore, look to their pastors to perform all the work, and to build up a spacious temple; he has his part, but they, too, have theirs, which he cannot possibly perform. Neglecting this, the consequences are soon apparent, and they are but too ready to charge the consequences of their own neglect upon their shepherd. The glorious outburst of love, truth, and piety in verses 20 and 21 is characteristic of the apostle, and a worthy conclusion to this wonderful exposition of the Levitical economy. What the apostle here prays that Christians may be, all should seek to become, and continue to be, till summoned to share the rest of their brethren, and to enter into the joy of their Lord.

THE GENERAL EPISTLE OF

JAMES.

This Epistle is called General, although it is not any more so than the Epistle to the Romans. It is especially addressed to the twelve tribes scattered abroad—that is, converted Israelites. The apostle had clearly in view the persecutions of the period, and the support required by the suffering saints. A tendency to abuse the Gospel already began to display itself, and the object of this Epistle was, partly, to correct it. The Holy Spirit selected James to furnish an antidote to this sore evil, both then and in all coming time. None of the apostles have been led so explicitly and faithfully to deal with it. James most impressively shews, that the faith which justifies also sanctifies, and that there can be no change of state without a corresponding change of character. James was naturally a man of powerful understanding. In the Council held at Jerusalem, to settle the question of the circumcision of the Gentiles, he was the last to speak, when he brought the matter to a close, in a manner so clear and forcible as to silence all opposition, and secure uniformity. This vigour of mind is manifest throughout the whole of the Epistle; its appeal is everywhere to the intellect rather than the heart; it contains little doctrine, and hardly any experience; it is chiefly devoted to the exposure and the denunciation of false profession, which is done with a force wholly irresistible. It is probable that James was put to death about the year 62, and that he wrote his Epistle shortly before he suffered.

CHAPTER I.

1 *We must exercise patience, 5 and ask wisdom of God; 13 not imputing our sins to him, 17 from whom all good cometh, 21 but obediently hearing his word.*

[a] JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, [b] that the trying of your faith worketh patience.

4 But [c] let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If [d] any of you lack wisdom, [e] let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But [f] let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree [1] rejoice in that he is exalted;

10 But the rich, in that he is made low: [g] because as the flower of the grass he shall pass away.

A. D. 60.

CH. I.

[a] Matt. 10. 3; 13. 55. Acts 1. 13.
[b] Rom. 8. 28. 2 Cor. 4. 17.
[c] Ps. 37. 7. Gal. 6. 9.
[d] Ex. 31. 3, 6. 1 Kings 3. 7-9. Prov. 3. 5-7.
[e] Prov. 2. 3-6. Is. 55. 6, 7.
[f] Mark 11. 22-24. Heb. 11. 6.
[1] *Glory.*
[g] Is. 40. 6. Matt. 6. 30.

[h] Job 5. 17. Prov. 3. 11, 12. Rev. 3. 19.
[i] Luke 22. 28-30.
[k] Gen. 3. 12. Rom. 9. 19, 20.
[2] *Evils.*
[l] Gen. 3. 6; 4. 5-8. Matt. 26. 48-50.
[m] Matt. 22. 29.
[n] Prov. 2. 6. Is. 28. 26. John 3. 27.
[o] Num. 23. 19. Is. 46. 10.
[p] Lev. 23. 10. Heb. 12. 23. Rev. 14. 4.
[q] Prov. 14. 29. Matt. 5. 22.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* [h] the man that endureth temptation: for when he is tried, he shall receive [i] the crown of life, which the Lord hath promised to them that love him.

13 Let [k] no man say, when he is tempted, I am tempted of God: for God cannot be tempted with [2] evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then, [l] when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 [m] Do not err, my beloved brethren.

17 Every [n] good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is [o] no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be [p] a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, [q] slow to wrath:

Chap. I. 1-15. There are worse things for believers than persecution; sanctified by the Holy Spirit, it serves highly important ends. Wisdom is wanted, however, to bear it well; but that is to be had for the asking. Availing prayer is the prayer of faith in the Divine testimony, and of reliance on the Divine goodness. A double-minded man is a man with two minds—one of faith, and another of unbelief; a man who tries to serve both God and Mammon. The prayer of such a man has no power. The human race is one, and God is the Father of all; the distinctions of earth vanish at his footstool. The law prostrates all in the dust of self-abasement, and the Gospel raises all who receive it to the dignity of sons and daughters of Almighty God. Temptation, by trying faith, strengthens it, and thus adds to the peace, hope, and comfort of believers. When God tempts, he simply exercises the faith of his people, and thereby tests the strength of their confidence in his own word. When the devil tempts, it is to transgress the Divine commands, and to doubt the Divine veracity. Abraham furnishes an example of the one—David of the other. "Lust" is a term signifying the inordinate desire of anything, more especially of things forbidden; sin is the result of its gratification, and the fruit of sin is death! Ver. 16-26. Men, from the beginning, have been prone to charge their own transgressions upon God; from God, however, nothing but good can come—from the Wicked One, nothing but evil. He never tempts but to destroy! James, notwithstanding the intensely practical character of his epistle, distinctly recognises the doctrine and the fact of the regeneration of the souls of the strangers scattered abroad, whereby they became the first-fruits of the glorious harvest which was afterwards to be reaped. On this doctrine the apostle immediately proceeds to

20 [r] For the wrath of man worketh not the righteousness of God.

21 Wherefore, lay apart all filthiness, and superfluity of naughtiness, [s] and receive with meekness the ingrafted word, [t] which is able to save your souls:

22 But [u] be ye doers of the word, and not hearers only, [x] deceiving your own selves.

23 For [y] if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into [z] the perfect law of liberty, and continueth *therein*, he being not [a] a forgetful hearer, but a doer of the work, [b] this man shall be blessed in his [3] deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1 *We must not despise the poor.* 14 *Faith without works,* 17 *is dead.*

MY brethren, have not [a] the faith of our Lord Jesus Christ, [b] *the Lord* of glory, with respect of persons.

2 For if there come unto your [1] assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [2] in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, [c] Hath not God chosen the poor of this world [d] rich in faith, and [e] heirs of [3] the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. [f] Do not rich men oppress you, [g] and draw you before the judgment-seats?

7 Do not they [h] blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, [i] Thou shalt love thy neighbour as thyself, ye do well:

9 But [k] if ye have respect to persons, ye commit sin, and [l] are convinced of the law as transgressors.

10 [m] For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For [4] he that said, [n] Do not commit adultery, said also, Do not kill. [o] Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by [p] the law of liberty.

13 For [q] he shall have judgment without mercy that hath shewed no mercy; [r] and mercy [5] rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? [s] can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body, what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being [6] alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy

A. D. 60.

[r] 2 Tim. 2. 24, 25.
[s] Ps. 25. 9.
[t] Acts 13. 26.
[u] Matt. 7. 21-25.
[x] Is. 44. 20. Gal. 6. 3, 7.
[y] Ex. 33. 31, 32. Luke 6. 49.
[z] Ps. 119. 96-105.
[a] 23, 24.
[b] Ps. 19. 11.
[3] Or, *doing.*

CH. II.

[a] Acts 20. 21. Col. 1. 4.
[b] Ps. 34. 7-10. 1 Cor. 2. 8.
[1] Gr. *synagogue.*
[2] *Well*, or *seemly.*

[c] Is. 14. 32.
[d] Prov. 8. 17-21. Luke 12. 21.
[e] Matt. 25. 34. Rom. 8. 17.
[3] *That.*
[f] Job 20. 19. Ps. 10. 2, 8, 10, 14.
[g] 1 Kings 21. 11-13. Acts 4. 1-3, 26-28.
[h] Ps. 73. 7-9. Rev. 13. 5, 6.
[i] Lev. 19. 18, 34. Luke 10. 27-37.
[k] Lev. 19. 15.
[l] John 16. 8, *marg.* Jude 15.
[m] Deut. 27. 26. Matt. 5. 18, 19.
[4] *That* law *which said.*
[n] Ex. 20. 13, 14. Deut. 5. 17, 18. Matt. 5. 21-28.
[o] Lev. 4. 2, 13, 22. Ps. 130. 3.
[p] 1. 25.
[q] Jud. 1. 7. Prov. 21. 13. Is. 27. 11.
[r] Ex 33. 11. Mic. 7. 18.
[5] *Glorieth.*
[s] 1 Cor. 15. 2. Eph. 2. 8-10.
[6] *By itself.*

found a most important point of Christian morals. "Slow to speak" is one of the most valuable counsels that can be given to the Christian. The bridling of the tongue is the highest achievement of the grace of God. Until this be accomplished, grace cannot be said to reign; but this once realised, everything else will be easy. From this we may learn the extent to which the tongue enters into personal religion. It therefore behoves every man to consider well how far he can stand the application of this test. "This man's religion is vain," is language which ought to make the ears of multitudes of professors to tingle. Every man who mixes much with Christian society, will perceive at once that, thus judged, a considerable portion of existing religion is vain. Ver. 27. This is one of the most precious portions of the New Testament. What prominence is here given to compassion! How unlike is this definition to that which great numbers of professing Christians would probably give! The whole is summed up in two points—the exercise of compassion for helpless suffering, and the cultivation of personal purity. The world is full of the woes of widowhood, and the sorrows of orphanage; and an antidote is to be found only in the Gospel of the grace of God.

Chap. II. 1-13. Christians should view their fellowmen through the same medium as the Saviour himself does. What a man's character, apart from the body and in the world of spirits, will be, constitutes the ground of the estimate in which he ought to be held here. To be a new creature, bearing the image of Christ, clothed in his righteousness, the temple of his Spirit, living to his praise, and adorning his Gospel—although in rags—is to be a son of God, and, as such, an object of love and confidence! Mere raiment can neither add to nor take from his moral worth and personal dignity. In the absence of these virtues and attributes, it is not in the power of earthly substance and circumstances to change either his state or his character. Christians, forgetting this, shew their carnality, and offend their Lord. Here, again, is a test by which to try the spirit of professors. It may still be frequently said, with too much truth, relative to the arrangements of the house of God, "Ye have despised the poor." That such a spirit should have arisen at so early a period, amidst the contempt and persecution to which the Christians were exposed, is not a little remarkable. Moreover, their troubles came not from the poor, but the rich, to whom they were so forward to offer an undeserved homage. It was the rich who persecuted themselves, and blasphemed the worthy name by which they were called. Nor was this all, the bulk of the believers consisted of the poor, whom God had chosen to be rich in faith, and heirs of the kingdom. On that ground, if on no other, it ill became them to despise the poor. Here the apostle distinctly recognises the "election of grace," as fixing the subjects of the kingdom of God. The importance of the rule laid down is indicated by the remarkable expression, the

faith [7] without thy works, [t] and I will shew thee my faith by my works.

19 [u] Thou believest that there is one God; [x] thou doest well: [7] the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 [8] Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, [z] Abraham believed God, and it was imputed unto him for righteousness: and he was called [a] the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For [b] as the body without the [9] spirit is dead, [c] so faith without works is dead also.

CHAPTER III.

1 *We ought to bridle our tongues,* 13 *and to cultivate heavenly wisdom.*

MY brethren, be not many masters, [a] knowing that we shall receive the greater [1] condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great [2] a matter a little fire kindleth!

6 And [b] the tongue *is* a fire, [c] a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the [3] course of nature; and [d] it is set on fire of hell.

7 For every [4] kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of [5] mankind:

8 But the tongue can no man tame; *it is* [e] an unruly evil, [f] full of deadly poison.

9 Therewith [g] bless we God, even the Father; and [h] therewith curse we men, which are [i] made after the similitude of God.

10 Out [k] of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same [6] place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, [l] and lie not against the truth.

15 This [m] wisdom descendeth not from above, but *is* earthly, sensual, devilish.

A. D. 60.

7 Some copies read, *by thy works.*
t Rom. 8. 1. 1 Tim. 1. 5.
u Deut. 6. 4. Is. 43. 10. John 17. 3. Rom. 3. 30. Eph. 4. 5, 6. Jude 4.
x Jon. 4. 4, 9. Mark 7. 9.
7 Luke 4. 34.
8 *Thou seest.*
z Gen. 15. 6.
a Ex. 33. 11. b Is. 2. 22. Luke 23. 46.
9 *Breath.*
c 14, 17, 20.

CH. III.

a Lev. 10. 3. Luke 12. 47, 48. Acts 20. 26, 27.
1 *Judgment.*

2 *Wood.*
b Jud. 12. 4-6. Prov. 15. 1. Is. 30. 27.
c Gen. 3. 4-6. 1 Sam. 22. 9-17. Prov. 1. 10-14. Matt. 12. 34, 35-36.
3 *Wheel.*
d Luke 16. 24. Acts 5. 3.
4 *Nature.*
5 *The nature of man.*
e Ps. 55. 21.
f Deut. 32. 33. Rom. 3. 13.
g 1 Chr. 29. 10, 20. Eph. 1. 3.
h Jud. 9. 27. Matt. 5. 44.
i Gen. 1. 26, 27. k Ps. 50. 16-20. Rom. 12. 14.
6 Or, *hole.*
l John 16. 2. Acts 26. 9.
m John 3. 27.

"Royal Law," which shews its paramount excellence, its perpetual authority, and universal application. This law is an infallible guide under every variety of circumstances. We have simply to change places with our fellow-men, to ascertain, in any given case, how we ought to act towards them. That can never be right to them which we should deem wrong to ourselves. Ver. 14-26. We now reach the main point in the epistle, and here the question turns upon a single word—"say." The man who has true faith must have works, as fire must have heat; whatever he may "say," it cannot exist without. In the absence of works, a man's "saying" he has faith is of no avail; he is not to be believed, because he does not speak the truth. Where the fruits of faith exist, there can be no doubt as to faith itself, any more than about fire, where strong heat is felt—although the fire be not visible, it must be there. The Searcher of hearts alone can see faith, but its fruits are palpable to all. The case of Abraham is the most remarkable illustration Scripture can supply. The great points here contrasted are a dead and a living faith. Abraham's faith shewed itself by his works, the works perfected the proof of its existence; but it was the faith, not the works—the believing God—that was "imputed to him for righteousness:" on that ground alone he was called the Friend of God. It is strange that it should ever have been attempted, from this Scripture, to establish the doctrine of justification by works, and thus to array James and Paul against each other. There is the most perfect harmony between the apostles—Paul was not less opposed than James to a merely nominal faith. He distinctly states that "neither is circumcision anything, nor uncircumcision, but the keeping of the commandments of God."

Chap. III. 1-12. The term "masters" signifies teachers. Vanity is restless, often prompting a wish to teach where almost everything remains to be learned. The apostle returns again to the subject of the tongue. Here it was, and is, that all were and are in hourly peril. Other temptations are occasional; this is constant. Here, too, men are each other's tempters; in no other way is there so much mutual provocation to folly and sin. The last evil, therefore, to be conquered is this. The picture here drawn is the most humbling and awakening to be found in the pages of Inspiration. The tongue is the most dangerous and venomous thing in the universe; it is an "evil;" it spurns "rule;" and it is full of "deadly poison"—a fire, a world of iniquity;" and yet this terrible thing is in the mouth of man! Ver. 13-16. He who is to teach should be endowed with the necessary knowledge; and where that knowledge is, it will shew itself in a good conversation. True wisdom is, moreover, distinguished by meekness. Bitter envying and strife may assume the guise of zeal for religion; but it is not to be trusted—it lies against the truth. Such wisdom is not of Divine origin, but earthly, sensual, and devilish; and, as such, opposed to all the graces of the Holy Spirit. Envy is the parent of strife, incompatible with love to our neighbour, and rebellion against the arrangements of God. The evil which has sprung out of it none can tell; it has embroiled individuals, families, classes, and nations, leading to violence, robbery, and murder! Ver. 17, 18. "Wisdom" here signifies the knowledge of the truth as it is in Jesus; it is as much as to say—"True religion is first pure, and then peaceable; and every man in whom it dwells is gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." The new creature is

16 For where envying and strife *is*, [n]there *is* [7]confusion, and every evil work.

17 But [o]the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, [p]full of mercy and good fruits, without [8]partiality, and without hypocrisy.

18 And [q]the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

1 *Against inordinate affections,* 4 *love of the world,* 6 *pride,* 8 *hypocrisy,* 9 *impenitence,* 11 *evil-speaking,* 13 *and security.*

FROM whence *come* wars and [1]fightings among you? *come they* not hence, *even* of your [2]lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye [a]ask, and receive not, because ye ask amiss, that [b]ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the [c]friendship of the world is enmity with God? [d]whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, [e]The spirit that dwelleth in us lusteth [3]to envy?

6 But he giveth more grace: wherefore he saith, [f]God resisteth the proud, but [g]giveth grace unto the humble.

7 [h]Submit yourselves therefore to God. [i]Resist the devil, and he will flee from you.

8 [k]Draw nigh to God, and he will draw nigh to you, [l]Cleanse *your* hands, *ye* sinners; and [m]purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 [n]Humble yourselves in the sight of the Lord, and [o]he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain;

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? [4]It is even [p]a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [q]If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1 *Judgments denounced on oppressors.* 7 *Encouragement to the oppressed.* 12 *Caution against swearing.* 16 *The efficacy of intercessions.* 19 *An encouragement to attempt the conversion of sinners.*

GO to now, *ye* rich men, [a]weep and howl for your miseries that [1]shall come upon *you.*

2 [b]Your riches are corrupted, and [c]your garments are moth-eaten.

3 Your gold and silver is cankered;

A. D. 60.

[n] Acts 19. 29. 1 Cor. 14. 33.
[7] *Tumult,* or *unquietness.*
[o] Gen. 41. 38, 39. Prov. 2. 6. Is. 11. 2, 3.
[p] John 1. 14.
[8] Or, *wrangling.*
[q] Prov. 11. 28, 30.

CH. IV.

[1] Or, *brawlings.*
[2] Or, *pleasures.*
[a] Job 27. 8-10. Is. 1. 15, 16.
[b] Luke 15. 13, 30.
[c] John 15. 19, 23; 17. 14.
[d] Gal. 1. 10.
[e] Gen. 4. 5, 6. Is. 11. 13.
[3] *Enviously*
[f] Ex. 10. 3, 4. Is. 10. 3-14.
[g] 2 Chr. 32. 26. Prov. 15. 33.
[h] 1 Sam. 3. 18. Job 1. 21. Dan. 4. 25, 32, 34-37.
[i] Matt. 4. 3-11. Rev. 12. 9-11.
[k] Gen. 18. 23. Is. 55. 6, 7.
[l] Is. 1. 15, 16. 1 Pet. 3. 21.
[m] Ps. 51. 6, 7, 10.
[n] *Set on* 6, 7.
[o] 1 Sam. 2. 6. Job 22. 29.
[4] Or, *For it is.*
[p] Ps. 90. 5-7. 1 Pet. 1. 24. 1 John 2. 17.
[q] Rom. 1. 10. 1 Cor. 4. 19.

CH. V.

[a] Is. 13. 6. Luke 23. 28, 29.
[b] Matt. 6. 19, 20.
[c] Job 13. 28. Hos. 5. 12.

Christ is here delineated with great beauty. Such was Christ the Lord himself; and such ought all to be who bear his name. We have only to look abroad, and to compare with this portrait what is everywhere seen among men, to discover the extent to which the race has suffered from the Fall. When the whole human family shall have been renewed by the Spirit of God, and wrought up to this Divine temper, then will the kingdom of heaven have filled our world. All description, in such matters, is necessarily imperfect; things, to be at all understood, must be tried by a standard. A world unfallen placed by the side of a world "lying in the Wicked One," would be required to shew the terrible and all-pervading effects of sin.

Chap. IV. 1-7. War is among the most awful fruits of the fall of man. As the climax of wickedness and madness, it is standing evidence against the human race. Ungovernable appetite and passion, insatiable cupidity and ambition, among individuals and nations, till quenched by the blood of Christ, will never cease to agitate the world; and the misery thence arising will prove its own punishment. So far as happiness is concerned, all gain realised by violence will be found so much loss, and all success failure. Sin never can produce felicity. The "spirit that lusteth to envy" must, therefore, be cast out: this is the unalterable condition of rest, peace, and enjoyment. James, to his fearful picture of human depravity, adds the doctrine of diabolical agency. We are here presented, not with a mere evil principle, but with an "evil *person*"—a terrible power. Ver. 8-12. To address men as if sin were their misfortune rather than their fault, is to deceive them to their own undoing, and to prove faithless to the Lord of heaven and earth. We have here an example of the apostolic method of preaching repentance, which would sound strange in the ears of many in modern assemblies. Of all the apostles James is the most pungent in his appeals to the conscience; he reproves sin with all the boldness of a Jewish prophet. Ver. 13-17. Then, as now, there was a constant tendency in the human heart, even among those whom the Lord had taught, to forget their frailty, and to act independently of their Almighty Creator. In ancient times, it was the custom for merchants in the East to travel, carrying their goods with them; and it is to this custom the apostle here alludes. The covetous scheming depicted by James but ill accords with the uncertain tenure of human existence. Man wants not for monitors on every side; he may see a fit emblem of his life in the passing vapour, which is hardly perceived till it is gone. It behoves the Christian to act with a constant regard to the Divine will, satisfied that whatever God ordains is both right in itself, and best for his people. Everything at variance with this is evil. All plans and speculations, the sphere of which is in the uncertain future, are in their own nature foolish, if not dangerous. "If the Lord will," therefore, ought to be the motto of pilgrims to Zion.

Chap. V. 1-12. This awful address evidently points to the great men of the country—the oppressors of the Church, and the prompters of those courses which were ripening the nation for ruin. These men were the depositaries of power, which they abused to purposes of cruelty, rapine, and murder: whom they would they slew, and hated most the best! To be a saint was to be a victim! The very meekness of the Christians only served to invite outrage. Weak and helpless, nothing

and the rust of them shall be a witness against you, [d]and shall eat your flesh as it were fire. [c]Ye have heaped treasure together for the last days.

4 Behold, [f]the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and [g]the cries of them which have reaped are entered into the ears of the [h]Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, [i]as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 [1]Be patient therefore, brethren, [k]unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, [l]until he receive the early and latter rain.

8 Be ye also patient; [m]stablish your hearts; [n]for the coming of the Lord draweth nigh.

9 [2]Grudge not one against another, brethren, lest ye be condemned: behold, [o]the Judge standeth before the door.

10 Take, my brethren, the prophets, [p]who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, [q]and have seen the end of the Lord; that [r]the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? [s]let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them [t]pray over him, [u]anointing him with oil in the name of the Lord:

15 And [x]the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 [y]Confess *your* faults one to another, and [z]pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, [a]and he prayed [b]earnestly that it might not rain; [b]and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way [c]shall save a soul from death, and shall [d]hide a multitude of sins.

A. D. 60.

d Rev. 17. 16.
c Deut. 32. 33, 34.
f Is. 5. 7. Mal. 3. 5.
g Gen. 4. 10. Ex. 2. 23, 24.
h Rom. 9. 29. Is. 1. 9, *Heb.*
i Is. 22. 13. Rev. 19. 17, 18.
1 Or, *Be long patient:* or, *Suffer with long patience.*
k Luke 18. 8. 1 Cor. 1. 7.
l Jer. 5. 24. Zech. 10. 1.
m Ps. 27. 14.
n 1 Pet. 4. 7.
2 Or, *Groan not*, or *grieve not*, 4. 11. Lev. 19. 18.
o Gen. 4. 7.
p Acts 3. 21.
q Job 42. 10-17.
r Ex. 34. 6. Is. 55. 6, 7. Rom. 2. 4. Eph. 1. 6.
s 1 Chr. 16. 5.
t 2 Kings 4. 33.
u Mark 6. 13.
x Matt. 17. 20.
y Luke 17. 3, 4.
z Col. 1. 9.
a Rom. 11. 2.
b *In prayer.*
b Luke 4. 25.
c Rom. 11. 14. 1 Tim. 4. 16.
d Prov. 10. 12. 1 Pet. 4. 8.

remained for them but to suffer, pray, and wait till the Lord came to put an end to their sorrows. The sufferings of Job were unspeakably great, but the end of the Lord in sending them was merciful; when his purposes were accomplished. the cloud was dispersed, and the sun of Divine favour shone forth more gloriously than ever. Ver. 13-15. Nothing is to be counted an evil which leads to a throne of grace. Prayer ought to be co-extensive with affliction, and then affliction would everywhere be followed by thanksgiving, praise, and joy. Trials and mercies would be synonymous. The glad heart is to disburden itself in song, making melody to God. The state of mind here indicated should more extensively characterise the children of the kingdom. Music and poetry are the handmaids of devotion, and eminently fitted to promote edification. The anointing here mentioned is one of the strongholds of Popery; which, according to its custom, utterly perverts the truth, by assuming that what is here stated in accordance with the condition of things then existing, was to be a standing rule for every age. This was then quite in keeping with the extraordinary gifts which prevailed; the elders and others had extensively the power of healing, which was variously exercised—at one time by touch, at another by the laying on of hands, or the utterance of words in the name of Christ, or by anointing with oil. As that, and all other primitive gifts, have now ceased, so the anointing is properly laid aside. Popery, however, regardless of the fact, has turned the primitive usage to account, converting it into a sacrament, known as "Extreme Unction." While the imposture is professedly grounded on this passage, its object is avowedly the very opposite to that assigned by the apostle! James enjoins the observance with a view to life; Popery never introduces it till all hope of life is gone! In the one case, it prepared the way for a return to the world; in the other, for a departure from it! None of the impostures of Popery are more palpable, deceitful, and cruel. Ver. 16-20. This is another of those Scriptures which the "Man of Sin" has perverted to purposes of delusion and evil. The Popish priests make it the foundation of their pernicious and impious system of what is called "Auricular Confession," or confession in the ear of the priest, who claims the right, and exercises it, of searching the conscience by all sorts of interrogatories. The confession, on the contrary, enjoined by James, is not to a priest at all, but to one another; nor does it mean more than that general opening of the heart, in any matter that troubles the conscience, to a friend, with a view to counsel and prayer. Popish confession, on the contrary, is a school of iniquity, which, under pretence of discovering sin with a view to its forgiveness, sows broadcast the seeds of it in the hearts of the simple and the untainted, teaching them sins which had never entered the mind. The system of confession, as carried on in the kingdom of Antichrist, while it contributed nothing to personal purity, but the contrary, prodigiously advanced the power of the Popedom. By means of this tremendous engine, the spirit of Europe was placed and kept in fetters for ages. Kings, princes, and people, all were brought by it into a state of the most abject slavery.

THE FIRST EPISTLE GENERAL OF
PETER.

The object of this Epistle is to strengthen, encourage, and console the children of God. There is difficulty in determining whether it was intended for Jewish or Gentile believers, or for both; but one thing is certain, it is equally adapted to either. There is nothing about it at all pointing to the Circumcision. It comprises a general delineation of the system of Gospel doctrine, Christian experience and morality, remarkable alike for its simplicity, clearness, and force. Notwithstanding the great importance which attaches to the labours of Peter, and his special prominence at the outset, he ultimately disappears; we hear no more of him after the Council at Jerusalem. There seems reason, however, to believe that he preached largely to the Jews of the Dispersion, in many parts of the East. It is also probable that he came to Rome about the year 63 or 64, when he fell under the cruel hand of the persecutor, and was crucified, according to the prediction of his Lord.

CHAPTER I.

1 *He blesseth God for their prospects of glory, 6 which were a support in trouble, 8 and an occasion of love to Christ; 10 of whom the prophets had spoken, 13 and whom they were bound to serve in all holy obedience.*

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 [a]Elect according to the foreknowledge of God the Father, through [b]sanctification of the Spirit, unto obedience and [c]sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 [d]Blessed *be* the God and Father of our Lord Jesus Christ, [e]which, according to his [1]abundant mercy, [f]hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To [g]an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven [2]for you,

5 Who are [h]kept by the power of God through faith unto salvation, [i]ready to be revealed in the last time:

6 Wherein ye greatly rejoice, though now for a season (if need be) [k]ye are in heaviness through manifold temptations;

7 That [l]the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom [m]having not seen, [n]ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy [o]unspeakable, and full of glory:

A. D. 60.

CH. I.

[a] Is. 65. 9, 22.
[b] Acts 20. 32. 1 Cor. 1. 30. 2 Thes. 2. 13.
[c] Heb. 10. 22.
[d] 2 Cor. 1. 3. Eph. 1. 3,17.
[e] Ex. 34. 6. Rom. 6. 15-21. Eph. 1. 7; 2. 4, 7-10.
[1] Gr. *much.*
[f] John 1. 13; 3. 3-8.
[g] 3. 9.
[2] *For us.*
[h] 1 Sam. 2. 9.
[i] 1 Tim. 6. 14, 15.
[k] Job 9. 27, 28. Is. 61. 3. Heb. 12. 11.
[l] Job 23. 10. Rom. 5. 3, 4. Jam. 1. 3, 4.
[m] Heb. 11. 1-27.
[n] Cant. 1. 7. John 21. 15-17.
[o] 2 Cor. 12. 4.
[p] Rom. 6. 22. Heb. 11. 13.
[q] Rom. 8. 9.
[r] Is. 53. 1-10. Luke 24. 26, 27, 46.
[s] Is. 53, 11, 12. John 12. 41.
[t] John 16. 7-15. Acts 4. 8, 31.
[u] Is. 11. 2-6. John 15. 26.
[x] Ex. 25. 20.
[3] Or, *perfectly.*
[y] Luke 17. 30.
[z] Rom. 8. 28, 30.
[a] Matt. 5. 48.
[b] Eph. 1. 17; 3. 14.
[c] Deut. 10. 17. Job 34. 19.
[d] Gen. 47. 9. Ps. 39. 12.
[e] Ps. 49. 7, 8.

9 [p]Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time, [q]the Spirit of Christ which was in them did signify, when it testified beforehand [r]the sufferings of Christ, and [s]the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you [t]with the Holy Ghost [u]sent down from heaven; [x]which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope [3]to the end, for the grace that is to [y]be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But [z]as he which hath called you is holy, [a]so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye [b]call on the Father, [c]who without respect of persons judgeth according to every man's work, [d]pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that [e]ye were not redeemed with corruptible things, *as*

Chap. I. 1-7. Peter reasons upwards from effect to cause. Apostle although he was, he knew nothing of any man's election but through repentance towards God, and faith in the Lord Jesus; but wherever he found these, he viewed and treated the subjects of them as heirs of eternal life, and urged them to make their calling and election sure. "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." In every age this new birth has been a mystery, but the fact has been certain; the subjects of it have uniformly been made new creatures. They who are born again are the subjects of a lively hope, founded in the resurrection of Christ: that great fact proves the acceptance of his work in the room and stead of his people, by which conscience is relieved, and the soul filled with happiness. Ver. 8-16. The appeal here made to the feelings of the converts is very affecting. They had not seen the Lord, Peter had; and yet, believing the Divine testimony concerning him, they rejoiced as well as he, and for the same reason. Faith brings distant objects near, and gives things invisible much of the effect of sight. The salvation of souls comprises everything secured for them by Jesus Christ, both for this world and that which is to come. The prophets were the mere penmen of the Holy Spirit, recording his communications even when ignorant of their import. They were, nevertheless, at especial pains to penetrate the mystery; and when they failed, were rewarded by an intimation, that the time was future, and that they had no immediate interest in the matter. As with the body, so with the mind, action requires freedom from incumbrance; the loins of the mind must be girded up, and everything put aside that would interfere with the movements of the soul in the

silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But [f]with the precious blood of Christ, [g]as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, [h]but was manifest in these last times for you,

21 Who [i]by him do believe in God, [k]that raised him up from the dead, and gave him glory; that [l]your faith and hope might be in God.

22 Seeing [m]ye have purified your souls [n]in obeying the truth through the Spirit unto unfeigned love of the brethren, [o]*see that ye* love one another with a pure heart fervently:

23 Being [p]born again, not of corruptible seed, but of incorruptible, [q]by the word of God, which liveth and abideth for ever.

24 [r]For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But [s]the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

1 *The apostle exhorts them to desire the sincere milk of the word.* 11 *He beseeches them to abstain from fleshly lusts.* 13 *He enforces obedience to magistrates and to masters;* 20 *exhorting them to suffer patiently for well-doing.*

WHEREFORE, [a]laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As new-born babes, desire [b]the sincere milk of the word, that ye may grow thereby;

3 If so be ye have [c]tasted that the Lord *is* gracious:

4 To whom coming, *as unto* [d]a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, [l]are built up a spiritual house, an holy priesthood, to offer up [e]spiritual sacrifices, [f]acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [g]Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto [h]you therefore which believe *he is* [2]precious: but unto them which be disobedient, [i]the stone which the builders disallowed, the same is made [k]the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

9 But ye *are* [l]a chosen generation, [m]a royal priesthood, [n]an holy nation, [o]a [3]peculiar people; that ye should [p]shew forth the [4]praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past [q]*were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, as strangers and pilgrims, [r]abstain from fleshly lusts, which war against the soul;

12 Having [s]your conversation honest among the Gentiles; that, [5]whereas they speak against you as evil-doers, [t]they may, by *your* good works, which they shall behold, glorify God in [u]the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him [x]for the punishment of evil-doers, and for the praise of them that do well.

15 For [y]so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:

16 As free, and not [6]using *your* liberty for a cloak of maliciousness, [z]but as the servants of God.

17 [7]Honour all *men*. Love the brotherhood. [a]Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* [8]thank-worthy, if a man

A. D. 60.

f Zech. 13. 7. Matt. 26. 28.
g Is. 53. 7. John1. 29, 36.
h Acts 3. 25, 26.
i John 5. 24.
k Acts 2. 24, 32.
l Ps. 42. 5.
m John 15. 3.
n 4. 17.
o Phil. 1. 9.
p *See on* 3.
q Jer. 23. 28, 29.
r *For that.*
s *See on* 23.

CH. II.

a Is. 2. 20.
b Ps. 19. 7-10.
c Zech. 9. 17. Heb. 6. 4-6.
d John 6. 57; 14. 6, 19. Rom. 5. 10.
l Or, *be ye built.*
e John 4. 22-24. Rom. 12. 1.
f Phil. 1. 11. Col. 3. 17.
g Rom. 9. 32, 33. Eph. 2. 20.

h Hag. 2. 7. John 6. 68, 69. Phil. 3. 7-10.
2 Or, *an honour.*
i Luke 20. 17. Acts 4. 11, 12.
k Zech. 4. 7. Col. 2. 10.
l Deut. 10. 15. Is. 41. 8.
m Ex. 19. 6. Is. 66. 21. Rev. 1. 6.
n John 17. 19. 1 Cor. 3. 17.
o Deut. 4. 20; 7. 6.
3 *Purchased people.*
p Is. 60. 1-3. Matt. 5. 16.
4 *Virtues.*
q Rom. 9. 25.
r Acts 15. 20, 29.
s Ps. 37. 14.
5 *Wherein.*
t Tit. 2. 7, 8.
u Luke 1. 68.
x Rom. 13. 3, 4.
y Eph. 6. 6, 7.
6 *Having.*
z Eph. 6. 6.
7 *Esteem.*
a Gen. 20. 11; 22. 12.
8 *Thank.*

fight of faith. Holiness is to be the one great pursuit of the justified; guilt removed, and peace imparted, the principles of evil are to be combated and uprooted, so far as practicable in the present state of human nature. Whatever a class of professors may say, increase of holiness is commanded, and, therefore, possible; every man who has watched the working of his own heart knows there is such a thing as growth both in knowledge and in grace. Ver. 17-25. Life is but a sojourn; the children of God, one generation after another, are called home to rest in peace. While the great principle which is to govern them is love, it is not without a salutary mixture of fear. In the wide universe only one thing can redeem souls—the blood of Christ. Redemption was not an after-thought; the work of Christ was appointed him before the world had a being, and everything which succeeded his manifestation in the flesh was but a part of the Divine arrangement. Truth alone can purge the soul from sin; and wherever it enters by faith it has that effect. Peter unites with the other apostles in testifying to the great doctrine of regeneration. Whatever is stated in Scripture will be fulfilled to the letter in the eternal world; every promise to the righteous, and every threatening to the wicked, will then be found an ever-enduring reality.

Chap. II. 1-10. The seeds of all sin are found in the hearts of all men. Circumstances alone have led to the differences which appear among them. What milk is to the babe in nature, that the simple Gospel is to the young convert. There is no appointment to punishment, unless as the reward of transgression. Their wickedness was foreseen, and its penalty fixed, from eternity. But all was justice, and nothing arbitrary. All that is good in the faithful, is the result of purpose and the effect of grace. Christians are a chosen generation; and, through the Lord Jesus, they are made both kings and priests unto God, that through eternity they may shew forth his praise. Ver. 11-17. "Fleshly lusts," and "the works of the flesh," as set forth in Gal. v. 19-21, are terms which explain each other. They must not be indulged in, but modified, through the power of the Spirit. The seat of sin is in the soul; the body is merely the instrument of its operation. The conflict is, therefore, not between the body and the soul, but between the old and the new nature. All indulgence of these evil

[b] for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, [c] this *is* [g] acceptable with God.

21 For even hereunto were ye called: [d] because Christ also suffered [1] for us, [e] leaving us an example, that ye should follow his steps:

22 Who [f] did no sin, neither was [g] guile found in his mouth:

23 Who, [h] when he was reviled, reviled not again; when he suffered, he threatened not; [i] but committed [2] *himself* to him that judgeth righteously:

24 Who [k] his own self bare our sins in his own body [3] on [i] the tree, that we, being dead to sins, should live unto righteousness: [m] by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

1 *He teacheth the duty of wives and husbands;* 8 *exhorteth all men to unity and love,* 14 *and to suffer persecution.* 19 *The benefits of Christ toward the old world.*

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* [a] the hidden man of the heart, in that [b] which is not corruptible, *even the ornament* of [c] a meek and quiet spirit, [d] which is in the sight of God of great price.

A. D. 60.

[b] Matt. 5. 10-12. John 15. 21.
[c] Rom. 12. 1, 2.
[g] *Thank.*
[d] Luke 24. 26.
[1] Some read, *for you.*
[e] Rom. 8. 29.
[f] Is. 53. 9. Luke 23. 41, 47.
[g] John 1. 47.
[h] Ps. 38. 12-14. Is. 53. 7.
[i] Luke 23. 46.
[2] His cause.
[k] Ex. 28. 38. Ps. 33. 4.
[3] Or, *to.*
[i] Deut. 21. 22, 23.
[m] Is. 53. 5.

CH. III.

[a] Matt. 23. 26.
[b] 1. 23.
[c] Ps. 25. 9.
[d] 1 Sam. 16. 7. Luke 16. 15.

[e] 1 Sam. 2. 1.
[1] Gr. *children.*
[2] Or, *loving to the brethren.*
[f] Prov. 20. 22. Luke 6. 27-29.
[g] Matt. 19. 29. Luke 18. 18.
[h] Jam. 3. 1-10.
[i] John 1. 47. Rev. 14. 5.
[k] Deut. 11. 12. Prov. 15. 3. Zech. 4. 10.
[l] John 9. 31. Jam. 5. 16.
[m] Lev. 17. 10. Ps. 80. 16. Ez. 15. 7.
[3] Gr. *upon.*
[n] Jer. 15. 15. Matt. 19. 29. Acts 9. 16.
[o] Num. 20. 12. Is. 5. 16.
[p] 1 Sam. 12. 7. Is. 1. 18.
[q] Col. 1. 5, 23, 27. Tit. 1. 2.
[4] *Reverence.*
[r] Rom. 9. 1. Heb. 9. 14; 13. 18.

5 For after this manner in the old time the holy women also, [e] who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord: whose [1] daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; [2] love as brethren, *be* pitiful, *be* courteous:

9 Not [r] rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, [g] that ye should inherit a blessing.

10 For he that will love life, and see good days, let him [h] refrain his tongue from evil, and his lips that they [i] speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For [k] the eyes of the Lord *are* over the righteous, and [l] his ears *are open* unto their prayers: [m] but the face of the Lord *is* [3] against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and [n] if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But [o] sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you [p] a reason of [q] the hope that is in you with meekness and [4] fear:

16 Having [r] a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely

---

appetites and passions tends to blind the mind, to quench the Spirit, to disturb peace, to stain purity, and impair strength. The chief crime of the Christian, in the esteem of the wicked around him, is his virtue; he is spoken against as evil, only because he has ceased to be such, and with all his heart is learning to do well. The best defence of Christians is their character: "good works" are their own evidence; and in due season the wicked will acknowledge that the righteous are better than they. Divine judgments are powerful teachers: when the Lord visits the earth, then his enemies do justice to his people. Loyalty to the powers that be, is a first principle of the Christian religion; believers submit even to bad governments, and in the end overthrow them by the meek and quiet diffusion of knowledge. The universal triumph of the Gospel will be the destruction of bad governments and bad laws, and the establishment of the reign of truth and justice. Resistance to unlawful measures, however, by legal means, is fully permitted, as is proved from the example of the Apostle of the Gentiles. Ver. 18-25. The lesson here given to all who occupy subordinate stations, is most important. By uniformly acting on it, the cause of Christ will be materially advanced. From the constitution of human nature, patient sufferers will find their account in it. When a man endures wrongfully, he is adopting the surest means of effecting the redress of his grievances; his patience will recoil upon the evil-doer. The use which is here made of the Lord's example is the most touching thing in the epistle. In the hands of the Apostles, it is rendered subservient to every purpose of evangelical instruction, supporting all the promises and enforcing all the precepts.

Chap. III. 1-7. All the Apostles unite in upholding the domestic constitution. Where a husband happens to be an unbeliever, his conversion will very mainly, under God, depend on the deportment of his wife. Religion in the life will often command attention, where religion in the Bible, and in the pulpit, is unheeded. "A meek and quiet spirit" may, to the carnal eye, seem a thing of little value; but it is, "in the sight of God, of great price," and, among men, it is often a great power; it is a jewel, compared with which the gems of the ocean are worthless. The claims of the wife are co-extensive with her duties. The knowledge of God in Christ gives a colour to everything. Here, in a single verse, we have the elements of a treatise; "joint-heirs of the grace of life," is an expression involving a principle which, if obeyed, will abundantly secure all the ends of matrimony. Whatever is at variance with love and peace, will be sure to hinder social worship. Strife and devotion cannot dwell under the same roof. Ver. 8-16. Christian brotherhood perfected, would be the most beautiful spectacle in the universe, and only short of heaven itself. Peter, like James, makes special provision for the rule of the tongue. To manage that organ is one of the highest achievements of grace. The habitual recognition of the Divine presence, and our relation to God as our Father, will raise us above the fear of man, and render us more than conquerors over

accuse your [s]good conversation in Christ.

17 For *it is* better, [t]if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For [u]Christ also hath once suffered for sins, the just for the unjust, [x]that he might bring us to God, [y]being put to death in the flesh, [z]but quickened by the Spirit:

19 [a]By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once [b]the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto *even* [c]baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

CHAPTER IV.

1 *He exhorts them not to practise any longer their former sins;* 8 *but to maintain charity toward each other,* 10 *to be diligent in their respective duties,* 12 *and to rejoice in suffering for the sake of Christ.*

FORASMUCH then as [a]Christ hath suffered for us in the flesh, [b]arm yourselves likewise with the same mind: [c]for he that hath suffered in the flesh hath ceased from sin;

2 That he [d]no longer should live the rest of *his* time in the flesh to the lusts of men, but to [e]the will of God.

3 For the time past of *our* life may suffice us [f]to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, [g]speaking evil of *you;*

5 Who [h]shall give account to him [i]that is ready to judge the quick and the dead.

A. D. 60.

[s] 1, 2.
[t] Matt. 26. 39, 42. Acts 21. 14.
[u] Is. 53. 4-6.
[x] Eph. 2.16-18.
[y] Dan. 9. 26.
[z] Rom. 6. 11.
[a] Rev. 19. 10.
[b] Is. 30. 18.
[c] Matt. 28. 19. 1 Cor. 12.13.

CH. IV.

[a] *See on* 3. 18.
[b] Rom. 13. 12-14.
[c] Rom. 6. 2, 7, 11.
[d] Rom. 7. 4. Col. 3. 7, 8. Tit. 3. 3-8.
[e] Ps. 143. 10. Matt. 7. 21; 21. 31.
[f] Deut. 12. 30, 31. Tit. 3. 3.
[g] Acts 18. 6. 2 Pet. 2. 12. Jude 10.
[h] Mal. 3. 13-15. Luke 16. 2.
[i] Ps. 50. 6. Ec. 18. 30.

[k] John 5.25,26.
[l] Rom. 8. 9-11. 1 Cor. 11. 31, 32.
[m] Rom. 8. 2. Gal. 2. 19. Eph. 2. 3-5. Tit. 3. 3-7.
[n] 1 Thes. 5.6-8. Tit. 2. 12.
[o] Mark 13. 33-37.
[p] 1Cor.13;14.1. 2 Pet. 1. 6,7.
[1] Or, *will.*
[q] Matt. 20. 28. Luke 8. 3.
[r] Luke 12. 42. Tit. 1. 7.
[s] Rom. 3. 2. Heb. 5. 12.
[t] Rom. 12. 6-8.
[u] 1 Cor. 6. 20. Eph. 3. 20, 21.
[x] Phil. 2. 11.
[y] Col. 1. 24. Rev. 1. 9.
[z] Luke 17. 30.
[a] Num. 11. 25, 26.
[b] Acts 5. 41. Rom 5. 3-5.
[c] Is. 10. 12. Ez. 9. 6. Mal. 3. 5.
[d] Matt. 24. 22-24.

6 For, for this cause was the gospel preached also [k]to them that are dead, [l]that they might be judged according to men in the flesh, [m]but live according to God in the spirit.

7 But the end of all things is at hand: [n]be ye therefore sober, [o]and watch unto prayer.

8 And, above all things, have [p]fervent charity among yourselves: for charity [1]shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* [q]minister the same one to another, as [r]good stewards of the manifold grace of God.

11 If any man speak, *let him speak* [s]as the oracles of God; if any man minister, *let him do it* as of [t]the ability which God giveth; [u]that God in all things may be glorified [x]through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as [y]ye are partakers of Christ's sufferings; that, [z]when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* [a]for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or *as* a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; [b]but let him glorify God on this behalf.

17 For the time *is come* that [c]judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And [d]if the righteous scarcely be

every enemy. Ver. 17-22. It is consolatory for Christians to know that nothing can befall them but by the will of God, and that everything is rendered subservient to their welfare. The sufferings of Christ for his people should reconcile them to the endurance of all things, even of death itself, for his sake! That same Spirit which had formed his body, after the crucifixion raised it again from the dead. By that same Spirit, through Noah, he preached to the men of the Old World, commanding them to repent, that they might be saved, throughout the long period of the preparation of the Ark. Christ was not then incarnate; but he superintended all the affairs of his Church, and regulated the course of every believer. Noah, the "preacher of righteousness," was his representative—the Apostle of the Old World—beseeching them to be reconciled unto God. As there was no deliverance but by the Ark, and all perished except those within it, so there is salvation only through the Lord Jesus. Water is an expressive emblem as the means of material purification; but the blood and Spirit of Christ alone can cleanse the soul. The resurrection proved the acceptance of Christ's sacrifice, and made way for his exaltation to the Father's right hand, where he dispenses the blessings of redemption.

Chap. IV. 1-8. The apostle now returns to his subject, as set forth in chap. iii. 18: "Arm yourselves with the same mind"—that is, rather than transgress the Divine command, and dishonour the Lord of glory, be prepared to encounter persecution, and even to lay down life itself, with the same meekness and courage as Christ displayed in bearing the sins of his people. All who are born of God must deny the lusts of men, and henceforth be governed by the principle of filial love. They have been too long the servants of iniquity, walking in paths which led from God to perdition! The revolting picture here drawn shews what was the prevailing habit of the period throughout the Gentile world. In these courses the benighted earth sought happiness, but found it not. The conduct of the Christians, therefore, might well seem strange to them. Their reformation brought a reproach on them; and thus it is still with people, in every condition of life, who break off evil courses, and separate from worldly company. They are frequently considered to be the subjects of mental disorder, and yet they are hated instead of being pitied, which they ought to be, supposing the truth of the insinuation. When enmity reigns around the children of God, that is a strong reason why they should draw more closely together, and by love at home endeavour to com-

saved, [e] where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto [f] a faithful Creator.

CHAPTER V.

1 *The apostle exhorts the elders to feed the flock of God; 5 the younger to submit to the elder; 8 and all to be sober, watchful, and constant in the faith; 9 to resist the devil.* 10 *He concludes by salutations and benedictions.*

THE [a] elders which are among you I exhort, who am also an elder, and [b] a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed [c] the flock of God [1] which is among you, [d] taking the oversight *thereof*, not by constraint, but willingly; [e] not for filthy lucre, but of a ready mind;

3 Neither [f] as [2] being lords over *God's* heritage, but being ensamples to the flock:

4 And when [g] the chief Shepherd shall appear, ye shall receive [h] a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder: yea, [i] all *of you* be subject one *to* another, and be clothed with humility: for [k] God resisteth the proud, and giveth grace to the humble.

A. D. 60.

[e] Rom. 1. 18.
[f] Col. 1. 16-20. Heb. 1. 2, 3.

CH. V

[a] Acts 20. 17, 28.
[b] Acts 10. 39-41.
[c] Luke 12. 32.
[1] *As much as in you is.*
[d] Heb. 12. 15.
[e] Jer. 6. 13.
[f] 1 Cor. 3. 5-9.
[2] *Overruling.*
[g] John 10. 11. Heb. 13. 20.
[h] 2 Tim. 4. 8.
[i] Rom. 12. 10.
[k] Job 22. 29.

[1] 1 Cor. 10. 22.
[m] Jam. 1. 9, 10.
[n] Matt. 6. 25, 34.
[o] Luke 12. 30-32.
[p] Eph. 6. 11.
[q] Luke 4. 3-12.
[r] Ex. 34. 6, 7.
[s] 1 Tim. 6. 12.
[t] Rev. 1. 6.
[u] Col. 4. 7, 9.
[x] Heb. 13. 22.
[y] John 21. 24.
[z] Acts 20. 24.
[a] Rom. 5. 2.
[b] Ps. 87. 4.
[c] 1 John 1. 13.
[d] Acts 12. 12, 25.
[e] 1 Thes. 5. 26.
[f] John 14. 27.

6 Humble yourselves therefore under [l] the mighty hand of God, [m] that he may exalt you in due time:

7 [n] Casting all your care upon him; [o] for he careth for you.

8 Be sober, be vigilant; because your adversary [p] the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom [q] resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But [r] the God of all grace, [s] who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you:*

11 [t] To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, [u] a faithful brother unto you, (as I suppose,) I have written briefly, [x] exhorting, and [y] testifying that this is [z] the true grace of God, [a] wherein ye stand.

13 The *church that is* [b] at Babylon, [c] elected together with *you*, saluteth you; and *so doth* [d] Marcus my son.

14 Greet ye one another [e] with a kiss of charity. [f] Peace *be* with you all that are in Christ Jesus. Amen.

pensate for unkindness, injustice, and cruelty abroad. They have their happiness very much in their own hands; love will make the most of everything, and follow only such courses as make for peace. Ver. 9-19. Times of persecution, which lead men to flee, render the exercise of hospitality a thing of great moment. Even the lives of the faithful have often depended upon it. In proportion to the means which have been bestowed upon individuals, is their obligation; and they are to remember that, in distributing to the necessities of their brethren, they are only acting as their Master's stewards; the property is not theirs, but his. "Fiery trials" signify persecutions of the utmost intensity, which then raged in the regions to which the apostle refers, in the outset of his epistle. The highest honour known to Christians, was to suffer for the Divine and Glorious Person who had laid down his life for them. Peter is here urging believers simply to follow the example which had been set long before, in Judea, by him and his brother apostles. Reproach for Christ is but another name for honour and happiness; the special blessing of God never fails to rest abundantly on those who suffer for his kingdom. The persecutions of those days were essential to purify the Church, to keep her pure, and thus to prepare her for the glorious enterprise of the world's conversion. But if such dispensations be the lot of God's own people, what is to be expected by their enemies?

Chap. V. 1-7. Peter here, merging for the moment his apostolic office, fraternally addresses the elders of the Church as one of themselves, mingling with his words the touching fact, that he had been a "witness of the sufferings of Christ." The phraseology of the charge here given, very probably arose from the address of the Lord Jesus to Peter, when he commanded him to feed the sheep and the lambs of his flock. The language is full of tenderness and beauty. Human nature is such, that its constant tendency is to go astray. The power derived from pastorship was in danger of being abused to gratify purposes of vanity, pride, and ambition; the subsequent history of the Church shewed that there was but too much need for the caution here given by the apostle. It is proper that the under-shepherds should copy from the Chief Shepherd, for then all will be well; eschewing all attempts at lordship, they will endeavour to be examples to the flock. In addition to what was personally binding on them individually as Christians, they are required, as teachers of others, to exemplify their own lessons; since on this the success of their ministry will very materially turn. These are standing rules for the pastors of Churches and preachers of the Word to the end of time. Age brings experience, and, hence, years are entitled to respect. Pride and perversity, wherever they appear, are fatal to peace, and more especially so in the Church of Christ. Ver. 8, 9. None of the apostles have spoken with such feeling and force as Peter concerning Satanic temptation—plainly for this reason, that none had experienced so bitterly and terribly his malice, cunning, and power. The awful lesson Peter had learned was ever after present to him, to the day of his death. It is as lamentable as it is astonishing, that the revealed fact of the existence and character of this diabolical enemy of man, instead of exciting terror and awakening vigilance, should, by multitudes of professing Christians, be treated with levity and made the subject of jest! He is here described as the "adversary" of the faithful; and to sport with so awful a reality, as if his being were a fiction, is the way for men to prepare themselves and each other for being devoured! The only safe attitude is that of sobriety, watchfulness, and prayer. Ver. 10, 11. Suffering has ever been employed in improving and perfecting all great characters. God uses it as a preparation for his own work of stablishing, strengthening, and settling his people. Let none murmur at such a process, seeing it is carried on with a view to the bestowment of blessings so great and precious. Ver. 12-14. There is great uncertainty as to the import of the term "Babylon." Some writers have contended that Rome was meant, as the mystical Babylon, seeing it was about to take the place of the ancient city, outstripping it in depravity, pride, idolatry, and cruelty. Others, however, have thought it more natural to take it to mean Babylon in Chaldea, or in Egypt, where there were Jewish converts to the Christian faith, and among whom, it is presumed, the apostle was then labouring.

THE SECOND EPISTLE GENERAL OF PETER.

This Epistle, it is probable, was written several years after the former, and only a short time before the apostle's martyrdom. Its object was to put Christians on their guard against false apostles, and others, who perverted the Gospel, and infidel scoffers who sought to shake the faith of believers, and to prevent the spread of the Word. The Epistle embodies much precious truth, earnestly inculcating holiness, and entire consecration to the service of the Lord.

CHAPTER I.

1 *He exhorts them to cultivate every Christian grace.* 12 *From a view of his own approaching departure,* 16 *and expectation of Christ's second coming, he labours to imprint his exhortations on their minds.*

A. D. 66.

CH. I.

1 *Symeon.*
2 *Of our God and Saviour.*
a Num. 6. 24-26. 1 Pet. 1. 2.
b Is. 53. 11. John 17. 3.
c Ps. 110. 3. John 17. 2.
3 *By.*
d Ex. 36. 25-27.
e John 1. 12, 13.
f Gal. 6. 8. Jam. 4. 1-3.
g Ps. 119. 4. Zech. 6. 15.
h Acts 24. 25.
i Ps. 37. 7. Gen. 5. 24.
j John 13. 34.
m 1 Cor. 13. 4-8.
n John 15. 7, 8.

4 *Idle.*
o 2 Tim. 2. 19. Heb. 6. 11, 19.
p Matt. 25. 34. 2 Cor. 5. 1.
q Acts 16. 5. Heb. 13. 9.
r John 21. 18, 19.
s Matt. 28. 18. John 17. 2.
t Matt. 17. 1-5.
u Matt. 28. 19. Luke 10. 22.

1 SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness 2 of God and our Saviour Jesus Christ:

2 a Grace and peace be multiplied unto you through b the knowledge of God, and of Jesus our Lord,

3 According as c his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us 3 to glory and virtue:

4 Whereby d are given unto us exceeding great and precious promises; that by these e ye might be partakers of the divine nature, f having escaped the corruption that is in the world through lust.

5 And besides this, g giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, h temperance; and to temperance, i patience; and to patience, k godliness;

7 And to godliness, l brotherly kindness; and to brotherly kindness, m charity.

8 For if these things be in you, and abound, n they make *you that ye shall* neither *be* 4 barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence o to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so p an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, q and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, r even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly-devised fables, when we made known unto you s the power and coming of our Lord Jesus Christ, but t were eye-witnesses of his majesty.

17 For he received from u God the

Chap. I. 1-9. Character and privilege are always united in the Sacred Scriptures. The foundation of peace and hope is justification before God: until men be renewed, pardoned, and reconciled, and have imputed to them the righteousness of the Lord Jesus, they are not in a position to enter the school of Christ. There must be life and peace before there can be hope and joy, duty and service. A new heart, therefore, lies at the bottom of obedience, and of exhortations to the use of means for growth and edification. In order to faith in the Lord Jesus, there must be knowledge concerning him; this possessed and believed, experience commences, and the spring of holy obedience is opened up. The promises are given in order to purity quite as much as to comfort. This participation of the Divine nature is the source of all personal excellence. The outline of Christian morality here presented is perfect. The whole of the virtues or graces enumerated are necessary to constitute Christian character; they cannot exist apart; the principle of them all is in the new nature: but they may not all be alike cultivated, although they ought to be so; since only in this way can we secure the symmetry which is essential to spiritual beauty. Ver. 10-21. It is by men's obedience to the Gospel call that their "election" is indicated. If the obedience be sincere, there is no doubt as to the fact of the "election;" if the obedience be false, the truth of the "election" has still to be proved. Whatever, therefore, shews the reality of the call, goes to that extent to prove the reality of the "election." Heartfelt penitence and sincere faith are a moral demonstration of election; well-grounded hope, therefore, increases with the growth of holiness. The life and labours of the apostle were now drawing to a close, and his love induced him to look beyond, to the interests of the Church: he was not satisfied to leave the doctrines of the Gospel to the uncertainties of tradition; and, therefore, led by the Divine Spirit, he determined to place on record the substance of the lessons he had hitherto been inculcating on the hearts of the faithful. Peter brings his peculiar knowledge concerning the events of the Saviour's life and death strongly to bear on his instructions. Important in the way of evidence as was the voice from Heaven to those who heard it, yet the word of prophecy was more sure, and every way more important. The witnesses of the voice would, in the course of nature, pass away; but the written testimony would remain for ever. Prophecy was a light in the world, where all was darkness concerning the things of which it spoke. From the beginning, prophecy had described a wonderful Person, giving intimation of the time, place, and circumstances of his birth, foretelling that he would perform miracles, teach wisdom, die for sin, rise from the dead, be taken up to heaven, and establish a universal, glorious, and long-enduring kingdom. It is among the certainties of revelation and of experience that all believers are

Father honour and glory, when there came such a voice to him from the excellent glory, [x]This is my beloved Son, [y]in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not [5]in old time by the will of man; but [z]holy men of God [a]spake *as they were* moved by the Holy Ghost.

CHAPTER II.

1 *He foretelleth of false teachers, their impiety and punishments, 7 from which the godly shall be delivered, as Lot out of Sodom; 10 and more fully describeth the manners of those profane and blasphemous seducers.*

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even [a]denying the Lord that bought them, and bring upon themselves swift destruction.

2 And [b]many shall follow their [1]pernicious ways; by reason of whom the way of truth shall be [c]evil spoken of.

3 And through covetousness shall they with feigned words [d]make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God [e]spared not the angels that sinned, [f]but cast *them* down to hell, and delivered *them* into chains of darkness, [g]to be reserved unto judgment;

5 And [h]spared not the old world, but saved Noah, the eighth *person*, a preacher of righteousness, [i]bringing in the flood upon the world of the ungodly;

6 And [k]turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

A. D. 66.

[x] Matt. 3. 17. Luke 3. 22.
[y] Is. 42. 1; 53. 10. Matt. 12. 18.
[5] *At any time.*
[z] Deut. 33. 1. 1 Kings 13. 1.
[a] Num. 16. 28. 1 Pet. 1. 11. Rev. 19. 10.

CH. II.

[a] Matt. 10. 33. Acts 3. 13, 14. Jude 4.
[b] Matt. 24. 10-13. Rev. 12. 9.
[1] *Lascivious*, as some copies read.
[c] Acts 14. 2. Jude 10, 15.
[d] Deut. 24. 7. John 2. 16.
[e] Deut. 29. 20. Rom. 8. 32; 11. 21.
[f] Is. 14. 13. Matt. 8. 29.
[g] Job 21. 30. Jude 13.
[h] Gen. 6-8. Heb. 11. 7.
[i] 3. 6.
[k] Gen. 19. 24, 25, 28. Is. 13. 19. Jude 7.

[l] Gen. 19. 16-22.
[m] 1 Cor. 10. 13.
[n] Job 21. 30. Prov. 16. 4.
[2] *Dominion.*
[3] Some read, *against themselves.*
[o] Prov. 14. 32. John 8. 21.
[p] Is. 3. 11. Rom. 2. 8, 9.
[4] *An adulteress.*
[q] Is. 1. 16. John 5. 44.
[r] 1 Sam. 12. 23. 1 Kings 18. 18; 19. 10. Prov. 28. 4.
[s] Acts 1. 18.
[t] Num. 22. 28-30.
[u] Ec. 7. 25. Luke 6. 11.
[x] Job 6. 14-17. Hos. 6. 4. Jude 12, 13.
[y] Eph. 4. 14.
[z] Matt. 25. 30. Jude 6, 13.
[a] Acts 2. 40.
[5] Or, *for a little*: or, *a while*, as some read.
[b] John 8. 34. Tit. 3. 3.

7 And [l]delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord [m]knoweth how to deliver the godly out of temptations, [n]and to reserve the unjust unto the day of judgment to be punished;

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise [2]government: presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accusation [3]against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly [o]perish in their own corruption;

13 And shall receive [p]the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time: spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you:

14 Having eyes full of [4]adultery, and [q]that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have [r]forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved [s]the wages of unrighteousness;

16 But was rebuked for his iniquity: [t]the dumb ass, speaking with man's voice, forbade [u]the madness of the prophet.

17 These [x]are wells without water, [y]clouds that are carried with a tempest; to whom the mist of [z]darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those [a]that were [5]clean escaped from them who live in error.

19 While they promise [b]them liberty, [b]they themselves are the servants of cor-

enlightened by the Spirit of God to discover his glory in the face of Jesus Christ. Such illumination and discovery constitute to the individual the highest species of evidence. It is the fruit of the unction from the Holy One, which teaches all things. The various branches of Christian evidence are far from unimportant; but that of which we speak is indispensable, in order to their full effect. It gives finish, cement, and completion to the whole. By "private interpretation" is meant the arbitrary explanation of an individual, without regard to the analogy of faith, the events of history, or the teaching of the Spirit. As prophecy itself was not the result of private opinion, so neither was it to be opened up by private judgment. Men's private sentiments had nothing to do with it: "holy men of God spake as they were moved by the Holy Ghost." They spoke and wrote just as they were prompted by the Divine Spirit.

Chap. II. 1-22. Peter, as well as Paul, was beset by false apostles and false teachers. It is to be noted that, under the Old Testament, false prophets everywhere mixed themselves up with the true, opposing their instructions, and neutralising their labours. In the New Testament the state of things was materially altered, which led to a corresponding change on the part of the enemy. The Lord Jesus now became the great subject of attention; his person and offices were the objects of extreme hostility to the adversary. "Damnable heresies" are heresies which bring along with them, or which are followed by, damnation. Of this class was the denial of the Godhead, the Divine mission, and atoning sacrifice of Christ. The seeds of such heresies were scattered abroad privily, so as to raise no alarm. "The tares were sown while men slept." The peril is constant, and so should be the vigilance of the faithful, who are never for a moment safe against the incursion of evil. These false teachers succeeded in their object mainly through craft and falsehood. Loud in their pretences to piety, even when adopting the surest methods of uprooting it, they deceived the simple. While themselves the slaves of corruption, they invited others to come and share with them the sweets of Gospel liberty! Of all evil-

ruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world, [c]through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, [d]the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [e]The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 *The certainty of Christ's coming to judgment,* 11 *which we ought to prepare for,* 17 *by stability,* 18 *and growth in grace.*

THIS second epistle, beloved, I now write unto you; in *both* which [a]I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, [b]and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, [c]walking after their own lusts,

4 And saying, [d]Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that [e]by the word of God the heavens were of old, and the earth [1]standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire [f]against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, [g]that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord [h]is not slack concerning his promise, as some men count slackness; [i]but is long-suffering to us-ward, [k]not willing that any should perish, [l]but that all should come to repentance.

10 But [m]the day of the Lord will come as a thief in the night; [n]in the which the heavens shall pass away with a great noise, and the elements shall [o]melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

11 *Seeing* then *that* [p]all these things shall be dissolved, what manner *of persons* ought ye to be [q]in *all* holy conversation and godliness;

12 Looking for and [2]hasting unto [r]the coming of the day of God, wherein [s]the heavens, being on fire, shall be dissolved, and the elements shall [t]melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, [u]be diligent, that ye may be found of him in peace, without spot, and blameless:

15 And [x]account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things: in which are some things [y]hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, [z]unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, [a]being led away with the error of the wicked, fall [b]from your own stedfastness:

18 But [c]grow in grace, and *in* [d]the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

A. D. 66.

[c] 1. 2.
[d] Num. 24. 20. Phil. 3. 19.
[e] Prov. 26. 11.

CH. III.

[a] 2 Tim. 1. 6.
[b] Eph. 2. 20.
[c] 2 Cor. 4. 2. Jude 16, 18.
[d] Gen. 19. 14. Is. 5. 18, 19. Jer. 5. 12; 17. 15. Mal. 2. 17. Luke 12. 45.
[e] Gen. 1. 6, 9. Ps. 24. 2. Heb. 11. 3.
[1] *Consisting.*
[f] Matt. 10. 15. 1 John 4. 17.
[g] Ps. 90. 4.

[h] Is. 46. 13.
[i] Ex. 34. 6. Ps. 86. 15. Is. 30. 18.
[k] Ez. 18. 23,32.
[l] Rom. 2. 4. 1 Tim. 2. 4. Rev. 2. 21.
[m] Is. 2. 12. Joel 3. 14. Mal. 4. 5.
[n] Ps. 102. 26. Is. 51. 6. Matt. 24. 35. Heb. 1. 11, 12.
[o] Ps. 46. 6.
[p] Ps. 75. 3. Is. 14. 31; 24. 19; 34. 4.
[q] Ps. 37. 14; 50. 23. 2 Cor. 1. 12. Heb. 13. 5. Jam. 3. 13.
[2] *Hasting the coming.*
[r] *See on* 10.
[s] *See on* 10.
[t] Mic. 1. 4.
[u] 1 John 3. 3.
[x] *See on* 9.
[y] 1 Kings 10. 1.
[z] Jude 4.
[a] Matt. 24. 24.
[b] 1. 10, 11.
[c] Ps. 92. 12.
[d] John 17. 3.

doers, those are the most culpable, and their punishment will be in proportion, who "sin that grace may abound." They have professed allegiance to Christ the Lord, and mingled with his people, only that they might be in a better position to adopt means for the overthrow of his kingdom; they are, therefore, rebels of the most treasonable description, and their reward will be worthy of their work.

Chap. III. 1-10. It is no mean office to perform to the people of God the part of a remembrancer; to a large extent it constitutes the business of the Christian pastor. The boundaries of Inspiration are fixed, and the facts of the Gospel cannot be multiplied. The great concern, then, of the Church of God is, to increase their acquaintance with the old truth, and to grow in the love and faith of it. The prophets and the apostles were the inspired messengers of God to man, and their words constitute the Lively Oracles which make men wise unto salvation. Scoffing and profligacy go together. Men oppose the Bible, because it opposes them. Voluntary ignorance is positive transgression, and it will be punished as such. The wisdom of the world is ignorant alike of the beginning and the end of the visible universe, whereas men inspired by God are perfectly at home in dealing with the stupendous and awful subject. Ver. 11-18. These facts are not mere matter of curious information; they have a strong practical bearing. The prospect of such a time, combined with the great stake in it which belongs to every human being, may well inspire seriousness. All, even the wicked, will then be solemn; it is, therefore, well for all to begin now. To these great facts are added others: the space to be left void, by the destruction of the present system of things, is to be occupied by new heavens and a new earth, which are to be the abode of righteous intelligences. Thus sin, and the consequences of it, will be removed from this wide domain of the universe; and the memory of the terrible catastrophe by which death was introduced, will be obliterated. It is a great and a fatal mistake to suppose that a life of faith is a life of sloth. It behoves all who bear the name of Christ to be diligent, that they may be found of him in peace. All error tends to wickedness, and is, therefore, accompanied with peril to the people of God, who ought to watch lest they fall from their own stedfastness. The sure means of holding out to the end is growth in grace and in the knowledge of Christ. By pursuing this course, none

THE FIRST EPISTLE GENERAL OF
JOHN.

It is probable that this Epistle was written towards the close of John's life, and after all his apostolic brethren had rested from their labours. The crop of heretical doctrine which had long been springing up, had then appeared throughout the Christian world, more especially in the East. Christ the Lord was everywhere the great object of attack. One class denied his divinity; another, his proper humanity; a third, his sufferings as a sacrifice for sin; and a fourth, professing to hold these truths, perverted the grace of his Gospel, contending that believers were under no obligation to observe the moral law. Against all these, and others, without naming them, John here directs his testimony. The Epistle teems with Gospel truth, wrought up with the experience of the faithful in a very remarkable manner. It is stamped by the same originality as John's Gospel. The spirit, sentiment, and language all bear the closest resemblance: while, full of love, the whole is directed towards personal holiness, with a point, a force, and an affection, to be found nowhere else in Scripture.

CHAPTER I.

1 He bears testimony to Christ, 5 and to the necessity of holiness, in order to fellowship with God; 9 with whom, however, the true penitent is accepted for Christ's sake.

THAT [a]which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and [b]our hands have handled, of [c]the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you [d]that eternal life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and [e]the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and [f]the truth is not in us.

9 [g]If we confess our sins, [h]he is faithful and just to forgive us *our* sins, [i]and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, [k]we make him a liar, and [l]his word is not in us.

A. D. 90.

CH. I.

[a] Prov. 8.22-31. Is. 41. 4. Mic. 5. 2. John 1. 1, 2; 8. 58.
[b] Luke 24. 39. John 20. 27.
[c] John 1. 14.
[d] John 17. 3.
[e] 2. 1,2; 5. 6,8. John 1. 29.
[f] 1 Tim. 6. 5. 3 John 3.
[g] Lev. 26.40-42. Job 33.27,28. Ps. 32. 5.
[h] Deut. 7. 9. 1 Cor. 1. 9. Heb. 10. 23.
[i] Ps. 19. 12. Eph. 5. 26. Tit. 2. 14.
[k] Job 24. 25.
[l] 2. 4; 4. 4. 2 John 2.

CHAPTER II.

1 Comfort against sins of infirmity. 3 To know God is to keep his commandments, 9 and love our brethren. 12 All are guarded against the love of the world, 18 and anti-christian errors.

MY little children, these things write I unto you, that ye sin not. [a]And if any man sin, [b]we have an advocate with the Father, Jesus Christ the righteous:

2 And [c]he is the propitiation for our sins; and not for ours only, but also [d]for *the sins of* the whole world.

CH. II.

[a] 1. 8-10.
[b] Rom. 8. 34. 1 Tim. 2. 5. Heb 7.24,25.
[c] Rom.3.25,26.
[d] John 1. 29. 2 Cor. 5. 18-21.

will fail of the crown of righteousness, which the Lord will give to all that love him.

Chap. I. 1-4. John comes forth very much in the character of a witness: he opens his epistle without salutation, and closes it without benediction. Having finished his deposition of truth and love, he retires. Nothing is here spoken from hearsay—the knowledge of the writer, even apart from inspiration, was the most complete and perfect conceivable. The eye, the ear, and the hand, all united in ascertaining the fact of the incarnation, death, and resurrection of the Son of God. From Jesus comes all life, natural, spiritual, and eternal. In the fellowship here set forth, the Holy Spirit is not mentioned, for the obvious reason that such communion is effected and sustained solely by him: he is the immediate source of Divine life to the elect; from him proceed peace, joy, hope, love, and all the other graces by which believers are distinguished. Ver. 5-10. "God is light," is an idea full of beauty and glory. Light and holiness are synonymous terms, as well as darkness and sin. Light and heat are that source of life and gladness throughout the material universe, and, therefore, a striking emblem of those influences which obtain in the spiritual world. All Christians have fellowship with God the Father in this light, and the holiness of which it is the symbol. John makes short work with those who deny that they are sinners, by the direct citation of the testimony of the Searcher of hearts. There is no forgiveness without penitence, which must be at once sincere and expressed. When that takes place, forgiveness necessarily follows—first, from the fidelity of God to his promise of such forgiveness to every returning transgressor; and, secondly, from his equity: the ransom has been paid by the Lord Jesus, and, in virtue of that, pardon must, in justice to him, be extended to all believers. The blood of the Atonement meets the necessities of all who come to him. If, therefore, any perish, theirs will be the blame as well as the ruin.

Chap. II. 1-14. To remove sin from the earth, is the object of all that enters into the idea of Christianity. To fight against it, and endeavour to uproot it from the soul, is the primary duty of all believers. As the abominable thing which God hates, it has involved the human race in such destruction that nothing could recover them but the death of God in human nature. Notwithstanding the full forgiveness and entire justification of all believers, human nature is still such, even after regeneration, that sin will occur afresh; and, therefore, provision requires to be made for its removal, since otherwise no flesh could be saved. This necessity is fully met by the advocacy and the atonement of Jesus. The love of the Head is uniformly attended with the love of his mystical body. It is impossible to love the Head, and to hate the body, or any part of it. A Christian may be cruelly injured and most deeply aggrieved by a brother, but still he cannot hate him; and the means he may adopt for the correction of the wrongdoer proceed from love, and not enmity.

3 And hereby we do know that [e]we know him, [f]if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, [g]is a liar, and the truth is not in him.

5 But [h]whoso keepeth his word, [i]in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith [k]he abideth in him, ought himself also so [l]to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, [m]a new commandment I write unto you, which thing is true in him and in you; because [n]the darkness is past, and [o]the true light now shineth.

9 He that saith he is in the light, and hateth his brother, [p]is in darkness even until now.

10 [q]He that loveth his brother abideth in the light, and there is none [l]occasion of stumbling in him:

11 But [r]he that hateth his brother is in darkness, and [s]walketh in darkness, and knoweth not whither he goeth, [t]because that darkness hath blinded his eyes.

12 I write unto you, little children, because [u]your sins are forgiven you [x]for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because [y]ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and [z]the word of God abideth in you, and ye have overcome the wicked one.

15 [a]Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, [b]is not of the Father, but is of the world.

17 And [c]the world passeth away, and the lust thereof: [d]but he that doeth the will of God abideth for ever.

A. D. 90.

[e] John 17. 3. 2 Cor. 4. 6.
[f] John 14. 21-24. Heb. 5. 9.
[g] *See on* 1. 6, 8.
[h] *See on* 3, 4.
[i] Jam. 2. 22.
[k] John 15. 4-6.
[l] John 13. 15. 1 Cor. 11. 1.
[m] John 13. 34; 15. 12.
[n] Is. 60. 1-3. Acts 17. 30. 1 Thes. 5. 5-8.
[o] Mal. 4. 2. 2 Tim. 1. 10.
[p] 2 Pet. 1. 9.
[q] John 8. 31. 2 Pet. 1. 10.
[l] *Scandal.*
[r] *See on* 9.
[s] John 12. 35.
[t] 2 Cor. 4. 4. Rev. 3. 17.
[u] Ps. 32. 1, 2. Acts 4. 12.
[x] Jer. 14. 7.
[y] John 8. 54, 55. 2 Cor. 4. 6.
[z] Ps. 119. 11. John 15. 7. Col. 3. 16. Heb. 8. 10.
[a] Rom. 12. 2. Gal. 1. 10. Eph. 2. 2.
[b] Jam. 3. 15.
[c] Ps. 73. 18-20. 1 Cor. 7. 31.
[d] Ps. 143. 10. John 7. 17. Rom. 12. 2.

[e] 2 John 7.
[f] Luke 8. 13. John 15. 2.
[g] Job 17. 9. Matt. 24. 24. John 10. 28-30. 2 Tim. 2. 19.
[h] Rom. 9. 6; 11. 5, 6. Heb. 10. 39.
[i] Ps. 23. 5. Luke 4. 18.
[k] Rom. 15. 14, 15. 2 Pet. 1. 12.
[l] 1 Cor. 12. 2, 3. 2 John 7. Jude 4.
[m] *See on* 18.
[n] Luke 10. 21. John 15. 23, 24.
[o] John 14. 23; 17. 21-24.
[p] *See on* 20.
[q] Jer. 31. 33, 34. John 16. 13.
[z] Or, *it.*
[r] 1 Tim. 6. 14. Tit. 2. 13. Heb. 9. 28.
[s] *Know ye.*

CH. III.

[a] Ps. 31. 19. John 3. 16. Eph. 3. 18, 19.
[b] Jer. 3. 19. John 1. 12. Rom. 9. 25, 26.

18 Little children, it is the last time: and as ye have heard that [c]antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 [f]They went out from us, but they were not of us; [g]for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that [h]they might be made manifest that they were not all of us.

20 But [i]ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you [k]because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but [l]he that denieth that Jesus is the Christ? [m]He is antichrist, that denieth the Father and the Son.

23 Whosoever [n]denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son, hath the Father also.*]

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, [o]ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But [p]the anointing which ye have received of him abideth in you; and [q]ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in [z]him.

28 And now, little children, abide in him; that, [r]when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, [s]ye know that every one that doeth righteousness is born of him.

CHAPTER III.

1 *He admires the love of God in making us his children: 8 shews that this hope will promote holiness.* 11 *He marks the necessity,* 16 *the extent,* 19 *and benefit of brotherly love.*

BEHOLD [a]what manner of love the Father hath bestowed upon us, [b]that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

Forgiveness, as an act of grace, has no respect to years or attainments. Even the little child in Christ is forgiven; faith, however weak, is invariably followed by pardon. Life is always imparted in regeneration; faith follows; and the result is union with Christ, and a participation in all the blessings of his salvation. Ver. 15-21. It is impossible to love sin and holiness at the same time—to seek happiness in God, and in things earthly. "Antichrist" means a person or a power opposed to Christ. Learned men have greatly differed in their opinions as to the term; their discussions, however, amount to very little. Suffice it to say, that the Church of Rome, and that only, meets the full import of the idea. The Antichrist proper was to spring up in the Church, and to be the fruit of a "great falling away." This minor Antichrist to which John refers had been in the Church, but departed out of it; another, however, would arise, that would remain till the little leaven had leavened the whole lump—till the fountain of truth had been thoroughly poisoned—till the Gospel had been fairly destroyed, and Christ himself divested of all his offices: then would Antichrist, the Man of Sin, be fully revealed, and Popery perfected. Ver. 22-29. To deny the Father, is not to proclaim Atheism, but to deny the truth of his testimony concerning the Son; and to deny the Son, is to reject him as he is freely offered in the Gospel. He who denies that, in effect denies the Father, and the Father is unapproachable to him. Jesus is "the way, the truth, and the life;" and they who refuse to come to God by him, must remain for ever apart.

A. D. 90.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; [c]for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever [d]committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and [e]in him is no sin.

6 Whosoever [f]abideth in him sinneth not: [g]whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 [h]He that committeth sin is of the devil; for [i]the devil sinneth from the beginning. For [k]this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is [l]born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this [m]the children of God are manifest, [n]and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the [l]message that ye heard from the beginning, [o]that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 [p]We know that we have passed from death unto life, because we love the brethren: he that loveth not *his* brother abideth in death.

15 Whosoever [q]hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed, and in truth.

19 And hereby we know that we are of the truth, and [r]shall [s]assure our hearts before him.

20 For if our heart condemn us, [t]God is greater than our heart, and [t]knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and [u]do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and [x]love one another, as he gave us commandment.

24 And he that keepeth his commandments [y]dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

[a] Job 19. 26. Matt. 5. 8. John 17. 24.
[b] 2 Cor. 12. 21. Jam. 5. 15.
[c] Luke 23. 41, 47. John 8. 46.
[d] John 15. 4-7.
[e] 2 Cor. 3. 18.
[f] Matt. 13 38. John 8. 44.
[g] 3 Pet. 2. 4. Jude 6.
[h] Gen. 3. 15. Is. 27. 1. Luke 10. 18. John 16. 11. Rom. 16. 20.
[i] John 1. 13.
[k] Luke 6. 35. Eph. 5. 1.
[l] Matt. 13. 38. John 8. 44.
[l] *Commandment.*
[o] John 13. 34, 35. Eph. 5. 2. 1 Pet. 1. 22.

[p] 2 Cor. 5. 1.
[q] Gen. 27. 41. Prov. 26. 24-28. Matt. 5. 21, 22, 28. Acts 23. 12-14.
[r] Is. 32. 17. Heb. 6. 10, 11.
[s] *Persuade.*
[t] Job 33. 12. John 10. 29, 30. Heb. 6. 13.
[t] John 21. 17. Heb. 4. 13.
[u] John 6. 29. Heb. 13. 21.
[x] 1 Pet. 1. 22.
[y] John 6. 54-56. 2 Cor. 6. 16.

Chap. III. 1-12. John resolves the whole Gospel system into Divine love. It originates in love; its essence is love; its end is love. There was nothing in mankind to call it forth, but everything the contrary. From first to last the whole is of grace, without merit, request, or desire on the part of man. Likeness to the Lord Jesus will be the result of the distinct and perfect vision of him in his glorified state. The souls of his people will be sufficiently strengthened to look upon him; and by the sight they will be changed into the same image, from glory to glory. The hope of such a scene may well lift the faithful above all that is mean and grovelling on earth, and lead them to the vigorous use of all the appointed means for the removal of every spot on the soul. This blessed expectation will induce a constant recourse to the "fountain opened for sin and for uncleanness"—to a stedfast resistance to the demands of the flesh, and whatever tends to pollute the soul and darken the understanding. In explaining the words of John regarding the commission of sin, we must distinguish between an act and a habit, since it is clearly of the latter the apostle speaks. All Scripture is harmonious; and therefore no interpretation can be correct which makes any text contradict all other Scripture. Now, nothing is more sure than that the man who is born of the Spirit does not live in the habit of sin; his old courses, whatever they may have been, are fairly broken off; and so far as the new nature prevails, grace reigns, and he does not commit sin; he hates and abhors it. His delight is in the law of the Lord, in which he endeavours to walk with a perfect heart. The language of the apostle is peculiar; and it must, therefore, be explained consistently with the analogy of faith, and with the experience of true believers in every age. While it is at the peril of man either to add or to take from the Word of God, it is not less forbidden to put upon it a sense which directly contradicts the entire body of the Sacred Writings. Now, we shall certainly do so, if we interpret this verse as signifying that perfect holiness is uniformly consequent on regeneration. The spiritual warfare would, then, have no existence: where there is no foe there can be no fight; means of grace, promises and threatenings, are superfluous. Regeneration and perfection would then be synonymous terms; and the measure of piety on the earth would just be the measure of perfection. Such a view would involve the most frightful consequences. The fact, then, is this: the intense language of the apostle constitutes a species of hyperbole, such as when he says at the close of his Gospel, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." There was then, as there has been ever since, a strong tendency to abuse the Gospel; and the apostle was thus led by the Spirit to enter a strong and final protest against all such courses. The language cannot amount to more. This very epistle supplies the means of explaining the statement here set forth, shewing the necessity of qualifying the apostle's language, and harmonising it with the analogy of faith. In chap. ii. he says, "These things I write unto you, that ye sin not: and if any man sin, we have an advocate with the Father." Thus, while the duty of not sinning is set forth, its possibility is at once assumed. Again, when in chap. v. he says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." The possibility of sin is clearly

CHAPTER IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the principles of the Christian faith; 7 and, by many reasons, exhorteth to brotherly love.*

BELOVED, believe not every spirit, but [a]try the spirits whether they are of God; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: [b]Every spirit that confesseth that Jesus Christ is [c]come in the flesh is of God:

3 And [d]every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: [e]and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them; because [f]greater is he that is in you, than he that is in the world.

5 They are of the world; therefore speak they of the world, and the world heareth them.

6 [g]We are of God: [h]he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we [i]the spirit of truth, and [k]the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for [l]God is love.

9 In this was manifested the love of God toward us, because that [m]God sent his only-begotten Son into the world, [n]that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and [o]sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath [p]seen God at any time. If we love one another, God dwelleth in us, and [q]his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that [r]the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall [s]confess that Jesus is the Son of God, [t]God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. [u]God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is [l]our love made perfect, that [x]we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There [y]is no fear in love; but perfect love casteth out fear: because fear hath torment. [z]He that feareth is not made perfect in love.

19 [a]We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

1 *The new birth is evidenced by love to the brethren. 6 The Messiahship of Jesus attested in heaven, and on earth; 10 and hath a further witness in ourselves. 13 The prayer of faith shall be heard.*

WHOSOEVER [a]believeth that Jesus is the Christ [b]is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

A. D. 90.

CH. IV.

[a] Luke 12. 57. Acts 17. 11. 1 Thes. 5. 21.
[b] John 16. 13-15. 1 Cor. 12. 3.
[c] John 1. 14. 1 Tim. 3. 16.
[d] 2. 23.
[e] 2 Thes. 2. 7,8. 2 John 7.
[f] John 10. 28-30; 14. 17-23; 17. 23. Rom. 8. 10, 11. 1 Cor. 6. 19. 2 Cor. 6. 16. Eph. 3. 17.
[g] 1 Cor. 2. 12-14. 2 Pet. 3. 2. Jude 17.
[h] John 8. 45-56; 10. 27; 20. 21. 2 Thes. 1. 8.
[i] John 14. 17; 15. 26.
[k] Rom. 11. 8. 2 Thes. 2. 9-11.
[l] Ex. 34. 6, 7. 2 Cor. 13, 11. Eph. 2. 4.
[m] Luke 4. 18. John 5. 23.
[n] John 10. 10, 28-30. Col. 3. 3, 4.
[o] Rom. 3. 25, 26.
[p] Ex. 33. 20. John 1. 18.

[q] 2. 5.
[r] *See on* 10.
[s] Matt. 10. 32. Luke 12. 8.
[t] 3. 24.
[u] *See on* 8, 12, 13.
[l] *Love with us.*
[x] Jam. 2. 13.
[y] Luke 1. 74, 75. Rom. 8. 15.
[z] *See on* 12.
[a] Luke 7. 47. John 3. 16.

CH. V.

[a] Matt. 16. 16. John 1. 12, 13.
[b] 2. 29; 3. 9; 4. 7.

taken for granted. Ver. 13-24. We have here the most striking test of regeneration to be found in the Word of God: it is simple, sure, and easily applied; a child may use it without fear of mistake. What is easier than for a man to determine whether he loves the people of God as such, or not? Wherever such love is felt, it is a proof of the soul's passage from death unto life. In the matter of Church fellowship this is a most important scripture; the wise and experienced pastor will know how to use it in dealing with the trembling soul. The language of ver. 22 must be taken with due limitation. Our prayers must be agreeable to the will of God—that is, for our own good, and for his glory—that they may be heard. To grant all that the children of the kingdom frequently ask, would prove their undoing; but their unwise requests are subject to the love and wisdom of their gracious Advocate, who knows their necessities, and acts accordingly.

Chap. IV. 1-11. It is impossible for us, in these days, to form anything like an adequate conception of the state of matters in the times of the apostle. The powers of darkness were roused to the utmost pitch of effort, in order to stay the progress of the light and truth which threatened the destruction of Satan's kingdom. From the outset he appears to have been everywhere on the alert, and in all possible ways warring against the Son of God and his saints. He prompts Herod to murder the Holy Child, Judas to betray his Master, Peter to deny his Lord, Ananias and Sapphira to lie to the Holy Ghost; and when the work of setting up the kingdom began, he everywhere raised up a body of false prophets, false apostles, and false teachers, to counteract the Divine operation through the instrumentality of inspired men. One of the chief points which these deceivers insisted on, and all agreed in, was, that Jesus Christ had not come in the flesh. This was to strike a blow at the heart of the Christian system; for if Christ was not come, then there was no death, no atonement, no resurrection, no ascension, no justification by faith, and no salvation by grace: the whole was one mass of fiction! These men were of the world, and the world heard them; they were praised and followed by the ungodly masses, but the children of the kingdom knew and shunned them. Ver. 12-21. The union of the soul with God is effected and cemented by the Holy Spirit, whose indwelling presence is known by his fruits. The confessing of Christ here specified is more than a verbal assent, a matter of words; it can be made only by men who believe in him with the heart, to the saving of the soul. It is, therefore, such a confession that cannot be made by an unconverted man. "God is love; and he that dwelleth in love, dwelleth in God, and God in him," is language which never could have originated with the unaided mind. Inspiration alone could have produced it. Reason is simplified and perfected in the meek and grateful testimony, "We love him because he first loved us." The Gospel is, love to man: personal piety, love to God. The former was causeless; the latter springs from the former: God's love to man is sovereign, distinguishing, free, and everlasting.

Chap. V. 1-5. The new birth is the source of faith

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This [c]is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that [d]bear record in heaven, [e]the Father, [f]the Word, and [g]the Holy Ghost: [h]and these three are one.

8 And there are three that bear witness in earth, [i]the spirit, and the water, and the blood: [k]and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that [l]God hath given to us eternal life; and [m]this life is in his Son.

12 He [n]that hath the Son hath life; [o]*and* he that hath not the Son of God hath not life.

A. D. 90.

[c] John 19. 34, 35.
[d] John 8. 13, 14.
[e] Ps. 33. 6. Is. 61. 1. Matt. 28. 19.
[f] *See on* 1. 1.
[g] *See on* 6. Acts 5. 32.
[h] Matt. 28. 19. John 10. 30.
[i] Matt. 26. 26, 28; 28. 19.
[k] Mark 14. 56. Acts 15. 15.
[l] Matt. 25. 46. Rom. 6. 21; 6. 23.
[m] 1. 1-3. John 1. 4; 5. 21.
[n] John 1. 12; 5. 24. Heb. 3. 14.
[o] Mark 16. 16. John 3. 36.

[l] *Concerning him.*
[p] Gen. 20. 7, 17. Deut. 9. 18-20. Job 42. 7-9. Ps. 106. 23. Am. 7. 1-8. Jam. 5. 14, 15.
[q] Num. 15. 30. 1 Sam. 2. 25. Matt. 12. 31, 32. Luke 12. 10. 2 Tim. 4. 14. 2 Pet. 2. 20-22. 1 2. 29. Jam. 1. 13.
[s] John 15. 18, 19.
[2] *The wicked one.*

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have [1]in him, that, if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, [p]he shall ask, and he shall give him life for them that sin not unto death. [q]There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that [r]whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and [s]the whole world lieth in [2]wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

and every grace. The faith thus originated wholly differs from the mere assent of the mind to evidence, which may be given by either a fallen angel, or an unrenewed man. It does not admit of definition, and can be fully understood only by experience. It implies, however, the belief of all that the Scriptures have said concerning Christ as Prophet, Priest, and King; and a reliance on him for pardon, righteousness, grace, holiness, adoption, and everything that enters into salvation. Ver. 6-8. Jesus commenced his ministry by presenting himself at John's baptism, and he finished it by a baptism with blood: the one was necessary to "fulfil all righteousness;" the other, to magnify the law, that the Lawgiver might be just, and yet the justifier of the ungodly. These Heavenly Witnesses, though personally distinct, are one in the unity of the Godhead. The mode of subsistence is beyond the comprehension of mortals; but the fact is distinctly stated, which is all that man can comprehend, and all that he is concerned to know. The earthly witness is of a nature suited to the Gospel system, and the salvation it imparts. The explanations which have been attempted of the language, shew that more light is wanted to reach anything satisfactory; but the harmony of the whole is manifest, and it all bears in one direction—setting forth the great truth, that the Gospel is the power of God to salvation to all believers. Ver. 9-15. The highest evidence to the truth of the Gospel that exists is, the experience of its power on the heart. The discoveries which the believer makes, through the teaching of the Spirit, concerning the ruin of man, the evil of sin, the holiness and justice of the Most High, the atonement of Christ, and the work of grace, all unite to demonstrate to him the truth of Revelation. So entirely, indeed, is the Gospel its own witness to all such, that they are apt to be impatient of discussion, holding that it does violence to Reason, not less than to Inspiration. They would as readily be convinced that the sun in the heavens, and the mighty system of which he is the centre, were the work of men, as that the Gospel, and the Scriptures which unfold it, are matters of human origin. Ver. 16-21. The "sin unto death" is, doubtless, the sin against the Holy Ghost, mentioned in the Gospels. Mutual intercession is the duty and the privilege of the children of God. If any man fall into sin, and thereby injure his own soul, it is proper that he should implore the prayers of his friends that he may be healed. The sin against the Holy Ghost was of a nature so awful that no encouragement is held out to pray for those who commit it. Sins of surprise, or of negligence, or of security, however culpable or punishable by the parental rod, still come within the limits of pardon. There is mercy in store for all true penitents. How far this sin unto death then prevailed, it is impossible to determine; but a statement so awful as this, was much fitted to awaken that godly fear which is best adapted to prevent all sin. Sin of any kind in a Christian is a thing so heinous, that the children of God ought to shudder at the very thought! Who can bear to "crucify the Son of God afresh," and "put him to an open shame?" The one great business of their lives is to cultivate "holiness, without which no man shall see the Lord."

THE SECOND EPISTLE OF
JOHN.

The object of this Epistle, like that of most others, is to administer a caution against false teachers, who utterly perverted the apostolic doctrine concerning the person and the work of the Lord Jesus. The Epistle is particularly noticeable for the emphasis with which it enjoins the withholding of all countenance from such men. The caution is one of a nature to be useful even in our own age and country.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love,* 8 *lest they lose the reward of their former profession;* 10 *and to beware of those seducers that bring not the true doctrine.*

A. D. 90.

THE elder unto [a]the elect lady and her children, [b]whom I love in the truth: and not I only, but also all they that have known the truth;

2 For the truth's sake, [c]which dwelleth in us, and shall be with us for ever:

3 [d]Grace [1]be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, [e]the Son of the Father, [f]in truth and love.

4 I rejoiced greatly that I found of thy children [g]walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And [h]this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, [i]who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have [2]wrought, but [k]that we receive a full reward.

9 Whosoever transgresseth, and [l]abideth not in the doctrine of Christ, [m]hath not God: he that abideth in the doctrine of Christ, [n]he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak [3]face to face, that [4]our joy may be full.

13 The children of thy elect sister greet thee. Amen.

[a] Eph. 1. 4, 5.
[b] 1 Pet. 1. 22, 23. 1 John 3. 18.
[c] John 16. 7. Col. 3. 16.
[d] Rom. 1. 7. 1 Tim. 1. 2.
[1] *Shall be.*
[e] 1 John 4. 10.
[f] Gal. 5. 6. 1 Tim. 1. 14.
[g] Hos. 14. 9. Eph. 5. 2, 8. 1 John 2. 6.
[h] John 14. 15, 21.
[i] 1 John 1. 14.
[2] *Gained.* Some copies read, *which ye have gained, but that ye receive,* &c.
[k] John 4. 36.
[l] 1 John 2. 22-24.
[m] Luke 10. 22.
[n] 1 John 1. 3.
[3] Gr. *mouth to mouth.*
[4] Or, *your.*

Ver. 1-7. John was now far advanced in life, and the only surviving apostle of the Lord Jesus. The woman addressed was obviously a Christian of great eminence for piety and benevolence—an "elect" or chosen vessel to bear the image and breathe the spirit of the Lord, and imitate his example by doing good. Wherever the truth dwells, the person is a temple of the Holy Ghost, and, as such, an object of Christian affection. The apostle, in the language here employed, assumes and sustains the doctrine of the Godhead of Christ. Nothing so gladdens the heart of an aged Christian as to find the children of his friends walking in the truth; compared with this, earthly distinctions are as nothing. Here again, as before, we find that the main point in the policy of the deceivers was to assail the doctrine of the Incarnation. That point carried, success was complete, since it was the keystone in the arch of the evangelical system. Ver. 8, 9. Although the letter is directed to an individual, it is intended for the common good, and, hence, John exhorts all to whom it may come, to "take heed." Notwithstanding all the helps which have been provided for the faithful, every man must be the chief agent in his own edification, and, therefore, never cease, amid his concern for others, to look to himself. Continuance in the grace of God is the primary object; and, to secure it, the sure method is to grow. A reward of grace is provided for all who "fight the good fight," and keep the faith. The venerable apostle himself speaks as a man personally interested in the matter; throughout eternity his spiritual children would be his "crown of rejoicing." Now, whatever men may assert to the contrary, the favour of the Father and the Son were one and indivisible: "the grace of our Lord Jesus Christ," and the "love of God the Father," are essentially conjoint blessings, never to be had apart, and it is by continuance in the doctrine of Christ that they are enjoyed. For this continuance the Holy Spirit provides, and thus the blessing is secured to all the chosen seed. Ver. 10-13. A spurious charity, which is always popular with the world, is but too frequently displayed by that portion of the professed Church of God which desires to stand well with those who make no distinction between truth and error, but, as circumstances may dictate, are alike prepared to support or oppose either. Such a charity has often upheld error in a variety of ways, to the grievous scandal of the Gospel, and the deep sorrow of the spiritually-minded. To act a consistent part in relation to this matter, may subject men to the charge of bigotry, and much vituperation; but, amid reproach and scorn, let them comfort themselves by remembering the solemn interdict here laid down. Where God has spoken, there is an end of human controversy; whatever a false philosophy or a spirit of infidel comprehension may affirm to the contrary, goes for nothing. To bid the enemies of the truth of the Gospel God-speed—although the very lowest measure of support that can be accorded to them—is to be partaker of their evil deeds. He that hath an ear, let him hear the Word of the Lord!

THE THIRD EPISTLE OF
JOHN.

So far as the object of this Epistle may be gathered from its contents, it was to commend the duty of hospitality in furtherance of the Gospel, and to condemn the sin of spiritual usurpation. Both these points have come up, in other Epistles, as matters of instruction; but their identification with individuals gives them an increased interest, while, in themselves, they are things of great importance to the Churches.

1 He commendeth Gaius for his piety, 5 and hospitality, 7 to true preachers. 9 He blames the very opposite conduct of Diotrephes; 12 but gives a good report of Demetrius.

A. D. 90.

THE [a]elder unto [b]the well-beloved Gaius, [c]whom I love [1]in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that [d]my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which [e]have borne witness of thy charity before the church; whom if thou bring forward on their journey [2]after a godly sort, thou shalt [f]do well:

7 Because that for his name's sake they went forth, [g]taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, [h]receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, [1]and casteth *them* out of the church.

11 Beloved, [k]follow not that which is evil, but that which is good. [l]He that doeth good is of God: but [m]he that doeth evil hath not seen God.

12 Demetrius hath *good* report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [3]face to face. [n]Peace *be* to thee. [o]*Our* friends salute thee. [p]Greet the friends by name.

[a] 2 John 1.
[b] Acts 19. 29; 20. 4. Rom. 16. 23. 1 Cor. 1. 14.
[c] 1 John 3. 18. 2 John 1.
[1] Or, *truly*.
[d] 1 Cor. 4. 15. Gal. 4. 19.
[e] Philem. 5-7.
[2] *Worthy of God.*
[f] Gen. 4. 7. Matt. 25. 21-23. Acts 15. 29.
[g] 1 Cor. 9. 12-15.
[h] Matt. 10. 40-42. Luke 9. 48.
[i] Luke 6. 22. John 9. 22, 34, 35.
[k] Is. 1. 16, 17. John 10. 27.
[l] 1 Pet. 3. 11.
[m] John 3. 20.
[3] *Mouth to mouth.*
[n] Gen. 43. 23.
[o] Rom. 16. 16, 21.
[p] Rom. 16. 1-16.

Ver. 1, 2. Gaius is unknown to history; but this epistle stamps his character with an honour which will descend to the latest ages. With respect to many who profess to be Christians, it would be hazardous to pray that their bodily health and temporal circumstances might be brought into harmony with the state of their souls; in many cases it would by no means improve their condition in either respect. There are those however—and their numbers are not small—whose souls are in a condition so prosperous that it might be safe to address them as the apostle does Gaius; the prayer realised, it would increase their health, and add to their earthly substance. Ver. 3-8. Good men are always gratified by good tidings relative to the cause of God, and especially when they concern their own children. We have here an important glimpse at the Missionary operations of the apostolic age. There were no organisations then for the support of the undertaking. Holy men went forth to propagate the Gospel among the Gentiles, declining to accept anything, in the first instance, at their hands. They seem to have been dependant on their own means, the casual contributions of the Churches, or the aid of individuals; and they were, doubtless, frequently the subjects of great privation. Returning from their journeys, they reported to the Churches the events which had occurred, with their trials and supports, dangers and deliverances. The expediency of this course is proved by the epistles of Paul to the Corinthians. The experience of that apostle illustrated the propriety, under peculiar circumstances, of "taking nothing" even from the converts among the Gentiles. This scripture, then, shews that the principle of modern missions is the right one, and that it therefore behoves the Churches of Christ liberally to act upon it. Aid is indispensable, at the outset, in every land; and by furnishing it, they are "fellow-helpers to the truth," and so co-workers with the Son of God. Ver. 9-14. It seems probable that John wrote about this very subject to the Church in question, suggesting aid to the missionaries; while an individual, apparently the pastor of the flock, took upon him to exclude the apostolic communication, if not also the apostle himself, and to expel from the Church all who befriended the cause. Such conduct seems now not merely extraordinary, but almost incredible. That any man, professing to be a Christian, and sustaining, as Diotrephes most probably did, the office of a bishop, should have acted such a part, is revolting even to our lowest notions of decency. Nor is this all; the power of the Church in admitting or expelling members appears to have been entirely taken away; they were reduced to helpless vassalage: Diotrephes had assumed complete lordship over the flock of God. The picture of tyranny here presented is alike odious and impious. It may be beneficial for those who bear rule in the Church of God occasionally to look at it. The spirit it indicates is as much opposed to the spirit of the Gospel as can be conceived. If such things could exist at a period so early, and in relation to the only surviving apostle—"the disciple whom Jesus loved"—it should not be counted strange if similar displays on a small scale are occasionally made in our own times. Diotrephes, in his way, is a sort of patriarch—the first of a line of unlovely men not yet extinct; but the worst of them present an amiable character as compared with his, which bears the stamp of unmitigated deformity.

THE GENERAL EPISTLE OF
JUDE.

This Epistle is correctly designated General, since its subject is the "common salvation;" and it is not less adapted to Jewish than to Gentile converts. The date of its penmanship is quite uncertain; some assign it to the year 64, and others so late as 90, which shews the absence of all accurate knowledge concerning it. It is remarkable for the prophet-like force of its language, and the fidelity of its denunciations, as well as for its striking discrimination of character.

3 He exhorts them to contend for the faith; 10 and describes certain false teachers.

A. D. 66.

JUDE, the servant of Jesus Christ, and brother of James, to [a]them that are sanctified by God the Father, and [b]preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the [c]common salvation, it was needful for me to write unto you, and exhort *you*, [d]that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in [e]unawares, who were before of old ordained to this condemnation, ungodly men, [f]turning the grace of our God into lasciviousness, and [g]denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their [1]first estate, but left their own habitation, [2]he hath reserved in everlasting chains, under darkness, [h]unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after [2]strange flesh, are set forth for an example, suffering the vengeance of [i]eternal fire.

8 Likewise also [k]these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, [l]durst not bring against him a railing accusation, but said, [m]The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, [n]in those things they corrupt themselves.

11 Woe unto them! [o]for they have gone in the way of Cain, and [p]ran greedily after the error of Balaam for reward, and [q]perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, [r]to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, [s]Behold, the Lord cometh with ten thousand of his saints,

15 [t]To execute judgment upon all, and [u]to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and [x]of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers,

a John 17. 17, 19.
b John 6. 39; 10. 28-30; 17. 11, 12. 1 Pet. 1. 5.
c Is. 45. 17-22.
d Neh. 13. 25. Acts 9. 22; 17. 3. Phil. 1. 27. 2 Tim. 1. 13; 4. 7, 8.
e Rom. 6. 1, 2. Tit. 2. 11, 12.
f Tit. 1. 16. 2 Pet. 2. 1. 1 John 2. 22.
g Or, *principality*.
h Matt. 25. 41. 2 Pet. 2. 4.
i Matt. 8. 29.
k *Other*.
l Is. 33. 14.
k Jer. 23. 25-28.

l Is. 36. 13-21. Mark 15. 29.
m Is. 37. 10-20. Zech. 3. 2.
n Rom. 1. 21, 22.
o Gen. 4. 5-14.
p Num. 22. Deut. 23. 4.
q Num. 16. 1, &c.
r 2 Pet. 2. 17. Rev. 20. 10; 21. 8.
s Deut. 33. 2. Ps. 37. 1-6. John 5. 22, 23, 27. Acts 17. 31. Rom. 2. 16.
t Rom. 2. 5; 3. 19, 20.
u Ex. 16. 8. Ps. 31. 18. Is. 37. 22-36. Dan. 7. 20; 11. 36. Matt. 12. 31-37.

Ver. 1-4. Jude, like the rest of the apostles, is careful, at the outset, to determine the character of the parties to whom he addresses himself; and, in this respect, the apostles furnish a model for all teachers. The remarkable expression, "the common salvation," only occurs here; and this solitary instance is wrongfully employed to support the doctrine of "common grace," or "universal light." The proclamation of the Gospel is common to all mankind; there is no exclusion of Jew or Gentile, bond or free, savage or civilised—all are invited. The experience of its power to salvation, however, is limited to a class; it is common, not to mankind at large, but to the "sanctified," the "preserved," and the "called." To these it is, in all respects, common; to them there is one Lord, one faith, one baptism, one peace and one hope, one way and one end—everything is one. The doctrine of the common faith was now in danger, and requiring a common defence. The apostle does not look on this, however, as simply an apostolic or pastoral affair; it was the duty of all the flock of Christ. But while it behoved the pastors and leaders to occupy the chief place, they alone were not considered equal to the enterprise—it was to be the work of all. There is no room for novelties in the domain of inspiration; God has spoken, and man's duty is to hear, believe, love, and obey. The danger was much increased by the fact that the enemies were in the Church; they had glided into the fold of Christ silently as the serpent, and their true character was not known till the poison had been diffused, and the work of seduction begun. When men of this stamp get into the Church, they may sow the seeds of error on a large scale before it be fairly discovered, and means can be adopted to furnish an antidote. There they are, professors of the faith—members of the Church—quietly, under the pretence of Christian liberty, "turning the grace of God into lasciviousness," and "denying the Lord Jesus Christ." These men were in the most favourable position possible for promoting the interests of Satan's kingdom; open infidels and avowed enemies, they would have possessed but little power for mischief; but, as a part of the flock of God, it was much otherwise. Ver. 5-16. The portrait here sketched is one which displays the frightful depth of human depravity. There are no lengths to which the wicked will not go, and as their way so will be their end; their unparalleled iniquity will be visited with the most tremendous vengeance! These men, with all their pride, arrogance, and boasting, were remarkable for their selfish cunning. The standard by which they estimated the character of those they had to do with, was ability to further their

walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, [f] who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, [g] having not the Spirit.

20 But ye, beloved, [h] building up yourselves on your most holy faith, praying in the Holy Ghost,

A. D. 66.

[f] Pe. 14. 1, 2.
[g] John 3. 5, 6. 1 Cor. 6. 19.
[h] Acts 9. 31.

[b] John 14. 21. 1 John 4. 16.
[c] Job 14. 14.
[d] John 10. 28, 29.
[e] Rev. 14. 5.
[f] Matt. 16. 27.
[g] Ps. 104. 24.
[h] Dan. 4. 37. Eph. 3. 21. 1 Pet. 4. 11.

21 [b] Keep yourselves in the love of God, [c] looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment, spotted by the flesh.

24 Now unto him that is [d] able to keep you from falling, and to present *you* [e] faultless before [f] the presence of his glory with exceeding joy,

25 To [g] the only wise God our Saviour, *be* [h] glory and majesty, dominion and power, both now and ever. Amen.

THE REVELATION
OF ST JOHN THE DIVINE.

This Book was probably written about the year 95 or 96, and during the height of the Persecutions which then raged against Christians. Its character and object would appear to have been determined by this circumstance. It was eminently adapted to support and encourage the people of God amid their manifold and overpowering afflictions. They are fully assured of their own preservation, the overthrow of their enemies, and the universal establishment of the kingdom of Christ. This grand outline comprised a multitude of important particulars, all connected with the one great end. After the Introduction, and the Letters to the Seven Churches, comes the Opening Vision; and to this succeeds the marvellous and sublime developments which constitute the Book. It is edifying to observe the perfect harmony which everywhere subsists between authentic history and the inspired testimony of Scripture. The most profound and philosophic of all the Roman historians, Tacitus, opens his great work with the following passage, describing Rome at the very period to which the apostle refers:—"The time abounded in revolutions and surprising events; tragical in battles and slaughter; full of fury and faction, of insurrections and revolts; a time horrible and bloody, even in the intervals of peace! Behold four Emperors slain by the sword; three fierce civil wars, foreign wars still more so; generally a sad mixture of both civil and foreign. The fairest cities of Campania swallowed up or overthrown, and the finest territory covered with desolation; Rome itself, by frequent conflagrations, laid waste; her temples, the most venerable and ancient, utterly consumed; and even the Capitol itself burnt down by the hands of Romans. Religion profaned; mighty and daring crimes committed; the isles peopled with banished citizens; the rocks contaminated with murder and blood. But more hideous still were the ravages of cruelty at Rome. It was treasonable to be noble; a capital offence to be rich;

---

own sordid interests: their measure of worth was wealth; in their view gain was godliness! The race is not yet extinct; people professing godliness are often but too ready to heap honours on men who have no claim to consideration on the score of character, simply because of their wealth, while they neglect or despise men of distinguished piety in humble circumstances. Mere opulence is, in the eyes of these self-seekers, a sufficient substitute for intelligence, wisdom, and piety. Ver. 17-19. The Spirit of Christ, in all the apostles, seems to have pointed to a great apostasy from the faith and love of the Gospel. With respect to the bulk of them, they would separate themselves from the faithful, which would materially lessen the evil; "sensual" men are out of their element in an atmosphere of high spirituality. It is in vain that such men profess to be the temples of the Holy Ghost; they are led captive by the Wicked One. Ver. 20, 21. Jude, like the other apostles, in dealing with the saints, is careful to connect means with ends, and in so doing, no fear is manifested lest such exhortations should interfere with the freeness of grace, or the prerogatives of the Spirit. While believers are "God's building," they are required to put their own hand to the undertaking: in this, as in the spread of the Gospel, they are co-workers with God, and the union is made a motive, not to sloth, but to activity. Believers are commanded to pray in the Holy Ghost, forasmuch as he is in them the Spirit of life, the source of all that is good, and the promoter of true devotion. That believers may keep alive in their own souls the flame of love to God, they must keep their eye steadily fixed on God's love to them; but when they have done and suffered all that circumstances require, the notion of merit is never for a moment to enter their minds. Nothing can meet their case but mercy; it is mercy first, last, and for ever! Ver. 22, 23. The precise import of these verses cannot, perhaps, be ascertained with certainty. If the apostle refers to such as have been led astray by these deceivers, the meaning may amount to this: Make a difference between those spirits who are self-willed and self-sufficient, stubborn and turbulent, and those who are meek and gentle, and whose simplicity has rendered them the victims of heretical cunning. The last verse is particularly difficult; it is certain, however, that it implies a resolute effort to effect the salvation of individuals exposed to perdition; it is likened to an endeavour to snatch persons from a house in flames, and assumes the use of means the most prompt, determined, and unceremonious, the object being, not to please, but to rescue. In making this effort, however, they must take heed, lest they themselves should perish. The metaphor is striking: the garment of one who has died of the plague is a thing so full of danger, that to touch it may be to peril life. In all efforts to save souls, care must be taken to avoid the contagion of sin. Ver. 24, 25. The apostle has, to an unusual extent, combined threatenings to the wicked with encouragements to the righteous. The Lord Jesus has both the power and the will to preserve his people; none can pluck them out of his hand; he who has begun the good work in them will carry it on to the day of Christ. He who foresaw the terrible temptation of Peter, and provided for it, sees the future of his saints, with every peril attending their pilgrimage, and will lay up in store for every emergency.

criminal to have borne honours, criminal to have declined them; and the reward of worth and virtue was quick and inevitable destruction!" Such was the terrible, the unparalleled state of things throughout the Roman Empire in the days of the last of the Apostles. The reference of the historian to the peopling of the deserted isles with the banished is very affecting, and specially pertinent to the case of John, who was "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

CHAPTER I.

1 John recommendeth the study of his prophecies, 4 and addresses the seven churches in Asia. 12 He describes a vision which he had of Christ among seven golden candlesticks.

THE [a] Revelation of Jesus Christ, [b] which God gave unto him, to shew unto his servants things which must shortly come to pass; and [c] he sent and signified *it* by his angel unto his servant John:

2 Who [d] bare record of the word of God, and of the testimony of Jesus Christ, and [e] of all things that he saw.

3 [f] Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN [g] to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and [h] from the seven Spirits which are before his throne;

5 And from Jesus Christ, [i] *who is* the faithful Witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am [k] Alpha and Omega, the beginning and the ending, saith the Lord, [l] which is, and which was, and which is to come, the Almighty.

A. D. 96.

CH. I.

[a] Dan. 2. 28, 29.
[b] John 3. 32.
[c] Dan. 8. 16; 9. 21-23.
[d] 6. 9; 12. 17.
[e] John 3. 31.
[f] 22. 7.
[g] 2. 1, 8.
[h] 3. 1; 4. 5.
[i] 3. 14.
[k] Is. 41. 4; 43. 10; 44. 6; 48. 12.
[l] 4; 4. 8; 11. 17; 16. 5.

[m] Rom. 8. 25. Heb. 10. 36. Jam. 5. 7, 8.
[n] 12. 11, 17; 19. 10.
[o] Matt. 22. 43. Acts 10. 10, &c.
[p] 10. 3-8.
[q] 2. 1, 8, 12, 18; 3. 1, 7, 14.
[r] Acts 18. 19-21, 24; 19. 1 Cor. 16. 19; 16. 8.
[s] Col. 4. 15, 16.
[t] Ez. 1. 26. Dan. 7. 13.
[u] Job 38. 7. Dan. 8. 10; 12. 3.
[x] Is. 11. 4; 49. 2. Eph. 6. 17.
[y] Is. 24. 23; 60. 19, 20. Mal. 4. 2. Acts 26. 13.
[z] Ez. 1. 28. Dan. 8. 18; 10. 8, 9, 17-19. Hab. 3. 16.
[a] *See on* 8, 11.
[b] Rom. 14. 8, 9. 2 Cor. 5. 14, 15.

9 I John, who also am your brother, and companion in tribulation, and in [m] the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, [n] for the word of God, and for the testimony of Jesus Christ.

10 I was [o] in the Spirit on the Lord's day, and heard behind me a great voice, [p] as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto [q] the seven churches which are in Asia; unto [r] Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto [s] Laodicea.

12 And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* [t] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And [u] he had in his right hand seven stars; and [x] out of his mouth went a sharp two-edged sword; [y] and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, [z] I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; [a] I am the first and the last:

18 *I am* he that liveth, and [b] was dead;

Chap. I. 1-9. The Seven Churches specified all lay in one region, within an average distance of about forty or fifty miles from each other; and it is not improbable that the aged apostle was personally known to them all previous to his banishment. The state and dignity with which the Book opens is in keeping with all that follows. The Father gave the Revelation to Jesus; Jesus to his angel; and the angel to John. At the very outset, John invokes the Persons of the ever-blessed Trinity on behalf of the Churches. He who is, and was, and is to come, is the Father; the "seven spirits" signify the Holy Spirit, the plurality indicating his manifold gifts and operations. Jesus, in his royal capacity, is spoken of plainly, without a figure; and to this is immediately added his priesthood, with his atoning sacrifice—the love from which it springs, and the blessings to which it leads. Patmos is a small island in the Archipelago, now called Palmosa, rather mountainous, and about fifteen miles in circumference. The inhabitants still shew the house in which, according to tradition, the Revelation was written, and the cave where it was revealed. Ver. 10, 11. Being in "the Spirit" signifies a peculiar, but not a new state of mind; it was something preparatory to inspiration, but not inspiration itself; for it sets forth John's condition previous to hearing the voice which introduced the vision and all the discoveries that followed. "The Lord's day" is an expression of great importance, as bearing on the observance of the first day of the week in the times of the apostles. When John wrote, it was universally established among the Churches as the season for public worship and the observance of ordinances. "The Lord's day," "the Lord's table," and "the Lord's supper," are all expressions of a kindred character; all, in a peculiar sense, were connected with his service, honour, and glory. However the Apostles and Evangelists may have availed themselves of the gatherings of the Jews in the synagogues on the seventh day—their immemorial Sabbath—for the purpose of preaching the Gospel to them, it was on the first day that Christians came together specially to receive instruction, offer prayer, and commemorate the death of the Lord. Thus the season and the rite, the day and the supper, strikingly united to set forth the two cardinal facts of the Gospel—the death and the resurrection of the Lord Jesus. There is no reason to think that there is anything at all either mystical or prophetic in the Seven Churches. From their several conditions, they serve to indicate the aggregate character of the universal Church, both then and in all future times. Every distinct fellowship, in every age and country, will be found to come under one or other of the states here set forth; and in that view the epistles possess a special value, both as a mirror and a monitor, to the end of time. Ver. 12-15. There is danger in any attempt to spiritualise the

and, behold, [c]I am alive for evermore, Amen; and [d]have the keys of hell and of death.

19 Write the things which thou hast seen, and [e]the things which are, [f]and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

Epistles to the pastors of the Asian churches: 1 Of that in Ephesus, 8 in Smyrna, 12 in Pergamos, 18 in Thyatira; commending, reproving, warning, and encouraging them, as their several states required.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 [a]I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless [b]I have *somewhat* against thee, [c]because thou hast left thy first love.

5 Remember therefore from whence [d]thou art fallen, [e]and repent, [f]and do the first works; or [g]else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; [h]To him that overcometh will I give to eat of the tree of life, which is in the midst of [i]the paradise of God.

8 And unto [k]the angel of the church in Smyrna write; These things saith [l]the first and the last, which was dead, and is alive;

9 I know thy works, and [m]tribulation, and [n]poverty, (but [o]thou art rich,) and *I know* [p]the blasphemy of them which say they are Jews, and are not, but *are* [q]the synagogue of Satan.

10 Fear none of those things which thou [r]shalt suffer: behold, [s]the devil shall cast *some* of you into prison, that ye may be tried; and [t]ye shall have tribulation ten days: [u]be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death.

12 And [x]to the angel of the church in Pergamos write; These things saith he [y]which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where [z]Satan's seat *is:* and [a]thou holdest fast my name, and hast not [b]denied my faith, even in those days wherein Antipas [c]*was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to [d]eat things sacrificed unto idols, and [e]to commit fornication.

15 So hast thou also them that hold [f]the doctrine of the Nicolaitanes, which thing I hate.

A. D. 96.

[c] Heb. 7. 16, 25.
[d] Ps. 68. 20. Is. 22. 22. Matt. 16. 19.
[e] 2; 3.
[f] 4-22.

CH. II.

[a] Matt. 7. 23. 1 Thes. 1. 3. 2 Tim. 2. 19. Heb. 6. 10.
[b] 14, 20.
[c] Jer. 2. 2-5. Phil. 3. 13-16. 1 Thes. 4. 9, 10. Heb. 6. 10, 11.
[d] Is. 14. 12. Gal. 5. 4. Jude 24.
[e] Acts 17. 30, 31.
[f] Is. 1. 26. Luke 1. 17.
[g] Matt. 21. 41-43; 24. 48-51.
[h] John 16. 33. 1 John 5. 4, 5.
[i] Luke 23. 43.
[k] *See on* 1.
[l] 1. 8, 11, 17, 18.
[m] John 16. 33.
[n] Luke 4. 18. 2 Cor. 8. 2, 9.
[o] Luke 12. 21.
[p] Luke 22. 65. 1 Tim. 1. 13.
[q] 3. 9.
[r] Dan. 3. 16-18. Luke 12. 4-7.
[s] Luke 21. 12. John 13. 2.
[t] *See on* 9.
[u] Matt. 10. 22.
[x] 1. 11.
[y] Is. 11. 4. Heb. 4. 12, 13
[z] 3. 9.
[a] 2 Tim. 1. 13. Heb. 3. 6.
[b] 1 Tim. 5. 8. 2 Tim. 2. 12. Jude 3, 4.
[c] Acts 22. 20.
[d] Acts 15. 20, 21, 29. 1 Cor. 8. 4-13; 10. 18-31.
[e] 1 Cor. 6. 13-18. Heb. 13. 4.
[f] *See on* 6.

features of the sublime and glorious vision of the Lord Jesus which is here presented; to do so is easy, but the act is without authority. There is no mistaking the import of the golden candlesticks, or lamp-stands, as the words signify; which are full of instruction. Here the Seven Churches must be taken to represent the one Church. The candlesticks, however, are all distinct, and not connected, as those in the vision of Zechariah, which presented a different but most instructive and beautiful view of the subject. The Lord stands in the midst of these lights, regulating and watching over them with peculiar care. While the lamps shine with power and beauty around him, he holds in his hand a corresponding number of stars. The great idea, with respect to both these classes of objects, is that of light; and light in relation to its source—the Son of God. He is the "great light"—"the light of the world," which was buried in darkness till, like the sun in the heavens at opening day, he broke forth at the beginning of the Gospel. These lamps and stars are objects of his own creation, instruments of his own appointment, for the purpose of diffusing the rays of the glorious Gospel. Ver. 16-20. The two-edged sword is the most striking emblem that earth can supply of the Divine Word. The idea was known to the Old Testament Church: the prophet says of Jesus, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." According to Paul also, the sword of the Spirit is the Word of God; in the hands of the Holy Ghost it is a wonderful power—it wounds and heals, kills and makes alive! The key is a symbol of sovereignty. Hell, here, simply means the invisible state, the abode of disembodied spirits. As the Lord of both worlds, his people may safely trust him: they are never out of his sight or beyond his reach; and he is to them a very present help in trouble, ever ready to guide, comfort, and protect them.

Chap. II. 1-3. Ephesus was the metropolis of the Lydian Asia, and, according to tradition, the residence of the Apostle John; it was the most distinguished city for splendour and commerce in Asia Proper. Its present condition shews, in a most affecting manner, the mutability of all human affairs. In 1816, it comprised only fifteen miserable dwellings, and contained only three persons who professed the Christian name, but knowing almost nothing of Christian doctrine. Thus the candlestick has been removed, and the land left in darkness. All these epistles are constructed on the same principle: they begin with a command to write, and open with some character or attribute of the Speaker, derived from the vision contained in the first chapter; commendation or admonition follows, accompanied by promises or threatenings, according to circumstances, and all closes with counsel. The prominence given to "works," in this and all the other epistles, is most significant. Works are taken as the test of spiritual condition: religion is love, and works are the only way through which love can make itself manifest: works, moreover, while they prove the existence of love, likewise shew the measure of it. Much love, and much labour, either in purpose or endeavour, stand to each other in the relation of seed and crop. The faith of the Gospel, which is just a display of God's love to man, never fails to produce love to God, uniformly taking the direction of holy obedience. Christian experience and sound doctrine,

A. D. 96.

16 Repent; or else I will come unto thee quickly, and [g] will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give [h] to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And [i] unto the angel of the church in Thyatira write; These things saith [k] the Son of God, [l] who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and [m] the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, [n] and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that [o] I am he which searcheth the reins and hearts: and [p] I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known [q] the depths of Satan, as they speak,) I will put upon you none other burden:

25 But that which ye have *already* hold fast [r] till I come.

26 And he that overcometh, and [s] keepeth my works unto the end, [t] to him will I give power over the nations:

[g] Is. 11. 4.
[h] Ps. 25. 14. Prov. 3. 32. Is. 65. 15.
[i] 1. 11.
[k] Ps. 2. 7. Matt. 17. 5. Luke 1. 35. John 1. 14, 49; 3. 16, 18, 35, 36; 10. 36. Rom. 1. 4; 8. 32.
[l] 1. 14, 15. Ps. 92. 14. Prov. 4. 18. John 15. 2. 2 Pet. 3. 18.
[m] Ex. 16. 37-41; 23. 45-48.
[o] 1 Sam. 16. 7. 1 Chr. 28. 9.
[p] Ps. 62. 12. Is. 3. 10, 11.
[q] 2 Cor. 2. 11; 11. 3. 13-15.
[r] John 14. 3. 1 Cor. 4. 5; 11. 26.
[s] Luke 8. 13-15.
[t] Luke 22. 29, 30.

notwithstanding their essential importance, do not occupy the first place in the Lord's inquiries: he here acts on the same principle as he will in the final judgment; the sole ground of his decision then will be character. But this, in effect, comprises everything. Christian truth alone can produce Christian experience—that is, love and other graces; and this it invariably does where it is believed. Experience is a thing of the heart—works, of the life; the former is invisible to the human eye—the latter are obvious to all. Ver. 4-7. Love is the fruit of regeneration; all who are born of God love both the Father and the family. Love and religion are synonymous expressions in popular language; love is proof positive that its subject is born again. It may always be assumed that the penitent believer loves the Lord that bought him; from the constitution of human nature, in a regenerated state, it cannot be otherwise. In the absence of love, there is no evidence of conversion, but the contrary. Growth in grace is simply growth in love; decline in love is decline in religion. Those people who had "left their first love" were drawing back from the Cross, and the strength of their faith was diminishing. The ground of love—the love of God to man, as shewn in the gift of his Son—remains unchanged; and therefore the love of believers, however much it may increase, should never diminish. If the believer be stedfast in the faith, his love will never flag; if he grow in knowledge, and if faith keep pace with his acquisitions, his love will "increase, and abound yet more and more." This is the doctrine of all the Apostolic Epistles. A vital thing in itself, and the soul of everything in the Divine life, it ought to go on increasing to the last. Mercies are forfeited by their abuse. The removal of the Spirit from a Church or a body of Christians, will be their ruin; the form may for a season survive the power, but even that will at length perish, as is proved by all history. Countries once the glory of Christendom, are now, and have been for many centuries, filled with the superstition and infidelity of Mohammedanism. Heresies of all sorts, and divisions without end, paved the way for the utter overthrow of Christianity, and the establishment of the system of the false Prophet. Ver. 8-11. Smyrna was then, and is still, after a lapse of eighteen centuries, an important city. Its present population is about 140,000, of whom no fewer than 26,000 bear the Christian name, although the doctrines of Christianity are nearly forgotten. The stedfastness of these people had brought on them the most violent persecution, but all their sufferings passed under the compassionate eye of their Lord and Master, whose address to them is most consolatory and cheering. His language is eminently fitted to encourage all, in every age, who are suffering for the sake of righteousness. The poorest members, even of the poorest Church, are rich who have the Lord for their portion. The devil, although unseen, is the prime mover in all the persecutions, imprisonments, banishments, and martyrdoms of God's people; but there is a limit set both to the time and the measure of his cruelties. Fidelity may sometimes bring death, but the crown of life will be the immediate reward. Ver. 12-17. Pergamos has still a population of about 20,000, among whom are about 2000 nominal Christians. This, in John's day, was one of the strongholds of darkness, where the profession of the faith involved the utmost danger. Satan appears to have held court there; iniquity of every sort, and in its most hideous forms, abounded. Of this martyr nothing is known, beyond the fact that he laid down his life for his Lord, who has, with his own lips, indited his epitaph—"My faithful servant Antipas." This is true fame! The grace of God will suffice to confess him and serve him, even where Satan's seat is, and before his very throne! The white stone has, by many writers, been considered as referring to an ancient method of expressing opinion, as is done by a modern ballot-box, by means of a black or a white stone; and if so, the white stone signified approval and eternal life. One class of expositors, however, have strongly opposed this view, believing that the thing referred to what the Romans called the *tessera*—an emblem of lasting friendship between persons or families. In that case, a piece of ivory or stone was shaped in the form of an oblong square, which was divided lengthways into equal parts, on each of which one of the parties wrote his name, and interchanged it with the other; and by producing this, when they travelled, it gave a mutual claim to the individuals contracting, as well as to their descendants, to hospitality and kind treatment at each others' houses. According to this notion, then, the promise amounts to this—that the Lord Jesus would acknowledge the faithful among them, and ever after receive them into a state of favour and friendship. This view explains the "new name written"—a thing left wholly unexplained by the urn theory. This name no man knew save him who received it; but there was no name put on the ballot stone. Besides, the white stone was not given to the party on whose behalf it was placed in the urn; he only received the benefit of it, not the stone itself. Again, the name on the Roman *tessera* was not that of the person who wrote it, but of his friend, who possessed it; it was, therefore, known only to the possessor, who kept it private, that none else might enjoy the benefit, which belonged exclusively to him and his descendants. Ver. 18-29. Thyatira has still a considerable population, about 3000 nominal Christians. Things went well with that Church, upon the whole; but they were at fault for not exercising sufficient jealousy on behalf of Christ. Jezebel is probably the name given to an individual, because of her likeness, in profligacy and spirit, to the cruel and impious wife of Ahab. Professing to be a

27 And [u]he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; [x]even as I received of my Father.

28 And [y]I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

1 *Epistles, with warnings, threatenings, and promises, suitable to the state of the church at Sardis, 7 at Philadelphia, 14 at Laodicea.*

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, [a]and art dead.

2 Be watchful, and [b]strengthen the things which remain, that are ready to die: for I have not found [c]thy works perfect before God.

3 [d]Remember therefore how thou hast received and heard, and hold fast, and [e]repent. If therefore thou shalt not watch, [f]I will come on thee as a thief, and [g]thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis [h]which have not defiled their garments; and they shall [i]walk with me in white: [k]for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not [l]blot out his name out of the book of life, but I will [m]confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath [n]the key of David, [o]he that openeth, and no man shutteth; and shutteth, and no man openeth;

A. D. 96.

[u] 19. 15.
[x] Matt. 11. 27.
[y] Luke 1. 78, 79.

CH. III.

[a] Eph. 2. 1, 5. Col. 2. 13.
[b] Deut. 3. 28. Is. 35. 3.
[c] 1 Kings 15. 3. Matt. 23. 5, 25-28.
[d] Ex. 16. 31-33. 2 Pet. 1. 13; 3. 1.
[e] 2. 5, 21, 22.
[f] Matt. 24. 42, 43.
[g] Matt. 25. 13.
[h] Is. 61. 3, 10. Zech. 3. 3-5.
[i] Esth. 8. 15.
[k] Luke 21. 36.
[l] Ex. 32. 32, 33. Ps. 69. 28.
[m] Mat. 3. 17. Luke 12. 8. Jude 24.
[n] Is. 22. 22. Luke 1. 32.
[o] Job 12. 14. Matt. 16. 19.

[p] 2. 9.
[q] Esth. 8. 17.
[r] Matt. 6. 13.
[s] 1 Pet. 4. 12.
[t] Jam. 5. 9.
[u] 2. 13, 25.
[x] 1 Cor. 9. 26.
[y] 22. 4.
[z] Ps. 87. 3.
[a] Is. 65. 15. Eph. 3. 15.
[b] *In Laodicea.*
[c] Is. 55. 4. Jer. 42. 5.
[d] Col. 4. 15.
[e] Matt. 24. 12. Phil. 1. 9. 1 Pet. 1. 22.
[f] Jer. 15. 1-4.
[g] Prov. 13. 7. Luke 18. 11, 12. Rom. 11. 20, 25. 1 Cor. 4. 8-10.
[h] Deut. 8. 12-14. Jer. 2. 31. Matt. 9. 12.
[i] Rom. 2. 17-23.

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of [p]the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, [q]I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, [r]I also will keep thee from the hour of temptation, which shall come upon all the world, [s]to try them that dwell upon the earth.

11 Behold, [t]I come quickly: [u]hold that fast which thou hast, that no man take [x]thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and [y]I will write upon him the name of my God, and the name of [z]the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God; and *I will write upon him* [a]my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church [b]of the Laodiceans write; These things saith the Amen, [c]the faithful and true witness, [d]the beginning of the creation of God;

15 I know thy works, [e]that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, [f]I will spue thee out of my mouth.

17 Because thou sayest, [g]I am rich, and increased with goods, and [h]have need of nothing; and [i]knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

prophetess, she uttered language which clearly shewed that her inspiration was not from above. She was both a teacher and a pattern of iniquity, which ought to have led to her immediate exclusion from the Church; but notwithstanding that, she was culpably suffered to remain. This greatly increased her facilities for mischief; had she been promptly and publicly cast out, the brand of exclusion which she would have borne would have served to warn the Church and the public against her. The Church of Christ is responsible, not only for the character of its members, but also of its teaching, both of that which it receives, and of that which it communicates to a perishing world. It is not to "believe every spirit, but to try the spirits, whether they be of God." The beautiful image of the "Morning Star" is an emblem of the Lord himself, suggesting the idea of light, and the discoveries that are made by its means—the certainty of victory and glory that will follow when they themselves shall shine as "the brightness of the firmament, and as stars for ever and ever."

Chap. III. 1-6. Sardis, once famous in the annals of the East, is now all but extinct. A Christian traveller, who visited it some time ago, found in it only seven nominal Christians! The condition here described is very deplorable—"a name to live, and yet dead." They had a reputation for piety, although wholly destitute of it—a significant admonition both to individuals and religious communities. There may be much appearance of piety, with very little true godliness. The quality of works wholly depends on the state of the heart; as it is, so are works in the sight of God. But one course remains for those who are in the sad condition here described: they must review their course, weigh themselves in the balances of the sanctuary, carefully mark their shortcomings, confess their transgressions, sue for pardon through the blood of Christ, reform whatever is wrong, and begin afresh to run the race of holy service. The most corrupt communities have yet had among them patterns of purity, and models of excellence. No piety but such as is both sincere and strong, can survive under such circumstances. The conduct of all such as are so situated, is laudable in a high degree, and will not fail to receive special tokens of the Master's favour; they will be honoured to "walk with him," as being "worthy." Inherent worth, indeed, they have none; but, of his tender mercy, he will consider, and treat them as if they had. "White raiment" is an emblem of salvation, as comprising all the graces of the Spirit wrought in the soul. Ver. 7-13. Although Philadelphia is now but a very humble community, it comprises about 1000 nominal Christians. At the outset, as a Church, they do not appear to have been strong, yet they were true and faithful to their Lord, who did great things for them. He set before them an "open door which no man could shut"—that is, he put his own seal upon the ministry of the Word, and gave the population a disposition to hear; souls were converted to

18 I counsel thee to [1]buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* [k]the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 [l]As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, [m]I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To [n]him that overcometh will I grant to sit with me in my throne, even as I also overcame, [o]and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

1 John, in vision, beholds heaven opened, and the glory of God, as seated on an exalted throne, 4 surrounded by twenty-four elders, and four living creatures, who unite in adoring him as the Creator and Lord of all.

AFTER this I looked, and, behold, [a]a door *was* opened in heaven: and [b]the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, [c]a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone; and *there was* a rainbow round about the throne, in sight like unto an emerald.

A. D. 96.

1 Prov. 23. 23. Is. 55. 1. Matt. 25. 9.
k Is. 47. 3. Dan. 12. 2.
l Deut. 8. 5. Prov. 3. 11, 12. Jer. 2. 30. 1 Cor. 11. 32. Heb. 12. 5-11.
m Cant. 5. 2-4. Luke 12. 36.
n 2. 7.
o Dan. 7. 13, 14. Matt. 28. 18. Eph. 1. 20-23. Phil. 2. 9-11.

CH. IV.

a Ex. 1. 1.
b 1. 10; 16. 17.
c 20. 11.

4 Ex. 37. 23. Ez. 1. 13.
e 3. 1; 5. 6. Matt. 3. 11.
f 1 Kings 7. 23.
g Ex. 1. 18; 10. 12.
1 Gr. *have no rest.*
h 3. 7. Ex. 15. 11. Is. 6. 3.
i 1. 8; 21. 22. Gen. 17. 1. Joel 1. 15. 2 Cor. 6. 18.
k Heb. 13. 8.
l 2 Sam. 22. 4. Ps. 18. 3.
m 14. 7. Deut. 32. 4. Job 36. 3. Ps. 96. 7, 8.
n Gen. 1. 1. Is. 40. 26, 28. John 1. 1-3. Acts 17. 24. Heb. 1. 2, 10.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: and *there were* [d]seven lamps of fire burning before the throne, which are [e]the seven Spirits of God.

6 And before the throne *there was* [f]a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts [g]full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they [1]rest not day and night, saying, [h]Holy, holy, holy, [i]Lord God Almighty, [k]which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou [l]art worthy, O Lord, [m]to receive glory, and honour, and power: [n]for

Christ, and none could hinder it, or, when done, undo it. The operations of the Almighty Spirit were beyond the reach of the persecutor, even when that persecutor was the Roman Cesar, the ruler of the world. "A pillar in the temple of my God," is an expression which is strikingly illustrated by the antiquities of the East still in being. Numbers of inscriptions remain to this hour on pillars brought from the Greek cities of Europe and Asia, and some from isles in the neighbourhood of Patmos itself, commemorating the victories of distinguished warriors. Some of these pillars stood in the temples of the heathen gods, to signify that they were under divine protection: the names of the gods were inscribed on them, as well as the names of the conquerors themselves, and of the cities to which they belonged. The language of the apostle was, therefore, not only intelligible, but interesting and impressive to the people of the East. Ver. 14-22. Of all the Churches, that of Laodicea stood lowest on the scale of spiritual excellence, and its end corresponded with its condition. Its chief distinctions were self-sufficiency and spiritual pride; and ruin followed in due season. The Church had but little salt in itself, and produced little impression on the city, which at length perished through the force of its own corruption, and the Church itself went down along with it. That once famous city is now a ruin; where wealth and greatness revelled, nothing is now seen but the wolf and the jackal. In an adjacent village about fifty poor people reside, among whom, when it was last visited, there were only two nominal Christians. No species of pride is so offensive to God as that which is called spiritual. Pride and piety are wholly incompatible; pride is the very essence of sin. Its principle is such as to require regeneration to destroy it, and to implant the germ of meekness and lowliness of heart, the distinguishing features of the character of the Lord Jesus. Seeing that pride is so deeply rooted in the soul, it is a part of spiritual wisdom to watch, pray, and strive against it: there is nothing from which the people of God have more to fear; and therefore it is expedient that the reading of the Divine Word, meditation, and prayer should all bear in that direction. Such, indeed, is the importance of the subject, that the lessons and the devotions of the sanctuary should never long lose sight of it. Wherever it appears, if indulged, it will work desolation. If it shall break out, it will infallibly lead to sin. It is, indeed, itself sin in its most hateful form; and all sin in the people of God, if not repented of, will bring rebuke and chastisement. It is impossible to say how far this fact may explain the trials and sorrows which, under a variety of forms and aspects, are found to overtake the people of God.

Chap. IV. 1-7. Here commences the second division of the Book, comprising matters still future. The visions of this and the next chapter prepare the way for the great and awful revelations which are to follow. The things John saw in vision are not to be supposed as actually existing in the heavenly world; they were merely figures designed to illustrate great facts which lay in the future. The emblems seem, in part, to be taken from the Temple-worship, and are, therefore, marked by Jewish modes of thought. By being "in the Spirit," as before, we are to understand a state of mind produced by the Holy Spirit preparatory to the communications afterwards to be made. If the rainbow was anything more than a part of the drapery of the sublime scene, and intended to communicate aught to the apostle, it might be a token of the covenant of peace with Noah and his posterity. Ver. 8-11. We are here presented with as sublime a picture of devotion as is anywhere to be found in Scripture. How pure, fervent, and perfect the worship offered! It is in the highest degree celestial. Its matter is Creation; no mention is made of Redemption. If, then, Creation alone, in its wisdom, power, beauty, and goodness, produces such fervour, gratitude, gladness, and rapture, among perfect natures, what ought not the Cross to effect, with its grace, truth, love, humiliation, suffering, righteousness, and salvation!

thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

1 *The sealed book.* 9 *which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders adore him, and confess that he redeemed them with his blood.*

AND I saw in the right hand of him [a]that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, [b]the Lion of the tribe of Juda, [c]the Root of David, [d]hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood [e]a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of [i]odours, which are [f]the prayers of saints.

9 And they [g]sung a new song, saying, [h]Thou art worthy to take the book, and to open the seals thereof: [i]for thou wast slain, [k]and hast redeemed us to God by thy blood [l]out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of [m]many angels round about the throne, and the beasts, and the elders: and the number of them [n]was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, [o]Worthy is the Lamb that was slain [p]to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, [q]Blessing, and honour, and glory, and power, *be* unto [r]him that sitteth upon the throne, [s]and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

The opening of the seals in order, containing a prophecy to the end of the world.

AND I saw [a]when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: [b]and he that sat on him had a bow; [c]and a crown was given unto him: [d]and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red; and [e]*power* was given to him that sat thereon to take peace from

A. D. 96.

CH. V.

[a] 4. 2.
[b] Gen. 49. 9,10. Num. 24. 9. Heb. 7. 14.
[c] Is. 11. 1, 10. Rom. 1. 3; 15. 12.
[d] 6. 1.
[e] Is. 53. 7, 8. John 1. 29, 36. Acts 8. 32.
[i] *Incense.*
[f] Ps. 141. 2.
[g] Ps. 33. 3; 40. 3. Is. 42. 10.
[h] 2, 3.
[i] 13. 8.
[k] Matt. 26. 28. Acts 20. 28. Rom. 3. 24-26. Eph. 1. 7. Heb. 9. 12-14.
[l] Dan. 4. 1; 6. 25. Mark 16. 15, 16.
[m] 2 Kings 6. 16-18. Ps. 103. 20; 148. 2.
[n] Deut. 33. 2. Ps. 68. 17. Dan. 7. 10. Heb. 12. 22.
[o] Zech. 13. 7.
[p] Matt. 28. 18. John 3. 35, 36; 17. 2. 2 Cor. 8. 9.
[q] 1 Chr. 29. 11. Ps. 72. 18,19. Matt. 6. 13. Rom. 11. 36. Eph. 3. 21. Jude 25.
[r] 4. 2, 3.
[s] 7. 10.

CH. VI.

[a] 5. 5-7.
[b] Ps. 45. 3-5.
[c] Zech. 6. 11-13. Matt. 28. 18.
[d] Ps. 96. 1. 1 Cor. 15. 25, 55-57.
[e] Ex. 9. 16, 17. Is. 37. 36, 37. Ez. 29. 18.

Chap. V. 1-7. The idea of the registration of events still future is familiar to the inspired penman. This Book is in the right hand of the Most High, shadowing forth the great truth, that he at once rules and reveals the affairs of the ages to come, to the end of all things. Ancient books were made of skins, fixed to rollers, after the manner of our maps. It was not the custom to write on both sides; in the present case, however, that was done, probably in token of fulness and completion. The seven seals were not on the outside fold, as comprising all within; the roll consisted of seven sheets, each fastened with a seal before the next was put on, so that the loosening of one seal exposed the contents of only one sheet; thus they could be successively read only as the seals were successively broken. The tribe of Judah, from which the Lord sprang, is represented under the emblem of a lion, bespeaking strength, courage, and majesty. Ver. 8-14. "Beasts" ought here to have been translated "living creatures," or somewhat implying intellect; since they are clearly intelligences of a most exalted order, and not mere animals. Their spiritual import it is impossible to determine; learned men have made the attempt only to discover their inability. The elders may be symbols of the Old, and subjects of the New Testament Church triumphant in heaven. This view has prevailed, but it is quite arbitrary. But, whatever their characters, both unite in worshipping the Lord Jesus, as God over all. Perfect Godhead alone can explain and vindicate such devotion. What is thus begun, the angels carry on; and in so doing they are most explicit and emphatic in setting forth the sacrifice of Jesus as, in one view, the ground of his claim to the adoring tributes which are here paid him: this they do, of course, as a matter of judgment and of feeling, sympathy and admiration, having no personal interest in the matter. What is thus commenced and carried on by the angelic hosts, is finished by the united voice of the whole creation. "Vials," is an imperfect rendering of the original; the term means cups, censers, or goblets, made of brass, silver, or gold. Popery has woefully perverted this language, and founded on it the doctrine of the intercession of the saints. The living creatures, moreover, united with the elders; and further, the prayers offered were not their own, but those of the saints—whether in earth or heaven we are not told. The whole thing besides is merely a sublime figure in furtherance of a special end, not a rubric of devotion; and it lays no foundation whatever for the Popish practice, which is flatly contradicted by the whole current of Scripture. The allusion, as already stated, is clearly to the Temple-service, and the import is, that the prayers of the saints are more pleasing to God than melodies and incense, just as the "sacrifices of God are a broken heart."

Chap. VI. 1-8. The Seals are now to be opened in order, as significant of preparation for the judgments with which the earth is about to be visited. White horses were used in the triumphal processions of victorious generals; the bow was another emblem of conquest. The red horse was a symbol of terror, as betokening evil to men on a scale of appalling magnitude. It has been

the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when [f]he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, [1]A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And [g]when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse; and his name that sat on him [h]was Death, and hell followed with him: and power was given [2]unto them [i]over the fourth part of the earth, [k]to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, [l]I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, [m]dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and [n]the sun became black as sackcloth of hair, and the moon became as blood;

13 And [o]the stars of heaven fell unto the earth, even as a fig-tree casteth her [3]untimely figs, when she is shaken of a mighty wind:

14 And [p]the heaven departed as a scroll when it is rolled together; [q]and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, [r]Fall on us, and hide us from the face of him that sitteth on the throne, [s]and from the wrath of the Lamb:

17 For [t]the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

1 *The servants of God are sealed.* 4 *The number of them from the several tribes of Israel.* 9 *An innumerable multitude of all nations before the throne; how they came thither, and the blessedness which they enjoy.*

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, [u]having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, [v]Hurt not the earth, neither the sea, nor the trees, [w]till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben

A. D. 96.

f 4. 6, 7.

1 The word *chœnix* signifieth a measure containing one wine quart and the twelfth of a quart.

g *See on* 1, 5.

h Is. 28. 8. Hos. 13. 14. 1 Cor. 15. 55, *marg.*

2 *To him.*

i 9. 15, 18; 12. 4.

k Lev. 26. 22-33. Jer. 15. 2, 3. Ez. 5. 15-17.

l Lev. 4. 7. Phil. 2. 17.

m Is. 61. 2. Luke 21. 22. Rom. 12. 19. 2 Thes. 1. 6-8.

n Is. 13. 9, 10. Ez. 32. 7, 8. Luke 23. 44, 45.

o Ez. 32. 7. Dan. 8. 10. Luke 21. 25.

3 *Green figs.*

p Heb. 1. 11, 12.

q 16. 20.

r Jer. 8. 3. Hos. 10. 8. Luke 23. 30.

s Matt. 26. 64. 2 Thes. 1. 7-9.

t Jer. 30. 7. Joel 2. 31. Rom. 2. 5. Jude 6.

CH. VII.

u 9. 1; 10. 4. John 6. 27.

v Matt. 24. 22, 31.

w Ez. 12. 13, 23. Zeph. 2. 3.

---

interpreted of the retributive judgments which awaited the Romans for their cruelties in Judea between the years 100 and 138 under the Emperors Trajan and Hadrian; it is computed that the Romans took or destroyed 1000 cities, towns, and fortresses, and slew 580,000 of the men of Israel! By this unparalleled carnage, the wickedness of the Jews was in part punished, and the predictions of the Lord Jesus concerning them fulfilled; but on the part of the Romans it was simply cruel ambition, malignant vengeance, to be punished in due season. Ver. 9-11. This awful passage has been interpreted, perhaps correctly, of the terrible persecutions endured by the Church between the years 270 and 304, in some respects the most awful that ever befell the Church of Christ. The slaughter was so great and general, that the heathen believed and boasted that the race of Christians was extinct. Some writers have, indeed, referred the passage to the martyrs of the Ten Persecutions preceding that which closed in the year 304, which would then be a fulfilment of the intimation made in ver. 11, when they were comforted, and told to "wait for a little season," till what remained of suffering and death should be accomplished. Ver. 12-17. This passage has received a twofold interpretation: one class confine it to the great revolutions which were effected in the Roman Empire before the establishment of Christianity; it has been argued that no event of the time was so great as the fall of the Empire, when the lights of the heathen world, the sun, moon, and stars—that is, the powers civil and ecclesiastical—were all eclipsed and obscured, the emperor slain, the heathen priests and augurs extirpated, heathen officers and magistrates removed, the temples demolished, and their revenues appropriated to better uses. These are, doubtless, stupendous events; but surely no candid interpreter, who sufficiently examines the passage, apart from all preconceived ideas, will view it as rising to the level of the sublime and terrific picture drawn in these verses. The day of judgment alone, with all its tremendous accompaniments, can fully meet and adequately sustain these words of Inspiration. It implies nothing less than the convulsion of universal nature, the destruction of the present system, and the descent of all-devouring vengeance on the heads of the enemies of Christ.

Chap. VII. 1-17. The Sixth Seal is still continued. All this would seem to be but introductory to the mighty events of the Seventh Seal. The Four Seals present the forces of heaven generally, as brought to bear on the wickedness of earth; the Fifth points to those who have confirmed their testimony with their blood; and the Sixth foreshadows the terror and sufferings of the enemies of the Church. We are now taught to lift up our eyes, and see the Lord's gracious care of his people, amid all the convulsions, distresses, and perils which surround them. To these four angels is especially committed the peace of the earth. This, it is considered, refers to the time of Constantine, when a troubled world had rest. Never had such a tempest swept over the face of Europe; never was repose so needed or so prized. Two of the greatest writers of the period, Eusebius and Lactantius, both bear testimony to the literal and

were sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, [d]a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [e]stood before the throne, and before the Lamb, [f]clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, [g]Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, [h]and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which [i]came out of great tribulation, and have washed their robes, and made them white in [k]the blood of the Lamb.

15 Therefore [l]are they before the throne of God, and [m]serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall [n]hunger no more, neither thirst any more; neither shall [o]the sun light on them, nor any heat.

17 For the Lamb, which is [p]in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and [q]God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 *The seventh seal is opened, and seven angels appear with seven trumpets to announce approaching judgments.* 7 *The sounding of four of the trumpets, and an intimation of more awful calamities under the other three.*

[a]AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the [b]seven angels which stood before God; and to them were given seven trumpets.

3 And [c]another angel came and stood at the altar, [d]having a golden censer; and there was given unto him much incense, that he should [1]offer *it* [e]with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, [f]and filled it with fire of the altar, and cast *it*

A. D. 96.

d Gen. 49. 10. Ps. 22. 27. Jer. 16. 19. Zech. 2. 11. Rom. 15. 9-12.
e Luke 21. 36.
f 3. 4, 5, 18.
g Ps. 3. 8; 37. 39. Is. 43. 11. Hos. 13. 4. Zech. 9. 9.
h 11. 16.

i John 16. 33. Rom. 5. 3.
k Heb. 13. 12. 1 Pet. 1. 19.
l Heb. 8. 1; 12. 2.
m Ps. 134. 1, 2.
n Ps. 42. 2; 63. 1. Is. 41. 17; 49. 10; 65. 13.
o Ps. 121. 6. Cant. 1. 6. Is. 4. 5, 6; 25. 4; 32. 2. Jon. 4. 8.
p *See on* 5. 6.
q Is. 25. 8; 35. 10; 60. 20.

CH. VIII.

a 6. 1, 3, 5, 7, 9, 12.
b Matt. 18. 10. Luke 1. 19.
c Gen. 48. 15, 16. Ex. 3. 2-18.
d Lev. 16. 12. 1 Kings 7. 50.
1 *Add it to the prayers.*
e Ps. 141. 2. Luke 1. 10. Heb. 4. 15, 16; 10. 19-22. 1 John 2. 1, 2.
f Is. 66. 6, 14-16. Jer. 51. 11. Ex. 10. 2-7.

glorious fulfilment of the prediction in the person of Constantine, which shews the view that was then held. The medal struck by him furnishes a most impressive illustration of the point in hand; on the reverse it bears the inscription, "BLESSED TRANQUILLITY." This season of peace was to be employed in sealing the servants of God. The precise import of the act it is impossible to discover. We have, nevertheless, something in the Jewish Talmud bearing a slight resemblance to it. The Jews had a notion that the children of Israel were sealed up in the Book of Life and Death. According to the Talmud, the first ten days of the month Tisri they call the Penitential Days; throughout that period they fast and pray that on the tenth day their sins may be forgiven, and their names written in the Book of Life; this day, therefore, they call the Day of Expiation, and, returning home from the synagogues, they say to each other, "God the Creator seal you to a good year!" They conceive that the books are now sealed up, and that the sentence of Heaven remains unchanged to the end of the year. The same thing, they tell us, is signified by the two goats, on whose foreheads the High Priest yearly, on the day of expiation, laid the two lots, inscribed, "For God," and "For Azazel"—God's lot signifying the people who were sealed with the name of God in their foreheads; and the lot Azazel, the goat which was sent into the wilderness, representing those who receive the mark and the name of the beast. The seal by which the godly here are set apart for the Lord, is true faith, and its fruit—universal holiness. The sublime statement in ver. 9 and 10, may perhaps be taken as an emblem of the elect of God in every age of the world. The order in which the tribes are placed has been the cause of some perplexity, as well as the absence of one of them altogether from the roll. One thing, however, is clear; since only twelve tribes were to be introduced, and as Levi was to stand as one of them, one was of necessity excluded, which was that of Dan. It has been suggested that Dan was passed by to mark the detestation in which idolatry was held, since that tribe was the first that fell into it after the settlement in Canaan. A blight, indeed, had rested on Dan for many ages. Long before the time at which John wrote, that tribe was "brought very low:" indeed, "the sons of Dan are not numbered among the rest of the tribes," was the language of the historian at an early period. It does not appear, moreover, that any of that tribe returned from the Captivity. God will honour those who honour him: whereas they who despise him shall be lightly esteemed.

Chap. VIII. 1-13. We may now be said to have reached the climax of this wonderful vision; this seems to contain all that is prophetic in the sealed book. Communications the most sublime and tremendous are now to be made, and, as if to prepare the heavenly world for them, there is a prolonged silence. This seal comprises seven periods, each distinguished by the sounding of a trumpet. It is thought there may be some allusion here to a ceremony which prevailed among the Jews. The incense in the Temple-service used to be offered before the morning, and after the evening sacrifice; and while the offering was being presented, the trumpets sounded; but while the priests went into the temple, all was silence, and the people prayed without. Now, it is suggested, that this was the morning of the Christian Church, and that, therefore, the silence precedes the sounding of the trumpets. This view is held both by Sir Isaac and Bishop Newton. As the Seventh Seal is by far the most important of the Seals, so is the Seventh Trumpet of the Trumpets. These grand ceremonies of the temple represent the devotion of Christians, whose prayers are set forth as coming up in remembrance before God. The arrangements of the temple are respected by giving to

[2] into the earth: [g] and there were voices, and thunderings, and lightnings, and an earthquake.

6 And [h] the seven angels, which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and [i] the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain [k] burning with fire was cast into the sea; and [l] the third part of the sea became blood:

9 And [m] the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell [n] a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon [o] the fountains of water;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and [p] many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, [q] Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

A. D. 96.

[2] *Or,*

[g] 2 Sam. 22. 7-9. Ps. 18. 13. Is. 30. 30. Heb. 12. 18, 19.

[h] *See on* 2.

[i] 6. 8. Is. 2. 13, 13; 40. 7.

[k] Am. 7. 4.

[l] Ex. 7. 17-20.

[m] Zech. 13. 8.

[n] Jude 13.

[o] Ex. 7. 20, 21.

[p] Ex. 15. 23.

[q] 11-14. Ex. 2. 10.

CHAPTER IX.

2 *The fifth trumpet sounds, and an angel openeth the bottomless pit.* 13 *The sixth trumpet soundeth, and four destroyers loosed.*

AND [a] the fifth angel sounded, and I saw [b] a star fall from heaven unto the earth: and to him was given the key of [c] the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; [d] and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, [e] as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men [f] which have not the seal of God in their foreheads.

5 And to them it was given that [g] they should not kill them, but that they should be tormented five months: [h] and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days [i] shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

CH. IX.

[a] 8. 6, 7, 8, 10, 12; 11. 14, 15.

[b] Is. 14. 12. Luke 10. 18. 2 Thes. 2. 3-8. 2 Tim. 3. 1-5.

[c] Luke 8. 31. Rom. 10. 7, *Gr.*

[d] Ex. 10. 21-23. Joel 2. 2, 10.

[e] Deut. 8. 15. 1 Kings 12. 11. Ex. 2. 6. Luke 10. 19.

[f] Ex. 12. 23. Ez. 9. 4, 6. Eph. 4. 30.

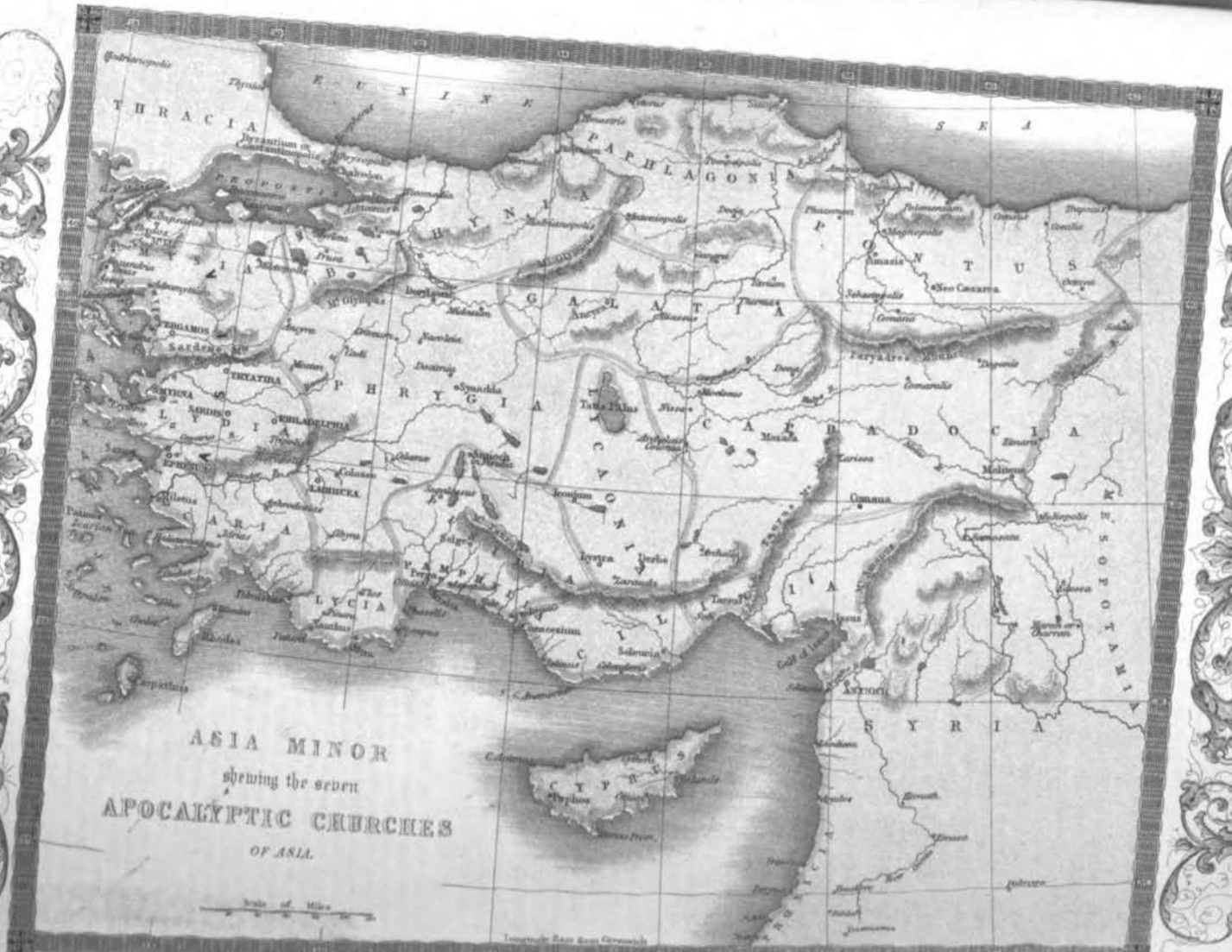
[g] Job 2. 6.

[h] *See on* 3.

[i] 2 Sam. 1. 9. Job 3. 20-22; 7. 15, 16. Jer. 8. 3. Hos. 10. 8. Jon. 4. 8, 9. Luke 23. 30.

this angel, as to a priest, "much incense," that he might offer it with the prayers of all saints upon the golden altar which was before the throne, answering to the altar of incense, which was overlaid with gold, and stood before the Holy of Holies. This angel was, doubtless, an emblem of Christ as the great High Priest of his people; this "much incense" meetly represents his merit and mediation, through which alone his people's prayers can find their way to heaven. The fire taken from off the altar was a fearful symbol of the Divine wrath. It has been generally supposed that the first Four Trumpets point to the destruction of Papal Rome; it is, nevertheless, impossible to arrive at certainty on this head; walking in the light of history, however, facts are found which give an air of probability. It is assumed that the disclosures about to be made begin with the fall of the Empire, and that the events referred to were realised between the years 410 and 556—a period which was, doubtless, followed by occurrences of terrible significance. In dealing with such subjects, we must keep to broad and general views, taking heed not to confound great events with dazzling drapery. In 556 the Roman Empire had been broken in pieces, and all that remained of the mighty fabric was the small dukedom of the exarchate of Ravenna. Then, it is believed, was the "sun smitten;" the hour of woe had now arrived, when the genius of anarchy had taken possession of the world, and desolation was everywhere in the ascendant. Mighty instruments of destruction, qualified to scourge a wicked world, successively appeared. The Goths, the Vandals, and the Moors, under the guidance of their several leaders—incarnations of the sanguinary spirit of havoc and annihilation—performed the awful part assigned to them. The earth now presents a terrible spectacle, illustrative of the wisdom, justice, and power of God, and of that mighty scheme of providence whereby he governs the universe; while all bears, with mighty power, on the kingdom which cannot be moved.

Chap. IX. 1-12. We have here the first of the Woe Trumpets; the evils indicated are various and terrible. Smoke is an emblem of solemn significance; as it operates on the eye, so do errors on the understanding—blinding the mind, and thus incapacitating it for dealing with truth, and so preparing it for the reception of all sorts of falsehood and delusion. It has been generally allowed, that this trumpet points to the apostasy of Rome from the faith of the Gospel, the rank imposture of Mohammed, and the rapid spread of his kingdom. The False Prophet arose about the year 600, and died in 632; on his appearance, the corruption of the Christian Church in the East had prepared the way for his success. As the pure in heart see God, so the carnal become blinded; they love darkness and hate light. But the Koran, notwithstanding its absurdities, did far less violence to the reason of mankind than Popery, especially in its ultimate state of perfection. In dealing with such subjects, it is perilous to assume anything, but it is permitted modestly to specify historic facts, which seem to furnish a key to the prophecy. The vast armies of Saracens, who came forth from the benighted region of the East, it is thought, most probably, symbolise the locusts; the resemblance in divers points is very striking. The Mohammedan Arabs, in countless multitudes, speedily overran the north of Africa and the south of Europe. The five months assigned them for purposes of torment is the first specific period we have yet met with; it is, nevertheless, difficult to deal with it so as certainly to determine its import. Since, however, a day means a year in prophetic language, and a month 30 years, the five months multiplied become 150 years. Now, the False Prophet commenced his career


ASIA MINOR
shewing the seven
APOCALYPTIC CHURCHES
OF ASIA.
EUXINE SEA
THRACIA
PAPHLAGONIA
PHRYGIA
CAPPADOCIA
LYDIA
LYCIA
SYRIA
CYPRUS
MESOPOTAMIA
Scale of Miles

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; [k]and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions; and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* [1]Abaddon, but in the Greek tongue hath *his* name [1]Apollyon.

12 One [l]woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard [m]a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, [n]Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared [2]for an hour, and a day, and a month, and a year, [o]for to slay the third part of men.

16 And [p]the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, [q]having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

A. D. 96.

k Job 39. 25. Is. 9. 5. Joel 2. 5-7. Nah. 2. 4, 5.

1 That is, a *destroyer*.

l 1, 2.

m 8. 3-5.

n 16. 12.

2 Or, *at*.

o 8. 7, 9, 11, 12.

p Ps. 68. 17. Dan. 7. 10.

q 9.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men, which were not killed by these plagues, [r]yet repented not of the works of their hands, that they should not [s]worship devils, [t]and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1 *An angel with a book.* 8 *John is commanded to eat it.*

AND I saw [a]another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand [b]a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, [c]Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware [d]by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [e]that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to

r Jer. 8. 4-6. Matt. 21. 32.

s Lev. 17. 7. Is. 2. 8. Jer. 44. 8. Acts 19. 26.

t Ps. 115. 4-8; 135. 15-18. Is. 41. 7. Jer. 10. 3-5. Dan. 5. 23. Acts 17. 29.

CH. X.

a 5. 2; 7. 1, 2; 8. 3-5.

b 5. 1, 3.

c Deut. 29. 29. Dan. 8. 26.

d 1. 18; 4. 9, 10.

e 16. 17. Dan. 12. 7.

in 612; 150 years added to that, brings us down to 762, and it is a historic fact, that in 746 the Saracens were broken up and enfeebled by internal divisions. In 762 the Caliph Almansor betook himself to the promotion of internal improvements, and built the famous city of Bagdad. From this time, therefore, the Saracens began to withdraw from the theatre of war and contest. The one woe, then, which is past, is viewed as signifying the devastations of the False Prophet. Ver. 13-19. It is considered that Christianity, with its corruptions, is now the chief subject of contemplation; the difficulties, however, which present themselves are such, that whatever is adduced must be so with great diffidence. Many theories have been propounded, but they are all liable to objections which appear to be insuperable. The four angels are considered so many destructive powers; and these, it is thought, are found in the four Turkish Sultanies which came forth to invade and devastate Europe. It has hitherto baffled all the powers of man to give a satisfactory solution of the "times" set forth in the fifteenth verse. On the various points of the passage it were easy to speculate, or to bring forward the sum of the diverse speculations which have been obtained on the subject, but it would avail nothing; all is wrapped in darkness, which there are no means of dissipating. Ver. 20, 21. If, as is highly probable, these verses refer to the Romish Church, then there is no difficulty in finding matter to illustrate them. The dreadful scourge of Mohammed was attended with no benefit to the kingdom of Antichrist. The Romish idolaters obstinately continued to worship demons or angels, and the spirits of departed saints, so called. They even became increasingly devoted to the adoration of images; they continued to persecute and murder the true Church of God under the appellation of "heretics;" they forbade marriage, yet connived at concubinage; they laid on multitudes vows of celibacy, and yet made public provision for licentiousness, and derived immense revenues for trampling morality in the dust. The first woe of the Saracens failed to work repentance in the Eastern Churches; and, therefore, the second woe of the Turks was sent to perfect the overthrow: and as the Western Church failed to profit from these events, the third woe was sent to cover her with desolation.

Chap. X. 1-3. Of all the angelic portraits in the book, this is the most sublime and glorious; which has led many to view it as that of the Lord Jesus himself; but for this, beyond the superlative majesty of the picture, there is no authority. Temple usages are supposed to be still here referred to. On the great Day of Atonement, it was customary for the high priest to stand on a level place in the court of the people, where he read the law to them, while the heifer and the goat, which was the Lord's lot, were burning without the temple. The angel is supposed to stand so that his right foot appeared to John as if resting on the sea of glass, and his left on the ground, while he spoke with a loud voice, in reading the law. By the earth the Jews understood the continents of Asia and Africa, to which they had access by

sound, [f]the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [g]Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, [h]Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

1 The two prophesying witnesses. 15 The seventh trumpet soundeth, and the heavenly choir celebrate God's glory.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and [a]measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple [1]leave out, and measure it not; for [b]it is given unto the Gentiles: [c]and the holy city shall they tread under foot forty *and* two months.

3 And [2]I will give *power* unto my [d]two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks [e]standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These have [f]power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, [g]the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also [h]our Lord was crucified.

9 And they of [1]the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, [k]and shall not suffer their dead bodies to be put in graves.

10 And they that [1]dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half [m]the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. [n]And they ascended up to heaven in a cloud; [o]and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of [3]men seven thousand: and the remnant were affrighted, and [p]gave glory to the God of heaven.

A. D. 96.

[f] Rom. 11. 25.
[g] Job 23. 12. Col. 3. 16.
[h] 11. 9; 14. 6.

CH. XI.

[a] Ex. 40; 48. Eph. 2. 20-22.
[1] Gr. *cast out.*
[b] 13-18. Luke 21. 24. 2 Thes. 2. 3-12.
[c] Is. 48. 2. Matt. 4. 5.
[2] *I will give unto my two witnesses, that they may prophesy.*
[d] Num. 35. 30. Matt. 18. 16.
[e] Deut. 10. 8. 1 Kings 17. 1.

[f] 1 Kings 17. 1. Luke 4. 25.
[g] 2 Thes. 2. 8, 9.
[h] Luke 13. 33, 34. Acts 9. 4.
[i] 13. 7; 17. 15.
[k] Ec. 6. 3. Matt. 7. 2.
[l] Matt. 10. 22.
[m] Gen. 2. 7. Rom. 8. 2, 11.
[n] 2 Kings 2. 11. Acts 1. 9.
[o] Ex. 14. 25. Ps. 68. 17. Luke 10. 23.
[3] *Names of men.*
[p] Jer. 13. 16. Mal. 2. 2.

land; and by the "isles of the sea," all parts to which they sailed, and especially Europe. The events of the little book seem to cover 1260 years. This book makes no advance, however, in the vision; it merely sets forth the condition of the world during the Woe Trumpets. These thunders are viewed as emblematic of the Levites, who sang and played on instruments, at the great sacrifice, on the seven days of the Feast of Tabernacles, when the trumpets also sounded. Then the trumpets were blown, and the Levites sang, alternately, three times at every sacrifice. The prophecy of the Seven Thunders, therefore, is just a repetition of the prophecy of the Seven Trumpets in another form. Ver. 4-11. The angelic oath seems to amount to this: There shall be no further delay of the appointed judgments; the purposes of the Most High God for the final overthrow of the kingdom of Satan and the universal establishment of the kingdom of Christ, will shortly be realised. To "eat the book" may signify to ponder and digest the awful words now recorded. The statements are of a mixed character; some are pleasant, and some painful. This chapter is plainly not a continuation of the prophecy, but a sublime introduction to what follows. John has, in effect, prophesied up to the present hour; and the sphere of his predictions is extending every day, through the translation of the Sacred Scriptures into the language of every people, and the extension of the missionary enterprise through all the earth.

Chap. XI. 1-6. This "reed" has been viewed as an emblem of the Sacred Scriptures, the sole and only rule by which God's spiritual temple, as composed of his elect, is to be built. The adversaries of the Lord would be permitted to trample down his people throughout the long period of 42 months—that is, in prophetic language, 1260 years. The period here specified deserves special notice as very remarkable, from the fact that it is repeated under a variety of aspects. The precision with which the time of the Church's prostration is here stated is such, that nothing is wanted but the exact date of the commencement of the calculation to enable us to determine, with sufficient certainty, when it will end; but, for wise reasons, darkness rests on that point. One thing, however, is sure—the 1260 years date from the commencement of the down-treading of the Church; but it is necessary to ascertain distinctly what is meant by the "Holy City;" and as the language is throughout symbolic, it cannot mean the literal Jerusalem, but its antitype, the Church of Christ. Granting this, however, it still remains to inquire what is meant by the "treading down." Is it direct persecution? The probability is otherwise; the tendency and effect of that has ever been to purify and strengthen. It was, probably, the corruption of its doctrine, its fellowship, and its ordinances, whereby it was polluted, prostrated, enfeebled, and undone. For this end, the year 606 is usually fixed on, because then, although the corruption was far from perfect, an event occurred by which it was steadily and progressively advanced; the Bishop of Rome then hoisted the standard of the Popedom, by claiming a Universal Episcopate. One class of expositors have contended for the later period of 756, when the Pope became a temporal

14 [q]The second woe is past; *and,* behold, the third woe cometh quickly.

15 And [r]the seventh angel sounded; and there were great voices in heaven, saying, [s]The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; [t]and he shall reign for ever and ever.

16 And [u]the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, [x]which art, and wast, and art to come; because [y]thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, [z]and thy wrath is come, and the time of the dead, that they should be judged, [a]and that thou shouldest give reward unto thy servants the prophets, and to the saints, [b]and them that fear thy name, small and great; and [c]shouldest destroy them which [4]destroy the earth.

19 And [d]the temple of God was opened in heaven, and there was seen in his temple [e]the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

A. D. 96.

[q] 15. 1; 16. 1, &c.
[r] 8. 2-6, 12.
[s] Ps. 22. 27, 28. Dan. 2. 44, 45. Zech. 8. 20-23.
[t] Ex. 15. 18. Ps. 110. 4. Is. 9. 7. Dan. 2. 44.
[u] 5. 5-8, 14; 19. 4.
[x] 16. 5.
[y] *See on* 15.
[z] 6. 15-17; 16.
[a] Matt. 5. 12.
[b] Ps. 85. 9. Ec. 8. 12; 12. 13.
[c] 18. 16-24. Dan. 7. 22.
[4] Or, *corrupt.*
[d] 15. 5-8. Is. 6. 1-4.
[e] Ex. 25. 21, 22. Num. 4. 5, 15; 10. 33.

CH. XII.
1 Or, *sign.*
[a] Is. 49. 14-23. John 3. 29.
[b] Is. 53. 11. Mic. 5. 3.
2 Or, *sign.*
[c] Is. 27. 1; 51. 9.
[d] Ex. 1. 16. Matt. 2. 3-16.
[e] Is. 7. 14. Matt. 1. 25.
[f] Mark 16. 19.
[g] 14.

CHAPTER XII.

1 *A woman clothed with the sun.* 3 *The great red dragon.* 7 *The dragon overcome.*

AND there appeared a great [1]wonder in heaven; [2]a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, [b]travailing in birth, and pained to be delivered.

3 And there appeared another [2]wonder in heaven; and behold [c]a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and [d]the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And [e]she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was [f]caught up unto God, and *to* his throne.

6 And [g]the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

prince, which they consider necessary to complete his character of the "Man of Sin." The Witnesses have been the subject of much controversy: one class have supposed them to mean the Old and New Testaments; another, the Old and New Testament Churches; a third, the faithful servants of the Lord Jesus generally, both individuals and churches, who have borne witness to the truth of the Gospel. Closely examined, it will be found that the principle in all is the same. The Witnesses are described as "two," probably because, under the law, that number was required to establish a charge. The period through which their testimony extended was most remarkable—1260; just the time during which the "Holy City" is being trodden down. From the time, therefore, that corruption began fully to develop itself, onward to the close, there were men valiant for the truth, who ceased not, in the name of Almighty God, to protest against the corruptions around them. The two olive-trees are considered to be an emblem of the faithful Witnesses raised up from age to age to illumine a dark world, and awaken a slumbering Church, during the long period of 1260 years. The allusion is to the beautiful vision of Zechariah, in which the olive-trees were an emblem of Zerubbabel the governor, and Joshua the high priest, respectively types of the Lord Jesus in his kingly and priestly office. The fire proceeding out of their mouths is the truth of the Gospel; as Christ the Lord, by the Apostle Paul, is predicted as ultimately to destroy Antichrist "by the breath of his mouth, and the brightness of his coming." Ver. 7-14. The "Beast" is allowed to be the Church of Rome in a matured state of corruption, impiety, and cruelty, which is to appear when the testimony aforesaid shall have been finished. This is one of the most perplexing portions of the prophecy; no interpretation yet given is at all satisfactory. Some of the ablest expositors hold that it points to events yet future. A dispensation so terrible is implied, that nothing in their view has yet occurred coming up to the language of the prophet. In the worst times, they contend, the race of Witnesses has never failed; but the words of John indicate a state of things in which they would be utterly silenced. These words betoken something like the temporary extinction of all visible appearance of the true religion. On the other hand, expositors of great name have contended that the Witnesses were slain prior to the Reformation, when Popery was at its height; to escape a difficulty, they insist that the symbolic phraseology must be taken with proper limitations. In particular, they make much of the circumstance that the leading Papists of the period, as their writings still shew, exultingly congratulated each other on what they believed to be the extirpation of heresy from the earth. In harmony with this view, they hold the Reformation to have been the resurrection of the Witnesses. Thus, plausible pleas have been made out for both theories of interpretation; the preponderance, however, of evidence seems in favour of the latter. Good men will rejoice in this. According to the one view, the worst is past; according to the other, it is yet to come. The earthquake is generally taken to point to the French Revolution of the last century, which, for the time, gave an overwhelming blow to the Popedom; and that power is believed by many to have still a distinguished part to play in the demolition of the system. Such may be the fact; but, at present, it rather promises to continue for a time, at least, to be a prime pillar of Antichrist. Ver. 15-19. In verse 15, one of the most glorious in the book, the prophet's eye darts into the bright future, when the symbolic gives way to the literal, and the coming triumph of truth and righteousness is clearly foretold. For a Woe Trumpet, the notes are cheering and joyous beyond expression. The Divine song, however, is sung by anticipation; there is still much to be both done and suffered before the arrival of that happy day: seven vials of wrath are first to be poured out; and then the glorious future, like the rising sun after a night of tempest, will break forth to gladden the universe.

Chap. XII. 1-6. The vision now presented brings forward nothing new; it only sets forth another view of the period of 1260 years, developing the sufferings of the faithful. A woman clothed with the sun, with stars for jewels, and the moon for a footstool, is supposed to represent the Church, arrayed in the righteousness of her Lord, and is one of the most beautiful ideas ever presented to the eye of the mind. Nature can supply no other image so expressive of honour and dignity—nothing uninspired, as emblematical of nations, virtues, or gods, ever equalled this picture. It is a notable fact, that when this "book" was written, it was customary to represent the moral virtues and public societies by the figure of a woman, as may still be seen on Roman coins. Salus, for example, as a female, stands on a globe, as the symbol of the safety and security of the world under the care of the Emperor Hadrian; on the

7 And there was [h]war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And [i]the great dragon was cast out, [k]that old serpent, called the Devil, and Satan, which [l]deceiveth the whole world: [m]he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and [n]the kingdom of our God, and [o]the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And [p]they overcame him by the blood of the Lamb, and by [q]the word of their testimony; and [r]they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-*child.*

A. D. 96.

[h] 19. 11-20. Eph. 6. 12.
[i] 8. 7.
[k] Gen. 3. 1, 4, 13. Is. 65. 25.
[l] 18. 23; 19. 20. Matt. 24. 24. 2 Cor. 11. 3. Eph. 4. 14.
[m] Ex. 28. 16. John 12. 31.
[n] 1 Chr. 29. 11. Ps. 22. 28. Dan. 2. 44. Matt. 6. 10.
[o] Ps. 2. 8-12. Matt. 26. 64. 1 Cor. 6. 4. 2 Cor. 12. 9.
[p] John 16. 33. Rom. 8. 34-39. 2 Cor. 10. 3-5. Eph. 6. 13-18. Heb. 2. 14, 15.
[q] 6. 9; 19. 10.
[r] 20. 4. Luke 14. 26.
[s] Dan. 7. 23-26; 11. 36.
[t] Matt. 28. 20.
[u] 6. 9; 20. 4.

CH. XIII.

[1] Or, *names.*
[2] 12. 3, 4, 9, 13, 15.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went [s]to make war with the remnant of her seed, [t]which keep the commandments of God, [u]and have the testimony of Jesus Christ.

CHAPTER XIII.

1 *A vision of a beast rising out of the sea:* 11 *of a second beast, rising out of the earth, exercising the power of the former beast, making an image of it, and compelling all to worship it.* 18 *The number of the beast.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the [1]name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and [2]the dragon gave

other side of the coin the inscription explains the emblem. The whole of this magnificent image of the woman would seem to indicate the body of Christ, which is his Church. "Travail in birth" may well represent the sufferings connected with the maintenance of the Gospel testimony on earth, the preaching of the Word for the conversion of men, and the increase of the heavenly family. The dragon, the emblem of violence, voracity, and cruelty, meetly shadows forth the "old serpent," the "accuser of the brethren," while his horns refer to the kingdoms into which the Roman Empire was broken up, and whose power was employed to uphold "Antichrist," and persecute the people of God. The drawing of the stars from heaven, and casting them to the earth, is considered to have its counterpart in seducing from the faith of the Gospel princes and potentates, and ministers of the Word. This is a fearful event, implying for the moment an immense triumph of the powers of darkness. The "child" of the woman is considered to be an emblem of the entire offspring of the Church—that is, all converts—during the period specified. The children of the Divine family are helpless; and, therefore, the "serpent" is most intent on their destruction. A great practical principle is here involved: would that the Church of God were but duly alive to the perils of her young converts! She would then make all possible provision for their preservation. The "man-child" is, by many, supposed to mean Constantine, but the time referred to in the vision was long after his appearance: however striking, therefore, may be the analogy, the prediction was not fulfilled in him. The ministers and confessors of Christ, considered as a line, are more in point. The wilderness—that is, trial, proscription, and persecution—has always proved the safest place for the Church of God. When farthest from the world, she is nearest to her Lord. If the conversion of Constantine allayed the tempest of persecution, it introduced the sunshine and patronage which laid the foundation of that state of things which developed Antichrist. The pure Gospel has never been damaged by tribulation; but worldly favour has invariably tended to corrupt it. Here, again, it is very remarkable that the specified period of affliction and sojourn in the wilderness, is the same as that which was set apart for the treading down of the Holy City, and the prophesying of the Witnesses in sackcloth. This is the third time the same figures have been produced, all referring to the same event under different aspects. Ver. 7-17. War in heaven, symbolically viewed, implies conflict on earth, shared by the heavenly powers—Michael and his angels. Angels have far more to do on earth in relation to the Church of God, than is supposed by those who have not inquired into the Scripture representations on the subject. They will be extensively employed in the final overthrow of the kingdom of darkness. The "casting out" is considered as referring to the Reformation, which is among the first-fruits of the great harvest of glory which the heralds of the Gospel have yet to reap. The final victory will be a source of great joy to all the unfallen intelligences of the universe. The subjugation of Satan will mark a mighty revival of the work of God in the earth; "salvation," and "the kingdom of God," will then sweep over the world like a mighty tide, carrying everything before it. It is proper to mark the thoroughly evangelical character of the conflict: the source of the power by which the dragon was overcome, was the blood of the Lamb, and the word of his testimony. In ver. 14, the mystical number 1260 turns up again the fourth time, as specifying the period of the woman's seclusion. Time signifies a year—times, two years—and a half time, half a-year, in prophetic language; amounting to the sum already specified. These figures must bear an import of a precise and emphatic character. Floods mean persecution, and the "earth helping the woman" finds a suitable explanation in the assistance the temporal powers from time to time gave the Church—at one period directly, and at another indirectly, through the civil feuds and international conventions by which they were drawn off from the wicked work of persecution.

Chap. XIII. 1-10. About the "beasts" in this case there can be no mistake: the term as employed in an early part of the Book, meant creatures, wise, exalted, and holy; here, however, it signifies a wild beast, a creature strong, cruel, and wicked. We have before us the ten kingdoms into which the Roman Empire was divided, and over which Rome for a period was to exercise supreme dominion, wielding their powers at pleasure, to persecute the Church of God. By the sea we are to understand

him his power, and his seat, and great authority.

3 And I saw [b]one of his heads as it were [2]wounded to death; [c]and his deadly wound was healed: and [d]all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: [e]and they worshipped the beast, saying, [f]Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him [g]a mouth speaking great things, and blasphemies: and power was given unto him [3]to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And [h]all that dwell upon the earth shall worship him, [i]whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He [k]that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. [l]Here is the patience and the faith of the saints.

11 And I beheld another beast [m]coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that [n]he maketh fire come down from heaven on the earth in the sight of men,

14 And [o]deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, [p]that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give [4]life unto the image of the beast, that the image of the beast should both speak, and [q]cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to [5]receive [r]a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 [s]Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

A. D. 96.

[b] 17. 10.
[2] Gr. *slain.*
[c] Ex. 30. 24.
[4] Luke 2. 1. John 12. 19.
[d] Dan. 11. 36, 37.
[f] 18. 18. Ex. 15. 11.
[g] Dan. 7. 8, 11.
[3] *To make war.*
[h] *See on* 3, 4, 14, 15.
[i] Dan. 12. 1. Luke 10. 20. Phil. 4. 3.
[k] Ex. 21. 23-25. Is. 14. 2; 33. 1. Matt. 7. 2.
[l] Lam. 3. 26. Hab. 2. 3. Luke 18. 1-8. Heb. 12. 3, 4.
[m] 11. 7; 17. 8.
[n] Num. 16. 35. 2 Kings 1. 10-14. Matt. 16. 1.
[o] 12. 9; 18. 23; 19. 20; 20. 3, 10 Is. 44. 20. 2 Thes. 2. 9-12.

[p] 14. 9, 11. Ex. 8. 10. Dan. 6. 7.
[4] *Breath.*
[q] 16. 6, 6; 17. 6, 16, 17. Dan. 7. 20, 21, 25.
[5] *Give them.*
[r] 14. 9 11. Zech. 13. 6.
[s] 17. 9. Ps 107. 43. Dan. 12. 10. Mark 13. 14.

CHAPTER XIV.

1 *A prophetical view of the remnant of believers, during the reign of the beast.* 6 *The progress of the reformation.* 14 *A figurative prediction of future terrible judgments upon the antichristian kingdom and its subjects.*

AND I looked, and, lo, [a]a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, [b]having his Father's name written in their foreheads.

2 And I heard [c]a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3 And they sung as it were [d]a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were [e]redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. [f]These are they which follow the Lamb whithersoever he goeth. These [g]were [1]redeemed from among men, *being* the first-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

CH. XIV.

[a] 5. 6-9, 12, 13; 7. 9-17.
[b] 13. 16, 17. Luke 12. 8.
[c] 11. 12, 15; 19. 1-7.
[d] 15. 3. Ps. 33. 3. Is. 42. 10.
[e] 5. 9.
[f] 7. 15-17; 17. 14. Luke 9. 57-62.
[g] 5. 9.
[1] *Bought.*

---

the troubled, convulsed, and tempestuous state of things which then existed, and which was necessary to the rise of Antichrist. The beast and the dragon had the same number of heads and horns. The leopard-like beast fitly symbolises the civil power of those ten kingdoms, which were in all things subservient to the purposes of the "Man of Sin." As to the "blasphemy," so incontrovertible is the fact, that the symbolical is made to give place to literal expression. Nothing could exceed the impiety of the titles arrogated by the Pope: "God upon earth," "Vice-God," "Vicegerent of Christ," "Our Lord God the Pope," are examples. The leopard, bear, and lion are all emblems of strength, ferocity, and cruelty. As to the wounded head, expositors are completely divided; nothing even plausible has been offered in explanation. The dragon and the beast are so essentially united, that to worship the one was to worship the other. The Pope may be considered as the representative on earth of the devil, by whom his kingdom has been formed, ruled, and preserved. Here, for the fifth time, we have the 1260 symbolic days, in various combinations; and, as already said, all bearing on the same subjects and events, all shewing that the triumph of the "Man of Sin," and the affliction of the true Church, will be periods contemporaneous, and of the same duration. "All that dwell upon the earth," is an expression comprehensive of the nations of Europe. The times will be such as to call for both faith and patience on the part of God's people. Ver. 11-18. How the appearance in this fresh beast contradicts the reality! The one is all Christ-like, the other all devil-like. Nothing can be more descriptive of the Romish clergy during the palmy days of Popery. The history of the period is the best comment on the text. The Popish priesthood, for many ages, dictated the political course of the kings, whom they kept in a state of the most degrading bondage. "The number and the name" is a remarkable phrase, which is supposed to allude to an ancient custom of marking cattle with a number which is the amount of the letters of the owner's name taken as numbers. All attempts at explaining the close of ver. 18 have hitherto been a failure.

Chap. XIV. 1-7. We are now approaching the close of the 1260 years, the destruction of the "Man of Sin," and the universal spread of the Gospel. The night of weeping is now gone, and the glorious morn of millennial happiness begins to dawn. The spirits of the just made perfect are apprised of the great fact, and in token of joy break forth into song. None can speak the language or sing the songs of heaven but the children of it. The

6 And I saw another angel fly in the midst of heaven, having [h]the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, [i]Fear God, and [k]give glory to him; for [l]the hour of his judgment is come: and [m]worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, [n]Babylon is fallen, is fallen, that great city, [o]because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, [p]If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And [q]the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 [r]Here is the patience of the saints: [s]here *are* they that keep the commandments of God, and [t]the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, [u]Blessed *are* the dead which die in the Lord [z]from henceforth: Yea, saith the Spirit, that they may [x]rest from their labours; [y]and their works do follow them.

A. D. 96.

[h] 2 Sam. 23. 5. Ps. 119. 142.
[i] Gen. 22. 12. Ec. 12.13,14.
[k] 4. 9; 16. 9. Luke 17. 18.
[l] 18. 10, 17, 19. Matt. 25. 13.
[m] Ex. 20. 11. Neh. 9. 6. Ps. 96. 5. Jer.10.10-13.
[n] 16. 19; 17. 5, 18. Is. 21. 9.
[o] 17. 2-4; 18. 3.
[p] 13. 3-6, 11-17.
[q] 18. 18. Gen. 19. 28. Luke 16. 23, 24.
[r] 13. 10.
[s] 12. 17.
[t] 2 Tim. 4. 7.
[u] 20. 6. 2 Cor. 5. 8.
[z] *From henceforth, saith the Spirit; Yea.*
[x] 6. 11; 7. 14-17. Job 3. 17-19. Luke 16. 25.
[y] Ps. 19. 11; 85. 13. Matt. 25. 35-40.

[s] Ex. 1. 26. Dan. 7. 13.
[a] Jer. 51. 33. Matt. 13. 30, 39.
[z] Or, *dried.*
[b] 19. 15-21.
[c] Is. 63. 1-6.

CH XV.

[a] Matt. 13. 41, 42, 49, 50.
[b] Dan. 12. 6, 7.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat [z]like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the [a]harvest of the earth is [z]ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, [b]and cast *it* into the great wine-press of the wrath of God.

20 And [c]the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcame the beast.*

AND I saw another sign in heaven, great and marvellous, [a]seven angels having the seven last plagues; for in them [b]is filled up the wrath of God.

2 And I saw as it were a sea of glass

defilement here referred to is purely figurative and symbolic. They had not been stained by the spiritual pollution of the Romish Church; they had been kept free from her idolatry and all its corrupting impieties. As the rise, so the destruction of Antichrist will be a work of time. In the way of instrumentality, co-operating with the Gospel, a multitude of things will conspire to further the grand result. This is the first distinct intimation we have of the utter destruction of the "Man of Sin." The time of this angel must be fixed to the period which witnessed the first public proclamation to the world of the crimes of the Antichristian powers and their followers. We are, therefore, pointed to the stars of the Reformation—Huss, Wycliffe, and the Waldenses. The manner in which the everlasting Gospel is here introduced is very remarkable. The commission of the Lord Jesus, previous to his ascension, is, in effect, amplified, and put in the historic form. That which ought to have been done, but which Satan prevented on his overthrow, is to be accomplished to the fullest extent. Here, again, the figurative is lost in the literal. Shadows give place to the glorious light of the Sun of righteousness. Ver. 8-12. The proclamation here is in beautiful harmony with that of the preceding angel. The triumph of the Gospel will be the utter extinction of Popery. The one is truth, the other error; the one is light, the other darkness; the one works man's salvation, the other his destruction; the one is of heaven, the other of hell! The angel displays strong excitement in making the announcement of the glorious fact of the ruin of Antichrist. He clearly exults in the communication. The intelligence is full of interest to the universe. It may well be supposed that angels, who rejoice in the conversion of one sinner, are far from indifferent spectators of the destruction of the "Man of Sin." The event here set forth clearly refers to the close of the 1260 years. That period arrived, the time of vengeance will have come, and it will descend to the uttermost on the guilty head of Antichrist. The period has, indeed, been long, but it is worth waiting for. The saints had truly need of patience; their faith was severely tried, but, by the help of their God, they held out to the end; and now they receive a full reward. Ver. 13-20. But what of the world of spirits? Here is the reply:—"Blessed are the dead which die in the Lord; Yea, saith the Spirit, for they rest from their labours, and their works do follow them"—they attain a felicity far beyond that which is here enjoined. To live will be Christ, but to die will be gain: they will "be with him, which is far better." The reaping-time has come, the 1260 years are fulfilled, and the harvest of wickedness is be cut down. The world will be cleared of the enemies of its Lord. The language here employed, foreshadows events of inconceivable terror. It is certainly an extraordinary circumstance that "1600 furlongs" is exactly the length of the Papal dominions in Italy, and if the language of the prophet here is to be taken literally, those dominions will be deluged with blood to an extent never witnessed even in times of the greatest carnage the world has seen. Nothing seems more certain than that these events are still to come, inasmuch as Rome is to be the sphere of these judgments, and the destruction of Popery their issue.

Chap. XV. 1, 2. It is impossible to determine the precise import of the imagery of these verses, or to say whether it aims at anything beyond colouring the sublime scene. The glass has, indeed, been supposed to represent

mingled with fire; and them [c] that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, [d] having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, [e] Great and marvellous *are* thy works, Lord God Almighty; [f] just and true *are* thy ways, thou King of [1] saints.

4 [g] Who shall not fear thee, O Lord, and glorify thy name? for [h] *thou* only *art* holy: [i] for all nations shall come and worship before thee; [k] for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels [l] seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke [m] from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

1 *The seven vials of wrath poured out.* 15 *Christ cometh suddenly.*

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, [a] and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* [b] and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; [c] and they became blood.

5 And I heard the angel of the waters say, [d] Thou art righteous, O Lord, [e] which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; [f] for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, [g] true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; [h] and power was given unto him to scorch men with fire.

9 And men were [1] scorched with great heat, and blasphemed the name of God, which hath power over these plagues: [i] and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was [k] full of darkness; and they gnawed their tongues for pain,

11 And [l] blasphemed the God of heaven because of their pains and their sores, [m] and repented not of their deeds.

A. D. 96.

[c] 12. 11; 13. 14-18.
[d] 5. 8; 14. 2.
[e] Ex. 15. 11. Job 5. 9. Ps. 105. 5. Dan. 4. 2, 3.
[f] 19. 5-7. Ps. 85.10,11.
[1] *Nations*, or *ages*.
[g] Ps. 89. 7. Luke 12.4,5.
[h] 1 Sam. 2. 2. Is.6.3; 57.15.
[i] Ps. 22. 27. Zech. 8. 20-23.
[k] Is. 26. 9.
[l] Ps. 75. 8. Jer. 25. 15.
[m] 2 Thes. 1. 9.

CH. XVI.

[a] Ex. 9. 5-6. Matt. 13. 41, 42.
[b] Gen. 7. 22.
[c] Ex. 7.20; 8.5. Is. 50. 2. Ex. 35. 8. Hos. 13. 15.
[d] Gen. 18. 25. Lam. 1. 18. Dan. 9. 14. Rom. 2. 5.
[e] 4. 8; 11. 17.
[f] Jer. 26.11,16. Luke 12. 48.
[g] 13. 10; 19. 2.
[h] Jon. 4. 8. Matt. 13. 6.
[1] *Burned.*
[i] Dan. 5.22,23. Luke 13.3,5.
[k] 18. 11-19. Ex. 10.21-23. Ps. 78. 49. Matt. 8. 12. 2 Pet. 2. 17.
[l] *See on* 9, 21.
[m] 2 Tim. 3. 13.

the frail and fleeting nature of this world; and the fire, the mixture of calamity and misery to which the saints had been exposed before arriving at the state of security and happiness which they then enjoyed. The seven last plagues are those which will fall at the close of the 1260 days. Ver. 3-8. The song of Moses and the song of the Lamb were, in principle, the same; the one may be considered the type, and the other the antitype. There is something peculiarly grand in the idea of these two songs, as connected with the two dispensations, and both with merciful deliverances to men. That of Moses, although confined to things temporal, was marvellous in the extreme; nothing like it had ever been known to mankind: that of the Lamb, however, rises high above it, beyond all comprehension. The idea of God manifest in the flesh, and dying to atone for the sins of men, leaves every other idea at an infinite distance. The magnitude of the thought exceeds the capability of an angel to grasp it. There is here a bright glance at the future spread of the Gospel: "All nations shall come and worship before thee," is language not to be mistaken, and in beautiful harmony with all the other Scriptures which touch on the spread of the Gospel. The closing verses are full of mystery. It seems highly probable, however, that the Church herself is partially involved in the subject of the plagues. Through all her borders she needs both quickening and purification; and the love of her Lord will provide for her in both respects whatever she requires for her good, and to fit her for her duty. The Sacred Scriptures are the sole and only rule by which everything appertaining to the kingdom of Christ will be tested; whatever will abide this will live; all else will perish, and the sooner the better. The desire and the prayer of holy men throughout the world is for unity in the Church of Christ; and nothing will so much conduce to that blessed consummation as the general study of the Word of God in the spirit of prayer, and with an honest determination to receive its teachings with the simplicity of little children, and to walk by them, regardless of worldly consequences.

Chap. XVI. 1-12. The difficulties to be encountered in an endeavour to understand and explain these Vials is great; when learning, piety, and prayer, have done their utmost, it is found that very little has been accomplished. There is every reason to believe, however, that the events predicted are still future, and that time alone can explain the prophecy. One thing is certain; each of the Seven Trumpets has a point of resemblance to one of the Seven Vials. The First Trumpet operates on the earth, and so does the First Vial, and so of the rest. But this leaves us just where we were as to the precise import of the Vials. One principle, however, would seem to govern all: the whole of the Vials bear the impress of vengeance on those who have the mark of the beast, and who have worshipped his image; and that must, therefore, come under the 1260 years. With respect to this Vial, one class of expositors hold that it has not yet been poured out; and among these are Gill and Fuller. Another class, among whom are Faber and Keith, consider that it has, and that it consists in the atheistical spirit which has long rested on the nations under the sway of Popery. Babylon occupies a somewhat important place among these mysterious symbols. As that once famous capital was defended from invasion by the river Euphrates, and was at last taken only through the diverting of the waters into another channel; so the drying up of this river is considered to be an emblem of the destruction of all the defences and resources of Antichrist. Ver. 13-21. An unclean spirit comes out of each mouth; their respective characters are a matter of great uncertainty. Perhaps no opinion is so near the truth as that which views them as emissaries of Antichrist, sent forth by Satan, the dragon, and the leopard-like beast, or the

12 And the sixth angel poured out his vial upon the great river Euphrates; [n]and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw [o]three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of [p]the false prophet.

14 For they are the spirits of devils, [q]working miracles, *which* go forth unto the kings of the earth and of the whole world, [r]to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, [s]I come as a thief. [t]Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in [u]the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, [x]It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came [y]in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men [z]blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

A. D. 96.

[n] Jer. 50. 38-40; 51. 36.
[o] 2 Thess. 2. 9-11. 1 Tim. 4. 1-3. 2 Tim. 3. 1-6.
[p] 19. 20; 20. 10.
[q] Matt. 24. 24. Mark 13. 22.
[r] 19. 19; 20. 8. Is. 34. 1-8. Joel 3. 11-14.
[s] Matt. 24. 43. 1 Thes 5. 2, 3. 2 Pet. 3. 10.
[t] Matt. 24. 42; 25. 13; 26. 41. Luke 21. 34. Acts 20. 31.
[u] John 5. 2; 19. 13, 17.
[x] 21. 6. John 19. 30.
[y] Is. 49. 26. Jer. 25. 15, 16, 28.
[z] Is. 8. 21.

CH. XVII.

[a] 16. 1-17; 21. 9.
[b] 16. 19; 18. 16-19.
[c] 1 Kings 18. 12. Acts 8. 39.
[d] 12. 3.
[1] *Gilded.*
[e] Is. 3. 9. Phil. 3. 19.
[f] 2 Thes. 2. 7.
[g] Jer. 51. 47, 48.
[h] 18. 9; 19. 2.
[2] *Fornications.*
[i] 18. 20-24. Dan. 7. 21, 25.
[k] Acts 22. 20.

CHAPTER XVII.

1 *John's vision of the mystical Babylon.* 7 *The interpretation thereof.*

AND there came [a]one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; [b]I will shew unto thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So [c]he carried me away in the spirit into the wilderness: and I saw [d]a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet-colour, and [1]decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And [e]upon her forehead *was* a name written, [f]MYSTERY, [g]BABYLON THE GREAT, [h]THE MOTHER OF [2]HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman [1]drunken with the blood of the saints, and with the blood of [k]the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottom-

Antichristian states. The False Prophet has by some been viewed as pointing to Mohammed, but it seems to mean the second beast in chap. xiii., or the Antichristian ecclesiastical state. "The battle of that great day" obviously alludes to some tremendous conflict which is to take place about the close of the 1260 years. Armageddon would seem to be derived from the slaughter of Sisera's army at the waters of Megiddo, by Barak, and to suggest that the same would be the fate of these united adversaries of the Church of God. Great earthquakes, in prophecy, are emblems of great convulsions or revolutions, and that produced by the seventh angel was such as the world had never seen. Where this is to take place, it is impossible to ascertain or imagine. This falling of the cities of the nations can signify nothing less than the convulsion of the world, and the breaking in pieces of the Papal system. This mighty display of the Divine wrath will be known to the whole earth, and produce effects which will most materially conduce to the advancement of the Divine glory. This is, of course, still future; the dates fixed upon are somewhat different, but sufficiently near each other to shew that the data is real and tangible, and not a thing of mere arbitrary opinion. Faber fixes the time of these events to the year 1864; Newton to 2000; and Lowman, to 2016. So far, then, as appearances are to be judged by, the first is the least probable. To that mighty event, come when it may, all things are tending and conspiring; that which the course of Providence will prepare for, will, in due season, be finished by the miracles which will distinctly proclaim it to be of God.

Chap. XVII. 1-9. The communication now becomes more copious, and the spirit of the whole more intense.

The crimes here specified are all of a spiritual nature; the prophetic figures of licentiousness indicate the abounding moral turpitude of the people. The matrimonial relation was used to express the union which obtains between God and his Church, and her unfaithfulness expressly illustrates the constant tendency of Israel to deviate into the polluted paths of idolatry. The woman—that is, the Church of Rome—sits on the beast—that is, on the political powers of whom we have already had an account; the Ten Horns, it is allowed on all hands, mean the kingdoms into which the Roman Empire was broken, and which, for a season, were given over to the "Man of Sin." That the Seven Heads symbolise the seven hills on which the city of Rome is built, is another point so clear that discussion is superfluous. But not only did Rome rest on seven hills, she had also been the seat of seven successive forms of government. The woman is the indisputable emblem of an ecclesiastical state, or Church; and, as the figure implies, her worship was impure and idolatrous. Who does not perceive Daniel's "little horn," and Paul's "Man of Sin," in the person of the vicious woman enthroned in this mystical Babylon? A "wild beast" is the proper emblem of an idolatrous persecuting power. Such a power "was" the Roman Empire at the rise of Christianity. When that Empire, or its ruler, became Christian, it might then be said, with respect to the beast, "it is not;" on its subsequent apostasy, it became in effect a "wild beast" again; and again it persecuted the Church of Christ! The form was changed, but the spirit remained, and under new pretences, and new aspects, it pursued its old courses. The Popish system arose from hell, and it is destined to perdition. It is the most masterly, and the most wonderful achievement of Satanic

less pit, and [l]go into perdition: and they that dwell on the earth shall wonder, ([m]whose names were not written in the book of life [n]from the foundation of the world,) when they behold [o]the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These [p]shall make war with the Lamb, and [q]the Lamb shall overcome them: for he is [r]Lord of lords, and King of kings; [s]and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And [t]the ten horns which thou sawest upon the beast, [u]these shall hate the whore, and shall make her desolate [x]and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, [y]until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

A. D. 96.

[l] 16; 18; 19. 15-21; 20. 10. Dan. 7. 11, 26; 11. 45. 2 Thes. 2. 3-8.
[m] 13. 8; 20. 12, 15.
[n] Matt. 25. 34. John 17. 24. Eph. 1. 4. Tit. 1. 2.
[o] 13. 1-4, 11, 12.
[p] Dan. 7. 21, 25. Zech. 2. 8. Matt. 25. 40.
[q] 6. 12-17. Ps. 2. 8, 9. Dan. 2. 44. 1 Cor. 15. 24, 25.
[r] Ps. 136. 2, 3. Dan. 2. 47.
[s] Ps. 149. 5-9. John 15. 16.
[t] 2, 10, 12.
[u] Is. 13. 17, 18.
[x] 18. 16, 17. Ez. 16. 37-42.
[y] 10. 7. Prov. 19. 21. Ez. 38. 16, 17. John 10. 35.

CH. XVIII.

[a] 14. 8; 16. 19. Jer. 51. 8, 60-64.
[1] *Power.*
[b] Gen. 19. 12, 13. Num. 16. 26, 27. Matt. 24. 15, 16.
[c] Ps. 50. 18. Matt. 23. 30. 1 Tim. 5. 22.
[d] 16. 19.
[e] Ex. 21. 23-25. 2 Tim. 4. 14.
[f] Is. 47. 9-11. Jer. 51. 6.
[g] 17. 16; 19. 3. Jer. 51. 58.
[h] Job 9. 19. Is. 27. 1. Jer. 50. 31, 34. 1 Cor. 10. 22.

CHAPTER XVIII.

2 The fall of Babylon. 9 Her destruction lamented.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [a]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the [1]abundance of her delicacies.

4 And I heard another voice from heaven, saying, [b]Come out of her, my people, that ye be not [c]partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, [d]and God hath remembered her iniquities.

6 [e]Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore [f]shall her plagues come in one day, death, and mourning, and famine; [g]and she shall be utterly burned with fire: [h]for strong *is* the Lord God who judgeth her.

---

skill and power that earth has seen. If it be remembered that Christianity was intended to honour God, and to save man, and if the Christianity of Paul be compared with the Christianity of Popery, it will be seen at once with what success the Wicked One, for a season, has been mysteriously suffered to defeat the Divine purpose. He first brought ruin on man, and then contrived, not simply to mar, but completely to destroy, the scheme of man's redemption! The skill, the power, and the effort thus employed were inconceivably great. The last act is the climax of Satanic transgression; and the crime will measure the punishment. That Satan should have been allowed to perpetrate either of these things, is amongst the inscrutable arrangements of Providence which cannot be explained, at least in time. Ver. 10-18. If absolute certainty cannot be reached in the interpretation of these words, the probability is, that these Seven Kings signify not individuals, but successive forms of government which prevailed at Rome. It is not a little remarkable that the two greatest Roman historians mention the "five fallen"—namely, Kings, Consuls, Dictators, Decemvirs, and Tribunes. "One is"—that is, the sixth form of rule, the Imperial. The "other is not yet come," may mean the Dukedom which succeeded the death of the last Emperor, in the year 476. The eighth form of government is clearly the Papal; history supplies nothing else. But although in one view that is the eighth, if the one which was to last but a short space be set aside, it will become the last of the seven. The Ten Horns, as repeatedly stated, symbolise the Anti-christian states of Europe—the Ten Kings the rulers of these states. They had no kingdom when John wrote, because the Empire had not then been broken up; but in this sense they would receive, and reign "one hour"—that is, at the same time with the Papal power—when they will devote the whole force of their several kingdoms to uphold the "Man of Sin," opposing the power of the Gospel and the true Church with all their might. A change, however, will come over them: the delusion, and their devotion to the Pope, will not last for ever; they will discover their error and their guilt, when their love will be turned into hatred, and their utmost vengeance directed against the deceiver. This event is still future; something, indeed, by way of first-fruits, took place in the commencement of the Reformation; and what was then so hopefully begun, will be awfully perfected on the expiry of the 1260 years. Some wise men think that this vengeance will proceed from the spirit of Infidelity—not of Christianity. This is a very discouraging view of affairs; for if such shall be the fact, the Church will have to lay her account for a time, not with the increase, but the diminution of piety, till at last the "Man of Sin" shall have disappeared from the face of the earth. But this is neither the only nor the most serious view of the case; it is but too probable that the same spirit of Infidelity—supposing this view to be correct—which shall lead to the extirpation of false, may also direct its vengeance against true religion. Be this as it may, the Church of God will survive every change, and be purified, invigorated, and ennobled by every successive dispensation.

Chap. XVIII. 1-3. The whole of this glorious vision would seem to shadow forth the entire overthrow of Antichrist on the expiration of the period of 1260 years. The figures are such as to shew that it will be sudden, terrible, and complete. The fall of ancient Babylon was sung by anticipation in the noble and sublime strains

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas! [l]that great city Babylon, that mighty city! [k]for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [z]thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and [a]slaves, [l]and souls of men.

14 And the fruits that [m]thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, [n]Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For [o]in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

A. D. 96.

l 14. 8. Is. 21. 9.
k Jer. 51. 8, 9.
z *Sweet.*
a *Bodies.*
l 2 Pet. 2. 3.
m Num. 11. 4, 34. Ps. 78. 18; 106. 14. 1 Cor. 10. 6. Jam. 4. 2. 1 John 2. 16, 17.
n 17. 4. Luke 16. 19.
o Is. 47. 9. Lam. 4. 6.

p Ex. 27. 32.
q Jud. 5. 31. Ps. 68. 11; 68. 10. Prov. 11. 10. Is. 44. 23. Jer. 51. 47, 48.
r Eph. 2. 20; 3. 5; 4. 11. 2 Pet. 3. 2. Jude 17.
s Deut. 32. 42. Ps. 18. 47. Is. 26. 21. Luke 11. 49, 50.
t Ex. 15. 5. Neh. 9. 11. Jer. 51. 63, 64.
u 13. 13-16. 2 Kings 9. 22. Acts 8. 11.
x 17. 6; 19. 2. Dan. 7. 21. Luke 11. 47-51.

CH. XIX.

a Ps. 106. 1; 111. 1.
b 1 Chr. 29. 11. Ps. 3. 8. Matt. 6. 13.

18 And cried, when they saw the smoke of her burning, saying, [p]What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 [q]Rejoice over her, *thou* heaven, [r]and *ye* holy apostles and prophets; for [s]God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, [t]Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; [u]for by thy sorceries were all nations deceived.

24 And [x]in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

1 *Rejoicings in heaven.* 7 *The marriage of the Lamb.* 17 *The fowls called to the great slaughter.*

AND after these things I heard a great voice of much people in heaven, saying, [a]Alleluia; [b]Salvation, and glory, and honour, and power, unto the Lord our God:

of Isaiah; and here John may be said to have produced a new version of the wonderful ode as applied to mystical Babylon. The analogy between the subjects is very remarkable; and in the end it is probable the resemblance will be so close as to astonish mankind. The language represents the very perfection of desolation; the picture admits of no additions, the cup is full, and not one ingredient of bitterness is wanting. Ver. 4-8. Authority here bears the stamp of compassion. It is an affair of life and death: to remain in her will be to perish with her; it therefore behoves every child of God to come out of her, whatever obstacles may stand in the way, or whatever it may cost in the shape of friendship or worldly interest. It is here assumed that there are of the Lord's people in her; and such has been the fact in every age. The grace of God suffices to overcome every obstacle in the way of calling his elect, and preserving them to his kingdom and glory. The saints will be devout spectators of these tremendous scenes; nothing is said from which it can be gathered that they themselves will be required to take any part in the work of destruction; this is reserved for the men of the world, who have their portion in this life. The potsherds of the earth are suitably employed in dashing each other to pieces! God's people, among the strife and confusion, have their own appropriate business to attend to: "Come, my people, enter ye your closet, and shut the door, until the indignation be overpast." Ver. 9-24. These kings must clearly be distinguished from those mentioned in the last chapter, who united for the destruction of the MOTHER OF HARLOTS AND ABOMINATIONS. The pride and luxury of Rome are delineated with great splendour of colouring; the articles set forth are very significant, and rise with a sort of gradation, till at length they reach the bodies, and finish with the souls of men! It becomes the true Church of God to rejoice over the downfall of Rome, her cruel enemy. It deserves notice that there was the same exultation in the predicted fall of Babylon, and her utter desolation is set forth under the same imagery. As Seraiah fixed a stone to Babylon, and cast it into the Euphrates in token of her fall, so this mighty angel seizes a millstone, which he casts into the midst of the sea, as an emblem of the destruction which awaited the mystical Babylon. The bearing of this terrible prediction is not less direct and striking on the ancient, than on the modern. Though hand join in hand, and the numbers increase till they comprise millions, nations, and continents, iniquity cannot prosper. Sin, sooner or later, is sure to be followed, found out, and punished by justice. Rome in her meridian glory, and Rome when her hour shall have come, will present the most astounding contrast imaginable: nothing like it will have occurred since the creation of the world. In the doom of Rome, God's people should see the evil of sin, and the justice of the Divine government, as well as love and mercy to the faithful in Christ Jesus. His Church is safe beyond the reach of the hostility of both earth and hell. Nothing but perdition remains for the impenitent persecutors of the Church of Christ.

Chap. XIX. 1-8. The spirits of the just may well be supposed to be, of all intelligences, the most interested spectators of the wondrous scenes connected with the destruction of the "Beast." They consist, to a consider-

2 For [c]true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, [d]and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, [e]Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: [f]for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: [g]for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and [1]white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, [h]Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, [i]See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: [k]worship God: [l]for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called [m]Faithful and True; [n]and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself:

13 And he *was* [o]clothed with a vesture dipped in blood: and his name is called [p]The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And [q]out of his mouth goeth a sharp sword, that with it he should smite the nations; [r]and he shall rule them with a rod of iron: [s]and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath [t]on *his* vesture and on his thigh a name written, [u]KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And [x]the beast was taken, and with him [y]the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [z]These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth:

A. D. 96.

[c] Ps. 19. 9.
[d] Deut. 32. 35, 43.
[e] Ps. 103. 20-22; 134. 1; 135. 10, 20.
[f] Ps. 47. 2, 7. Is. 52. 7. Matt. 6. 13.
[g] Ps. 45. 10-16. Hos. 2. 19, 20. Matt. 22. 2. 2 Cor. 11. 2.
[1] *Bright.*
[h] Matt. 22. 2-4. Luke 14. 15, 16.
[i] 2 Cor. 8. 7. Eph. 5. 16, 33. Heb. 12. 25.
[k] Ex. 34. 14. Ps. 45. 11. Matt. 4. 10. John 4 22-24.
[l] Luke 24. 25-27, 44. John 5. 39. Acts 3. 12, 18. 1 Pet. 1. 11, 12.
[m] John 14. 6.
[n] Ps. 45. 3-7; 50. 6; 96. 13; 98. 9. Is. 45. 21, 63. 1-5. Jer. 23. 5, 6; 33. 15. Zech. 9. 9, 10. Heb. 7. 1, 2.
[o] Ps. 68. 10. Is. 9. 5; 34. 3-8; 63. 1-6.
[p] John 1. 1, 14. 1 John 1. 1; 5. 7.
[q] Is. 11. 4; 30. 33. 2 Thes. 2. 8.
[r] Ps. 2. 9.
[s] Is. 63. 2-6.
[t] 12, 13.
[u] Ps. 72. 11. Phil. 2. 9-11. 1 Tim. 6. 15.
[x] Dan. 7. 7, 12-14, 19-21, 23, 24.
[y] Dan. 7. 8-11; 8. 24, 25. 2 Thes. 2. 8-11.
[z] Dan. 7. 11; 11. 45.

able extent, of those that were slain by her murderous hand. By "much people in heaven," some expositors understand the Church on earth, as exulting in the great events they saw transpiring; but surely this is doing violence to the language of the apostle, and running counter to the whole strain of the book. By "much people" must certainly be meant the general assembly and Church of the first-born, who surround the throne of God and of the Lamb. The apostle sets forth the favour of God to his people under the figure of a bridegroom, and the Church as a bride. The marriage is viewed as the Millennium itself. Both that, and the fall of Babylon, which is to precede it, are here set forth by way of anticipation. Ver. 9, 10. It is a happiness to good men to look forward in hope to those events, so full of justice and of truth; but what must it be actually to behold them! Those millennial days will exhibit not merely the absence of all foes, whether human or Satanic, but a marvellous increase of spiritual strength and stature among the people of God. The Holy Ghost will be poured out in a measure the most copious, enlightening the mind, enlarging the heart, and "filling it with the peace which passeth all understanding." The standard set forth in the New Testament will be reached by the great body of the saints, who, as a rule, will be filled with all the fulness of God. The reign of truth, peace, love, and joy will be completely established. The question of offering worship to angels, as practised by Popery, is here fairly set at rest. The prohibition is most peremptory; and in a subsequent chapter it is repeated. It is strange that the Popish priesthood, with such scriptures staring them in the face, should so persevere in the worship of angels; but this is one of the many things which explain their reason for withholding the Scriptures from their people. Ver. 11-15. The victory over Babylon has been anticipated, and now we have some of the particulars of the battle. We here approach that towards which all that has gone before has steadily tended. The Seventh Seal, the Seventh Trumpet, and the Seventh Vial, all meet here. The hour is come, and the Lord appears — the "Faithful and True," the Hope of his Church, and the Lord of Creation. The Captain of Salvation girds his sword on his thigh, arrayed in glory and majesty. The blood in which his vesture is dipped was not his own, as has been often erroneously represented, but that of his enemies. His name is particularly noticeable—"the Word of God;" a designation which harmonises with the language of John in the beginning of his Gospel, and in his Epistles. Ver. 16-21. The ancients were accustomed to adorn the image of their deities, princes, and other persons of distinction, with inscriptions expressive of their names and actions. Statues yet exist bearing such inscriptions on the garments which are over the thigh; thus everywhere things arise to illustrate and confirm the representations of Scripture. In chap. xvii. we find this same title given to the Lamb, intimating that he is the Sovereign Ruler of all the powers of the earth, by whatever name known. An

and all the fowls were filled with their flesh.

CHAPTER XX.

1 *Satan bound.* 5 *The first resurrection.* 7 *Satan again loosed.* 12 *The general resurrection.*

AND [a]I saw an angel come down from heaven, [b]having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And [c]cast him into the bottomless pit, and shut him up, and set a seal upon him, that he [d]should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* [e]the souls of them that were beheaded for the witness of Jesus, and for the word of God, [f]and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and [g]they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. [h]This *is* the first resurrection.

6 [i]Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

A. D. 96.

CH. XX.

[a] 10. 1; 18. 1.
[b] 1. 18. Luke 8. 31.
[c] 17. 8.
[d] 12. 9; 13. 14. Matt. 24. 24.
[e] Mal. 4. 5. Matt. 17. 10-13.
[f] 13. 12-17; 14. 11.
[g] Rom. 8. 17.
[h] 11. 11, 15. Rom. 11. 15.
[i] 22. 7. Luke 14. 15.
[k] Ez. 38; 39.
[l] 16. 14.
[m] Gen. 19. 24. Ex. 9. 23, 24. 2 Kings 1. 10-14. Ps. 97. 3. Is. 30. 33. Ez. 38. 22. Luke 9. 54.
[n] 2, 3.
[o] Gen. 18. 25. Ps. 45. 6, 7. Matt. 25. 31.
[p] Jer. 4. 23-26. Matt. 24. 35.
[q] Dan. 12. 2. John 5. 28, 29. Acts 24. 15.
[r] Rom. 14. 10-12. 1 Cor. 4. 5.
[s] Dan. 7. 10.
[t] John 5. 28, 29.
[u] Hos. 13. 14. 1 Cor. 15. 50-58.
[1] *The grave.*

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, [k]Gog and Magog, [l]to gather them together to battle; the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: [m]and fire came down from God out of heaven, and devoured them.

10 And [n]the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And [o]I saw a great white throne, and him that sat on it, [p]from whose face the earth and the heaven fled away; and there was found no place for them.

12 And [q]I saw the dead, small and great, [r]stand before God: and [s]the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And [t]the sea gave up the dead which were in it; [u]and death and [1]hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found writ-

angel standing in the sun is an image of the utmost magnificence, which meetly symbolises the light and knowledge which will then be diffused among mankind. The battle issues not in a defeat merely, or in a rout, but in utter annihilation. Kings, captains, and mighty men, all fall in promiscuous carnage. The "beast" and the "false prophet" alone survive the dreadful day; it is impossible to give a more complete idea of entire destruction. Popery, then, with all that appertains to it, will from that moment become extinct. The event will be the crisis of the world's history. Rome and Romanism will perish. That city will be razed from its foundations as thoroughly as was ancient Babylon.

Chap. XX. 1-3. The 1260 years are now closing, and we behold the beams of the rising Sun of the millennial day. In the foregoing chapter we witnessed the destruction of all the instruments of Satan in the work of opposing the kingdom of Christ; but the spring of all the evil, the "Old Serpent" himself, still remained at large. It was, therefore, necessary to place him under restraints; this was an essential condition of peace and safety. The time of his full punishment is still future; but, in the meanwhile, he is to be shut up in prison a thousand years. From that moment the soul of man will be left to itself, and to its own inherent workings, without the all-obstructive influence of diabolical agency. Human nature and Divine truth will everywhere be brought into contact, without the interference of Satanic power: the Spirit of the Lord will then work without obstruction in the conversion of men. Nations will then be born in a day. This is not the place for polemic discussion about the Millennium and the Personal Reign: suffice to say that the period will be one of the utmost happiness and glory of which man on earth is capable. Some expositors of repute have thought that here, as in other matters touching time, the prophetic principle ought to be applied, which would extend the Millennium to the astounding period of 365,000 of our present years! Such an idea, however, is wholly at variance with the views of the wise, and the hopes of the faithful in every age. The apostles clearly looked on themselves as having passed the meridian of the world's day, and as drawing towards evening. The language of the Epistles distinctly intimates that we are now "in the end of the world." Proceeding on the mysterious principle of sevens, it is further considered that the fixed time of our world is a week, and that after six days of labour and sorrow, will come the seventh, the Sabbath—a day of rest for our troubled race. Ver. 4-6. The question of the resurrection, here presented, is beset with great difficulties. The argument against the literal resurrection is very strong. John saw the souls of the martyrs living. Does this mean that he saw them residing on the earth in a disembodied state? "Souls" is a term often put for the entire person; but souls *of* persons would seem to represent them in contradistinction from their embodied state. A generation of heroic men may be said to have the souls of the martyrs alive in them, just as Elijah was said to live in John the Baptist. The other circumstances of the vision are symbolic—why, then, should this be literal? The Scriptures, moreover, abound in references touching the resurrection, all plain and literal; they speak uniformly of only *one* resurrection: first of all, the righteous, and immediately afterwards, the wicked. Such is the invariable statement which they all bear. We are here told that the "rest of the dead lived not again till the thousand years were finished." Are we, then, to understand that, at the end of the period specified, the unholy dead will rise and live on this earth? This view is at variance with every Scripture touching the wicked, who are always spoken of as rising at the judgment, and not till then. These are only a sample of the objections, and, perhaps, not the strongest, that might be urged against the notion of a literal resurrection. Ver. 7-15. We are here presented with one of the most mysterious portions of Inspiration: at the close of the thousand years, Satan is let loose again,

ten in the book of life [x] was cast into the lake of fire.

CHAPTER XXI.

2 The heavenly Jerusalem, 10 with a full description thereof.

AND I saw [a] a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw [b] the holy city, new Jerusalem, [c] coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, [d] Behold, the tabernacle of God *is* with men, and he will dwell with them, and [e] they shall be his people, and God himself shall be with them, *and be* their God.

4 And [f] God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, [g] Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. [h] I am Alpha and Omega, the beginning and the end: [i] I will give unto him that is athirst of the fountain of the water of life freely.

7 He that [k] overcometh shall inherit [l] all things; [l] and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in [m] the lake which burneth with fire and brimstone: [n] which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, [o] the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me [p] that great city, the holy Jerusalem, descending out of heaven from God,

11 Having [q] the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, *and* had [r] twelve gates, and at the gates twelve angels, [s] and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, [t] and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

A. D. 96.

[x] Mark 9. 43-48.

CH. XXI.

[a] Is. 65. 17. 2 Pet. 3. 13.
[b] 3. 12. Ps. 48. 1-3. Jer. 31. 23.
[c] Gal. 4. 25, 26.
[d] 7. 15. Lev. 26. 11, 12. Is. 12. 6. Ez. 37. 27.
[e] Gen. 17. 7, 8. Jer. 31. 33. Zech. 13. 9. 2 Cor. 6. 18.
[f] 7. 17. Is. 25. 8.
[g] Is. 42. 9; 43. 19.
[h] 1. 8; 22. 13.
[i] Is. 12. 3; 55. 1-3. John 4. 10, 14.
[k] 2. 7, 11, 17, 26. 1 John 5. 4, 5.

[l] *These things.*
[l] Zech. 8. 8. Rom. 8. 15-17.
[m] 19. 20; 20. 14, 15.
[n] 20. 14.
[o] 19. 7.
[p] Ez. 48. 15-22.
[q] 22. 5. Is. 4. 5. Ez. 48. 35.
[r] 21. 25. Is. 54. 12; 60. 18.
[s] 7. 4-8. Num. 2. 2-32. Acts 26. 7.
[t] 18. 20. Matt. 10. 2-4. 1 Cor. 3. 10, 11.

to undo all that has been done, and, as if his passion for evil had acquired strength from abstinence during his long incarceration, he returns instantly to the work of evil! He confines not his operations to any given region, but invests the entire globe, and his reception is everywhere such as if mankind had been wearied of felicity, and actually waiting to be tempted! The work of apostasy is instant and universal—his adherents are as "the sands of the sea." This is a new species of apostasy, in which the "beast" and the "false prophet" have no hand. Nothing less will satisfy these new adversaries than the extinction of the Church of Christ. But in this case the Lord cuts short the work of the wicked, in mercy to the righteous—destruction in a moment comes upon the destroyers! All previous displays of the Divine wrath compared with this are as nothing. The descending fires at once confound and consume the countless host! As a close to this terrible scene, it has been suggested by expositors that as there is nothing in the account which intervenes between this and the resurrection of the dead, the fire may be the commencement of the general conflagration, as spoken of by the other apostles—a view which seems to derive support from the closing verses; the throne of judgment is set up immediately after the battle. All flesh are now dealt with according to their works. In heaven there will be no mortality, and death and the separate state will be swallowed up in perdition. "The second death" is the settled doom of the wicked, which will consist in final separation from the approving presence of God, to dwell in outer darkness, amid "weeping and wailing, and gnashing of teeth." Even granting that "the lake of fire" is figurative, if such be the figure, what must be the fact? Does the reader quake at the thought of "devouring fire" and "everlasting burnings?" Then let him flee at once from the wrath to come, to the righteousness of faith and the blood of sprinkling. Let no man stumble at the "Book of Life," as if it were a matter of injustice. It is a record simply of approval; the names contained in it are the names of those who have feared God and wrought righteousness, who have trusted in the blood of the Lamb, and, from the love they bore to his name, kept his commandments. In the judgment, according to all Scripture, men are dealt with, not according to a Divine decree, a secret purpose, an arbitrary resolve, but "according to their works" in the days of the flesh. The good bestowed is all of mercy; the evil inflicted is all of justice.

Chap. XXI. 1-21. The judgment is now past, and a new order of things apparent. From this we see that there is a corresponding order in the Divine plans, and in the predictions concerning them. The state of things here described is generally applied to that which is to succeed the literal dissolution of the present system by fire. If that view be correct, then, it must symbolise the happiness of heaven. The probability is, that it is a representation of the celestial glory, so far as it relates to the earth on which we dwell, which will become the seat of purity and happiness. The earth, it would seem, will be purified, not annihilated, by the conflagration. On such a theme, however, mere opinion goes for nothing. The first and the last question is, "What is written?"—"How readest thou?" Certain it is that the New Jerusalem, now in the heavenly world, consists of the spirits of the just, who must be again embodied at the resurrection in tenements suited to their natures. By the tabernacle of God being with men, is meant a manifestation to them of his glory, the result of which will be happiness neither to be expressed nor conceived. Every wound will now be healed, every want supplied, every grievance redressed. "God shall wipe away all tears from their eyes." What compassion! What condescension! Now, such is the way in which we are to look at the heavenly state, which is a matter of fact, not of imagination. If the description here given does not mean the heavenly state, what does it mean? "No death!" What meaning is contained in that one utterance! Who can estimate the sorrows of death throughout the human family even for a day? They present an aggregate which only the Divine mind can comprehend. Ours is a world full of death; all life ends in death. The world to come, amongst the people of God, will present no instance of mortality. The pain, sorrow, and crying which result from death alone, constitute the bulk

16 And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, [u]twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, [x]an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And [y]the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* [z]pure gold, as it were transparent glass.

22 And [a]I saw no temple therein: for [b]the Lord God Almighty and [c]the Lamb are the temple of it.

23 And [d]the city had no need of the sun, neither of the moon, to shine in it; [e]for the glory of God did lighten it, and [f]the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day; for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And [g]there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but [h]they which are written in the Lamb's book of life.

A. D. 96.

[u] Ezek. 48. 8-19.
[x] 7. 4; 14. 3.
[y] 17. 4.
[z] 17. 4. Is. 60. 17,18.
[a] 1 Kings 8. 27. Is. 66. 1. John 4. 23.
[b] 1. 8; 4. 8; 11. 17; 15. 3.
[c] John 2. 19-21. Col. 1. 19. Heb. 9. 1-12.
[d] 22. 5. Is. 24. 23.
[e] 18. 1. Is. 2. 10, 19, 21. Matt. 16. 27. John 17. 24.
[f] Luke 2. 32. John 1. 9, 14.
[g] Lev. 13. 46. Ps. 101. 7. Is. 52. 1. Joel 3. 17.
[h] 3. 5; 13. 8. Phil. 4. 3.

CH. XXII.

[a] John 14. 16-18. Acts 1. 4, 5.
[b] Gen. 2. 9; 3. 22-24.
[c] Deut. 27. 26. Matt. 25. 41. Gal. 3. 10-13.
[d] Ps. 16. 11.
[e] John 12. 28.
[f] Ex. 33. 18-20, 23.
[g] 14. 1.
[h] Prov. 4. 18, 19. Is. 60. 19, 20.
[i] Dan. 7. 18, 27. Rom. 5. 17. 1 Pet. 1. 3, 4.
[k] 21. 5.
[l] Dan. 2. 28; 6. 22.
[m] 1. 3.
[n] 19. 10.
[o] Col. 2. 18, 19. 1 John 5. 21.
[p] 15. 4.
[q] Is. 8. 16. Dan. 12. 9. Matt. 10. 27.
[r] Is. 13. 6.
[s] 16. 6-11.
[t] 7. 13-15.

CHAPTER XXII.

1 *The river and tree of life.* 18 *Nothing may be added to, or taken from, God's word.*

AND he shewed me a pure river of water of life, clear as crystal, [a]proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* [b]the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And [c]there shall be no more curse: [d]but the throne of God and of the Lamb shall be in it; and [e]his servants shall serve him:

4 And [f]they shall see his face; [g]and his name *shall be* in their foreheads.

5 And there shall be [h]no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: [i]and they shall reign for ever and ever.

6 And he said unto me, [k]These sayings *are* faithful and true: and the Lord God of the holy prophets [l]sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: [m]blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, [n]I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, [o]See *thou do it* not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: [p]worship God.

10 And he saith unto me, [q]Seal not the sayings of the prophecy of this book; [r]for the time is at hand.

11 He [s]that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: [t]and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

of the sufferings of the human race. Exclusion from the felicity of heaven is founded wholly on character; the accompaniments of unbelief are falsehood, whoredom, murder, sorcery, and idolatry! All who are chargeable with these heinous sins, will be visited with appropriate vengeance. They have spurned mercy, and the alternative is justice—justice issues in perdition! The "bride" signifies the Church, purified from all her corruptions, and richly arrayed in the graces of the Spirit. The magnificent figures here set forth, must be viewed generally as emblematic of the ineffable beauty and glory of the Church in her state of perfection. Ver. 22-27. Heaven will consist in the full manifestation of the Saviour's glory, so far as it is practicable for holy creatures to behold it. The Lord God Almighty and the Lamb are the temple of the city and the light of it. Let the reader mark the union. Can words more explicitly set forth the supreme divinity of the Lord Jesus? How striking the oneness with the Father here exhibited! Whatever darkness may rest on points affecting the future state, all is clear when reference is made to the character of the parties who are to enter the holy place. The sole condition of admission is holiness. Sanctification is the only proof of justification; whenever the latter appears, there will be no dispute as to the former. The faith which justifies the soul, as the fruit of the Spirit, indicates its renewal. All who are in Christ are new creatures; they bear his image, breathe his spirit, walk in his ways; where he is, there also will his servants be.

Chap. XXII. 1-6. The tree of life, and the water of life, are impressive emblems of immortality. The figure depicts the state of glory, honour, immortality, and eternal happiness, which awaits all the faithful in Christ Jesus. The tree of life is a precious emblem of himself, and of the health and cure which the souls of his people derive from him. While the products vary, their properties are common; every leaf is fully charged with a healing virtue. Thus all the offices of the Lamb, all the truths of his word, and all the lessons of his Providence, unite in effecting the salvation of the saints. Heaven will be a state, not of sensual sloth, but of holy activity. "His servants shall serve him," is language which indicates the use of all their faculties in some way to promote his honour. He will have abundant employment for the humblest of his saints, who will all find their chief happiness in doing his pleasure. In the figurative language of the prophets, darkness often signifies

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 [x]I am Alpha and Omega, the beginning and the end, the first and the last.

14 [y]Blessed *are* they that do his commandments, that they [z]may have right to the tree of life, [a]and may enter in through the gates into the city.

15 For [b]without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 [c]I Jesus have sent mine angel [d]to testify unto you these things in the churches. [e]I am the root and the offspring of David, *and* [f]the bright and morning star.

17 And [g]the Spirit and the bride say, Come. And [h]let him that heareth say, Come. And [i]let him that is athirst come. And whosoever will, [k]let him take the water of life freely.

18 For [l]I testify unto every man that heareth the words of the prophecy of this book, [m]If any man shall add unto these things, [n]God shall add unto him the plagues that are written in this book:

19 And if any man shall [o]take away from the words of the book of this prophecy, [p]God shall take away his part [l]out of the book of life, [q]and out of the holy city, [r]and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 [s]The grace of our Lord Jesus Christ *be* with you all. Amen.

A. D. 96.

[x] Matt. 16. 27. Rom. 2. 6-11.
[y] 21. 6.
[z] Ps. 119. 1-6.
[a] John 1. 12. 1 Cor. 8. 9.
[b] John 10. 7, 9; 14. 6.
[c] 1 Cor. 6. 9, 10.
[d] 6.
[e] 3. 6, 13, 22.
[f] Is. 11. 1. Zech. 6. 12.
[g] 2. 28.
[h] Is. 55. 1-3.
[i] Ps. 34. 8.
[k] Is. 55. 1.
[l] Is. 12. 3.
[m] 3. 14.
[n] Deut. 4. 2.
[o] 14. 10, 11.
[p] Luke 11. 52.
[l] 13. 8.
[q] *From the tree of life.*
[r] 21. 22-27.
[s] 1. 3.
[t] Rom. 1. 7.

affliction, which will have no place in this new state of existence. Ver. 7-16. We now arrive at the close of this marvellous Book, and as it began, so it ends. A great practical question is raised by the words, "Blessed is he that keepeth the sayings of the prophecy of this book." In all that is preceptive, happiness is connected with obedience. There is here somewhat of difficulty; in ver. 7, 10, the speaker is undoubtedly the Lord Jesus himself, and not the angel before whom John fell down, of whom he speaks as the angel who shewed him these things. John is here instructed not to seal the sayings of this prophecy, but to publish them for the good of the Church. The remarkable language of ver. 11, is a solemn intimation of approaching finality: "He that is unjust," and "he that is filthy," in spite of instruction and warning, offers of mercy and grace, may now take his course, and end as he is going on. The hour is at hand which will fix him in his present state for ever. Let the righteous, and the holy also, who, through evil report and good report, have kept the faith, hold on their way; the struggle will soon be over, the day is breaking, deliverance is at hand, and glory awaits them! Although salvation is, from first to last, in every respect, of grace, the faithful services which flow from a new heart will all be rewarded. The Lord of heaven and earth is too great to receive anything at the hands of his people without appropriate acknowledgment. Obedience to his commandments is the perfection of homage. This is true service, which will be taken as the passport to Paradise. Christ is David's son according to the flesh; David's Lord, as respects his Divine nature, his eternal power, and Godhead. Ver. 17. With what benignity the vision closes! Behold the fountain of life, and look abroad on a thirsty, drooping, dying world! All need it, all may have it; it is the Master's will that all should partake of it; it is the special office of his Spirit, by the written Word, and its oral ministration, to say to all, Come! It is the duty of the Church to call to the whole human race, Come! Every man who hears the invitation himself is not only permitted, but commanded, to repeat it to his neighbour, and to say, Come! Nay, simple thirst, invitation apart, is sufficient warrant for every man to come. "Whosoever will, let him take the water of life!" Let him, let all, share the blessing of salvation freely. Ver. 18-21. Although these solemn words were uttered originally in relation to this book, the principle contained in them applies alike to every part both of the Old and New Testament Scriptures. This solemn injunction, which has always been important, was never more so, perhaps, than at the present day, which witnesses a disposition to take liberties with the Holy Scriptures, both as to their inspiration and their authority, which requires to be watched with godly jealousy. Much is uttered that appears to bring both speakers and writers within the scope of this awful warning.

THE END OF THE NEW TESTAMENT.